

MANIFESTATIONS OF TRUTH

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MISHKAAT AL-MASAABIH

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2409. Nafe bin Ghalib	960	2446. Abul Hind	965
2410. Nubaih bin Wahab	960	2447. Hisham bin Urwah	965
2411. Nadar bin Shum'ail	960	2448. Hisham bin Zaid	965
2412. Naseh bin Abdullah	960	2449. Hisham bin Hassan	965
2413. An Nufaili	960	2450. Hisham bin Ammar	965
2414. An-Najashi	960	2451. Hisham bin Ziyad	965
2415. Abu Nadar	961	2452. Hushaim bin Bashir	965
2416. Abu Nadarah Mundhir	961	2453. Hilal bin Ali	965
2417. Ibn Nawahah	961	2454. Hilal bin Amir	965
2418. w/s	961	2455. Hilal bin Yasaf	965
2419. companions of the Holy Prophet	961	2456. Hilal bin Abdullah	965
2420. Wathilah bin Al-Asqa	961	2457. Hamam bin Harith	966
2421. Wahab bin Umair	962	2458. Hud bin Abdullah	966
2422. Wabisah bin Ma'bad	962	2459. Hubairah bin Maryam	966
2423. Wa'il bin Hijr	962	2460. Huzail bin Sharahbil	966
2424. Wahshi bin Harb	962	2461. Abu Hayyaj	966
2425. Walid bin Uqbah	962	2462. Female companions of the Holy Prophet	966
2426. Walid bin Walid	962	2463. Hind bint Utbah	966
2427. Warqah bin Nawfal	963	2464. Umme Hani	966
2428. Abu Waqid	963	2465. Umme Hisham	967
2429. Abu Wahab	963	2466. Y/s	967
2430. Successors of the companions of Holy Prophet	963	2467. companions of the Holy Prophet	967
2431. Wab bin Munabbah	963	2468. Yazid bin Aswad	967
2432. Wabrah bin Abdur Rahman	963	2469. Yazid bin Arnir	967
2433. Wakee bin Jarrah	963	2470. Yazid bin Shaiban	967
2434. Wahshi bin Harb	963	2471. Yazid bin Nu'amah	967
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2473. Yusuf bin Abdullah	967	2498. About leaders of Theory and origin of Religion	969
2474. Yula bin Umayyah	967	2499. Malik bin Anas	969
2475. Abul Yasar	967	2500. Nu'man bin Thabit	971
2476. Successor of the Prophet's companions	967	2501. Muhammad bin Idris Shafii	972
2477. Yazid bin Harun	967	2502. Ahmad bin Hanbal	976
2478. Yazid bin Zurai	967	2503. Muhammad bin Ismail	977
2479. Yazid bin Hurmuz	968	2504. Muslim bin Hajjaj	979
2480. Yazid bin Abu Ubaid	968	2505. Suleman bin Ash'ath	979
2481. Yazid bin Rumman	968	2506. Muhammad bin Esa Tirmidhi	980
2482. Yazid bin Asam	968	2507. Ahmad bin Shuaib Nasai	981
2483. Yazid bin Naeem	968	2508. Ibn Majah	981
2484. Yazid bin Ziyad	968	2509. Abdullah Darimi	981
2485. Yula bin Mamlak	968	2510. Dar Qutni	981
2486. Ya'eesh bin Takhrah	968	2511. Abu Naeem Isphahani	982
2487. Yaqub bin Asim	968	2512. Al-Isma'ili	982
2488. Yahya bin Khalf	968	2513. Alburqani	982
2489. Yahya bin Saeed	968	2514. Ahmad Surri	982
2490. Yahya bin Hasseen	968	2515. Baihaqi	982
2491. Yahya bin Abdur Rahman	968	2516. Muhammad bin Abi Nasr Humaidi	983
2492. Yahya bin Abdullah	969	2517. Khattabi	983
2493. Yahya bin Abi Kathir	969	2518. Abu Muhammad Hussain Baghvi	983
2494. Yunus bin Yazid	969	2519. Razin bin Muawiyah	983
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2496. Female companions of the Holy Prophet	969	2521. Ibn Jauzi	983
2497. Yasirah	969	2522. Imam Nauvi	983

CHAPTER - III

THE SIGNS OF THE LAST HOUR

بَابُ أَشْرَاطِ السَّاعَةِ

The word (شرط) shart is to stipulate or place a condition. And (شروط) is its plural. The word (شرط) sharat is 'a sign,' 'a token,' 'a portent' of something that is expected. Its plural is (اشراط) ashrat.

The word (شرط) in the caption means the portents of the Last Hour.

The meaning of (شرط) is also 'the beginning of something,' 'the downfall or decay of something,' and, 'the remaining and inferior property.'

The word (ساعة) is used for the divisions of day and night and is applied to any one of them. It is also used for 'the current hour,' or 'the current time.' The Last Day is also called (ساعة).

The Hour because its time is unknown and it may much so that a person may continue to imagine every moment that it might take place that very moment.

The ulama say that (اشراط ساعة) signs of the last Hour are the comparatively small signs little things that the people of the Last Hour. Examples are:

- a female slave giving birth to her master,
- building high rises and towering house and taken pride on them,
- predominance of ignorance,
- committing adultery,
- consuming wine daringly,
- greater number of women,
- betraying of trusts, and fighting, mischief and corruption as a routine affair.

Apart from these, there are other such evils that will be mentioned in this chapter. This clarification is made here to distinguish these signs from the major portents that will be seen very near the Last Hour and will be enumerated in the next chapter.

As for the people failing to recognize the minor signs, the reason is that these things have been happening always. So, they will argue, 'What is so important about them now?' the truth is that simply the occurrence of these things is not a sign of the Last Hour, but their repeated occurrence and becoming very common and spreading about in an usual manner is a sign of the last hour. (These things have come to be accepted as nothing strange or to worry about.)

We must also bear in mind that this chapter also mentions the appearing of imam Mahdi رحمه الله. But, his coming is associated with the descent of Sayyiduna Easa عليه السلام and the emergence of the dajjal. Hence this should not create any doubt because the coming of Imam Mahdi رحمه الله is mentioned in this chapter in connexion with fighting, strife and (other kinds of) fitnah, not as a sign in itself.

More will be mentioned in the next chapter.

SECTION I

الفصل الأول

SIGNS OF THE LAST HOUR

(٥٤٣٧) عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَكْفُرَ الْجَهْلُ وَيَكْفُرَ الرِّثَا وَيَكْفُرَ شُرْبُ الخمرِ وَيَقُولَ الرِّجَالُ وَيَكْفُرُ النِّسَاءُ حَتَّى يَكُونُوا

يَتَمَسَّيْنَ إِمْرَأَةَ الْقَيْمِ الْوَاحِدِ فِي رِوَايَةٍ يَزِيلُ الْعِلْمَ وَيُظَاهِرُ الْجَهْلُ - (متفق عليه)

5437. Sayyiduna Anas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Among the signs of the Last Hour is the withdrawal of knowledge (which implies that true scholars will depart from this world or that they will not be esteemed), ignorance will flourish (so that the ignorant will wear the garb of the learned), Adultery will prevail (because people will be shameless and immodest); wine will be consumed without limit (and result in much disorder); number of men will crease but number of women will increase disturbing the economic prosperity) so that fifty women will have one man to look after them (meaning, women who are mothers, aunts daughters and such relatives).

According to one version: (instead of 'knowledge will be withdrawn and ignorance will flourish.' The words are: 'there will be little knowledge but ignorance will spread.'¹

LIARS BEFORE THE LAST HOUR

(٥٤٣٨) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَأَخَذُوا زُؤْمَهُمْ - (رواه مسلم)

5438. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "Before the Last Hour, liars will abound. So, beware of them."²

COMMENTARY: The liars will include those who fake the ahadith, who claim to be prophets, and who promote innovations, ascribing their false beliefs to the sahabah رضى الله عنهم and other religious elders.

Ibn Maalik رحمه الله has written in Sharh Mashariq that the words (فأخذوا زؤمهم) 'So beware of them' are not mentioned in sahih Muslim but are found in the others books of hadith. Some authorities maintain that this phrase is not part of the original hadith, meaning that it is not a part of the prophet's صلى الله عليه وسلم saying, but is a caution from Sayyiduna Jabir رضى الله عنه. Furthermore, this hadith is reproduced in Jami as it is in the Mishkah and the compiler of the Jami has stated that Imam Ahmad رضى الله عنه and Imam Muslim رحمه الله have transmitted it from Jabir ibn Samurah رضى الله عنه.

(٥٤٣٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ إِذْ جَاءَ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ؟ قَالَ إِذَا صُبِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِصَاعُهَا قَالَ إِذَا وَبِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ -

(رواه البخارى)

5439. Sayyiduna Abu Hurayrah رضى الله عنه narrated that while the Prophet صلى الله عليه وسلم was conversing (with his sahabah رضى الله عنهم one day), a villager came and asked, "When will the Last Hour come?" He said "when betrayal of trusts becomes common wait for the Last Hour." He asked, "How will it be?" He said, "When rule is

¹ Bukhari # 80, Muslim # 9-2671.

² Muslim # 10.1822.

entrusted to those who do not deserve it, wait for the Last Hour."¹

COMMENTARY: The words in the Arabic text (امانة) 'trust' refers to the responsibilities imposed by Shariah. And commands of religion. It is as the noble Quran says:

إِنَّا عَرَضْنَا الْأَمَانَةَ

{We did offer the Trust.....²} (33:72)

Or, the word (امانة) means the rights and trust of other people.

The point is that the Prophet صلى الله عليه وسلم made it clear to the villager that no one other than Allah who is the knower of the unseen knows the exact time of the last Hour and He has not disclosed to any one the means to find it out. However, He has revealed certain signs whereby it may be understood that the last Hour is approaching. One of those signs is that which means that people will commit treachery in trusts placed with them.

The people who are undeserving will be those who do not possess qualities of leadership. Examples are women, children, the ignorant, the immodest and indecent, the stingy, the impotent, and so on. Similarly, one who is not quraysh is also counted, here, as unworthy even if he is a descendent of the kings, but this stipulation applies particularly to caliphate. The gist of this portion of the hadith is that if the affairs of religion and the world are entrusted to one who is not fully qualified to discharge the responsibilities thus placed on him then disorder will be created and rights of the people will be wasted. As a result, there would be unrest and confusion.

The word (رسد) translated 'entrusted' is to rest on a pillow.' It is used here in the passive voice. Thus, when one is entrusted with something, he is leaned on' or people learn against him.

ABUNDANCE OF WEALTH IS ANOTHER SIGN

(٥٤٤٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ حَتَّى يُخْرِجَ

الرَّجُلَ زَكَاةَ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَمُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا رَوَاهُ مُسْلِمٌ فِي رِوَايَةٍ لَهُ قَالَ تَبَلَّغُ الْمَسَاكِينُ إِيَّاهُ أَوْ يَهَابَ -

5440. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come before wealth is abundant and overflows, and before a man takes out the zakah on his wealth (and property) but cannot find anyone to receive it from him because no one is in need of it), and - before the land of Arabia turns into gardens and rivers (fertile and productive of wealth and prosperity)."

According to another version: (he also said) - before residence (buildings and inhabitation) spared up to Ihab to Yihab.³

COMMENTARY: The words 'and overflows' are redundant, brought to emphasize the abundance of wealth.

Ihab and Yihad (or Yahab according to one version) are two places in the neighbourhood of Madinah.

¹ Bukhari # 59.

² See Ma'riful Quran v 7 pp 2498 (Muktaba Darul Uloom, Karachi.)

³ Muslim # 20.157(?) Bukhari # 7120 (?).

Shaykh Abdul Haq said that the first name is Ahab ,a short distance from Madinah. But, this name is also spelt Ihab.

ABOUT IMAM MAHDI رحمه الله

(٥٤٤١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ

وَلَا يَعُدُّهُ وَفِي رِوَايَةٍ قَالَ يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ أَحْتَمَى الْمَالَ حَيْثَمَا وَلَا يَعُدُّهُ عَدًّا - (رواه مسلم)

5441. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There will be a caliph (meaning, a righteous king) in the last days who will distribute wealth (to the deserving needy people) without counting it."

According to another version: "There will arise among the last of my ummah a caliph who will dole out handfuls of wealth (to the people) without counting it as is (normally) counted."¹

COMMENTARY: The caliph mentioned in the hadith will be Imam Mahdi رحمه الله, who will come in the last days. His rule will bring much prosperity and wealth through conquests and booty. He will not use the riches to live a luxurious life, nor hoard wealth, but he will spend the wealth for the betterment of the Muslims. He would give generously to the needy handfuls of it, being naturally munificent.

TREASURE OF THE EUPHRATES

(٥٤٤٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ الْفُرَاتُ أَنْ يَخْرُجَ عَنْ كَنْزٍ مِنْ

ذَهَبٍ فَمَنْ خَصَرَ فَلَا يَأْخُذُ مِنْهُ قَيْلًا - (متفق عليه)

5442. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Furat (Euphrates) will soon bring out a treasure of gold. So, anyone who is there at that time, must take nothing of it."²

COMMENTARY: If people begin to take anything from the treasure, they might try to outdo each other and would resort to fighting and bloodshed. This is stated in the next hadith (# 5443). Others say that if people take away any of the treasure, natural calamities or trials might descend on them. This could be a portent of Divine power Yet others say that the treasure could possibly be from the property on which Allah's wrath had descended, like the property of Quran (Karah) in which case it is forbidden to use it.

(٥٤٤٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُسَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ

ذَهَبٍ يَقْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتَسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعْنِي أَكُونُ أَنَا

الَّذِي أَلْحِقُوا - (رواه مسلم)

5443. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come before the Euphrates throws out a mountain of gold. People will resort to fighting (to procure it). Ninety nine percent of them will be killed and each of them will (express a) wish, 'Perhaps, I will be the one who is

¹ Muslim # 69. 2914.

² Bukhari # 7119, Muslim # 30.2894, Tirmidhi 2569 (2578) Abu Dawud 4313, Musnad Ahmad # 2139.

safe (and succeeds in acquiring gold)."¹

COMMENTARY: It seems that the same message was conveyed at two different times in different words. The gist of this message is that a large treasure will be extracted from the River Euphrates. If heaped up, It would amount to as much as a mountain.

However, it is also possible that the second hadith (# 5443) speaks of a treasure different from treasure mentioned in the previous hadith (# 5442). Perhaps, the mountain means a mine of gold.

WHEN THE EARTH THROWS OUT ITS HIDDEN TREASURE

(٥٤٤٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقِي الْأَرْضُ أَقْلًا تَكْبِدُهَا أَمْعَالَ الْأَسْطُورَابِ مِنَ الذَّهَبِ وَالْوُضْءِ فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ وَبَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَجِيئِي وَبَجِيءُ السَّارِقُ فَيَقُولُ فِي هَذَا قُطِعَتْ يَدِي ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا۔ (رواه مسلم)

5444. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The earth will eject from its liver oblong pieces like columns of gold and silver. The murderer will come and lament, "This is why I killed!" The one who had severed bonds of kinship will come and moon, 'It is because of this that I cut off ties of relationship (with my relatives and showed no kindness)!. The thief too will come and grown. 'It is for this that my hand was amputated!?' (All of them will rue that their love of wealth cause them to commit sin and they went through trouble, but now that it is available to them, it is of no value or worth and they do not need it). They will abandon it, after that and take nothing of it."

COMMENTARY: The Arabic word (البلاد) is the plural of (بلد). It means pieces of liver, pieces of gold and silver, and of flesh.

Pieces of liver of the earth are its buried treasure, the minerals. They are to the earth as liver is to a camel (or any living being. Minerals are the dearest and most valued of things in the earth belly as liver is in an animates body.

In short, in the last days, the earth will beich forth all its treasures. Everywhere people will be occupied in mining, and valuable minerals of different kinds will be extract ed in different lands. People will become rich and wealth will trim over and mankind will be immersed in it.

WISHING TO BE IN GRAVE

(٥٤٤٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّرُ عَلَيْهِ وَيَقُولُ يَا بَيْتِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ وَكَيْتَسُ بِهِ الدِّينُ إِلَّا الْبَالَاءَ۔ (رواه مسلم)

5445. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Him in whose hand is my soul, the world will not end before a man (who) passes by a grave, comes back to it and pleads, "How I wish that I was in the place of the dweller of this grave, (and he will wish that) not for his religion or habit but on account of the trials (he faces)!"²

¹ Muslim # 29-2894, Musnad Ahmad 5-140.

² Muslim: # 12. 1013, Tirmidhi # 1208 (2215).

COMMENTARY: The ulama say that the man will come back to the grave not out of habit but he will return to it because of a trial and hard ship which afflicts him in this case the word (دين) is taken in its meaning of 'habit.'

If the word (دين) is taken in its commonly understood meaning 'religion.' Then he will not return because of his affliction in a trial that affects his religion, but an affliction that worries him in the world.

Apart from these two there is a third explanation too. The man's returning to the grave and longing for death could also be when the fitnah or trial would threaten his religion. It might be likely to damage his religious life.

FIRE IN HIJAZ SEEN IN BUSRA

(٥٤٤٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ حِجَازٍ تُبْرِقُ

أَعْتَاقَ الْإِبِلِ بِبُصْرَى - (متفق عليه)

5446. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "The Last Hour will not come till a fire erupts in the land of Hijaz that brightens the necks of the camels in Busra."¹ (a city in Syria).

COMMENTARY: Busra is a city in Syria. It is about three manzil stages from Damascus Hijaz is that portion of the Arabian peninsula that includes Makkah and Madinah. Reports have been handed down continuously that this fire had erupted. We learn from them that this fire was centralized mostly over Madinah territory, but by virtue of the Prophet صلى الله عليه وسلم, Allah preserved its citizens from harm of any kind. The fire erupted on Friday, 3rd Jamadiuth Thani 650 AH and continued to blaze for twelve days till 2nd Rajab 650 AH. Eye witnesses wrote that it was seen to glow suddenly from the Hijaz and it seemed to contain a whole city with its towers and a multitude of people. It was as though it pulled the city along. Any mountain that come in its wake melted down like wax. Its flames roared and thundered like lightening and it was as furious as waves of the sea. There was a twinge of red and blue within it. It reached Madinah in this manner, but what is amazing is that the wind from its flames that came over Madinah was cool! The ulama say that all the deserts around Madinah were illuminated and the entire city with the Haram and the residences were lit as though by sunlight. People worked in the night with its brightness and, in fact, during these days the sun the moon had seemed to have lost their light. Some people of Makkah testified that they observed the brightness up to Yamamah and Busra. Another of its amazing properties was that while it burned down stones to ashes, it had no effect on trees. Similarly, it burnt down to ashes half of large rock that lay outside the limits of the Haram of Madinah, but had no effect whatsoever on it (other half) portion within the sacred territory of Madinah!

Nevertheless, this great fire frightened the people of Madinah at their wits end. They wept bitterly and beseeched Allah to put the fire away and they repented for their misdeeds and shortcoming sin observing their religious obligations. They began to give the rights that were due on them, to offer charity and to emancipate slaves. On Friday night, the entire population of Madinah assembled in the mosque, Masjid Nabawi, even women and children. They sat bare headed around the hujrah (of the Prophet) صلى الله عليه وسلم weeping and

¹ Bukhari # 7118, Muslim # 42-2902.

praying to Allah. He answered their prayer and caused the fire to veer towards the north. He thus protected Madinah.

The ulama say that the flaring up of this fire is a didactic sign of Divine power. Many astounding incidents took place that year all over the world. Thereafter, the world was in the grip of fighting and bloodshed and Baghdad was destroyed at the hands of the Tartars. The would of Islam suffered heavily.¹

THE FIRST SIGN

(٥٤٤٧) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْتَسِرُ النَّاسَ مِنَ

الشَّرْقِ إِلَى الْغَرْبِ - (رواه البخارى)

5447. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The first of the portents of the Last Hour will be the fire that will (drive and) assemble the people from the east to the west."²

COMMENTARY: The hadith means that the said fire will be one of the signs of the Hour that will appear very near to the Hour, otherwise there are signs even before that. An example is the fire mentioned in the previous hadith (# 5446). It has been seen already in 650 All.

SECTION II

الْقَضَاءُ الْبَاقِي

SWIFT MOVING TIME IS A SIGN OF THE HOUR

(٥٤٤٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ

فَتَكُونُ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُونُ الْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ

وَتَكُونُ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ - (رواه الترمذى)

5448. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come before time (shrinks and) draws near (to move rapidly so that) a year becomes like a month, a month like a week, a week like a day, a day an hour, and an hour like a fire burning out a straw of grass (and being extinguished promptly)."³

COMMENTARY: This hadith means that in the last day blessing will be withdrawn from time. It will pass so swiftly that one will not be able to put it to enough used. People will find themselves surrounded by strife and commotion and difficulties, and will be occupied in so many different things that they will not realize how time passes away.

Khattabi رحمه الله said that the Prophet's صلى الله عليه وسلم words about hours, days, etc. passing away quickly concern the period when prophet Easa عليه السلام and Imam Mahdi رحمه الله will come.

MOVING CAPITAL FROM MADINAH IS A GREAT SIGN

(٥٤٤٩) وَعَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنُحْتَمِرَ عَلَى أَقْدَامِنَا فَرَجَعْنَا قُلْنَا

¹ See Sirat un Nabi (English tr) v3 p 503, Shabli Numani, (Darul Isha'at, Karachi).

² Bukhari Caption of chapter 24 (the coming of the fire) of Book 92 (of Al-fitan) Musnad Ahmad 3-108.

³ Tirmidhi # 2332 (2339).

نَعْتَمَ شَيْئًا وَعَرَفَ الْجُهْدِي وَجُوهَنَا فَهَامَ فِينَا فَمَا لَ اللَّهُ لَا تَكْلُهُمْ إِيَّيَ فَأَصْعَفَ عَنْهُمْ وَلَا تَكْلُهُمْ إِلَى
 أَنْفُسِهِمْ فَيَمْجُرُوا عَنْهَا وَلَا تَكْلُهُمْ إِلَى النَّاسِ فَيَمْتَأْتُرُوا عَلَيْهِمْ ثُمَّ وَصَرَ يَدَهُ عَلَى رَأْسِي ثُمَّ قَالَ يَا بَنِي حَوَالَةَ
 إِذْ رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ الْأَرْضَ الْمُقَدَّسَةَ فَمَتَّ الرِّزْلَانِ وَالْبَلَايُ وَالْأُمُورُ الْعِظَامُ وَالسَّاعَةُ
 يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدَيْهِ هَذِهِ إِلَى رَأْسِكَ - (رواه ابو داؤد)

5449. Sayyiduna Abdullah ibn Hawala narrated: Allah's Messenger صلى الله عليه وسلم sent us on an expedition (to wage jihad and) to collect booty (and make both ends meet) and he had sent us on foot (becomes conveyance was not available to us). When we returned, we had collected nothing. He observed distress writ large on our faces and stood up among us and (to comfort us) said (in prayer), "O Allah, do not entrust them to me lest I find myself too weak to care for them. And do not entrust them to themselves lest they find themselves helpless to do that. And do and entrust them to other men lest they prefer their own interests over theirs." Then he places his hand on my head and said, "O Ibn Hawalah, when you see caliphate transferred to the sacred land (in Shaam), there will follow a spate of earthquakes, grief and distressing things very soon. That day, the Last Hour will be near to mankind than my this hand is (today) to your head."

COMMENTARY: It seems that Sayyiduna Abdullah ibn Hawalah رضى الله عنه and his companions were not well off. They may have been very poor, so the Prophet صلى الله عليه وسلم sent them to battle that they might collect booty and their financial difficulties might be removed. This is why he did not mention battle straightway but simple referred to the booty.

Then, he prayed to Allah not to entrust them to him, for, whatever he could think of, he did for them. But they did not succeed. He was not capable of looking after them, for he could not even care for himself if Allah did not support him. In one of his supplication to Allah, the Prophet صلى الله عليه وسلم prayed:

اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

(O Allah, do not leave me to care for myself even for the twinkling of an eye). Take open yourself care of me.

Indeed Allah also says:

قُلْ لَا أَمْرَ لِي نَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

{Say: I have no power over any good or harm to myself, but as Allah will} (7:188)

This means that perfect servitude demands that man should concede that he is utterly helpless. He should acknowledge that no one howsoever great and powerful can do anything howsoever infinitesimal without Allah's help and enablement and command. This tawheed (monotheism) is that which is found in (لا حول ولا قوة الا بالله) (There is no power and might save with Allah).

It is this that every creature is bound to chant with his tongue and to believe with his heart. Ibn Adi رحمه الله reproduced this hadith in his kitab Kamil:

Sayyiduna Ilyas عليه السلام and Sayyiduna Khidr عليه السلام meet one another some time every

¹ Abu Dawud # 2535, Mustadrak Haakim.

year. When the scheduled time approaches, they search for one another. After their meeting ends, they part, both reciting this expression

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَسُوْقُ الْخَيْرَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا يَضْرِبُ الشُّؤْمَ إِلَّا اللَّهُ مَا كَانَتْ مِنْ نِعْمَةٍ
فَجِنِّ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allah, what ever Allah will! No one brings good, but only Allah. Whatever Allah will: No one drives away evil but Allah alone.

Whatever Allah will! Whatever is of Blessing it is from Allah alone.

There is no power and might save with Allah.

The Prophet صلى الله عليه وسلم is the closest to Allah, the Mighty, the Glorious. Hence he began his supplication with not to make him responsible for Ibn Hawalah رضى الله عنه and his companions. Then he prayed that other people too, should not be made responsible because they would first look after themselves so might not be able to care for Ibn Hawalah رضى الله عنه and his friends. Generally, people do that, They prefer themselves over others.

As for Ibn Hawalah and his companions, they were not strong enough to look after themselves not possessing enough means. Besides, if they were left to mend for themselves, they might look for such avenues as would lead them away from religion and the hereafter. So, he prayed, "O Allah, let them depend on you. Treat them as a Master treats His slaves!" In this way, the Prophet صلى الله عليه وسلم taught the ummah to entrust all their affairs to Allah. They must not depend on their own contrivances and devices and on the outward means, but leave everything to Allah's will. They must believe in Him and trust Him and should not rely on enough else. Also, they should never place hope in anyone other than Allah, certainly, if a person relies only on Allah. Certainly, if a person relies only on Allah and has his hopes in Him, then Allah helps him and gets his work done in the best way: whether it is his religious or worldly task. Allah makes him successful. Indeed, Allah does say in the Quran.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

{And whosoever puts his trust in Allah, so He will suffice him} (65:3)

Earthquakes cause the earth to shake and there also will be sorrows and grief's and worried. These things will precede the severest quake and tremor that would be the final ones to end this creation. Everything will perish. Allah has told us of that in Surah az. Zilzal:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

{When the earth shall be shaken with a shaking of its own...} (99:1)

This things will take place in the very last days' before the world perishes with all creation, after Baytul Maqdis is conquered and the Muslim have a complete control over it. While Mishkah does not name the source of this hadith, Jazri names them as Abu Dawud and Haakim in his sahih.

BEFORE THE LAST HOUR

(٥١٥٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْتَحَدَ النَّاسُ دَوْلًا وَالْأَمَانَةُ مَعَنَا

وَالزُّكُوفُ مَعْرُومًا وَتُعَلِّمُ لِعَمْرِ الدِّينِ وَأَطَاءَ الرَّجُلِ إِمْرَأَتَهُ وَعَقَى أُمَّهُ وَأَدَّى صَدِيقَهُ وَأَقْبَلَ آيَاهُ وَظَهَرَتْ

الْأَصْوَاتُ فِي السَّاجِدِ وَسَادَ الْقَبِيلَةِ فَأَبْقَهُمْ وَكَانَ رَعِيْمُ الْقَوْمِ أَرْدُ لَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ
وَوَضَعَتْ الْقَبِيْلَاتُ وَالْمَعَارِزُ وَشَرِبَتِ الْحُمُورُ وَلَعَنَ أَخْرَهُذِيهِ الْأُمَّةُ أَوْلَاهَا فَأَزْتَوَّبُوا عِنْدَ ذَلِكَ رِيْحًا عَمْرَاءَ
وَوَزَّلَتْهُ وَخُسْفًا وَمَسْحًا وَقُدْفًا وَأَيَاتٍ تَتَابَعَتْ كَيَنْظُرُ فُطِحَ سَلْكُهُ فَتَتَابَعَتْ (رواه الترمذی)

5450. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When fa; (War booty collected without fighting) is taken as wealth, trust property as booty, zakah as a levy (of tax or fine), knowledge is acquired for purposes other than religion, a man obeys his wife but is disloyal to his mother, he draws friends nearer to him but distances his father from him, there is commotion in the mosques, the most sinful member of a tribe is its chief, the basest man of a people is their leader, a man is honoured because of the mischief he may cause singing girls and musical instruments are promoted, wines are drunk, the succeeding members of this ummah curse the preceding ones, then, at such a time, await a red violent and severed wind, an earthquake, being swallowed up by the earth, transfiguration, raining of stones (from the heaven), and (all other sings appearing in quick succession as though beads of a rosary falling in rapid succession when its thread breaks."¹

COMMENTARY: The evils mentioned in this hadith are found in every era since earlier times. It is that when they spread like wild fire and become extraordinarily common, Divine punishment will descend on the people in some form. The Last Day gets nearer. The word (فر) is vicissitudes of time but (دولت) is used for wealth and property, too, in the sense that these things keep changing hands. It is also applied to position and rule for they too are transitory. Some linguists say that [(دوله) - dulah] is a noun for something being acquired as property, meaning a 'booty, 'spoil, and as [(دوله) - dawlah], it is 'change of condition from one to the other,' like hardship giving way to ease. The booty acquired through jihad against an enemy is [(غنيمة) - ghanimah]. Shariah demands that it should be divided among all the warriors participating in that battle. It is wajib to do so. If the responsible officers of the army do not distribute it but appropriate it themselves then they are guilty of not recognizing the right of others and of assuming that it is their own wealth. If people commit treachery in trusts, they are as though they think of the trust as booty or spoil. If anyone feels burdened and compelled to pay zakah then it is like considering it to be an impost and an exaction.

The objection of imparting knowledge is to promote adherence to religion and Shari'ah and to set right manners and conduct. It is also to develop society and let it prosper and to gain nearness and pleasure of Allah and His Messenger صلى الله عليه وسلم. But, if it is used to earn fame and wealth in the world and to acquire high office and nearness to the ruler then this hadith condemns the exercise.

Man's obeying his wife entails disobedience to Allah and disregarding His guidance. His disobeying his mother without any reason valid in Shari'ah is to deny her her right. Here only a mother is specified at the exclusion of the father because she endures more hardship, so she has a greater right.

When anyone keeps his friends nearer to him and his father away from him then he gives

¹ Tirmidhi # 2211 (2218)

more time to them instead of being of service to his father and giving him company.

There being commotion in the mosques means to talk loudly, to shout and to disturb peace in the mosques. This is to violate etiquette and manners due there some ulama say that it is unlawful to raise one's voice in mosque, even if is to make dhikr (remembrance) of Allah.

If the chief of a tribe is the most sinning of them, then it spells ruin for them. This includes a city, a village and a neighbourhood.

The same applies when the basest man of a community or a nation is made their leader. They will all perish with him.

Again, it is catastrophic to respect anyone not because of any merit in him but because he is feared lest he create trouble. An example is of a rouse becoming a ruler and the subjects being compelled to respect him.

The singing girls include prostitutes and professional singing girls. And musical instrument include all kinds like drums harmoniums, etc.

Wine is mentioned in the hadith in its plural form, 'wines,' because all kinds of intoxicants are included.

As for the succeeding generations cursing their predecessors, this evil was not found in the past ummahs. It is peculiar to this particular ummah. Of the Muslims, the rawafid are involved in this evil habit. They curse the pious and righteous elders who have died long ago and they do not spare even the noble sahabah رضي الله عنهم of whom Allah says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ -

{Those from among the muhajirun and the ansar who were the first and the foremost in accepting faith of Islam, and those also, who had followed their noble example are the ones with whom Allah is well pleased..} (9:100)

Allah also says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

How unfortunate and what a hard-hearted cruelty that one should bear spite for those people with whom Allah is pleased. The Quran and the ahadith are replete with the merits of them. They are the great people who were the foremost in accepting Allah's religion and overtook others in doing that. They endured severe persecution in supporting the Prophet صلى الله عليه وسلم and risked their lives to raise the banner of Allah's religion. They participated in jihad to promote the glory of Islam and thereby conquered countries and cities. They learnt the injunction of Islam directly from the Prophet صلى الله عليه وسلم, the chief of all imams. They acquired the knowledge of Shari'ah and most of the foundation of religion which is the noble Quran. They understood it and abided by it.

Allah instructs the whole ummah, through the Quran, to say of these great people:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

{Our Lord forgive us and our brethren who preceded us in faith} (59:10)

What then may be done of those who have lost the light of faith or have gone mad. They not only curse the most superior of these sacred sahabah رضي الله عنهم but express their filthy ideas about them ascribing to them disbelief. They allege that Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه had seized the caliphate from Ali رضي الله عنه because only Ali رضي الله عنه was the one who deserved it after the Prophet صلى الله عليه وسلم. They do not realize that there is no evidence in the Quran or hadith for Ali's رضي الله عنه right to caliphate. No one of the ummah

before them had recognized their allegation. Moreover, those Sayyiduna Ali رضي الله عنه during his caliphate did not do it with ulterior motives. Their disagreement was of judgement and at the most we might say that they could have erred in their independent judgement. But, that does not call for cursing them. Even if they had veered in opposing him and had sinned, they should not be cursed, for they might have repented before death. Or Allah is Most Merciful and we must place hope in Him that He would forgive them and look at their past services to Islam.

Indeed, Ibn Asakir رحمته الله has transmitted a marfu hadith from Sayyiduna Ali رضي الله عنه (that the Prophet صلى الله عليه وسلم said). "If (some of) my sahabah fall prey to a false move, Allah, the Mighty, will forgive them by virtue of their association with me."

We may put in this manner: often we happen to commit minor and major sins. In spite of that, we are hopeful of Allah's mercy and the Prophet's صلى الله عليه وسلم intercession. Should we not then believe that the people who are the most superior of the ummah deserve Allah's forgiveness for any slip that they might make, by virtue of their companionship with the Prophet صلى الله عليه وسلم?

Those who try to revile the sahabah رضي الله عنهم and put a blot on the sacred rank of the companionship with the Prophet صلى الله عليه وسلم only to defile their own tongues. They must relies that their conduct must be causing immense grief to the Prophet صلى الله عليه وسلم who is mercy to the world. 'Do they not know that the pious do not look at the faults of other people and they do not ignore their own faults? Do they not agree that the Prophet صلى الله عليه وسلم had said, "Do not speak ill of those of you who are dead?" He had also said, "when my companions are mentioned to you, keep your tongue in control." He had also said, "Love of Abu Bakr and Umar is a branch of faith. And to harbour malice toward them is a sign of disbelief."

"Love of the ansar is a branch of faith, but despising them is disbelief." He also said, "If anyone speaks ill of my sahabah then he becomes liable to Allah's curse. And he who obeys my command concerning them, I shall favour him on the day of resurrection.

O Allah, do guide them and cause them to see light."

(٥١٥١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَعَلْتَ أَكْبَرِي خُمْسَ عَشْرَةَ خَصَلَتْ حُلٌّ بِهَا

الْبَلَاءُ وَعَنْ هَذِهِ الْخِصَالِ وَأَمْرٌ يَذْكَرُ تُعَلِّمُ لِعَلِيٍّ الدِّينِ قَالَ وَبِرَّ صَدِيقَةٍ وَجَفَا أَبَاهُ وَقَالَ وَسُرِبَ الْحُمْرُ وَبُسَّ

الْحَرِيرُ۔ (رواه الترمذی)

5451. Sayyiduna Ali (ibn Abu Talib) narrated that Allah's Messenger صلى الله عليه وسلم said, "when my ummah involve themselves in fifteen things, trials will descend on them." Then, he enumerated the fifteen things (that are mentioned in the previous hadith # 5450) without mentioning: 'knowledge is acquired for purposes other than religion.' (And, instead of 'he draws friends nearer') he said, "Treat his friend with kindness but drives off his father." (And, instead of 'wines and drunk') he said, wine is drunk and " instead of knowledge is acquired for,,,,,) silk is worn."¹

COMMENTARY: The words 'then he enumerated the fifteen things' are interposed by the compiler of the Masabih because the hadith of Sayyiduna Ali صلى الله عليه وسلم enumerates the

¹ Tirmidhi # 2210 (2217).

fifteen things. Apart from some verbal differences, the previous hadith (# 5400) does not have fifteen things. Rather, it has sixteen things.

THE COMING OF IMAM MAHDI

(٥١٥٢) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ إِسْمِي رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَفِي رَوَايَةٍ لَهُ قَالَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ تَعَالَى ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ اللَّهُ فِيهِ رَجُلًا مِثِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ إِسْمِي وَإِسْرَافِيو اسْمُ أَبِي يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِكْتُ ظُلْمًا وَجَوْرًا -

5452. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The world will not end before the Arabs are ruled by a man belonging to my progeny and his name will be the same as my name."¹

According to another version of Abu Dawud, he said, "Even if nothing but a day of this world remains, Allah will lengthen that day till He sends in it a man of my descendents" - or, he said, "of my family - whose name will be as my name and whose father's name will be the same as my father's name. He will fill all the (Arab) earth with equity and justice just as it was filled (before his time) with oppression and injustice." (people would get justice and their rights just as these were drained to them.)²

COMMENTARY: This hadith speaks of Imam Mahdi رضى الله عنه. His name will be Muhammad and his epithet Mahdi. He will be a descendent of the Prophet صلى الله عليه وسلم. Opinions differ on whether he would be descended from Imam Hasan رضى الله عنه or Imam Husayn رضى الله عنه but it is more likely that he would be a Hasani from his father's side and a Husayni from his mother's side.

The Prophet's words indicate that he will be related to the Prophet صلى الله عليه وسلم not only through descent but also spiritually and Shari'ah. His style of living and habits will be like the Prophet's صلى الله عليه وسلم.

The hadith says that he would rule the Arabs. This is only because of their natural greatness and distinction, for other ahadith say explicitly that he would rule the whole world both Arab territories and non Arab lands. It is more reasonable to say that he will rule the Arabs in the sense that all the Muslims throughout the world follow the Arabs in the spiritual sense. Hence, the rule of the Muslims over others is tantamount to the rule of the Arabs over them. We know therefore, that every Muslim in the world is spiritually an Arab.

The prophet's صلى الله عليه وسلم words disprove the contention that Imam Mahdi رضى الله عنه, the anticipated, is present and alive and is the son of Hasan Askari by the name of Muhammad. Imam Mahdi رضى الله عنه will dispense justice to his subjects everywhere in the world. The words (يظلم) and (يعدل) are near synonyms (justice) as are (ظلم) and (جور) for oppression. These words of the same meaning are repeated for the sake of emphasis. The subjects would get justice and their rights just as they had gone through injustice and denial of rights.

¹ Tirmidhi # 2230 (2237) Abu Dawud # 4282), Musnad Ahmad # 3573.

² Abu Dawud # 4282, Tirmidhi # 2231 (2238), Musnad Ahmad # 3573.

MEHDI A DESCENDENT OF THE PROPHET ﷺ

(٥٤٥٣) وَعَنْ أَوْسَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمَهْدِيُّ مِنْ عَمْرِي مِنْ أَوْلَادِ

فَاطِمَةَ - (رواه ابوداؤد)

5453. Sayyidah Umm Salamah رضي الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم say, 'Mahdi will be my stock from the children of Fatimah.'¹

COMMENTARY: The word (عتره) means a descendant, near relative, community. Relatives who have died or will succeed are called (عتره). The Prophet's (عتره) itrah are the progeny of his grand father, Abdul Muttalib. Some of people say they are his people of house who are near to him.

Some people say that all the Quraysh are the relatives of the (Prophet) صلى الله عليه وسلم.

It is also said that (عتره) itrah are those people who are forbidden to receive the property of zakah. This means the children of Hasham.

In short, Imam Mahdi رحمه الله will be descendant of the prophet صلى الله عليه وسلم from his daughter, Sayyidah Fatinah رضي الله عنه.

(٥٤٥٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَهْدِيُّ مِنِّْي أَجَلِي الْحُبِيْبَةُ أَقْنَى

الْأَنْفِ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأْتَ ظُلْمًا وَجَوْرًا إِيْمَلِكُ سَبْعَ سِنِينَ - (رواه ابوداؤد)

5454. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Mahdi will be of my stock. He will have a broad forehead and an aquiline nose. He will fill the earth with justice and fairness just as it was filled with oppression and cruelty. He will rule for seven years."²

COMMENTARY: The narrator stated after seven years, "eight year or nine years" on his own because he may have been unsure. The compiler has not reproduced those words. He may have been confident of seven years as stated in the following hadith (# 5456) of Sayyidah Umm Salamah رضي الله عنه. Therefore, he dropped the words that expressed doubt.

MAHDI'S GENEROSITY

(٥٤٥٥) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قِصَّةِ الْمَهْدِيِّ قَالَ فَيَجِيءُ إِلَيْهِ الرَّجُلُ فَيَقُولُ يَا مَهْدِيُّ أَعْطِنِي

أَقْنَى قَالَ فَيُخَيِّرُنِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ - (رواه الترمذی)

5455. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said while speaking about Imam Mahdi رحمه الله, "A man will come to him and request him, 'Give me! Give me, O Mahdi! So, he will (fill both hands and continue to) pour into his garment (liberally) whatever he is able to carry."³

COMMENTARY: Imam Mahdi رحمه الله will satisfy the man so that he may not need to ask anyone else for more money.

¹ Abu Dawud # 4284.

² Abu Dawud # 4285, Musnad Ahmad 3-17.

³ Tirmidhi # 2233.

IMAM MAHDI'S رحمته الله COMING FORETOLD

(٥٤٥٦) وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُونُ إِخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ فَيَأْتِيهِمْ مِنْ الرُّكْنِ وَالْمَقَامِ وَيَبْعَثُ إِلَيْهِ يُبْعَثُ مِنَ الشَّامِ فَيُخْسَفُ بِهِمُ الْبَيْدَاءُ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَهْلُ الشَّامِ وَمَعْصَائِبُ أَهْلِ الْعِرَاقِ فَيَأْتِيهِمْ ثُمَّ يُنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَخُوهُ كَلْبٌ فَيَبْعَثُ إِلَيْهِمْ بَعَثًا فَيُظْهِرُونَ عَلَيْهِمْ وَذَلِكَ بَعَثٌ كَلْبٌ وَيَعْمَلُ فِي النَّاسِ بِسِتَّةِ نَجِيهِمْ وَيُلْقِي الْإِسْلَامَ بِحَرَابِهِ فِي الْأَرْضِ فَيَلْبِثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ - (رواه ابو داود)

5456. Sayyidah Umm Salamah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When a caliph (the ruler of the time during the last days) dies, there will be some disagreement and a man among the Madinans will flee to Makkah. Some of the Makkans will come to him and bring him out (to take him as their leader) but he will be reluctant (to accept the assignment). However, they will pledge allegiance to him (within the Kabah and) between the rukn (hajr aswad or the corner of the Ka'bah where the Black stone lies) and the maqam (Ibrahim or the station of Ibrahim) عليه السلام. Then an army will be sent against him from Shaam (Syria, by its king) but they will be swallowed up in the earth at Bayda (a desert) between Makkah and Madinah when the people learn of that, the abdal (righteous mystics who are few but their number is always constant) of Syria and the asa'ib¹ (the righteous man, friends of Allah) of Iraq will come to him and pledge allegiance to him. Thereafter, a man of the Quraysh whose maternal relations belong to the tribe kalb will arise and despatch an army against this man and his sympathizers. This army will be defeated (in spite of the support of the tribe Kalb). That will be (the fate of) the army of (the tribe of) kalb. This man will govern the people by the sunnah of their prophet (and his way). He will establish Islam in the earth and will live for seven years before dying. The Muslims will offer the funeral salah over him."²

COMMENTARY: The man named in the hadith is Imam Mahdi رضي الله عنه. This is deduced from the fact that Abu Dawud رحمته الله has placed this hadith in the chapter al-Mahdi.

'Madinah' in the hadith could refer to the city of Madinah of the Prophet صلى الله عليه وسلم or to the city where the aforesaid ruler or caliph will die. People, will differ and be at loggerhead to select his successor. Imam Mahdi رحمته الله will flee to Makkah to keep away from the mischief. He will decide to go to Makkah because this city is a sacred city and a refuge and protection for every Beaker of protection. Also, people can devote themselves here to worship peacefully.

Bayda is a word for a desert or a plain. It is also used for a house. Here, in this hadith, it is used for a place between Makkah and Madinah.

The army of Syria means the Sufyani army. They will advance to fight Imam Mahdi as part

¹ See comments is Mazahir Haq for abdal and asaib.

² Abu Dawud # 4286, Musnad Ahmad 6-316.

of a fitnah (strife) promoted by the Sufyani government. It will be a fore rumer of the coming of Imam Mahdi. There are innumerable ahadith about this coming down, one of these is a sahih hadith narrated by Sayyiduna Ali رضي الله عنه "The Sufyani who will be ruler over Syria by force during the last days will be a descendent of Khalid ibn Yazid ibn Mu'awiya ibn Abu Aswi. He will have a large head and his face will carry marks of small pox. One of his eyes will have a white spot. He will rise from Damascus. Most of his followers will belong to the tribe of Kalb. He will take pleasure in shedding blood so much so that he will cut open the bellies of pregnant women and kill the unborn children. On hearing of the coming of Mahdi, he will send an army to fight with him but it will be routed. Then he will himself lead another army to fight him. At Bayda, however, he will be swallowed up by the earth with his army. Only one man will survive and he will convey this news to Mahdi."

ABDAL (ابدال) are a company of 'friends of Allah' by virtue of whom Allah maintain the working of His creation. There are, in all, seventy abdal in the world. Forty of them remain in Syria while the rest are dispersed over the world. They are called abdal (which is the plural of (بدال) badal meaning to change) because they replace each other in the sense that when one of them dies another takes his place. Besides, though constant worship and devotion, these sacred people eliminate all bad habits and disliked traits from themselves and replace them with good habits and lofty manners.

The ahadith do mention this sacred section (of the mystics) though Suyuti رحمه الله stated in his commentary (sharh) on sunan Abu Dawud رحمه الله that the siyah sittah (six books of hadith that are sound) do not mention the abdal, apart from this hadith of Abu Dawud. Haakim رحمه الله has also transmitted this hadith and termed it as 'sound'. However, Suyuti رحمه الله has reproduced in Jami ul- Jawami many other ahadith from books other than the siyah sittah in which the abdal are mentioned. Most of these ahadith mention the number of the abdal as forty, but some give their number as thirty.

He has reproduced also the hadith of Sayyiduna Ali رضي الله عنه to the effect that the high station and rank given to the abdal is because of their generosity at heart, peace of heart and well wishing of the Muslims, not because of much worship.

The Prophet صلى الله عليه وسلم also said, "Ali! The existence of abdal in my ummah is more rare than the availability of red salphur."

Mu'adh ibn Jabal رضي الله عنه narrated, (that the Prophet صلى الله عليه وسلم said) : "He who possesses three traits - willing submission to the decree, total abstinence from the forbidden, the getting angry for the sake of Allah's religion (when it is violated or neglected), is counted among the abdal."

Imam Ghazali رحمه الله has written in Ahya ul Uloom that a person is recorded in the ranks of the abdal when he binds himself to make this supplication three times every day.

اللَّهُمَّ اغْفِرْ لِأُمَّةِ مُحَمَّدٍ، اللَّهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ، اللَّهُمَّ تَجَاوَزْ عَنْ أُمَّةِ مُحَمَّدٍ۔

(O Allah, forgive the ummah of Muhammad صلى الله عليه وسلم.)

O Allah, have mercy on the ummah of Muhammad صلى الله عليه وسلم.

O Allah, overlook the faults of the ummah of Muhammad صلى الله عليه وسلم.)

In short, if anyone charges shortcomings all makes his soul completely pure and civilized and wishes well for Allah's creatures then he is placed among the company of the abdal.

ASA'IB (اعصاب): Too are a company of Allah's friends. Sayyiduna Ali رضي الله عنه said, The Abdal

live in Syria. The Asaib in Iraq. The nujaba (نجباء) in Egypt." (They too are a company of the awliya, or friends of Allah.)

Some people say that the asaib are they who are the most pious and righteous in the society. They are the ascetics. This is also what the dictionary meaning of the word is. The (مصعب القوم) asabul-qamn are the most pious people of a community.

KALB: The military action of the tribe Kalb in which they will resort to killing and fighting will take place in the last days as a fitnah. It will be another of the signs of the coming of Imam Mahdi. رضى الله عنه

The word (ويبقى الاسلام) 'he will establish Islam are he will establish the religion of Islam on earth placing his neck on it. So, it will become strong and lasting. Shari'ah will be obeyed in peace. Muslims will live in comfort and without anxiety.

The word in the hadith (حبران) is the front portion of a camel's neck where it is struck when slaughtering it. When a camel sits down to rest, it puts this portion of its neck on the earth and stretches it. In this way it gets much rest. This hadith compares religion to this portion of a camel's neck to emphasise that in the time of Imam Mahdi رضى الله عنه, religion of Islam will be established and be peaceful. The Muslims will not be divided and in disagreement. There will not be any mutual strife. Islam will dominate the sannah will be abided by and the ummah will be happy and well off.

FALSE CLAIMANTS TO BEING MAHDI

Here, at this stage, we might point out that many people have made claims to being the Mahdi. Some people make this claim using the literal meaning of the word MAHDI which is one who guides. If they truly guide the people and lead them to the straight path, then clearly they cannot be belied. In the literal sense, they are mahdis or 'guides'.

However, they who deceive the people by claiming to be the promised Mahdi and thereby seeking recognition, there is no doubt that they are great liars and cheaters. It is such people who deceived simple people and prepared a group of their followers. Some of them induced rogues and evil men to straighten their folds. They used them to publicise their claim and to create strife in some cities and countries. Finally, true believing Muslim resisted them and cast them out to deliver the people of the mischief of these evil ones.

Even in our countries, India and Pakistan, there arose a section of such people who called themselves Mahduwiyah its. Members were utterly ignorant and backward, narrow minded. They believed that the promised Mahdi was their leader and had emerged as such. Then, he died and was buried in a city of Khurasan. Among their false beliefs was a serious straying that anyone who did not subscribe to their conviction was disbeliever. It was then that the ulama of all four schools of thought (Hanafi, Shafi'i, Maaliki and Hanbali) issued an edict in Makkah that it is wajib for the rulers to kill these misled people.

The conviction of the Shi'a, too, is baseless and false that the promised Mahdi is Muhammad ibn Hasan Askari who has not died but is invisible to our eyes. He is the imam of the times and will disclose himself at the right moment and proclaim his imamah and ruler ship. The ahlu sunnah wa al-jama'ah contend that this opinion is false. The books of scholastic theology and replete with denial of this opinion. Moreover, book Urwat ul Wasqa asserts in detail that Muhammad ibn Hasan Askari has died.

(٥٤٥٧) وَعَنْ أَبِي سَعِيدٍ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَاءَ يُصِيبُ هَذِهِ الْأُمَّةَ حَتَّى لَا يَجِدَ الرَّجُلُ

مَلْبَجًا يَلْبَجُ إِلَى مِنَ الظُّلْمِ فَيَبْعَثُ اللَّهُ رَجُلًا مِنْ عِزَّتِي وَأَهْلِ بَيْتِي فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا
 مَلِكْتُ ظُلْمًا وَجَوْرًا يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ لَا تَدْعُ السَّمَاءُ مِنْ قَطْرِهَا شَيْئًا إِلَّا صَبَّتْهُ
 مِدْرَارًا وَلَا تَدْعُ الْأَرْضُ مِنْ نَبَاهِمَا شَيْئًا إِلَّا أَخْرَجَتْهُ حَتَّى يَسْمَى الْأَحْيَاءُ الْأَمْوَاتِ يَوْمُشُ فِي ذَلِكَ سَبْعَ
 سِنِينَ أَوْ ثَمَانٍ سِنِينَ أَوْ تِسْعَ سِنِينَ - (رواه ابو داود)

5457. Sayyiduna Abu Sa'eed رضي الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم mentioned a trial that would take this ummah in its stride (such as puts men in terrible difficulty and anxiety). As a result, no man would find any place of refuge where he might seek refuge from oppression. He said, "Then Allah will send a man of my progeny and of the people of my household. He will fill the earth with fairness and justice just as it was full of oppression and compulsion. This will please those who dwell in the heaven and those who dwell on earth. (Those in the heaven include the angels and the souls of the Prophets عليهم السلام and on earth all the creatures, even the animals and fishes, etc). The heaven will not withhold any drop of its rain but will pour it out abundantly, and the earth will not retain produce of any of its plants, but will grow everything so that those who are alive will wish that the dead were alive. He (Mahdi) will live in that (Prosperous) period for seven years or eight years or nine years."¹

COMMENTARY: The heaven will pour down rain without withholding a drop so that there will be prosperity and blessing in the time of Imam Mahdi رحمه الله. Rain will fall according to need and land produce would be plentiful. People would be happy and peacefully content.

They would be so happy that they would wish that the dead were alive in their times to enjoy the benefits. However, the word (احياء) ahya is also read (اىياء) ihya to mean that the dead would wish they were alive to reap advantage of the benefits, but unless the version is confirmed, this is a mere surprise and no more.

The words 'or eight years or nine years' may have been interposed by a sub narrator who may have forgotten the exact words. Or, they may be the Prophet's صلى الله عليه وسلم own saying as he might not have known for sure at the time of speaking of that, but later Allah disclosed to him the exact number of years as seven. According, he specified seven years in the next hadith (that has been narrated earlier, # 5456).

The original version of the Mishkah does not name the source of this hadith. Later, the name of Haakim has been added: 'Haakim in his Mustadrak, saying that the hadith is sahih.

THE COMING OF A MAN CALLED HARITH HARRATH

(٥٤٥٨) وَعَنْ عَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ الْحَارِثُ
 حَرَاثٌ عَلَى مُقَدَّمَتَيْهِ رَجُلٌ يُقَالُ لَهُ مُنْضَوْرٌ يُوْطِنُ أَوْ يُمَكِّنُ لِأَيِّ مُخْتَلِدٍ كَمَا مَكَتَتْ فَرِيشٌ لِرَسُولِ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَبٌ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ أَوْ قَالَ إِبْرَاهِيمُ - (رواه ابو داود)

¹ Haakim in Mustadrak 4-265, Musnad Ahmad 3-37.

5458. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man will appear from (a city of) Ma wara an Nahr. He will be (pious and will be) called of Harith al Harrath. His army will be led by a man called Mansur. He (Harith) will give place or settle the offspring of Muhammad just as the Quraysh had provided place to Allah's Messenger. It is wajib an every believer to help him." Or, he said "Respond to him positively."¹

(Al Harith is the name while al-Harrath is his attribute. Muhammad could refer to Mahdi, possibly.)

COMMENTARY: The words Ma wara an Nahr mean the lands that are beyond the river. The cities Bukhara, Samarqand, etc. lie there. Al-Harith is the name of the man while Al-Harrath is the attribute describing his profession of forming.

'He will give place or settle: In these words, the 'or' is either put in by the sub-narrator to say that the Prophet صلى الله عليه وسلم said on of two things (ينكرن) or (يومنن) - will give place or will settle and accommodate - or the construction means will give place and will settle. In the latter case, he will provide to the progeny of Muhammad صلى الله عليه وسلم property, equipment, arms and money and will fortify and strengthen their rule. He will use different means to do that and re-in force them with his own army.

As for the words 'offspring or progeny of Muhammad صلى الله عليه وسلم they include his descendants and the people of his household, but, in particular, Imam Mahdi رضي الله عنه. Or, the words offspring of Muhammad simply mean 'Muhammad' Mahdi رحمه الله.

The Quraysh who had supported Allah's Messenger صلى الله عليه وسلم are they who had believed. They had given him full support physically, morally and financially. They included Sayyiduna Abu Bakr رضي الله عنه and others. In face, among those who provided him shelter was Abu Talib, too though he did not believe.

As for the concluding word, 'Or, he said, 'Respond to him positively," they are the sub-narrator's to say that the Prophet صلى الله عليه وسلم may have spoken "...help him" or "....respond to him...."

The context of the hadith and of the other ahadith on this subject suggests that the man who will come and whom the Muslims must obey and whose commander will be Mansur, has already appeared, for his commander was the well-known scholar Abu Mansur Maa Turidi. He was the one who put in order the principles of the fiqh of the Hanafis and is distinguished as a pioneer in this field.

(٥٤٥٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السَّبَاءُ الْإِنْسَ وَحَتَّى تُكَلِّمَ الرَّجُلُ عَذْبَةَ سَوْطِهِ وَشِرَاكَ نَعْلِهِ وَخَيْرُهُ فَحَدَّثَهُ بِمَا أَخَذَتْ أَهْلُهُ بِمَعْدَنِهِ - (رواه الترمذی)

5459. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Him who has my soul in His hand, the Last Hour will not come before wild beasts speak to men, the end of a man's whip and the thong of his sandal converse with him, and his thigh discloses to him what new things his family have done and spoken in his absence."²

¹ Abu Dawud # 4290.

² Tirmidhi # 2181, Musnad Ahmad 3. 84.

SECTION III

الْفَصْلُ الثَّالِثُ

WHEN WILL SIGNS OF LAST HOUR APPEAR

(٥٤٦٠) وَعَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيَّامُ بَعْدَ الْيَأْتِيَتَيْنِ - (رواه ابن ماجه)

5460. Sayyiduna Abu Qatadah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The portents, (of the Last Hour) will begin to appear after two hundred years."¹

COMMENTARY: Whatever has been described as signs of the Last Hour were expected to begin being seen from two hundred years after the Prophet's صلى الله عليه وسلم hadith about them, or after his hijrah (emigration) to Madinah, or after the birth of Islam, or after the death of the Prophet صلى الله عليه وسلم. It is also possible that the latter (ج) laam in the word (العامتين) is to denote an era which means that the signs will begin to be seen two hundred years after the period that sets in after one thousand years. This would mean that two hundred years stand for twelve hundred years. By that time, the minor signs will have been seen and the time would get nearer for the major signs to appear one after the other. They are the

1. coming of Mahdi رضي الله عنه
2. descent of Prophet Easa عليه السلام
3. appearance of the dajjal,
4. rising of the sun from the west,
5. coming out of the daabba tul
6. ard (beast of the earth),

- and of the yajuj and Majuj (Gog and Magog) and so on.

The learned men will begin to realize that the earth has reached its final (year and) limits.

AN INSTRUCTION

(٥٤٦١) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الرِّيَّاتِ السُّودَ قَدْ جَاءَتْ مِنْ

قِبَلِ خُرَّاسَانَ فَأَتُوها فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيَّ (رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ) -

5461. Sayyiduna Thawban رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you see the black banners coming from the side of Khurasan, turn towards them because Allah's caliph the mahdi (guide) will be among them."²

COMMENTARY: The Black banners refer to Harith and Mansur's army, perhaps, (see hadith # 5458)

To turn towards them is to join that army and obey their commander. Here 'mahdi' is used in its literal sense, meaning 'the guide.' The caliph will not be an ordinary person. He will be guided by Allah and will guide the people to the right path. It will be wajib to accept his leadership and to obey him. This hadith does not refer to the promised mahdi and it does not come from the harmayn, the two sacred mosques.

IMAM MAHDI رضي الله عنه A DESCENDANT OF IMAM HASAN

(٥٤٦٢) وَعَنْ أَبِي إِسْحَاقَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي نَضْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الرِّيَّاتِ السُّودَ قَدْ جَاءَتْ مِنْ قِبَلِ خُرَّاسَانَ فَأَتُوها فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيَّ (رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ) -

¹ Ibn Majah # 4057.

² Musnad Ahmad 6. 516, Bayhaqi in Dalailun Nubuwwah Tirawahi # 2269, Ibn Majah # 4084.

اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيُخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكَ يُشَبِّهُهُ فِي الْخَلْقِ وَلَا يُشَبِّهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ
قِصَّةَ بَنِي آدَمَ الْأَرْضَ عَدْلًا (رَوَاهُ أَبُو دَاوُدَ وَلَمْ يَذْكُرِ الْقِصَّةَ).

5462. Sayyiduna Abu Ishaq رحمه الله narrated that (one day) Sayyiduna Ali رضي الله عنه looked at his son, Sayyiduna Hasan رضي الله عنه, and said, "This my son is sayyid (a chief) as Allah's Messenger صلى الله عليه وسلم called him. Soon, a man will be born from his descendants who will have the same name as your prophet and will resemble him in (his inward) nature but not (his outward) looks." Then, Ali رضي الله عنه related the account of his filling the earth with justice. ¹

Abu Dawud رحمه الله transmitted this hadith but did not include the account of filling the earth with justice.

COMMENTARY: Sayyiduna Ali رضي الله عنه has alluded to the Prophet's صلى الله عليه وسلم saying about Sayyiduna Hasan رضي الله عنه. "This my son is a sayyid (chief). Perhaps Allah will bring about a reconciliation between two great differing parties of a Muslims through him."

Though his hadith says that that Mahdi رضي الله عنه will not resemble the Prophet صلى الله عليه وسلم in all aspects outwardly, yet he will resemble him in some aspects as we did read previously.

Imam Mahdi رحمه الله will be a descendant of Imam Hasan رضي الله عنه and he will be of the children of Imam Husayn رضي الله عنه from his mother's side. This hadith also belies the contention of the shi'ah that mahdi رحمه الله is Muhammad ibn Hasan Askari who, they contend, is alive in this world, but invisible to us, and that he will appear at the right time. This contention is not correct because Muhammad ibn Hasan is a Husayni as everyone agrees. He is not descendent of Imam Hasan رحمه الله. If we say that Sayyiduna Ali رضي الله عنه had alluded to someone other than Imam Mahdi رضي الله عنه as the descendant of Imam Hasan, then this too is contrary to facts because the distinction of filling the earth with justice denies that and is appropriate to Imam Mahdi رحمه الله alone. We do not find mentions of any Hussayni or Hasani sayyid who would fill the earth with justice apart from Imam Mahdi رضي الله عنه.

DISAPPEARANCE OF LOCUSTS IS A SIGN OF THE LAST HOUR

(٥٤٦٣) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ فَقَدَ الْجُرَادُ فِي سَنَةٍ مِنْ سِنِي مُحَمَّدٍ النَّبِيِّ تُوُفِّيَ فِيهَا فَاهْتَمَّ بِذَلِكَ مَا شَدِيدًا
فَبَعَثَ إِلَى الْيَمَنِ رَاكِبًا وَرَاكِبًا إِلَى الْعِرَاقِ وَرَاكِبًا إِلَى الشَّامِ يُسْئَلُ عَنِ الْجُرَادِ هَلْ أُرِي مِنْهُ شَيْئًا فَأَتَاهُ الرَّكَّابُ
الَّذِي مِنْ قِبَلِ الْيَمَنِ بِقَبْضَةٍ فَتَفَرَّهَا بَيْنَ يَدَيْهِ فَلَمَّا رَأَاهَا مُحَمَّدٌ كَبَّرَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ أَلْفَ أُمَّةٍ رُحِمَاتٍ مِنْهَا فِي الْبَحْرِ وَأَرْبَعُ مِائَةٍ فِي الْبَرِّ فَإِنَّ أَوَّلَ هَذِهِ
هَذِهِ الْأُمَّةِ الْجُرَادُ فَإِذَا هَلَكَ الْجُرَادُ تَنَا بَعَثَ الْأَمْرَ كَيْظَامِ السِّلَكِ (رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ).

5463. Sayyiduna Jabir ibn Abdullah narrated that locusts were not seen during a year of the years of Umar's رضي الله عنه caliphate. It was the year in which he died. (They were not seen in Madinah and around it). He was very worried because of it, so he sent a rider to yemen, another to Iraq and another to Syria to find out if locusts had been seen (by the people) here. The rider who came from Yemen brought him a

¹ Abu Dawud # 4290.

handful (of locusts) and put them before Umar رضى الله عنه. When Umar رضى الله عنه saw them, he said, "Allahu Akbar (Allah is the Greatest)" and said that he had heard Allah's Messenger صلى الله عليه وسلم say, "Allah Mighty and Glorious, has created one thousand species (of animals etc). Six hundred of them are in the sea and four hundred on the land. The first of the species of become extinct will be the locusts. When they disappear, other species will follow each other like beads on a string."¹

CHAPTER - IV

THE SIGN BEFORE THE LAST HOUR & AN ACCOUNT OF THE DAJJAL

بَابُ الْعَلَامَاتِ بَيْنَ يَدَيْ السَّاعَةِ وَذِكْرُ الدَّجَالِ

In this chapter, those signs and portents are given of the very last days that will be seen very near the Last Day. The previous chapter was made up of minor signs of the last Hour. Imam Mahdi رحمه الله ought to have been grouped in this chapter because his coming is connected with Prophet Easa عليه السلام and the dajjal. However, since Imam Mahdi رضى الله عنه has been mentioned in those ahadith that speak of the fitnah and strife that will occur before his coming and end with his coming, so he is not mentioned in this chapter.

Ten signs have been enumerated as will be seen before the Last Hour and the compiler of the Mishkah has mentioned them here. The sequence of their being seen and occurring is not the same in all the ahadith. If a sign is listed ahead of another in one hadith, it is place down the list in another. The reason for this will be given in the comments against some of the ahadith. However, the greatest of these ten signs is the coming of the dajjal. It is the severest trial and very many well-known ahadith tell us about him.

MEANING OF DAJJAL & MASIH: The word dajjal (دجال) is derived from (دجل) dajala. It means: (to smear, to deceive, to delude). If anyone mixes a true saying with a false saying and defrauds other people then it is said of him:

دجل الحق بالباطل

(he smeared the truth with falsehood). Further (دجل) also means 'to lie.

Hence, both these attributes are found in the dajjal. The Qamus are other dictionaries give more reasons for the name of the dajjal.

The name (مسيح) Masih or Maseeh is given to both Prophet (Sayyiduna) Easa عليه السلام as well as to the dajjal. When it is used for the latter, generally, the word is qualified mashih ud dajjal but when it refers to Prophet Easa عليه السلام it is used by itself 'Al-Masih' Sayyiduna Easa عليه السلام is called the Masih because (i) whenever he stroked a blind man a leper or any sick person, he recovered. (ii) Also, his feet were flat without the instep arch. (iii) Also, he was born (مسوح) clean and tidy without any impurity on him.

Some authorities say that masih means siddiq (truthful). In this sense, calling him a masih is very obvious. It is also said that he covered large distances in the shortest possible time. So in relation to (مساحت - 'distance', he is called (مسيح) masih.

This is also the reason why the dajjal is called masih for, he will travel nearly all over the world. Other reasons why this accursed is called masih are:

¹ Bayhaqi # 1032 in Shu'ab ul eeman.

- (i) He will not have an eye and one side of his face will be (مسرح) wiped out.
 (ii) Good and blessing will be put away from him, (But, evil and wickedness is put away from Prophet Easa عليه السلام).

Therefore, Prophet Easa عليه السلام is Masih Allah (مسحح الله) while the accursed dajjal is masih ud dalalah (مسحح الضلالة)

The word masih for the dajjal means ugly, deformed. Some people argue that while prophet Easa عليه السلام is masih (مسحح), the word for the dajjal is not the same, but it is (مسح) masikh. However, this opinion is not correct.

SECTION I

الْفصل الأول

TEN MAJOR SIGNS OF THE LAST HOUR

(٥٤٦٤) عَنْ حُدَيْفَةَ بْنِ أَبِيهِ الْغِفَارِيِّ قَالَ أَظَلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ فَقَالَ مَا تَذَكَّرُونَ قَالُوا نَذَكَّرُ السَّاعَةَ قَالَ إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْ قَبْلَهَا عَشْرَ آيَاتٍ فَذَكَرَ النُّحَابَ وَالذَّجَالَ وَالذَّآبَةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى بْنِ مَرْيَمَ وَبَأْسَ جُوجٍ وَمَا جُوجٍ وَثَلَاثَةَ حُضُوفٍ خَسَفَ بِالشَّرْقِ وَخَسَفَ بِالمَغْرِبِ وَخَسَفَ بِبَجْزِ بَنِي الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُقُ النَّاسَ إِلَى مَحْشَرِهِمْ - وَفِي رِوَايَةٍ نَارٌ تَخْرُجُ مِنْ قَعْرِ عَدْنٍ تَسُوقُ النَّاسَ إِلَى المَحْشَرِ وَفِي رِوَايَةٍ فِي العَاشِرَةِ وَرِيحٌ تُلْقِي النَّاسَ فِي البَحْرِ - (رواه مسلم)

5464. Sayyiduna Hudhayfah رضي الله عنه (Usayd or) Asid Ghifari رضي الله عنه narrated that once the Prophet صلى الله عليه وسلم came (to them) while they were conversing (about the Last Hour). He asked, "what is it that you are discussing?" They said, "We are talking about the Last Hour." He said, "It will not come till you see ten signs before it strikes." Then he mentioned (them one after the other in this order):

- (i) the smoke,
- (ii) the dajjal,
- (iii) daabbatulard or the beast of the earth,
- (iv) the rising of the sun from (the west) its place of setting,
- (v) the descent of Easa ibn Maryam عليه السلام
- (vi) (the coming of) Yajuj and Majuj (or Gog and Magog,
- (vii), (viii), (ix) three swallowings (in the earth) or sin kings:¹

in the east, in the west and in the Arabian peninsula, and the last of these

(x) a fire that will erupt from the yemen and drive mankind to the place of their assembly.

According to version: a fire will burst from (the city of yemen) Aden from its lowest border and push mankind to the place of assembly.

According to another version; the tenth (sign) is: a wind that will cast mankind into the sea.²

COMMENTARY: The smoke is mentioned as the first sign. It will be a dense, large smoke

¹ Some versions have three eclipses instead of swallowing.

² Muslim # 39. 2901, Abu Dawud # 431, Tirmidhi # 2183 (2190) Musnad Ahmad 4, 6, 7 Ibn Majah # 4055.

rising from the east and will cover all the earth up to the west. It will remain over the earth for forty days causing anxiety to all the people everywhere. The Muslims will get a minor cold but the hypocrites and the infidels will swoon and some of them will not regain consciousness for many days at a stretch. The Quran says:

فَإِذَا تَوَلَّى يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ الْخ

[So wait (O prophet) for the day when the heaven shall bring a manifest smoke...]
(44:10)

Sayyiduna Hudhayfah رضى الله عنه and his students say that this verse refers to the same smoke mentioned in the hadith.

However, Sayyiduna Ibn Mas'ud رضى الله عنه and his students assert that this verse refers to the famine that caused an illusion of a smoke and occurred in the time of the Prophet صلى الله عليه وسلم and afflicted the Quraysh of Makkah. It had resulted because of the Prophet صلى الله عليه وسلم prayer against them, "O Allah, afflict them with a draught for seven years (because they have transgressed in rebellion) just as you had afflicted Egyptians in the time of Yusuf عليه السلام!"

ILLUSION:Therefore, Allah caused them to suffer a terrible famine which compelled them to eat hides, carrion and other rubbish. During this time, there was something like smoke in the atmosphere floating over them. They could see it as a hungry person has hallucinations. They had illusions of a smoke hovering above. It was as happens when rain does not pour down. Dryness covers the area and it seems that dust and smoke envelope the people and it is dark all round.

DAABBATUL ARD:The beast of the earth will be a strange and unusual creature. It will be first seen between the Mounts Safa and Marwah in the sacred Mosque of Makkah. It is mentioned in the Quran in these words.

وَأَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ

[We shall bring forth for them out of the earth a beast...] (27:82)

The ulama say that it would be a quadruped, sixty yards long. Some authorities say that it will have the face of a human being, legs of a camel, neck of a horse, tail of an eagle, buttocks of a deer, horns of a stag and hands of a monkey.

It will come out suddenly from the earth after an earthquake from Mount Safa which is to the east of the Kabah it will carry the staff of Prophet Musa عليه السلام in one hand and the ring of Prophet Sulayman عليه السلام in the other. It will run through all the cities very speedily such that no one will be able to follow it nor will anyone be able to escape from it when it runs after him. It will touch every believer with the staff of Prophet Musa عليه السلام and write (مؤمن) 'believer' on his forehead. And, it will affix a black stamp mark with the ring of Prophet Sulayman عليه السلام on the forehead of every disbeliever, and write 'infidel' (كافر) on his mouth.

Some scholars say that this creature will emerge three times.

- (i) During the time of Imam Mahdi رضى الله عنه
- (ii) During the time of Prophet Easa عليه السلام.
- (iii) And, when the sun rises from the place of its setting.¹

SUN RISING IN THE WEST:We shall write on this subject against the comments on a hadith to follow.

¹ See also Ma'arif ul Quran v6 p 615 Maktabah Darul Uloom Karachi)

COMING OF PROPHET EASA عليه السلام: Prophet Easa's عليه السلام descent from the heaven will follow the coming of Imam Mahdi رضى الله عنه. One evening, he will descend from the heaven on the eastern white minaretle of the mosque of Damascus. Then he will locate the dajjal and kill him at the Baab Ludd.¹

Ludd is a place in Syria or, as some say, in Palestine.

We may repeat here the order in which the signs are mentioned in this hadith: the smoke, the dajjal, the descent of Sayyiduna Easa عليه السلام, the appearance of Yajuj and Majuj, the beast of the earth, sun rise in the west. We mention this because in the time of Prophet Easa عليه السلام there will no one on earth other than believers, for all infidels will become Muslims and their faith will be approved.

If, on the other hand, we say that the rising of the sun in its place of setting will precede the coming of the dajjal and the descent of Prophet Easa عليه السلام, then clearly the belief of the infidels in the time of Prophet Easa عليه السلام will not be approved because the option of repentance will be withdrawn once the sun rises in its place of setting so the belief of the infidels will not be accepted. So, this sequence is not that of occurrence, because the belief of every infidel who believes in the time of Prophet Easa عليه السلام is assured approval. They will be accepted as Muslims.

Therefore, the order in which they are mentioned in this hadith is not also the sequence in which these signs will follow each other before the last Hour. Besides, the hadith does not mean to give the true sequence of their occurrence, but its objective is to enumerate the signs all together at one place. Hence, it does not matter that the descent of Prophet Easa عليه السلام is mentioned after the rising of the sun from the west though it will precede the rising of the sun in the west.

YAJUJ & MAJUJ: They are two tribes. They are descended from ya fith ibn Nuh. These two clans were savage and very strong. They were plunderers and they indulged in mischief making on earth. Dhulqarnayn locked them up in their valley by constructing a thick wall around. The height of the wall is equal to the peaks of the mountains at either side of the valley, and its thickness is sixty yards. This preserved the other people from the mischief of these two tribes, Yajuj and Majuj. Before the Last Day, when it is time for them to come out, the wall will collapse.

SWALLOWING: Ibn Maalik رحمه الله said that as part of Divine punishment, the earth has sunk or subsided at different times in the past and in various places. But, it seems that the three (cavings in) mentioned in this hadith will be stronger.

PLACE OF ASSEMBLY: The place of assembly to which the fire will drive mankind is in Syria. Some authorities say that the fire will begin in Syria. Or, this country Shaam will be expanded and widened to such an extent that all the people of the world will be accommodated in it. Anyway, these words of the hadith do not imply that this fire will drive the people after the gathering (in the hereafter). They do not refer to the gathering place (on resurrection). According to one version, the fire will flare up in the Hijaz while this hadith says that it will erupt in the Yemen. Qadi Iyad رحمه الله explains that perhaps not one but two fires will blaze as signs of the Last Hour and both will drive the people to their place of assembly (in Syria). Or, it might be just on fire flaring up in Yeman but will be seen from the direction of the Hijaz.

¹ See before after the last hour, Ibn kathir (English tr) p 1226, Darul Isha'at Karachi.

FIRST SIGN OR LAST:The version in Bukhari says that the first sign of the last hour is the fire that will drive the people from the east to the west. However, it is a fact that the fire will be the last of the sings, as the sequence of the portents is given in this hadith. We may reconcile the two versions by saying that the fire will be the last of the sings as enumerated in this hadith. As for the hadith of Bukhari that the fire will be the first of the sings, it is so in the sense that the fire will be the first of those signs after which none of the world's things will remain and forthwith, after these sings are seen, the trumpet will blow. As against this, the sings of the Hour enumerated in this hadith will be shown but even after their occurrence, the things in this world will not perish.

A TERRIBLE WIND:one of the versions speaks of a wind that will throw the people in the sea. This seems to contradict the versions of the fire driving mankind to their place of assembly. The point is that the fire will be flared and pushed by a fierce wind that will push the infidels and throw them into the sea. Thus the version about the wind means the disbelievers when it mentions mankind, and the fire propelled by the wind will do the work of driving them swiftly. The water will be like fire and these words of the Quran give an indication about it.

وَإِذَا الْبِحَارُ سُجِّرَتْ

{When the seas boil over with a swell} (81:7)

On the other hand, the believers will face a fire that merely frightens them. It will serve the purpose of a whip to spur them to the place of assembly.

AMASS GOOD DEEDS BEFORE SIX SINGS

(٥١٦٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَادِرُوا بِالْأَعْمَالِ رِسًا الدُّخَانِ

وَالدَّجَالِ وَدَابَّةِ الْأَرْضِ وَطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَأَمْرَ الْعَاقِمَةِ وَخُوصَةَ أَحَدِكُمْ - (رواه مسلم)

5465. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Perform good deeds quickly because of six things (before they take place and they are:) the smoke, the dajjal, the beast of the earth, the rising of the sun from its place of setting, the general or common affair (which is the overall trial that will afflict everyone) and the specific affair) that will affect any of you."¹

COMMENTARY: The words because of six things mean 'because they will be seen and before they appear.' Perform good deeds as many and as quickly as possible. Once these sings occur, it will be very difficult to do good deeds. Moreover, it is not certain if they would be accept if done.

The general affair is the fitnah (or turmoil) that will encompass all the people. The entire society will be affected by it.

The specific (or limited) turmoil will affect the individual in such a way that they shall not be able to pay attention to religion and affairs of the hereafter. These can be anxieties concerning oneself or one's families or worries about wealth and properties.

It is also possible that the general affair could refer to the day of resurrection and the specific fitnah could mean death. In this case, it will be said that the hadith means to warn against the sings of the Last Day, so it also cautions people against the Last Hour and the

¹ Muslim # 129. 2947.

minor last Hour (which is death).

THE FIRST SIGN OF THE LAST HOUR

(٥٤٦٦) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا تَطْلُوءُ الشَّمْسُ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ صُحَى وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبِيهَا فَأَلْخُزَى عَلَى أَثَرِهَا قَرِيْبًا- (رواه مسلم)

5466. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The first of the signs to be seen will be the rising of the sun from its place of setting (meaning the west) and the appearance of the beast (of the earth) against the people in the forenoon (and its talking with them). And, whichever of the two precedes its complement, the other will follow at its heels."¹

COMMENTARY: Teebi رحمه الله has explained that there should be no question why the sun's rise in the west is mentioned as the first sign of the Hour because these signs are of two kinds:

- (i) Those that will appear when the Last Hour is very near.
- (ii) Those that are evidence of the certainty of the Last Hour and its coming.

Among the first kind, the foremost is the commissioning of the Prophet صلى الله عليه وسلم and, of the remaining are the smoke, the dajjal and the others.

Among the second kind are the rising of the sun from the west, the earthquake and the fire that will drive the people, after surrounding them, to their place of assembly. Accordingly, the rising of the sun from its place of setting has been mentioned as the first of the signs because the second kind of signs will begin with it.

Then is mentioned the appearance of the beast against the people the conjunction 'and' between the two signs stands for 'or'. So the whole would read: 'Of the signs of the Last Hour, the first is the rising of the sun in the west or the coming of the beast of the earth against the people in the forenoon and its talking with them.' This conforms to the words of the hadith 'whichever of two precedes...' Moreover, according to another version, the word (ر) 'or' separates the two clauses mentioning each sign.

The time lag between the occurrence of these two signs will be much shorter than that between any two other signs. If the sun rises of the west then the beast will follow very quickly, in fact immediately. And if the beast is the first of the signs, then the sun will rise in the west immediately thereafter.

No revelation was received by the Prophet صلى الله عليه وسلم about the sequence of these two signs and about determining their respective times. It has been left to surmise. Only so much is said that these two will precede the others of their kind.

As for the hadith mentioning the coming of the dajjal first:

إِنَّ أَوَّلَهَا خُرُوجُ الدَّجَالِ

this hadith is not sound.

¹ Muslim # 118. 2941.

THREE SIGNS WILL CLOSE DOOR TO REPENTANCE

(٥٤٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا كَرْتَكُنَّ

أَهْنَتْ مِنْ قَبْلِ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَدَابَّةُ الْأَرْضِ - (رواه مسلم)

5467. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When three things appear, it will not benefit any one to believe (and repent from disbelief) if he has not previously believed or (if he had believed already and) not acquired any benefit from his belief (meaning his repentance will not profit him the three things are) the rising of the sun in its place of setting, the dajjal and the beast of the earth.¹

COMMENTARY: Since these signs are definite forerunners of the Last Hour and the deceit of this world will become apparent to disclose the realities of the hereafter, so it will be of no use to repent from disbelief and sin and to profess belief. Only that faith is approved which demand, belief in the unseen.

Though the hadith places the rising of the sun from its point of setting ahead of the other two signs, yet it will occur afterwards. The reason why it is so placed is that when it occurs repentance and faith will not be acceptable any more. Therefore, it is mentioned first and the other two signs are also mentioned with it.

WHEN THE SUN IS DIRECTED TO GO BACK

(٥٤٦٨) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ غَرَبَتِ الشَّمْسُ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّمَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَمَنْ تَسَاءَلُ فَلَا يُؤَدُّ لَهَا وَيَقَالُ لَهَا

ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطَّلَعِي مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ تَعَالَى وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا قَالَ مُسْتَقَرُّهَا

تَحْتَ الْعَرْشِ - (متفق عليه)

5468. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked him as the sun was setting. "Do you know where the sun goes?" He said, "Allah and His Messenger know best." He said, "It goes till it prostrates itself under the throne. Then it seeks permission to present itself (before the Lord and to continue its journey). It is granted permission. (It is commanded to rise from the east.) But, know! Soon it will prostrate itself yet that will not be accepted from it, and it will seek permission (to continue its journey) but that will not be forthcoming. It will be said to it, 'Return from where you have come.' So, it will rise from the place of its setting. This is as the words of Him who is the exalted:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

{And the sun is quickly proceeding towards its destination.} (36:38)

He said, "Its destination is under the throne."²

COMMENTARY: Some ulama say that the words of the hadith:

¹ Muslim # 449-157.

² Bukhari # 3199, Muslim # 151-157, Tirmidhi # 3238.

"It goes till it prostrates itself under the Throne," do not contradict the words of the Quran.

حَتَّىٰ بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

{Until when he reached the setting place of the sun, he found it setting into a miry spring...} (18:86)

The reason is that this verse merely describes the limits of Sayyiduna Dhulqarnayn's sight while the hadith mentions the sun's movement after sunset. It goes down in prostration under the throne.

Khattabi رحمه الله said that the meaning of the sun prostrating itself under the throne could be that the halts there. The nature of its halt is beyond our comprehension.

The word (تَسْتَقِرُّ) 'seeks permission' implies that the sun asks for permission to present itself before the Lord, as the translation depicts. The more proper explanation is that it seeks permission to continue its orbit and rise (in the east), after prostrating itself. The permission is granted.

The destination or halt of the sun is under the Throne. This means that after it sets, the sun goes under the throne and prostrates itself there. Then it seeks permission to resume its orbit, and that is granted. Baydawi رحمه الله has given many meanings of the word (سَفَر - destination, halt) in the verse:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

{And the sun proceeds quickly towards its destination} (36:38)

However he had not mentioned at all this explanation that comes to light because of this hadith of Bukhari and Muslim and is more reliable and explains this word better.¹

NO FITNAH IS GREATER THAN THE DAJJAL'S

(٥٤٦٩) وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا بَيْنَ خَلْقِ آدَمَ إِلَى

قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ - (رواه مسلم)

5469. Sayyiduna Imran ibn Husayn رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Between the creation of Aadam عليه السلام and the establishment of the Last Hour, there is no trial greater than the (fitnah of the) dajjal."²

(٥٤٧٠) وَعَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ إِنَّ اللَّهَ لَيْسَ

بِأَعْوَرَ وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ عَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عَيْنَةٌ طَافِيَةٌ - (متفق عليه)

5470. Sayyiduna Abdullah (ibn Mas'ud) narrated that Allah's Messenger said, "Surely, Allah is not unknown to you suruly. Allah, the Glorious, is not one eyed, but the masih ad dajjal will be blind in the right eye, that eye being like a swollen piece of grape."³

COMMENTARY: The words that Allah is not unknown to you are a qualifying clause of

¹ See Mariful Quran V7 pp387-396, Mufti Muhammad Shafi (English translation Muktaba darul Uloom, Karachi).

² Muslim # 126. 2946.

³ Bukhari # 7123, Muslim # 10.109.

the previous phrase, 'Allah is not one eyed.' He is described to you by Shari'ah and you know Him by His perfect attributes. Hence when the dajjal appears and he tries to mislead you through his deceit, lying about your Lord, do not be deceived.

The words that Allah is not one eyed deny any kind of deformity and imperfections in Allah's Being but they do you mean to ascribe to Him. Physical limbs. The objective is to make it clear that Allah is not of human species and He has not an eye like they have, what to say of being one eyed.

The (طالیه) is also spelt (طالیه) and it implies 'to protrude' 'To extend, 'to swell. This hadith does not contradict the one that says of his eye: (انها ليست بانتمز ولا حمره)

(That eye of his will be neither raised nor sunken or depressed.) Also it is possible that both traditions speak of different eyes.

Toor pushti رحمه الله says that the ahadith describing the dajjal's feature particularly his eyes pose a difficulty in reconciling them. He gives some examples of what different ahadith say of his eyes. - this hadith: it will be like a swollen - grape, - another it will be raised up like a star, yet another; neither raised nor sunken.

We may say that these differences suggest that his eyes are at variance with one another. One eye will differ from the other. This statement is supported by comparing this hadith with that the Sayyiduna Hudhayfah رضى الله عنه (#5473) which says that he will be

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(wiped out eye) and he will have a haw in his eye. (It is a thin fold of skin beneath the eyelid and may be drawn across the eye and is also called; third eyelid)

According to another tradition, he will be blind in the left eye.

We may reconcile these ahadith by saying that these ahadith describe both his eyes. One of his eyes was completely wiped out and the other was defective. In this sense, we may apply the Arabic word (عور) to both his eye because (عور) really means 'defective.' Hence, his right eye will be defective and his left eye will also be defective.

EVERY PROPHET WARNED HIS UMMAH OF THE DAJJAL

(٥٤٧١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا قَدْ أَدَّزَّرَ أُمَّتَهُ الْأَعْوَرَ الْكَاذِبَ

أَلَا إِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكَ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْكَ فَارْ - (متفق عليه)

5471. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There has been no prophet who has not warned his ummah about the one eyed liar (the dajjal). Know! He will be one eyed but your Lord is not one eyed. Inscribed on his (dajjal's) forehead between his eye will (ك-ف-ر) (k-f-r for kufr, disbelief)."¹

COMMENTARY: Every Prophet عليه السلام had warned his ummah about the dajjal but Allah has not disclosed to anyone when he will emerge specifically. He will emerge before the Last Hour, but no one known when that is. Hence, none can say when the dajjal will appear.

The letters (ك-ف-ر) make up (كفر - kufr) disbelief. This is how it is written in the Masabih and the Mishkah: all three letters separately. This is how they will be inscribed on dajjal's forehead. This shows that he will invite to disbelief and spread it, not to success and deliverance. It is wajib to keep away from him and to not obey him. It is a great favour on

¹ Bukhari # 7431, Muslim # 101-2933, Tirmidhi # 2245.

this ummah from Allah that the dajjal will be recognized by those letters on his forehead. This will be easier for everyone to preserve himself from the wile and cunning of the dajjal.

THE DAJJAL'S PARADISE AND HELL

(٥٤٧٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِتُكُمْ حَدِيثًا عَنِ الدَّجَالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ إِنَّهُ أَعْوَرٌ وَإِنَّهُ لِحُجِّيٍّ مَعَهُ بِمِثْلِ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ وَإِذَا أَنْذَرْتُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ - (متفق عليه)

5472. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Know! I shall tell you about the dajjal such a thing as no prophet has told his people. He will be one-eyed, and he will bring with him the like of paradise and hell. The one that he will call paradise will be hell. I warn you (of him) as Nuh has warned his people about him."¹

COMMENTARY: The dajjal will possess great magical powers. Hence, he will move about taking along with him a large garden and a fire, calling them his paradise and hell. His paradise could mean that tools of luxury and comfort or his grants and favours. His hell could mean things that cause grief and hardship and his persecution.

However, his paradise would truly be a fire. One of the exponents had explained that anyone's going into the 'paradise' of the dajjal by in tent after believing him is truly to fall into Divine punishment and qualify for entry into hell.

On this basis, we may deduce the second portion in this way: that which the dajjal calls hell will be paradise in truth. This means that he who does not obey the dajjal; and will be sent by him to his hell, in reality, will be entitled to paradise because he belief the dajjal and pleases Allah. So, he will enter paradise.

However, the more correct explanation is that the paradise of the dajjal and his hell will turn out to be just and his hell will turn out to be just the opposites for those whom he will cast into them. Those whom he will seem to punish will be delivered actually and those whom he will reward will suffer punishment actually. This is as the Prophet's صلى الله عليه وسلم saying:

القبر روضة من رياض الجنة او حفرة من حفر النار

(The grace is either a garden of the garden of paradise, a pit of the pits of hell).

The means that the condition in the grave depends on the deeds of the creatures and differs according to their doings, when Allah is pleased with any creature his grave will be a relief from sorrow and grief, and Allah's saying for him is:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

{O Fire! Be you coolness and safety for Ibrahim} (21:69)

The same may be said of this uneasy, disturbed world which is called 'a prison'. But, in spite of its severity and hardship, it is 'paradise' for the possessors of Divine awareness and the men of Allah, His friends, who have attained Divine pleasure. They endure all kinds of difficulty and persecution for the sake of Allah's pleasure with resolve and a willing heart. It is as Allah says:

¹ Bukhari # 3337, Muslim # 109. 2936.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

[And for him who fears the standing before his Lord, there shall be two gardens] (55:46)

There are two paradises for these great men. This world itself becomes a paradise for them and they will get the other in the next world, the hereafter. This is why those who possess Divine awareness find the world in a form opposite to its outward look. In their sight, the bounties and comforts of this world are really chastisement. And, its hardship is truly a blessing.

It must be borne in mind that the real purpose of this hadith is to warn the people against the dajjal. This is why it has sufficed to mention only the first portion of its message, which is the dajjal's paradise. However, some other ahadith do mention the second portion which is the dajjal's hell in detail. So, in terms of meaning, the full text will be like this:

"That which he calls paradise would truly be the Fire (hell).

And what he calls hell would truly be paradise."

This hadith about the dajjal mentions at the inception every Prophet عليه السلام. Then, at the end, it mentions specifically prophet Nuh عليه السلام. This is because of the fact that he is the foremost of the well-known Prophet عليه السلام.

DAJJAL'S TORMENT WILL BE COMFORT FOR THE PERSON

(٥٤٧٣) وَعَنْ حُدَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدَّجَالَ يَخْرُجُ وَإِثْمَهُ مَاءٌ وَنَارًا فَأَمَّا

الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ مُخْرِقٌ وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا فَمَاءٌ بَارِدٌ عَذْبٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ

فَلْيَتَّخِذْ فِي الَّذِي يَرَاهُ نَارًا فَإِنَّهُ مَاءٌ عَذْبٌ طَلِيبٌ - مُتَّفَقٌ عَلَيْهِ وَرَوَاهُ مُسْلِمٌ وَإِثْمُ الدَّجَالَ مَسْمُومٌ الْعَيْنِ عَلَيْهَا

طَفْرَةٌ غَلِيظَةٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَأَنَّهُ يَفْرَهُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ وَعَيْزٌ كَاتِبٌ -

5473. Sayyiduna Hudhayfah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The dajjal will emerge having with him water and fire. As for that which the people consider as water will be fire that burns and as for that which the people consider to be fire will be cold and sweet water. So, he of you who comes across that (dajjal or his fraudulent things) must prefer to fall into that which he considers to be fire, for, it (will not be fire but) will be sweet, pleasant water."

The version in Muslim adds: "And, surely, the dajjal will be mamsah ul ayn (مَسْرُوحُ الْعَيْنِ) which is to be without an eye and without its socket - and the (other) eye will have a haw in it (as explained in the comments to hadith # 5470 - or, there will be a coarse flesh over the missing eye). And between his eyes (on his forehead) will be written (كَاتِبٌ) - infidel - which every Muslim, whether he can write (and read) or he cannot, will read it."¹

COMMENTARY: The water that the dajjal will have refers to such things of leisure and comfort as will be connected with water in some way. He will use them to attract people to obey him.

Similarly fire will be what seems to punish and torment though in fact it will not cause any hardship to the people who belie the dajjal and who refuse to obey him.

¹ Bukhari # 3450, Muslim # 105. 2934.

The things that the dajjal will present as water or fire will turn out to be opposite. For example, those whom he will reward for obedience with water will end up burning in hell forever. And those whom he will punish for disobedience by casting them into the fire, Allah will convert the fire into cool, pleasant water as He had done for Prophet Ibrahim عليه السلام by making the fire of Nimrud cool and peace.

In short, the dajjal will use his magical powers to make people imagine things he presents as what they actually are not. He will delude them. But, these things will have a converse effect by the perfect command of Allah and water will burn while fire will cool.

The hadith speaks of fire being cool, pleasant water either in reality or in the sense of its final consequences. It will give relief and comfort. However, the hadith treats only one aspect at this juncture and leaves the other to be understood. The implicit meaning is that the people should not be taken-in by the dajjal's presentation of water as comfort and leisure and submit to him because of that.

MAMSUH UL AYN: The wording of the hadith might suggest to the reader that the haw is on the eye that is missing or wiped out. However, these words mamsuh ul ayn (مسح العين) clearly mean that there is no eye at all and the place of the eye is flat level with the forehead. If anyone has no eye there then how can he have a haw there. Hence we may conclude safely that the haw will be on the other eye. But, if we read mamsuh (مسح) in the sense of defect then the words of the hadith may be constructed in their literal sense.

DESCRIPTION OF THE DAJJAL

(٥٤٧٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى جُفَاءُ الشَّعْرِ مَمْتَعَةٌ جَنَّةٌ وَنَارُهُ فَنَارُهُ جَنَّةٌ وَجَنَّةُهُ نَارٌ - (رواه مسلم)

5474. Sayyiduna Hudhayfah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dajjal will be blind in the left eye. He will have too much hair. He will have his paradise and his hell with him, but his hell will be paradise (in reality) and his paradise will be hell (in reality)."¹

COMMENTARY: This hadith describes the dajjal as blind in the left eye while an earlier hadith (#5470) says that he will be blind in the right eye and will not have the other eye at all. So, the correct thing is that both his eyes will be defective. This inference is on the basis of the Arabic word (عور) because its true meaning is 'defective.'

Some authorities have tried to reconcile the difference by saying that the dajjal will be (عور) defective according to the way people see him. Some will see him blind or defective in the left eye and some in the right eye. This will be because his lie and deception should be very clear. Such changes in him will make people see that he is a sorcerer and an enchanter.

Another possibility is that one of the narrators of either of these two traditions may have erred in reporting and mentioned the right eye instead of the left or vice versa.

MORE ABOUT THE DAJJAL OF YAJUJ MAJUJ

(٥٤٧٥) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ فَقَالَ إِنَّ يَجْرُجَ وَأَنَا فِيكُمْ فَأَنَا حَبِيبُهُ دُونَكُمْ وَإِنَّ يَجْرُجَ وَأَنَا فِيكُمْ فَأَمْرُهُ حَاجِبٌ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ

¹ Muslim # 104. 2934.

ثَابَ فَطَلَّ عَيْنُهُ ظَافِيَةً كَأَنِّي أَشْبَهُهُ بِعَبْدِ الْعُرَى بْنِ قَطَنِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُغْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ
الْكَهْفِ وَفِي رِوَايَةٍ فَلْيُغْرَأْ عَلَيْهِ بِفَوَاتِحِ سُورَةِ الْكَهْفِ فَإِنَّهَا جَوَارِكُكُمْ مِنْ وَغْتِهِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ
وَالْحِرَاقِ فَعَاتٍ يَمِينًا وَعَاتٍ شِمَالًا يَا عِبَادَ اللَّهِ فَانْبُتُوا فُلْنَا يَا رَسُولَ اللَّهِ وَمَا نُبْتُهُ فِي الْأَرْضِ قَالَ
أَزْبَلُوتَ يَوْمًا يَوْمَ كَسَنَةٍ وَ يَوْمَ كَشْهَرٍ وَ يَوْمَ كَجُمُعَةٍ وَسَادِرَ أَيَّامِهِ كَأَيَّامِكُمْ فُلْنَا يَا رَسُولَ اللَّهِ فَذَلِكَ
الْيَوْمُ الَّذِي كَسَنَةً أَيَكْفِينَا فِيهِ صَلَوةُ يَوْمٍ قَالَ لَا أَقْدُرُ لَهُ قَدْرَهُ فُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاحُهُ فِي الْأَرْضِ
قَالَ كَالنَّعِيثِ إِسْتَدَّ بَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَنْدِعُهُمْ فَيَوْمُ مَنُوتٍ بِهِ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ
فَتُثْبِتُ فَتَكْرُوْحُ عَلَيْهِمْ سَنَارُ حَشَمِهِمْ أَطْوَلُ مَا كَانَتْ دُرَى وَاسْبِغَهُ صُرُوعًا وَأَمَدَهُ خَوَاصِرَ تُرَى يَأْتِي الْقَوْمَ
فَيَنْدِعُهُمْ فَيَرُدُّوهُ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيَعْجِسُونَ مُمَجِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ
وَيُؤْمَرُ بِالْحَدِيثِ فَيُقُولُ لَهَا أَخْرِجِي كُنُوزَكَ فَتُتْبِعُهُ كُنُوزُهَا كَيْمَارِيَّتِ النَّخْلِ تُرَى يَدْعُو رَجُلًا مُمْتَلِكًا شَبَابًا
فَيُخْرِبُهُ بِالسَّيْفِ فَيُضْطَمُّهُ جَزْ لَتَيْنِ رَهْمَةِ الْحَرِيضِ تُرَى يَدْعُوهُ فَيُغْبِلُ وَيَتَهَلَّلُ وَجْهَهُ يَضْحَكُ فَيَبْتِمَا هُوَ
كَذَلِكَ إِذْ بَعَثَ اللَّهُ الصَّيْحَ بْنَ مَرْيَمَ فَيَأْتِي عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقَ دِمَشْقَ بَيْنَ مَهْرُودَ بَيْنَ وَاضِحًا كَفَّيَهُ
عَلَى أَجْبَحَةٍ مَلَكَئِينَ إِذَا طَأَ طَأَ رَأْسَهُ فَطَلَّ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ وَمَعْلُ جَنَابٍ كَاللُّوْءِ فَلَا يَحِيلُ لِكَافِرٍ بِحُجْدٍ مِنْ
رِيحِ نَفْسِهِ إِلَّا مَاتَ وَنَفْسُهُ يَنْبَحِي حَيْثُ يَنْبَحِي ظَرْفُهُ فَيُطْلَبُهُ حَتَّى يَدْرِكَهُ بِبَابِ لُدٍّ فَيَسْأَلُهُ تُرَى يَأْتِي عَيْسَى قَوْمَ
قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَيَبْتِمُنَّ هُوَ كَذَلِكَ إِذَا أَوْحَى اللَّهُ إِلَى
عَيْسَى أَنِّي قَدْ أَخْرَجْتُكَ عِبَادًا لِي لَا يَدَابِ لِأَحَدٍ بِقِتَالِهِمْ فَحَزِرُ عِبَادِي إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَا
جُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلَهُمْ عَلَى بَحْرِيَّةَ طَلِيَّةَ فَيَسْرِبُونَ مَا فِيهَا وَيَمُرُّ آخِرَهُمْ
فَيَقُولُ لَقَدْ كَانَتْ بِهَذِهِ مَرَّةً مَاءً تُرَى يَسْرِبُونَ حَتَّى يَلْتَهُوا إِلَى جَبَلِ الْقَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ
فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلَنَقْتُلَنَّ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِسُجَابِهِمْ إِلَى السَّمَاءِ فَيَرِيءُ اللَّهُ
عَلَيْهِمْ نُشَابَهُمْ مَنصُوبَةً دَمًا وَ لِيُخَصِّرُ نَبِيَّ اللَّهِ وَأَصْحَابَهُ حَتَّى تَكُونُ رَأْسُ الطُّورِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ
دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عَيْسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ فَيَعْجِسُونَ
فَرَسِي كَمُوتِ نَفْسٍ وَاحِدَةٍ تُرَى يُهَيِّطُ نَبِيُّ اللَّهِ عَيْسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ فَلَا يَحِيدُونَ فِي الْأَرْضِ مَوْضِعَ
شِبْرٍ إِلَّا مَلَأَهُ رَهْمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عَيْسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَلِيَّةً كَأَعْيَاقِ الْبُهْتِ
فَتَحْمِلُهُمْ فَتَطْرُقُهُمْ حَيْثُ شَاءَ اللَّهُ وَفِي رِوَايَةٍ فَطَلَّ حُجْمُهُ بِالنَّهْلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قَبِيهِمْ

وَنُشَابِهِمْ وَجَمَاعِهِمْ سَبْعَ سِنِينَ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يُكْبِتُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ فَيَغْسِلُ الْأَرْضَ حَتَّى يَمْوُجَهَا كَالرَّلَقَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْتِ بَيْتِي تَصْرَتِكِ وَرُؤْيَى بَرْكَتِكِ فَيَوْمئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرَّمَامَةِ وَيَسْتَظِلُّونَ بِحُفَّتِهَا وَيُبَارِكُ فِي الرَّسْلِ حَتَّى آتَى الْبَلْقَحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفَيْئَامَ مِنَ النَّاسِ وَالْبَلْقَحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَيْبَةَ مِنَ النَّاسِ وَالْبَلْقَحَةَ مِنَ الْعَنَمِ لَتَكْفِي الْفُجْحَةَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رَجُلًا ظَلِيمَةً فَتَأَخُّدُ هُمْ تَحْتَ أَبْطَانِهِمْ فَتَقْبُضُ رُؤُوسَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شَرَارُ النَّاسِ يَتَهَارَ جُورٌ فِيهَا تَهَارَجَ الْحُمُرُ فَعَلَيْهِمْ تَقْوَمُ السَّاعَةُ رَوَاهُ مُسْلِمٌ إِلَّا الرَّأْيَةَ الْغَائِبَةَ وَهِيَ قَوْلُهُ تَطَّلَرُ حُمْرُهَا بِالنَّهْبِلِ إِلَى قَوْلِهِ سَبْعَ سِنِينَ - (رواه الترمذی)

3375. Sayyiduna Nawwas ibn Sam'an رضي الله عنه (Kilabi) narrated that (one day) Allah's Messenger صلى الله عليه وسلم mentioned the dajjal (and his fitnah). He said, "If he comes forth and I am among you, I shall altercate with him (giving argument and evidences and will silence him) on your behalf. But, if he emerges when I am not among you then each of you must altercate with him on his own behalf and Allah will represent me in caring for every Muslim. He (the dajjal) will be a youth having curly hair and a bulging eye. I might compare him to Abdul Uzza ibn Qatan. Whosoever of you meets him must recite over him the initial verses of surah al kahf."

(And, according to another version in Muslim; "must recite over him the initial verses of surah al-kahf, for they are your protection from his fitnah.")

"He will emerge from a road that lies between Syria and Iraq and will create turmoil right and left. O Slaves of Allah, so be steadfast (on your religion when the dajjal emerges)!"

The narrator said that they asked, "O Messenger of Allah, how long will he tarry on the earth?" He said, "Forty days, (But, their length would be) a day as long as one year, a day as long as a month, a day as long as a week and the rest of his days like your days."

They asked "O Messenger of Allah, as for that day like one year, would a day's salah suffice in it?" He said, "No! Rather, you will have to make an estimate (of a day) for the salah."

They asked, "O Messenger of Allah, how fast will he travel in the earth?" He said, "He will be as fast as a cloud driven by wind. He will go to different people, one by one, and invite them (to believe) and they will believe in him. Then, he will command the sky and it will pour rain and he will command) the earth and it will grow crops. (He will do this to reward his followers). Then in the evening their pasturing animals will come to them (having gone out in the morning to graze). Their lumps will have grown very high, their udders will be saturated with milk and their flanks will be inflated.

Then, he will come to another people and invite them (to believe in him) but they will reject what he says. So, he will depart from them. They will become (subject to famine like conditions and become) destitute and will no more possess any of their properties.

The dajjal will then pass by a waste land and command it to produce its treasures. (It will bring them out and) its treasures will follow him like swarms of bees.

Then he will call a very young man (strong and youthful) and striking him with sword, cut him in two pieces as though he had aimed at a target (to boast of his ability. The two pieces will fall apart). Then he will call him and he will walk up to him with a joyous, shining face.

Suddenly, at that very moment, Allah will send the Masih ibn Maryam عليه السلام. He will descend at the white minaret in the east of Damascus. He will have worn two garments dyed with saffron and will have placed his hands on the wings of two angels. As he will lower his head, it will drip and as he raises it, beads like pearls will scatter from it.

It will not be possible for any disbeliever who gets the air of his breath but to die. His breath will be perceived as for as his sight goes. Then, he (prophet Easa عليه السلام) will seek him (the dajjal) and will locate him at the gate of Ludd where he will kill him.

Then these people will come to Prophet Easa عليه السلام whom Allah will have preserved from the dajjal. He will wipe (off dust from) their faces and give them tidings of high ranks for them in paradise, while he is so engaged, Allah will reveal to Prophet Easa عليه السلام. 'I have created My servants with whom no one is able to fight. So, gather My servants and take them to Mount Tur (and protect them). Then, Allah will cause Yajuj and Majuj to emerge. They will jump over every high, elevate land (and run swiftly). The (number of them will be so many that when the) first (batch) of them will pass the lake of Tiberias (Tabariyah) (طبرية), they will drink all its water. So, when the last of man of them passes there, he will comment, 'There was water here once!' They will proceed till they are at the mountain al-Khamr, a mountain of Bayt ul Maqdis (Jerusalem. They will begin to persecute the people.) They will boast, 'we have killed all the dwellers of the earth. Come left us now eliminate those in the heaven.' They will begin in shoot arrows towards the sky and Allah will send back to them their arrow dyed with blood.

All this while, Allah's Prophet (Eesa) عليه السلام and his companions (who will have believed till then) will be held back (at Mount Tur) so that (they will be so hard pressed and without mean till) an ox-head will seem better to any of them than one hundred dinars are to you today. (When this condition persists) Allah's Prophet (Eesa) عليه السلام and his companions will pray to Allah. He will then send to them an-naghaf (الغف) insects - in their necks and they will all die by morning as though they were one person. (This will be Allah's wrath on them).

Allah's Prophet, Easa عليه السلام and his companions will then descend (from the mountain) to the ground, but will not find in the earth so much as a span's space without the rotten flesh (of Yajuj and Majuj) and stench (from it). Allah's Prophet صلى الله عليه وسلم Easa عليه السلام, and his companions will, therefore supplicate Allah (to put away their predicament). He will send down birds with (long) necks like Bakhti (Bactrian) camels so that they will carry them and cast them away where Allah wills."

According to a version: "They will thrown them in an-Nahbal and the Muslims will continue to burn the bows, arrows and quivers of Yajuj and Majuj for seven years." (The main narration continues):

"Allah will then send a rain (so much heavy) as not to spare a house of day, brick or camel's wool (and no house will keep the rain out). It will wash the earth sparkling

like a mirror. Then the earth will be commanded to produce its fruit and bring back its blessings. (It will do that so that) a company of ten to forty people will eat a pomegranate (to satiation point) and will seek shelter in its skin. Also the milk will be blessed meaning, the udder of the she camels and sheep will overflowing) so that a milk-camel will suffice a large company of people, a milk-cow will be enough for an entire tribe of people and an ewe will be sufficient for a small company of people.

(Any, people will be passing their days happily when) Allah will send a pleasant wind that shall affect them under their armpits (causing a slight pain) and the soul of every believer and every Muslim will be taken. Only the evil people will survive in the earth. They will behave with each other like asses. The Last Hour will come on these people will survive in the earth. They will behave with each other like asses. The Last Hour will come on these people." (Muslim transmitted this hadith without the words "They will throw in am Nahal" upto "seven years" which version is transmitted by Tirmidhi).¹

COMMENTARY: As other ahadith make clear, the Prophet صلى الله عليه وسلم had known that the dajjal would not appear during his lifetime. He only mentioned that he would tackle the dajjal with argument if he appeared during his life time to make it emphatic and to stress that the time of his coming was unknown. The people may be warned of his fitnah.

The Muslims who would encounter the dajjal are responsible to dispute with him using evidences from Shari'ah and intelligent arguments to save themselves from his mischief. They must overcome him. But this presupposes that the dajjal would listen to arguments and submit to evidences, otherwise these words call upon every believer to belie and deny the dajjal and to cause him difficulty and to protect himself from his mischief.

The Prophet صلى الله عليه وسلم said that Allah is the protector and Helper of every believer and Muslim (even) after the Prophet's صلى الله عليه وسلم death. He will help them against the dajjal. This is evidence that a believer who has perfect faith always gets help, even if the prophet صلى الله عليه وسلم and the imam is not among them. In this sense, this hadith is a strong evidence against the sect Imamiyah.

The fact that the dajjal would be young proves that Ibn Sayyad is a different person though some people think that they are one. These words also mean that the dajjal would be deprived of the respect grey hair earn for a person.

Abd ul Uzza ibn Qatan was a Jew. It seems however that he was a polytheist because Uzza was the name of an idol and anyone who calls himself abd (slave, creature) of uzza will be a polytheist. Some people say that Abd ul Uzza was a man of the tribe Khuza'ah and he had died during the jahiliyah. When the Prophet صلى الله عليه وسلم compared the dajjal to Abd ul Uzza, he did not make a definite comparison but said, 'I might compare him...' Other versions, however, do not have a possible likeness but make it definite. Mulla Ali Qari رحمه الله also said that the comparison (between Abd ul Uzza and the dajjal) is definite. The Prophet صلى الله عليه وسلم was shown the man in his dream or it was a manifestation. His words (كأنه) 'as though' make it clear that he was relating a dream (or a manifestation).

The initial verses of surah al-Kahf are from verse (1) to (5) the words: (ان يقولون الاكذبا)²

¹ Muslim # 109, 2934, Tirmidhi # 2240 (2247), Abu Dawud # 4321, Ibn Majah # 4075.

² (بسم الله الرحمن الرحيم الحمد لله..... كذبا)

These verses must be recited before the dajjal because its subject include: exposition of Allah's being and attributes, proof of His Book and clear verses, confirmation of His Messenger and the distinguishing glory of the Messenger with whose blessing the dajjal's bewildering exploits will be nullified and those who follow the dajjal will get nothing but destruction.

Teebi رحمه الله has deduced the meaning of this hadith that anyone who recites the initial verses of surah al-kahf will be safe from the fitnah of the dajjal. It is reminiscent ashab-ul-kahf (companions of the cave) who had gained security and peace from the mischief and fitnah of the greatest power of their times.

Some ahadith say that these verses must be recited in the night before going to sleep.

As for the second version of Muslim which says 'they are your protection from him fitnah,' the main word is (جواز) *jiwaz*. In some versions, it is spelt in a different manner (Arabic) to mean permission to travel without restriction. Some have a slightly different spelling with a dammah over (جوار) to read *Juwar*. However the correct spelling is *jiwar*.

We may point out here that there are several traditions concerning surah al-kahf in the book *Hisn Haseen*, for example:

- (i) He who recites surah al-Kahf (on Friday) a light will illuminate for him from his place up to Makkah.
- (ii) If anyone recites the last ten verses of surah al-kahf and the dajjal emerges in that period he will not be able subdue him (the reciter).
- (iii) If anyone memorises the first ten verses of surah al-Kahf then he will be safe from the mischief of the dajjal.
- (iv) If anyone recites the first three verses of surah al-Kahf, he will be safe from the mischief of the dajjal.

The seeming difference in the last two versions is explained in many ways, the Most appropriate explanation is that the least recital of surah al-kahf which will keep one safe from the mischief of the dajjal is three verses. It is better to memorise the three verses and this does not contradict recital of memorizing of a greater portion, say ten verses of surah al-kahf.¹

The fact that the dajjal will create turmoil right and left make clear that he will not only create mischief in every city that he passes but will also send his army to the neighbourhoods and surrounding to do the same things there. Thus, no believer will be safe from his mischief and no land will be spared by him and his henchman.

In this hadith the Prophet صلى الله عليه وسلم addressed the creatures of Allah to be steadfast when the dajjal makes his appearances. The Prophet صلى الله عليه وسلم may have perhaps also included his sahabah رضى الله عنهم in his address.

This hadith of Muslim mentions that the dajjal will tarry for forty days. Another hadith that

(In the name of Allah, the compassionate, the Merciful. All praise belongs to Allah who has revealed the Book to His servant 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, that theirs shall be a goodly reward, abiding therein forever, and warn those who say, "Allah has taken to him a son." They have no knowledge of it not (had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.) (18:1-5).

¹ Al Haseen, P413, Darul Isha'at, Karachi (sources are Haakim, Darami, Nasai' Abu Dawud, Tiridhi and Muslim).

follows (# 5489) says that he will tarry for forty years. The difference in the two is explained by Baghawi in Sharh us sunnah samah. He said that the hadith about forty years in not as sound as the hadith of Muslim. Apart from that of the two periods, one is such that his presence will be unknown to the people of the world and the other is a specified period during which the dajjal will be actually there and the presence will be known.

SALAH WHEN DAYS ARE LONGER: A day's hours must be reckoned for the salah when one day becomes like a year. If after the salah of fajr, enough time has elapsed, as in normal days, for the salah of zuhr to become due, then the salah of zuhr should be offered Again, when the time after zuhr has passed sufficiently for the salah of asr to be offered during normal days, it must be observed. And again, when so much time has passed after asr for the salah of maghrib to be offered, this salah must be offered. On this same basis, the salah of isha and fajr may be offered observing the normal gap between them. The five times salah may be offered in this manner till that day of a year's duration passes away. The same reckoning may be observed for days that are of the length of a month and a week.

These days will be as long in fact. Allah is capable for shortening the lengths of days and nights and of lengthening them as much as He wills what some people suggest that those days will not be as long in reality but will seem to be unending because of the terrible anxiety the people would be going through is not correct at all. Evidence for rejecting this idea lies in the sahabah's enquiry from the Prophet صلى الله عليه وسلم and his response to their query that they should then work our the hours of the five times salah on the basis of their regular observation.

Some people ask that if salah is offered according to the rise and setting of the sun and when these hours are not known then how should salah be offered? This is very foolish doubt. The real thing to go by is the command of the Prophet صلى الله عليه وسلم. Once he has given instructions for t his day's salah, no one has a right to raise doubt. Turpushti رحمه الله and others have provided more answers to such questions. The scholars may consult the Mirqat for a detailed explanation.

FULL HUMPS: The animals that will go to graze will return with a full stomach.

PUNISHMENT WITH DRAUGHT: The believers who will reject the dajjal will be pushed into difficulty and hardship by him. They will endure the persecution patiently and gratitude and will remain steadfast on their religion because by virtue of His Prophet صلى الله عليه وسلم, Allah will grant these believers the attributes of His awliya (friend, meaning deeply righteous men).

THE TREASURES WILL FOLLOW HIM: The hadith compares the treasure following the dajjal to bees that buzz round the honey, they being led by the queen bee. The word for the queen bee is (يعسوب) ya'soob and it is also used allegorically for the chief of a people. It is like a marfu hadith about Sayyiduna Ali رضي الله عنه in Daylami:

على يعسوب المؤمنين والمال يعسوب المنافقين

(Ali is the (يعسوب) leader of the believers - who follow him and remain in his protection - while property is the goal of (يعسوب) the hypocrites - for, they chase it and seek protection by its)

It is also said that Sayyiduna Ali رضي الله عنه composed an elegy on the death of Sayyiduna Abu Bakr رضي الله عنه:

كنت للدين يعسوب

(You were the (يعسوب) leader to be followed in religion).

PROPHET EESA'S عليه السلام **DESCENT:**The traditions about his descent give different places:

east of Damascus on white minaret,
in Bayt ul Maqdis,
in Jordan and
where Muslim are assembled.

The one about his descent in Bayt ul Maqdis is found in Ibn Majah and this could be authentic because it accommodates all other versions. Bayt ul Maqdis is to the east of Damascus and is a place of assembly for the Muslim and is within Jordan. The only thing that remains is the white minaret. There is no white minaret in Bayt ul Maqdis but there is every possibility that it might be build there before the descent of Prophet Easa عليه السلام.

When he comes down, he will have donned garments dyed with saffron. He will be fresh. Drop of perspiration like pearls will fall from his hair and forehead as he raises his head. (Here different rendering are given of the word (جمان) in the Arabic text)

Every disbeliever who gets the scent of his breath will die. Here, a question arises why will the dajjal not die? The wisdom behind sparing him is that he will be killed by Prophet عليه السلام Easa and the blood soaked spear will be seen by the people who may know of his sorcery and deceit and witness them being put to end. It could also be that Prophet Easa's عليه السلام breath will be make effective when he descends from the heaven. The disbelievers will die on singing his breath. The effect could wear off after some time and by the time he turns towards the dajjal, it would have gone. It is not necessary that an uncusomary act should be carried out all the time. It is also said that Prophet Eesa عليه السلام would bring about t his amazing act at will and he may use it at his discretion.

Prophet Easa عليه السلام will kill the dajjal at Ludd. It is a mountain in Syria, a village in Bayt ul Maqdis and a village in Palestine.

Prophet Easa عليه السلام will wipe off dust from the faces of the believers who come to him. He will do it out of kindness and love and he will mean to comfort them and remove their fear of the dajjal.

LAKE OF TABARIYAH:It is a small lake situated in Tabariyah in Syria. (Its surface is 210m below sea-level, area is 165-8 Sq km, length 22. 5 km, within 12 km and maximum depth 46m.)¹

JABL (OR MOUNT) AL-KHAMR: The word Khamr means thicket. It is a land lost in dense trees. The mountain is so called because of the trees covering it completely.

OX HEAD BETTER:The people on top of the mountain, the believers, will face such dire straits that they not afford ordinary simple things of life.

NAHBAL:The place where the birds will throw away the corpses of Yajuj and Majuj is Nahbal which is Bayt ul Maqdis. But, Kirmani has spelt it Minhal which is a pit, and the Qamus says it is full formal huge mountain.

HEAVY RAIN:The heavy rain will spare no house of clay and stone in villages and of wool (which are tents etc) in cities. The rain will reach everywhere.

SHADE IN SKIN OF POMEGRANATE:One of the exponents said that it will be the

¹ chambers world Gazetteer, ed Dr Davil Munro chambers Cambridge, p 648.

upper half of the skin. The word in the hadith (عنف) is the round bone or skull in the upper portion of the brain. It is also a wooden bowl. The upper outer skin is also called (عنف) here because of this resemblance.

MILK ENOUGH FOR NUMEROUS: The words used in the hadith for a large company, tribe and a small company are (فام) who are more than a tribe, (فعد) who are a company of relatives only, and (فغن) who are people fewer than a tribe. (فعد) with a slight alteration is a thigh.

THE DEATH GIVING WIND: The wind will be given the power to extract the souls, this being a figurative speech. Actually, the Malik ul Mawt (the angel of death) extracts souls at the command of Allah.

BELIEVER & MUSLIM: It has been stated previously that the words believer and Muslim refer to the same person. A believer is a Muslim and a Muslim is a believer. However, the ulama is a believer. However, the ulama do make a fine distinction between them. It is that a (مؤمن) believer is one who confirms at heart and this is an inward conviction and a (مسلم) Muslim believes by action and deeds and obedience. Both are mentioned here for the sake of emphasis and to include the over all body. No one is outside the purview of this statement.

MINGLE LIKE ASSES: Those evil who survive in the end will mingle will each other like asses. Some exponents say that these words mean 'having sexual intercourse.' Those people will be shameless and have sexual intercourse in the open before all eyes. This is as asses and don keys do. The word (مرج) is also used for sexual intercourse.

LAST HOUR ON THEM: When the Last Hour comes only these evil. Sinful people, the infidels and indecent ones will be alive. The believers and the righteous will neither be alive nor face the Last Hour.

There is a hadith following (# 5516) which affirms that the Last Hour will not come till there is no one on earth to call the name of Allah.

EXPLOITS OF THE DAJJAL

(٥٤٧٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَيَلْقَاهُ الْمَسَالِمُ الْمَسَالِمُ الدَّجَالُ فَيَقُولُونَ لَهُ أَيْنَ تَعْبُدُ فَيَقُولُ أَعْبُدُ إِلَى هَذَا الذَّنْبِ خَرَجَ قَالَ فَيَقُولُونَ لَهُ أَوْ مَا تُؤْمِنُ بِرَبِّنَا فَيَقُولُ مَا بِرَبِّنَا حَقًّا فَيَقُولُونَ أَتَقُولُونَ بِمَعْصُومٍ لِبَعْضِ الْإِنْسِ قَدْ هُكِّمَ رَبُّكُمْ أَمْ تَقْتُلُونَا أَحَدًا دُونَهُ فَيَنْظِلُفُونَ بِهِ إِلَى الدَّجَالِ فَإِذَا رَأَاهُ الْمُؤْمِنُ قَالَ يَا أَيُّهَا النَّاسُ هَذَا الدَّجَالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَيَأْمُرُ الدَّجَالُ بِهِ فَيُشِجُّ فَيَقُولُ خُذُوهُ وَشُجُّوهُ فَيُوسِجُّ ظَهْرَهُ وَيَطْنُهُ صَرْبًا قَالَ فَيَقُولُ أَوْ مَا تُؤْمِنُ بِرَبِّي قَالَ فَيَقُولُ أَلَمْ تَسْمِعِ الْكُذَّابَ قَالَ فَيُؤْمَرُ بِهِ فَيُؤْتَى بِالْبَيْتَارِ مِنْ مَفْرِقِهِ حَتَّى يَفْرُقَ بَيْنَ رَجُلَيْهِ قَالَ ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقِطْعَتَيْنِ ثُمَّ يَقُولُ لَهُ فَرِّ فَيَسْتَوِي قَائِمًا ثُمَّ يَقُولُ لَهُ أَتُؤْمِنُ بِهِ فَيَقُولُ مَا أَرَدَدْتُ فَيَنْتِ إِلا بَصِيرَةً قَالَ ثُمَّ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ قَالَ فَيَأْخُذُهُ الدَّجَالُ لِيَذْبَحَهُ فَيُجْعَلُ مَا بَيْنَ رَقَبَتَيْهِ إِلَى تَرْفُوتِهِ نُحَاسًا فَلَا

يَسْطِيرُهُ إِلَيْهِ سَيْلًا قَالَ فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَمْزِفُ بِهِ فَيُخْسِبُ النَّاسَ إِنْمَا قَدَفَهُ إِلَى النَّارِ وَإِنَّمَا الْقِي فِي

الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ - (رواه مسلم)

5476. Sayyiduna Abu Saeed Khudri رضى الله عنه narrated that Allah's Messenger said, 'The dajjal will emerge and a man among the believers will go towards him (to confront him) The armed men among the guards of the dajjal will hold him back and ask him, 'where are you headed? He will say, 'I am going to this man who has come out (to create mischief).' They will ask him, 'Do you not believe in our Lord?' He will assert, 'Nothing about our Lord is hidden.' They will say (to each other) that they should kill him, but then some of them will remind the other whether their lord had not disallowed them to kill anyone without getting his orders. Thus, they will take him to the dajjal and, on seeing him, the believer will exclaim, 'O people! This is the dajjal, the one Allah's Messenger صلى الله عليه وسلم had mentioned!' The dajjal will give command that the man should be made to lie down (or, to lie down on his belly, upturned), 'Seize him and put him (on the ground) and break him (apart)' He will be struck (and kicked) on his back and stomach (till they are flabby and swollen), the dajjal will ask, 'will you not believe in me?' He will say, 'Rather, you are the false maseeh. The dajjal will then command that the man be sawn through with a saw from the middle of his head to between his legs. Then, he will walk between the two parts (of the man's body to boast on his exploit) and say to him, 'Get up!' He will stand up (straight) and he will ask him, 'Do you believe in me?' He will say, 'No! Now I am convinced more and have a greater in sight into your true nature. Then, he will announce, 'O people! This will not be done to any of the people after me.' The dajjal will grab him to slaughter him but his neck will be turned into copper up to his caller bone. (The version in Sharh us sunnah cities Ma'mar as saying that he had heard that a plate of copper will be placed naturally on his neck). Because of that, he will not be able to kill him. Then, he will grab the man by his hands and feet and raise him and throw him (into his fire). The people will presume that he has cast in the fire, but, in fact, he will have been thrown into paradise."

Allah's Messenger صلى الله عليه وسلم then summed up, "In the sight of the Lord of the worlds, he is the most high ranking of men to attain martyrdom."¹

COMMENTARY: Some authorities say that the Muslim of whom the hadith speaks will be Sayyiduna Khidr عليه السلام. This establishes that he is alive and exists in this world. However, the scholars differ on this question. Most of the jurists and scholars of hadith and some of the Sufis say that he has died already. Some of the jurists and most of the Sufis say that he is alive, and Nawawi رحمه الله agrees with them.

The Arabic word (مصالح) masalih is the plural of (مسلة). Its dictionary meaning is an outpost, armed-men. In common parlance, it is used for armed-men. In common parlance, it is used for armed guards who watch and defend the borders and their masters Here, it is used in the latter sense.

The Muslim made clear the fact that his Lord is supreme, and it is very evident. He creates, provides sustenance and possesses all attributes which do not have even a semblance of

¹ Muslim # 113. 2938.

doubt that there is any imperfection in Him. On the other hand, the dajjal has defects and shortcomings which are very evident. If there are clear proofs of the Lord being perfect, then how can an imperfect creature be His associate? Thus, only He can be the Lord and no one else.

The man will then be compelled to lie down flat in his back or on his belly. It is stated in the commentary on sahih Muslim that his head will be wounded from the strike. This is deduced from the word (سجده) which is read on three ways. The word (معرق) refers to the parting of the hair in the middle of the head.

On being revived, the Muslim will say that Allah had given the dajjal a free rein to rehearse unlimited powers to kill and give life at will, but those powers have been withdrawn and he has been reined in. "So, he need not be feared."

The paradise mentioned in the concluding words could be a place of physical comfort and peace in this world like a garden or a retreat. Or, the dajjal would throw him in the fire that he would bring with him but that would be cool for him and peace. It would turn cool like the fire of Nimrud had for Prophet Ibrahim عليه السلام. Anyway, the dajjal would not be able to kill the Muslim a second time no matter how much he may try.

The man is described as a martyr because of his first death when he will be sawed through, or the second time, because the dajjal will intend to slaughter him. In the first case he will be revived and in the second case, the dajjal will not succeed in his designs.

Of course, the word (شهاده) translated martyrdom could also mean to bear witness before Allah after presenting himself before Him.

SEEKING REFUGE FROM THE DAJJAL ON THE MOUNTAINS

(٥١٧٧) وَعَنْ أُمِّ شَرِيكٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُفْرَرَنَّ النَّاسُ مِنَ الدَّجَالِ حَتَّى

يَلْحَقُوا بِالْجِبَالِ قَالَتْ أُمُّ شَرِيكٍ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ هُمْ قَلِيلٌ - (رواه مسلم)

5477. Sayyiduna Umm Sharik رضى الله عنه narrated that Allah's Messenger said, "The people will flee from (the mischief and tyranny of) the dajjal to the mountain." Umm Sharik رضى الله عنه asked, "O Messenger of Allah, where will the Arabs be during those days?" He said, "They will be few." (So, unable to contend with the dajjal)¹

COMMENTARY: There is an understatement in the question: 'where will the Arabs be in those days?' It is implicit: "Why will they not wage jihad in Allah's path and put away every fitnah that hurts?" (the answer is in the hadith)

THE JEWS WILL FOLLOW THE DAJJAL

(٥١٧٨) وَعَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَّبِعُ الدَّجَالُ مِنْ يَهُودِ إِصْفَهَانَ سَبْعُونَ

أَلْفًا عَلَيْهِمُ الظِّيَالِسَةُ - (رواه مسلم)

5478. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger said, "Seventy thousand Jews of Isfahan will obey the dajjal, They will have the Tiyalasah on them." (It is a kind of a cloak famous among the Arabs, but some scholars say that it is a disliked clothing.)²

¹ Muslim # 2945, Tirmidhi # 3956.

² Muslim # 124. 2924.

COMMENTARY: The words (جمع) may be constructed to mean 'being together, but it may also mean (with slight changes in the diacritical marks) 'to obey,' to follow.

Isfahan a city in Iran is also pronounced Asfahan.

In another version, the figure seventy thousand is replaced by ninety thousand. But the former is correct.

Tiyalasah is the plural of Tiyalsan (طيلسان). It is a cloth well-known among the Arabs. Iyad رحمه الله and others say that it is an Arabised word for Talsan. Some ulama deduce from this hadith that this cloth is a disliked clothing. They also cite the remarks of Sayyiduna Anas رضي الله عنه on seeing some people having Tiyalsan over them, "They look like the Jews of Khaybar." However, the fact is that there is nothing wrong in wearing the Tiyalsan. Rather, it is masnoon to cover the head with Tiyalsan. Indeed there are many ahadith that confirm that the Prophet and the sahabah رضي الله عنهم used it though it is possible that it may have been a clothing used exclusively by the Jews at some time. So Anas رضي الله عنه may have disliked its use for that reason. Or, he may have disapproved its use by certain people because they may have worn the tiyalsan of yellow colour.

As for the ulama not being unanimous about its use, their differences are on the style of wearing it with the hem on the head and the edges on the shoulders. It is called (نفع) 'veil' and (نقاع) veil for the head. Those who disapproved of it say that and the sahabah رضي الله عنهم had used it for particular reasons or in certain circumstances, like to protect from severe sunlight or heat. However, the majority of the ulama maintain that it is allowed to use the Tiyalsan without demur. According to a hadith; "cover your head with tiyalsan because to put a cloak over the head is a clothing of the Arabs. And (نقاع) iqtina (which is to wear it as described is a clothing of the faithful."

According to another hadith "To cover the head with tiyalsan is (نقاع) (nafqah) spending or provision during the day, the adornment by night.

According to yet another hadith Sayyiduna Anas رضي الله عنه said that the Prophet صلى الله عليه وسلم used the (نقاع) qina very often. The same is known of the sahabah رضي الله عنهم. There are many aathar and akhbar about it (Both these terms are used for traditions, the former originating from the sahabah رضي الله عنهم and the latter from one narrator.

THE DAJJAL WILL NOT ENTER MADINAH

(٥٤٧٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الدَّجَالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ بَقَابَ الْمَدِينَةِ فَيَقُولَ بَعْضَ السَّبَائِحِ الَّتِي تَلِي الْمَدِينَةَ فَيَحْرُبُ إِلَيْهِ رَجُلٌ وَهُوَ خَيْرُ النَّاسِ أَوْ مِنْ خَيْرِ النَّاسِ فَيَقُولُ أَتَلِكِ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ فَيَقُولُ الدَّجَالُ أَرَأَيْتُمْ إِنْ قُتِلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ هَلْ تَشْكُرُونَ فِي الْأَمْرِ فَيَقُولُونَ لَا فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَنْتَ بَصِيرَةٌ مِنِّي الْيَوْمَ فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ (متفق عليه)

5479. Sayyiduan Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the dajjal emerged, he will not be permitted to enter the mountain passes of Madinah (Allah will make him unable to enter it). Therefore, he will halt in one of the salt tracts that are near Madinah. A man will come to him, this man being the best - or, one of the best - of the people. He will say to him, 'I bear

testimony that, indeed, you are the dajjal of whom Allah's Messenger صلى الله عليه وسلم gave us tidings.' The dajjal will ask 'what do you say if I kill him and bring him back to life, will you have any doubts concerning me (that I am God)? They will say 'No!' So, he will kill him and revive him. (Then he will ask the man if he believes) But, the man will assert, 'By Allah, I have never had a more vivid insight into your true nature than I have had to-day! The dajjal will (hear him and) resolve to kill him, but he will not be able to overpower him."¹

COMMENTARY: If the people who will assure the dajjal (if their belief) are his own henchmen then this thing is very clear and without doubt. But, if they are the believers then it could be one of two things: (i) they will give that answer from fright and to gain some time. (ii) they might play upon words or speak allegorically to mean that they believe that he is a liar and found and there is no doubt whatsoever about it.

Moreover, the dajjal will be able to show his exploits only once. He will be given free rein but will soon be reined in so that he will show out of customary exploits initially but that ability will be withdrawn. He will lose the potential to do whatever he wishes.

(٥٤٨٠) وَعَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ عَمَّهُ

الْمَدِينَةَ حَتَّى يَنْزِلَ دُبُرَ أُحُدٍ ثُمَّ تُصْرِفُ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُتَالِكَ يَهْلِكُ - (متفق عليه)

5480. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The maseeh (ad dajjal) will come from the east heading for Madinah. He will halt behind uhud (the mountain three miles from Madinah), but (after his contention with the man of Madinah as mentioned in the hadith # 5479), the angels will turn his face towards Syria (from where he had come and he will return there) and he will perish there."²

COMMENTARY: The angels will turn his face towards Syria. This is a strong evidence that the dajjal is a liar. He will be utterly helpless. He will not be able to enter into Madinah and it is a natural corollary that he will not be able to enter Makkah too.

(٥٤٨١) وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْمَدِينَةَ رُعبُ الْمَسِيحِ الدَّجَالِ هَهَا

يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَائِكَةٌ - (رواه البخارى)

5481. Sayyiduna Abu Bakrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The scourge of the dajjal will not enter Madinah (and its people will be safe from him when he intends to enter it). On that day (when he wishes to go into it). On that day (when he wishes to go into it). Madinah will have seven gates at each of which will be two angels."³

COMMENTARY: Suyuti رحمه الله has said that the presumption of the people that after the death of the prophet صلى الله عليه وسلم, the visits of Jibril عليه السلام to the earth have been suspended, is absolutely without foundation. The tradition transmitted by Tabarani رحمه الله is enough to deny the false presumption: "Jibril عليه السلام comes down at the time of the death of every believer who is in a state of purity." Also, Abu Nu'aym رحمه الله has transmitted that the

¹ Bukhari # 27132, Tirmidhi # 2242, Musnad Ahmad 5-32, Muslim (?).

² Bukhari Muslim # 486. 1380, Tirmidhi

³ Bukhari # 1879.

Prophet صلى الله عليه وسلم said, 'when the dajjal is near Madinah, he will suddenly face a very great impressing individual. He will ask, "who are you?" The impressive, great being will say, "I am Jibril . Allah has sent me to keep you away from the Haram (sacred territory) of His Messenger. صلى الله عليه وسلم"

ABOUT THE DAJJAL

(٥٤٨٢) وَعَنْ فَاطِمَةَ بِنْتِ قَبِيصٍ قَالَتْ سَمِعْتُ مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِي الصَّلَاةَ جَامِعَةً فَخَرَجْتُ إِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى صَلَاتَهُ جَلَسَ عَلَى الْبَيْتِزِيِّ وَهُوَ يَصْحَكُ فَقَالَ لِيَلْتَمِزْ كُلُّ إِنْسَانٍ مَصَلَّاهُ ثُمَّ قَالَ هَلْ تَذَرُونَ لِمَ جَمَعْتُكُمْ قَالَُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ إِيَّيْ وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ وَلَكِنْ جَمَعْتُكُمْ لِأَنْ تَمِيَّمُوا أَلْدَارِيَّ كَانَتْ رَجُلًا نَصْرَانِيًّا فَجَاءَهُ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا وَرَأَيْتُ الَّذِي كُنْتُ أُحَدِّثُكُمْ بِهِ عَنِ الْمَسِيحِ النَّجَالِيِّ حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بِحَرِّيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجَذَامٍ فَلَمَسَ بِهِمُ الْمَوْجَ شَهْرًا فِي الْبَحْرِ فَأَرَقُوا إِلَى جَزِيرَةٍ حِينَ تَعْرُبُ الشَّمْسُ فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَبِيرِ الشَّعْرِ لَا يَذَرُونَ مَا قُبِلَهُ مِنْ دُبُرِهِمْ مِنْ كَثْرَةِ الشَّعْرِ قَالُوا وَيَلَيْتُكَ مَا أَنْتَ قَالَتْ أَنَا الْجِنَانَةُ انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالْأَشْوَابِ قَالَ لَنَا سَمِعْتُ لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونُ شَيْطَانَةً قَالَ فَأَنْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ مَا رَأَيْتَاهُ قَطُّ خَلَقًا وَأَشَدَّهُ وَثَاقًا مَجْمُوعَةً يَدُهُ إِلَى عُنُقِهِ مَا يَتَيْنِ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ قُلْنَا وَيَلَيْتُكَ مَا أَنْتَ قَالَ قَدْ قَدَّرْتُ عَلَى خَيْرِي فَأَخْبِرُونِي مَا أَنْتُمْ قَالُوا نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ رَكِبْنَا فِي سَفِينَةٍ بِحَرِّيَّةٍ فَلَمَسَ بِنَا الْبَحْرُ شَهْرًا فَدَخَلْنَا الْجَزِيرَةَ فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ قَالَتْ أَنَا الْجِنَانَةُ إِعْمِدُوا إِلَى هَذَا فِي الدَّيْرِ فَأَقْبِلْنَا إِلَيْكَ سِرَاعًا وَفَرِّغْنَا مِنْهَا وَأَمْرًا نَأْمَنُ أَنْ تَكُونُ شَيْطَانَةً فَقَالَ أَخْبِرُونِي عَنْ نَحْلِ بَيْسَانَ قُلْنَا عَنْ أَبِي شَاهِيهَا تَسْتَحِيرُ قَالَ أَسْأَلُكُمْ عَنْ نَحْلِهَا هَلْ تُفَجِّرُ قُلْنَا نَعَمْ قَالَ أَمَا إِنَّهَا تُؤْثِرُ أَنْ لَا تُؤْمِرُ قَالَ أَخْبِرُونِي عَنْ بَحْرِ الطَّبْرِيَّةِ قُلْنَا عَنْ أَبِي شَاهِيهَا تَسْتَحِيرُ؟ قَالَ هَلْ فِيهَا مَاءٌ قُلْنَا هِيَ كَثِيرَةٌ الْمَاءِ قَالَ أَمَا إِنَّ مَاءَهَا يُؤْثِرُ أَنْ يَذْهَبَ قَالَ أَخْبِرُونِي عَنْ عَيْنِ رُغْرَ قُلْنَا عَنْ أَبِي شَاهِيهَا تَسْتَحِيرُ؟ قَالَ هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ قُلْنَا نَعَمْ هِيَ كَثِيرَةٌ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَاءِهَا قَالَ أَخْبِرُونِي عَنْ نَبِيِّ الْأَيْمِينَ مَا فَعَلَ قُلْنَا قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ بِشَرِبَ قَالَ أَفَاتَلَهُ الْعَرَبُ قُلْنَا نَعَمْ قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرَنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ قَالَ أَمَا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ وَإِنَّ مُحْبِرُكُمْ عَنِّي إِيَّيْ أَنَا التَّيْسِيُّ وَإِنَّ يُوْثِرُكَ أَنْ يُوْثِرَكَ فِي فِي الْخُرُوجِ فَأَخْرَجُ فَأَيْسُرُ فِي الْأَرْضِ فَلَا أَدْرُ

قَرِيَّةٍ إِلَّا مَبْطُئُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ هُمَا مُحَرَّمَتَانِ عَلَيَّ يَكْتُمَا هُمَا كَلِمَا أَرَدْتُ أَنْ أَدْخُلَ
وَاحِدٍ مِنْهُمَا إِسْتَمْبَلَنِي مَلَكَ بِيَدِهِ السِّيفُ صَلَاتًا يَصُدُّنِي عَنْهَا وَإِنِّي عَلَى كُلِّ نَفْسٍ مِنْهَا مَلِيكَةٌ تَحْرُسُونَهَا قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَظَهَرَ بِمُحَضَّرَتِهِ فِي الْمَنَابِرِ هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ يَعْنِي
الْمَدِينَةَ أَلَا هَلْ كُنْتُ حَدِيثُكُمْ فَقَالَ النَّاسُ نَعَمْ أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لَا بَلَّ مِنْ قِبَلِ الْمَشْرِقِ
مَا هُوَ وَأَوْ مَا يَبْدُوهُ إِلَى الْمَشْرِقِ - (رواه مسلم)

5482. Sayyiduna Fatimah bint Qays رضي الله عنها narrated that she heard the mu'adhhdn of Allah's Messenger call (الصلوة جامعة) "The congregational salah!" So, she went to the mosque and offered salah with Allah's Messenger صلى الله عليه وسلم when he had finished his salah, he sat down on the pulpit smiling and said, "Let everyone remain where he had offered his salah." Then he asked, "Can you say why I have assembled you?" they (the sahabah) رضي الله عنه said, "Allah and His Messenger know best." He said, "By Allah I have not brought you together here for what you might cherish or that I might frighten you. Rather, I have gathered you here because Tamim ad Dari, who had been a Christian, came embraced Islam. He disclosed to me a narration that conforms with what I have been telling you about al-maseeh ad-dajjal. (So, I decided to pass on to you his disclosures so that your conviction about him may become strong)

He recounted to me that he was sailing in a ship of the sea along with thirty men of (the tribes) Lakhm and Judham. The waves of the sea played with them for one month. They were pushed by the waves one day) near an island when the sun was setting. There, they boarded the small boats of the ship and went ashore. A very hairy quadruped met them. Its hair were so abundant that because of them, they could not distinguish its front from its back. They asked, 'woe to you! What are you?' It said, 'I am Jassasah. (The spy for one!) Come to the man in the monastery (or castle) who is eager to get your news.'

Tamim Dari said, 'when he mentioned the man (and asked us to come to him), we were scared lest that man be a she devil (or; lest the beast be a she devil). So, he hurried along (with the beast) till we went into the monastery where we found a man with a huge and strong physique as we had never seen before. His hand were tied to his neck he was in an iron shackle from knees to ankles.'

They said to him, 'woe to you! What are you?' He said, 'You have found me and will know of me. (I shall tell you everything) But, you must first tell me about you. They told him that they were Arabs who had set out on a ship but were trapped in a storm for a month till they landed on the island where a very hairy quadruped met them who disclosed that it was the jassasah and instructed them to go to the man in the monastery. So they had come to him hastily. He asked them about the palm trees of Baysan, 'Do they produce fruit?' They enlightened him that they did. He said, 'know that the time is not for when they will not bear any fruit.' Then he asked them about the lake of Tabariyah. They asked, 'About what of it may we tell you?' He said, 'Is there any water in it?' they said, 'It has abundant water,' and he disclosed to them that its water will soon disappear then he asked them about the spring of Zughar and they asked him what should they tell him about it. He asked,

'Does it have water? Do the people there enough in agriculture with its water?' They said that the spring has plenty of water and those people use it for their agriculture. Then he asked, 'Tell me about the nabi of the ummis (Prophet of the Arab people). What has he done?' They said, 'He has gone out of Makkah and settled in Yathrib (which is Madinah). He asked, 'Did the Arabs fight with him?' They confirmed that they has and he asked, 'How did he deal with them?' they informed him that he had overpowered those in his neighbourhood so that they submitted in obedience. He said, "Indeed it is best for them that they obey him. Now, I shall inform you about myself. I am al-maseeh ad-dajjal. I hope that I would soon be permitted to come out. I shall emerge and travel round the earth for forty days and spare no habitation without visiting it, except Makkah and Taybah which is another name for Madinah). They are both out of bounds to me. Whenever I intend to enter either of those two, an angel would face me with an unsheathed sword in his hand he would cause me to retreat from there. And on each of its mountain paths, angels would be guarding the path."

The narrator added that Allah's Messenger صلى الله عليه وسلم struck the pulpit with the butt of his staff and said, "This is Taybah! This is Taybah! This is Taybah! I mean: Madinah; Indeed! Have I not told you be before?" The sahabah رضى الله عنهم affirmed, "Yes". He said, "(It amazes we that the narration of Tamim conforms to what I have been telling you about him and about Madinah and Makkah.) Know! He is in the Syrian sea or the sea of Yemen. Rather, on the contrary, it is from the direction of the east that he will emerge. (from the direction of the east, he will emerge. From the direction of the direction of the east, he will emerge!). And, he pointed to the east with his hand.¹

COMMENTARY: The words (الصلوة جامعة) were called to bring the people together, for the salah at one place. These words were normally proclaimed in the time of the Prophet صلى الله عليه وسلم to assemble the people for the salah of the eclipses of the sun and the moon.

The ship is described as of the sea of distinguish it from the ship of the desert which is the camel. It is called safinatul bar (سفينة البر) as against (سفينة البحرية) safinat ul bahriyah.

The small boats are (الفرج) that are kept in large ships.

The amazing creature called itself jassasah. It means 'one who spies, because he used to convey news to the dajjal. It must be known that the daabbatul ard (the beast of the earth mentioned in the Quran is this very beast.

The word (دير) is a church or chapel. It is also the retreat of monks, a monastery. In this hadith it is a large house or a castle.

Baysan is habitation in Syria. It is also a place in Yamamah. However, according Mashriq ul Anwar the Baysan named in the hadith Jassas is a city in the Hijaz and a region in Syria (Shaam).

Tabariyah has been mentioned in the comments on hadith # 5475 as a lake. Its area is given there. It is also a village in Jordan where the scholar of hadith. Imam Tabarani resided.

Zughar is a city in Syria, Land produce is scare in this region.

The dajjal referred to the Prophet صلى الله عليه وسلم as the Prophet of the Arab people in a

¹ Muslim # 119. 2942, Abu Dawud # 4326, Tirmidhi # 2253, The words with [.] are food only in the Arabic Version of the Mishkah.

derogatory manner restricting his prophet hood to the Arabs and of the stupid and ignorant. But, his acknowledgement that it is better for those people to obey the Prophet صلى الله عليه وسلم was a declaration of the greatness of the Prophet صلى الله عليه وسلم. This may have been an unwilling acknowledgment. Or, because at that time it made no difference to him, so he thought that it was wise to conceal his disbelief. Also, he might have meant a better worldly life and a peaceful atmosphere.

WILL COME FROM THE EAST:The Prophet صلى الله عليه وسلم mentioned only three places from where the dajjal might come without specifying any. The reason is that Allah has not disclosed when the Last Day will come and the portents that He has revealed are also not specified as to when they will be shown. The Prophet, however, suggested that the last place was most probable, but he did confirm its location giving the direction of east. Thus, the first two places (the seas of Syria and yemen) are rejected while the third direction is confirmed. We may also say that since the prophet named two places and then ruled them out it might be because the cell of the dajjal is moved from one place to another, now and then.

Toorpushti has deduced from the hadith that the dajjal will emerge from the east.

Ashraf رحمه الله said that the Prophet صلى الله عليه وسلم was unsure of the exact place where the dajjal is imprisoned. While he mentioned the sea of Syria and the sea of Yemen, he received a revelation at that time telling him that it was in the direction of the east. So he eliminated the first two places and confirmed the third – the direction of the east.

DESCRIPTION OF THE DAJJAL

(٥٤٨٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُنِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلًا أَدَمًا كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمِ الرِّجَالِ لَهُ لِمَةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ اللَّيْمِ قَدْ رَجَلَهَا فِيهِ تَقَطَّرُ مَاءٌ مُتَكِيًا عَلَى عَوَاتِقِ رَجُلَيْنِ يَطْلُوفُ بِالنَّبِيَّتِ فَسَأَلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ بْنُ مَرْيَمَ قَالَ ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعِدٍ قَطِطِ أَعْوُرِ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ طَافِيَةٌ كَأَنَّهُ مِنْ رَأَيْتَ مِنَ النَّاسِ بِابْنِ قَطْنٍ وَأَصْحَابُ يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلَيْنِ يَطْلُوفُ بِالنَّبِيَّتِ فَسَأَلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ الدَّجَالُ مَتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ قَالَ فِي الدَّجَالِ رَجُلٌ أَحْمَرٌ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوُرُ عَيْنِ الْيُمْنَى أَقْرَبُ النَّاسِ بِهِ سَبْهَا ابْنِ قَطْنٍ وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مَعْرَبَهَا فِي بَابِ الْمَلَاجِمِ وَسَدُّ كُرْحِدَيْتِ ابْنِ عُمَرَ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فِي بَابِ قَصَّةِ ابْنِ صَيَّادٍ إِتَى شَاءَ اللَّهُ تَعَالَى

5483. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Last night I saw myself near the Ka'bah (in a dream or a veridical mystic absorption). There, I saw a man of wheatish complexion. He was the best of the good looking that you may see of such a wheatish complexion. He had much hair falling down on his shoulders and like the most graceful you may see of those with this kind of hair. He had combed his hair and water dripped from his hair. He was leaning on the shoulders of two men while circumambulating the ka'bah. I asked (the people going the House). 'Who is he? They said, 'He is Al-Maseeh (Eesa) ibn

Maryam عليه السلام. Then, Allah's Messenger said, "Suddenly I saw a man with curly hair. He was blind in the right eye. It seemed that his eye was swollen like a piece of grape or was sightless. Of the people whom I have seen, he resembled most Ibn Qatan. He too, had both his hands on the shoulders of two men and was making the circuits of the ka'bah. I asked, 'who is he? They said, 'He is almaseeh ad-dajjal."

According to another version, He (the Prophet) صلى الله عليه وسلم said. He was a man red and thick bodied, curly haired, blind in the right eye. The man resembling him most of all people is Ibn Qatan." ¹

COMMENTARY: The water dripping from his hair could be what remains in the hair after having a bath, or that which is on the comb if it is moistened before combing the hair. Or, this is a symbolic reference to the extreme purity and freshness of prophet Easa عليه السلام.

DAJJAL'S EYES: Qadi Iyad رحمه الله had written that the right eye of the dajjal was absolutely flat, there being no sign of the eye in its place. The left eye may have been there but perhaps with an overgrown speak. (see hadith # 5470).

IBN QATAN: He was Abdul Uzza ibn Qatan, the Jew (see hadith # 5435) In the word (كاتبه) the latter (ك) is superfluous and is brought only to emphasise the resemblance. They are compared perhaps because Ibn Qatan had a similar body and appearance as the dajjal, or his eye too had a haw or enlarged speck.

THE TWO SUPPORTERS: The two men on whose shoulders the dajjal was seen supporting himself might have been his friends and helpers. It is like the two men who had supported prophet Eesa عليه السلام on their shoulders when he was circumambulating the House (Ka'bah). They were the helpers and supporters of Prophet Easa عليه السلام. Perhaps, they were Sayyiduna Khidr عليه السلام and Sayyiduan Mahdi عليه السلام.

DAJJAL & CIRCUIT OF KA'BAH: The dajjal is an unbeliever. How then seeing him circumambulating the ka'bah be justified? The ulama say that this event is one of the disclosures of the Prophet صلى الله عليه وسلم and concerns his dream. It may be interpreted thus: He was informed that one day prophet Easa عليه السلام will be around religion and the centre of religion to establish it and preserve it from mischief and turmoil. As for the dajjal, he too will hang around religion and the centre of religion on the look out for an opportunity to cause harm to religion and create confusion.

Some other ulama point out that before Islam liberated Makkah and the prohibition to the polytheists from approaching the sacred Mosque (Masjid Haram) was imposed, the infidels and the polytheists did make the tawaf of the ka'bah. So, there should be no doubt of all about the dajjal circumambulating the kabah.

Moreover, the dream or the observation of the prophet صلى الله عليه وسلم does not mean that the vision of an infidel performing tawaf in this created world need not be materialized and the prohibition to the infidels and the polytheists to perform the tawaf of the ka'bah concerns this created world.

وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فِي بَابِ الْمَلَاوِجِ

And the hadith of Abu Hurayrah رحمه الله, "The Last Hour will not come till the sun rises in its place of setting" has been narrated # 5410. And we shall narrate the hadith of Ibn Umar رضى

¹ Bukhari # 3440, Muslim # 273-169, Muwatta Maalik # 49. 2-2 (and 1647 otheratition), Musnad Ahmad 2. 154.

الله "Allah's Messenger صلى الله عليه وسلم stood up.." at # 5497.

SECTION II

الْفَضْلُ الْتَالِي

MORE ABOUT THE DAJJAL

(٥٤٨٤) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ فِي حَدِيثِ تَمِيمِ بْنِ الدَّارِيِّ قَالَتْ قَالَ قَادًا أَنَا بِأَمْرَةٍ تَحْتُرُّ شَعْرَهَا قَالَ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ إِذْ هَبَّ إِلَى ذَلِكَ الْقَصْرِ فَأَتَيْتُهُ فَإِذَا رَجُلٌ يَحْتُرُّ شَعْرَهُ مُسْلَسَلٌ فِي الْأَغْلَالِ يَنْزُو وَيَمِا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَقُلْتُ مَنْ أَنْتِ قَالَ أَنَا الدَّجَالُ - (رواه ابو داود)

5484. Sayyidah Fatimah bint Qays رضى الله عنها narrated concerning the hadith of Tamim ad Dari رضى الله عنه saying that he said, "Suddenly (on coming to the island), I come across a woman who (had such long hair that she) was trailing her hair. I asked her, 'who are you?' She said, 'I am the jassasah (meaning, one who spies). Go to the castle yonder.' I went to it and behold! There was a man with trailing hair, bound in shackles (and collars round his neck) and leaping between heaven and earth. I asked him, 'who are you?' He said, 'I am the dajjal.'" ¹

COMMENTARY: In the previous hadith (# 5482), also narrated by Sayyidah Fatimah bint Qays رضى الله عنها Tamim ad Dari رضى الله عنه had met a frightening quadruped, but here in this hadith she quotes him to say that he had met a woman. This could mean that perhaps the dajjal had two spies, the beast and the woman.

Or, the word (دابة) that literally means 'one who walks,' 'one who moves on the earth. The colloquial use of the word stands for a beast, a quadruped. The word (دابة) is used in the Quran mostly in its literal sense, as in:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

[There is no moving creature on earth but its sustenance depends on Allah] (11:6)

In this sense, the word (دابة) may be applied also to a woman. Hence, the word (دابة) in the previous hadith (# 5483) of Muslim could refer to a woman.

Another explanation is that the jassasah (female spy) was actually the devil who changed his appearances and forms, like between woman and beast, and this idea is more plausible and more suitable, too because the actual objective of espionage cannot be achieved by a beast or by a woman. In this case, information had to be collected and conveyed to the dajjal, unless reports are not to be gathered from the world over, but only from ships and boats sailing around the island (in which case they might be able to help).

Another difference in these two traditions is that the hadith of Muslim رحمه الله (# 5482) the first person plural is used but in this one of Abu Dawud رحمه الله the singular form is used. He is only Tamim ad Dari رضى الله عنه in this latter hadith but, in the former, all his companions. Actually though all people were together in this second hadith too, yet Tamim ad Dari رضى الله عنه spoke for all of them. In the previous hadith (# 5482), too, only he may have asked the questions, but he recounted the account on behalf of all his colleagues. This too in a correct procedure. Often a spokesman speaks for a group in plural form.

¹ Abu Dawud # 4325.

THE DAJJAL'S APPEARANCE

(٥٤٨٥) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى حَضَيْتُكُمْ أَوْ لَا تَعْقِلُوا أَوْ الصَّبِيحِ الدَّجَالِ قَصِيرٌ أَفْحَمٌ جَعْدٌ أَعْوَرٌ مَظْمُوسٌ الْعَيْنِ لَيْسَتْ بِنَا تِيَّةٍ وَلَا جَحْرَاءَ فَإِنَّ أَلَيْسَ عَلَيْكُمْ فَأَعْلَمُوا أَوْ رَبِّكُمْ لَيْسَ بِأَعْوَرٍ - (رواه ابوداؤد)

5485. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have mentioned to you about the dajjal so many times so that you might properly understand it. Know (well) that the dajjal is short statured, bandy-legged (legs curved at the knees), curly-haired, blind (with one eye), without an eye (meaning) neither swollen nor sunken. If, after that, you are in doubt, then remember that your Lord is not one eyed."

COMMENTARY: The Prophet صلى الله عليه وسلم said that he described the dajjal to them again so that they may get a correct picture of the dajjal. He repeated his word that might not forget the description of the dajjal. Teebi رحمه الله said that the words mean: I have told you so many and very varying kinds of things about the dajjal that I fear you might begin in doubt and become confused and not be able to grasp the realities of the dajjal. Hence, it is imperative that you grasp the description of the dajjal well in your mind and keep away doubt and confusion.

The dajjal is described here as short, but another says that he is a large bodied being. But, it is possible that a short man may be rotund and plump. So, he might be short and fat. In fact, this would suit his mischievous nature. Some authorities say that he might be tall but when he emerges Allah may make him short-statured.

WALK: The word (البعج) stands for a creature who has an unnatural style of walk. His toes might touch the ground at their edges and his both feet are drawn inward almost touching one another. But, his heels keep high away from the ground and wide apart as do the shins. This is a curious curved position of the legs. The Wihayan describes it as the things being unusually apart from one another.

GYES: There is no sign of one of his eyes at all while the other is bulging. This has been explained previously (hadith # 5473).

ALLAH IS PERFECT: The hadith concludes with the message that your Lord is not one-eyed. (This is a reference to the claim of the dajjal to Divinity). A Muslim and a believer must know the attributes of his creator and he must know most of all that his Lord is free from every kind of imperfection. If this basic belief will make home in your mind then you will know on seeing the dajjal that this defective man cannot be a God even if performs uncustomary and supernatural feats to claim Divinity and to fool you.

FAITHFUL NEED NOT FEAR THE DAJJAL

(٥٤٨٦) وَعَنْ أَبِي عُبَيْدَةَ ابْنِ الْجُرَّاحِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ لَمْ يَكُنْ نَبِيًّا بَعْدَ نُوحٍ إِلَّا قَدْ نَدَرَ الدَّجَالُ قَوْمَهُ وَإِنِّي أَنْذِرُكُمْ قَوْمَهُ فَوَصَفَهُ لَنَا قَالَ لَعَلَّهُ سِيدْرِكُهُ بَعْضُ مَنْ رَأَى أَوْ سَمِعَ كَلَامِي قَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ قَالَ وَمِثْلَهَا يَوْمَئِذٍ قَالَ - (رواه الترمذى وابوداؤد)

5486. Sayyiduna Abu Ubaydah ibn Jurrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, there has not been a Prophet after Nuh who has not warned his people of the dajjal, and I too warn you of him (by repeating to you at different times and opportunities his deceitful exploits), Then, he described him to them (once again), saying 'Perhaps of those who see me or hear my words. Some might survive and encounter him.' They submitted, "O Messenger of Allah, how will (the condition of) our hearts be on that day?" He said, "As it is – meaning, today – or better than it."¹

COMMENTARY: We have seen previously in the hadith # 5472) that Prophet عليه السلام Nuh had warned his ummah about the dajjal. So, the current hadith means that every Prophet since Prophet Nuh عليه السلام (including him) has warned his people of the dajjal.

The Prophet صلى الله عليه وسلم said that of those who have seen or heard him, some might encounter the dajjal if he emerges sooner. But, some authorities say that these words of the Prophet صلى الله عليه وسلم refers to Sayyiduna Khidr عليه السلام. they say that this hadith is evidence that Khidr عليه السلام is alive and exists in this world.

As for those who hear my words, this includes every believer to whom the Prophet's saying about the dajjal are conveyed, even if they do not see the prophet صلى الله عليه وسلم and are born long after his death.

The hadith says that the coming of the dajjal is certain but exactly when he comes in unknown. The time is not specified. So whoever encounters him and whenever he encounters him, must stick to faith and elief and preserve himself from the dajjal's cunning, because he would have heard or read the ahadith of the Prophet صلى الله عليه وسلم.

CONDITION OF HEARTS: The Prophet's صلى الله عليه وسلم words that the conditions of the hearts (of his sahabah) رضى الله عنه would remain as strong in belief as they were on that day or will be better if those believers remain steadfast on religion and faith. They will not fear the dajjal or his deceit. Rather or direct observation and evidence, their rejection of him and position to him will be more aggressive.

THE DAJJAL WILL COME FROM KHURASAN

(٥٤٨٧) وَعَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الدَّجَالُ يُخْرَجُ مِنْ أَرْضِ الْمَشْرِقِ يُقَالُ لَهَا خُرَّاسَانٌ يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهُهُمْ الْمَجَارِبُ الْمُنْطَرِقَةُ

(رواه الترمذی)

5487. Sayyiduna Amr ibn Hurayth رحمه الله reported that Sayyiduna Abu Bakr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to them, "The dajjal will emerge from a land in the east that is called Khurasan. There will be a host of people with him. Their faces will be like layers upon layers of shields."²

COMMENTARY: Khurasan is a well-known city situated beyond Maa wara un nahr within Iran. Their faces will be broad and their cheeks like shields. The word (مطرقة) has been explained in detail in the Book of al-Fitan.

¹ Tirmidhi # 2234 (2241), Abu Dawud # 4756, Musnad Ahmad (# 1693) 2. 176.

² Tirmidhi # 2237 (2244).

KEEP AWAY FROM THE DAJJAL

(٥٤٨٨) وَعَنْ عُمَرَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ بِالِدَّجَالِ فَلْيَتَأَمَّرْهُ

فَوَاللَّهِ إِنْ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ وَمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ - (رواه ابو داؤد)

5488. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who hears of the coming of the dajjal must go far away from him. By Allah, a man will come to the dajjal presuming that he is a believer, but he will follow him because of the confusion he will create in him (with his sorcery and supernatural feats)."¹

COMMENTARY: The hadith commands the people to stay far away from the dajjal when they hear of his emergence. Clearly, it is very risky to go near evil but there is much good in staying far away from it. Allah says:

وَلَا تَتَرَكُّوْا إِلَى الدِّينِ ظُلْمُوْا فَتَمَسَّكُمْ النَّارُ

[And incline not to those who do evil lest the Fire touch you] (11:113)

Hence, when the dajjal comes, all the believers must keep far away from him.

HOW LONG WILL THE DAJJAL TARRY

(٥٤٨٩) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْكُتُ الدَّجَالُ فِي

الْأَرْضِ أَرْبَعِينَ سَنَةً كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَالْجُمُعَةُ كَالْيَوْمِ وَالْيَوْمُ كَالصُّطْرِ أَمِ السَّعْفَةِ فِي النَّارِ -

رواه في شرح السنة -

5489. Sayyidah Asma bint Yazid ibn As-Sakan رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dajjal will stay on the earth for forty years. A year will be like a year, a month like a week, a week like a day and a day will last for so much time as takes to burn a palm branch."²

COMMENTARY: In a previous hadith (# 5475), it is stated that the dajjal will tarry on earth for forty days but this hadith puts his stay at forty years. The fact is that he will make mischief on earth for a specified period of forty days and will mislead the people. That apart, his overall stay on earth will be forty years.

Time will fly a month. Days will pass very quickly. As for the previous hadith that compares one day to one year, it means to say that things would be very difficult for the people. They would have to go through hardship, turmoil and mischief. So they would seem to be locked in trouble for ages together. A day would seem to be as long and as difficult as a huge mountain but, in reality, it would speed away like an ephemeral entity. This is as stated in this hadith, too a day will speed away in time lesser than it takes to burn a palm branch.

THOSE WHO WILL OBEY THE DAJJAL

(٥٤٩٠) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ الدَّجَالُ مِنْ أُمَّتِي

¹ Abu Dawud # 4319.

² Bayhaqi is Sharh us sunnah # 4364.

سَبْعُونَ أَلْفًا عَلَيْهِمُ السِّجَانُ (رَوَاهُ فِي شَرْحِ الشُّتْرِ).

5490. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Seventy thousand members of my ummah will obey the dajjal. They will be wearing the seejan (سيجان) on their heads." ¹

(Seejan is plural of saaj meaning green or black cloacks.)

COMMENTARY: Seejan is the plural of saaj. It is like (طلسان) taylasan a green or black or an ashy, dust colour.²

The word ummah in this hadith could apply to those who embraced Islam and also to those to whom the invitation to join Islam was given, meaning, the non-Muslims. The more correct is the second meaning, the non-Muslim people. It is as in a hadith (# 5478): the dajjal will be obeyed by seventy thousand Jews of Isphahan.

THE DAJJAL'S CONJURING DURING DROUGHT

(٥٤٩١) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ كَانَتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي فَذَكَرَ الدَّجَالَ فَقَالَ إِنَّ بَيْنَ يَدَيْهِ ثَلَاثَ سِنِينَ سَنَةٌ تُمَسِكُ السَّمَاءَ فِيهَا تُثَلِّثُ قَطْرَهَا وَالْأَرْضُ تُثَلِّثُ نَبَاتَهَا وَالْقَائِلَةُ تُمَسِكُ السَّمَاءَ تُثَلِّثُ قَطْرَهَا وَالْأَرْضُ تُثَلِّثُ نَبَاتَهَا كُلُّهُ وَلَا يَبْقَى ذَاتٌ ظَلْفٍ وَلَا ذَاتٌ ضَرْبٍ مِنَ الْبَهَائِمِ إِلَّا هَلَكَتْ وَإِنَّ مِنْ أَشَدِّ فُشْتِهِ إِنَّهُ يَأْتِي الْأَعْرَابَ فَيَقُولُ أَرَأَيْتَ إِنْ أَحْيَيْتَ لَكَ إِبْنَكَ أَلَسْتَ تَعْلَمُ أَنَّ رَبُّكَ فَيَقُولُ بَلَى فَيَمِثُّ لَهُ الشَّيْطَانُ نَحْوَ إِبْنِهِ كَأَحْسَنِ مَا يَكُونُ صُرُوعًا وَأَعْظَمَهُ أَسْمَاءُ قَالَتْ وَيَأْتِي الرَّجُلَ قَدَمَاتِ أَخُوهُ وَمَاتِ أَبُوهُ فَيَقُولُ أَرَأَيْتَ إِنْ أَحْيَيْتَ لَكَ أَبَاكَ وَأَخَاكَ أَلَسْتَ تَعْلَمُ أَنَّ رَبُّكَ فَيَقُولُ بَلَى فَيَمِثُّ لَهُ الشَّيْطَانُ نَحْوَ أَبِيهِ وَأَخِيهِ قَالَتْ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَاجِيهِ ثُمَّ رَجَعَ وَالْقَوْمُ فِي إِهْتِمَامٍ وَعَجْمٍ وَمَا حَدَّثَهُمْ قَالَتْ فَأَخَذَ بِلِحْمِي الْبَابِ فَقَالَ مَهَيْمُ أَسْمَاءُ قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ خَلَعْتَ أَفْئِدَتَنَا بِذِكْرِ الدَّجَالِ قَالَ إِنْ تَجُرَّجُوا وَأَنَا حَيٌّ فَأَنَا حَيٌّ جِهَةٌ وَالْأَفْرَاقُ رَبِّي خَلِيفَتِي عَلَى كُلِّ مُؤْمِنٍ فَقُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ إِنْ لَمْ نَعْمَلْ عَمَلًا نَحْنُ حَتَّى نَجُوزَ فَكَيْفَ بِالْمُؤْمِنِينَ يَوْمَئِذٍ قَالَ يُجْرئُهُمْ مَا يُجْرئُ أَهْلَ السَّمَاءِ مِنَ التَّسْبِيحِ وَالتَّقْدِيرِ (رواه)

5491. Sayyidah Asma bint Yazid رضى الله عنه narrated that (One day) Allah's Messenger صلى الله عليه وسلم was in the house. He spoke of the dajjal and said, "Before he makes his appearance, there will be three years (in which blessing will be taken away and the economic situation of the people will worsen). In the first year, the heaven will withhold one third of its rain and the earth one third of its produce, and in the second the heaven will withhold two-thirds of its rain and the earth two-thirds of its produce, and in the third year the heaven will withhold all its rain and the earth

¹ Bayhaqi in Sharh us sunnah # 4265.

² Lane's Cexicon (under سرج)

all its produce. (A severe draught will afflict the creature even before the dajjal emerges) Every hosted and fanged animal will become extinct. (But, the dajjal will have control over buried treasures and other things and he will use them to make his claim to divinity) His greatest of mischief will be that he will approach a (foolish and ignorant) villager and ask him, 'what do you say - if I bring back to life your camels (that have died during the draught), will you not affirm that I am you Lord?' He will say, 'Of Course!' The dajjal will cause the devils to seem to him his camels with full udders and high humps."

The Prophet صلى الله عليه وسلم said further, (Next) he will come to a man whose brother and father have died and will ask, 'what do you say: if I revive your father and your brother, will you not affirm that I am your Lord? He will affirm 'Of course. I will!' So, he will make the devils take the form of the man's father and brother."

Sayyidah Asma رضى الله عنه narrated further that Allah's Messenger صلى الله عليه وسلم then went out for some purpose. Then, he returned only to find the people greatly stunned at what he had told them.

She said that he took hold of the sides of the door with his hands and asked, "what is wrong. O Asma?" She said, "O Messenger of Allah indeed you have mentioned the dajjal and our hearts are perturbed." He said, "If he comes out when I am alive, I shall contend with him with arguments and evidences, otherwise (if I am not alive), my Lord will be my khalifah (agent) for every believer."

She said, "O Messenger of Allah, by Allah, when we are hungry, (our impatience is such that) we hardly can bake bread after we knead our dough. (How will it be during draught when every food is in the control of the dajjal?) So, how will it be with the believers on that day?" He said, "That which suffices the angels will suffice them, saying (سبحن الله) subhan Allah (Allah is without blemish) and (يا قُدُّوس) yaa Quddus (which mean to glorify to sanctify Allah)."¹

COMMENTARY: According to Teebi رحمه الله the words (تأخذ بالعمتي) in the Mishkah and the Masabih are (ملطفتي الباب) to mean 'he held both sides of the door with his hands,' But, some exponents reject Teebi's suggestion and prefer to retain what is written in the Mishkah and Masabih though the meaning will have to be interpreted through deduction.

LIKE ANGELS: If the people are satisfied with what satisfies the angels then they will not be dependent on food and drink as angels are not dependent for these things. Their provision will be tasbeeh or glorifying Allah.

Some authorities interpret the words of Sayyidah Asma رضى الله عنها to the Prophet صلى الله عليه وسلم that they were stunned to mean: 'We have not met the dajjal as yet, but only heart of him. In spite of that we are our wits end.' She said that when they knead their dough, they give up before baking bread because of their immense fear and go hungry. What then will they do who come across the dajjal? But, Teebi رحمه الله rejected this suggestion as far fetched. However, if we go by this interpretation the gist of the words of the Prophet صلى الله عليه وسلم comforting her would be: 'Allah will empower and enable them to counter and endure those condition and difficulties through the blessings of tasbeeh (glorifying Allah and taqdees (declaring His purity or sanctifying him))."

Furthermore, Sayyidah Asma رضى الله عنها had spoken these words to the Prophet صلى الله عليه وسلم most probably not on that occasion but at some other time. Her words about kneading

¹ Ibn Majah # 4077, Musnad Ahmad 6. 455, Musnad Tiyalsi (Similar to it) p 227.

dough and going hungry were spoken some other time, expressing her concern for the future generation.

While the Mishkah has not named the source a later editor had added: 'Musnad Ahmad and Abu Dawud Tiyalsi.'

SECTION III

الْفَصْلُ الثَّالِثُ

THE DAJJAL'S CONJURING WILL NOT SCARE THE BELIEVERS

(٥٤٩٢) عَنِ الْمُخَيْرِ بْنِ شُعْبَةَ قَالَ مَا سَأَلَ أَحَدٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّجَالِ أَكْثَرَ مِنَّمَا سَأَلْتُهُ وَإِنَّهُ قَالَ لِي مَا يَضُرُّكَ فُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلٌ خُبِرُوهُ نَهْرٌ مَاءٌ قَالَ هُوَ أَهْوَى عَلَى اللَّهِ مِنْ ذَلِكَ - (متفق عليه)

5492. Sayyiduna Mughirah ibn Shubah رضى الله عنه said, "No one else has asked Allah's Messenger صلى الله عليه وسلم about the dajjal as much as I have asked. So, he said to me one (day), "The dajjal will not harm you in any way (because you have Allah's favour on your side and the dajjal will not mislead you.)' I submitted; they say that he will have a mountain of bread (meaning, a vast stock of provision) and a river of water (while the people will be afflicted with starvation. What should one who is restive with hunger and thirst do?) He said, 'The dajjal is more disgraced in Allah's sight than that.'¹

(So, will not be allowed to do such a thing - Bukhari translation of Dr Muhsin)

COMMENTARY: Whatever the dajjal presents will be unreal. His seeming marvels will be no more sleight of hand and deceptive work. He is very despicable in Allah's sight and cannot have enough power to mislead the strong believers.

The believers will never be afraid to him. Rather, their faith will increase on seeing his falsehood.

DAJJAL'S BEAST WILL BE AN ASS

(٥٤٩٣) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرُجُ الدَّجَالُ عَلَى جِمَارٍ أَكْثَرَ مَا بَيْنَ أُذُنَيْهِ سَبْعُونَ بَاعًا رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُورِ -

5493. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The dajjal will come out on a white ass between whose ears will be a space of seventy baa. (A baa' is the space between stretched hands.)²

COMMENTARY: The donkey of the dajjal will be huge. Its two ears will be apart to the extend of seventy times the stretched hands.

¹ Bukhari # 2122, Muslim # 115-2939. Musnad Ahmad 5-434.

² Bayhaqi in Kitab ul bth wa an nushur. But the footnote in the Arabic text of Dar kitab ul Tmiyah points out that it is not found there.

CHAPTER - V

THE STORY OF IBN SAYYAD

بَابُ قِصَّةِ ابْنِ صَيَّادٍ

Most of the authentic versions of the Mishkah have the name as given in the caption, 'Ibn Sayyad.' But some have it with the definite article 'Ibn as-Sayyad'.¹

ABOUT HIM: The name of Ibn Sayyad was (صاف) Saaf but some say that he was Abdullah. He was a Jew who lived in Madinah either a resident or a settler who had come from some other place and joined the Jews who had settled in Madinah. He was an adept clairvoyant and soothsayer. He was a very mysterious person. For Islam and the Muslims, he was very bothersome and an annoyance and the Muslim were put to trial through him.

He was very unpredictable and unstable. This is why even the sahabah رضي الله عنهم differed in describing him. Some of them thought that he was the dajjal who was expected to make an appearance in the world and mislead the believers. Most of them, however, said that Ibn Sayyad was not the real dajjal but one of the interior replicas of the dajjal who arise at different times and whose main objective is to create turmoil and mischief and mislead the people. It is as stated in a tradition that the dajjal will continue to arise in this ummah and they will be themselves mislead and they will mislead the others too. The argument of these letter as that Ibn Sayyad was a disbeliever and a soothsayer in the beginning but then become a Muslim and he even performed the hajj and participated in jihad along with the Muslims. He had children and he used to reside in Makkah and Madinah. The dajjal, on the other hand will be a disbeliever and will be killed in that capacity. He will not have any children and will not be allowed to enter Makkah and Madinah, let alone residing in these places. The hadith of Tamim Dari رضي الله عنه (# 5482) may also be cited as evidence of these letter people.

Nevertheless, the reality of Ibn Sayyad is dubious. It is very difficult to say anything about him with certainty. The Prophet صلى الله عليه وسلم too, had with certainty. The Prophet صلى الله عليه وسلم too, had not received any revelation about him. Hence, he too did not say anything definite about him as we shall know from the ahadith in the chapter, following.

SECTION I

الفضل الأول

A CHANCE ENCOUNTER

(٥٤٩٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَرَبَ عُمَرَ بْنِ الْمُطَّلَبِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ مِنْ أَصْحَابِهِ قَبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبِيَّاتِ فِي أُطْمٍ بَيْنَ مَعَالَةَ وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلْمَ فَلَمْ يَشْعَرَ حَتَّى صَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَتَنْظُرَ إِلَيْهِ فَقَالَ أَشْهَدُ إِنَّكَ رَسُولُ الْأَمِّيَّةِ ثُمَّ قَالَ ابْنُ صَيَّادٍ أَتَشْهَدُ أَنِّي رَسُولُ النُّوْقَرِصَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَمْسِكْ بِاللَّهِ وَبِرُسُلِهِ ثُمَّ قَالَ لِابْنِ صَيَّادٍ مَاذَا تَرَى قَالَ يَا بَنِي صَادِقًا وَكَاذِبًا قَالَ

¹ According to some books he is also (ابن صياد) Ibn Saayad.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطِبَ عَلَيْكَ الْأَمْرُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي خَبَأْتُ لَكَ خَبِيئًا وَخَبَائِلَهُ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ فَقَالَ هُوَ الدُّخَانُ فَقَالَ اخْتَسَأْ فَلَنْ تَعُدَّ وَقَدْرَكَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَتَأْتَانِي فِيهِ أَرْبَ أَصْرِبَ عَنْقَهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ يَكُنْ هُوَ لَا تَسْلُطْ عَلَيْهِ وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ قَالَ ابْنُ عُمَرَ انْطَلِقْ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَنْ كَعْبِ الْأَنْصَارِيُّ يَوْمَئِذٍ النَّخْلُ النَّبِيُّ فِيهَا ابْنُ صَيَّادٍ فَطَفِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّقِي بِجُدُوعِ النَّخْلِ وَهُوَ يَخْتَلِ أَرْبَ يَسْتَمِعُ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ وَإِبْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْرَمَةٌ فَبَرَأَتْ أُمَّ ابْنِ صَيَّادٍ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ فَقَالَتْ أَيْ صَافٍ وَهُوَ اسْمُهُ هَذَا مُحَمَّدٌ فَتَتَاهِي ابْنُ صَيَّادٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَرَ كُنْتَهُ يَتَّقِي قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَتَانِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ إِنَّي أُنْذِرُ كُفُوهَ وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أُنْذِرَ قَوْمَهُ لَقَدْ أُنْذِرَ نُوْرٌ قَوْمَهُ وَإِكْبِي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَكُنْ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَحْمُورٌ وَأَرْبَ اللَّهُ لَيْسَ بِأَحْمُورٍ - (متفق عليه)

5494. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that Umar ibn Khattab رضي الله عنه and some other sahabah رضي الله عنهم went with Allah's Messenger صلى الله عليه وسلم to Ibn Sayyad. They found him playing with some boys in the fortress of (some Jews of) the Banu Maghalah. Ibn Sayyad was near the age of puberty at that time. Allah's Messenger صلى الله عليه وسلم patted him on the back while he had not observed them, and asked him, "Do you testify that I am Allah's Messenger?" He looked at him and said, "I testify that you are the Messenger of the Arabs." Then Ibn Sayyad asked, "Do you testify that I am God's Messenger?" the Prophet صلى الله عليه وسلم pressed him hard and said, "I believe in Allah and His Messengers." Then, he asked Ibn Sayyad, "What do you see?" (He meant what of the unseen was shown to him). He said, "The truthful comes to me as well as the liar," (meaning sometimes the angel and sometimes the devil). Allah's Messenger صلى الله عليه وسلم said, "Your affair is confused." Then, Allah's Messenger صلى الله عليه وسلم added, "I have concealed something in my mind for you to decipher." He had in his mind the verse:

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

{...the day when the heaven shall bring a manifest smoke.} (44:10)

He (Ibn Sayyad) said, "Dukh" (meaning, smoke). The Prophet صلى الله عليه وسلم said, "Go off! You cannot exceed your limits."

Sayyiduna Umar رضي الله عنه asked, "O Messenger of Allah, do you permit me to sever his neck?" But, he said, "If he is really the man (the dajjal), then you will not be able to kill him (because he is destined to be killed by Eesa) عليه السلام. If he is not that man (dajjal) then there is no good for you in killing him."

Sayyiduna Ibn Umar رضى الله عنه continued his narration. After that (one day) Allah's Messenger صلى الله عليه وسلم went with Ubayy ibn Ka'b رضى الله عنه towards the palm trees where Ibn Sayyad was. There, Allah's Messenger صلى الله عليه وسلم hid behind the palm trunks so that Ibn Sayyad may not detect him and he may hear something of what Ibn Sayyad said without his seeing him first. Ibn Sayyad was stretched on his bed in a blanket. From inside it, a Murmur was heard. But, his mother saw the Prophet صلى الله عليه وسلم hiding behind the palm trunks and exclaimed, "Saaf, for this was his name - here is Muhammad!" Promptly, he ceased to murmur. Allah's Messenger صلى الله عليه وسلم said, "If she had not interrupted, things might have been clear."

Sayyiduna Abdullah ibn Umar رضى الله عنه further narrated that Allah's Messenger صلى الله عليه وسلم stood up before the people (to deliver a sermon). He began by extolling Allah as He should be extolled. Then he mentioned the dajjal (perhaps on the prevailing assumption that Ibn Sayyad was the dajjal or had some of his characteristics in him). He said, "I warn of you of him and there has been no prophet who has not warned his people (of him). Nuh, too warned his people (about him). But, I tell you something about him (a peculiarity) that no prophet has told his people. Know that the dajjal is one-eyed. And, of course, Allah is not one-eyed."¹

COMMENTARY: The Umm in the Arabic text means 'the Arabs' because most of the Arabs of that time were ummi or unlettered. Besides, a section of the Jews did not deny the prophet hood of Muhammad صلى الله عليه وسلم but restricted his mission only to the Arabs. AS for Ibn Sayyad's statement that he believed in his mission for the Arabs, it was one of the mischievous things that the devil prompts to the soothsayers. Even logically, these words of Ibn Sayyad were very derogatory because a Prophet عليه السلام is always truthful whether he is sent to one people and region or to all mankind. So when prophet Muhammad صلى الله عليه وسلم declared that his prophet hood was universal and he invited all mankind to accept his message, it is absolutely mischievous to say that his mission is limited only to the people of Arabia.

The Arabic word for 'pressed,' in the Prophet صلى الله عليه وسلم pressed him hard,' is (رَس) ras. Its dictionary meaning is 'to stick or 'to join two things together,' 'to press,' 'to squeeze.' This is why a strong, compact base is called (مَرَصْرَص) (مرصوص). Nawawi رحمه الله has written that the authentic books found by him have this word as (رَفَضَ) from (رَفَضَ) which means 'to leave alone.' This means that the Prophet صلى الله عليه وسلم did not bother about him and turned away from him.

The Prophet affirmed that he had certainly believed in Allah and His Messengers and Prophets عليه السلام. (And, he declared to Ibn Sayyad, "Surely you are not one of them.") If he was one of them, then the Prophet صلى الله عليه وسلم would have believed in him too but this could have been supposed, if the prophet صلى الله عليه وسلم had spoken these words before learning that he was the last of the Prophet عليه السلام. If he had known then that he was the last of the Prophets عليه السلام, then we cannot imagine him to make such a declaration.

This issue is very delicate. If someone claims to be prophet and another person demands that he show a miracle but does not kill him, this is because

- (i) The claimant was a minor and the Prophet صلى الله عليه وسلم was disallowed to kill minors.

¹ Bukhari # 3055, Muslim # 95. 2930, Tirmidhi # 2249.

- (ii) The Jews were the dhimmis during those days and they had got the prophet's assurance that he should leave them as they were and Ibn Sayyad was a Jew and one of their successors.

This is why he could not be killed.

TRUTHFUL & LIAR CAME TO IBN SAYYAD: The gist of the Prophet's question to Ibn Sayyad was; 'how do you find the things that the being who comes to you and tells you?' Ibn Sayyad said that something of what he says turns out to be true and some other things are false. The news is varied that the soothsayers get from the devil.

The Prophet صلى الله عليه وسلم told him that his affair was confused. This meant that the information collected by him was all useless because truth was adulterated with falsehood, so truth too was unreliable, Or, it meant that Ibn Sayyad's position was uncertain and undependable, because the devil conveyed to him made up news, and he never can bring false news to a Messenger so Ibn Sayyad should not be a prophet or Messenger. And Ibn Sayyad had himself said that he got news (from the devil) which are false too. This can happen only with the soothsayers whether male or female.

To examine him the Prophet صلى الله عليه وسلم meant to say that if Divine secrets are disclosed to him then he should tell him what he has thought to him in his mind. In this way the Prophet صلى الله عليه وسلم wished his reality to be known to the sahabah رضى الله عنهم that the devil gives him false news.

COULD GIVE THE WORD DUKH OF THE VERSE: Ibn Sayyad could not reproduce the entire verse that the Prophet صلى الله عليه وسلم had in his mind and of which he had asked Ibn Sayyad. He had asked Ibn Sayyad. He did manage, however, to give one word in its incomplete a form 'dukh' This also established that he was a soothsayer and no more, for, the devil snatches part of some news in an incomplete form before conveying it to any of his clients and stooges. Perhaps, the Prophet صلى الله عليه وسلم may have whispered to the verse (of surah Dukhan). The devil may have picked one word and passed it on to Ibn sayyad the way he had heard it.

Then the Prophet صلى الله عليه وسلم told Ibn Sayyad to go off. This is what (احساء) means: 'A way with you' and there is contempt in it. This word (احساء) is spoken generally to drive off a dog or a swine. Ibn sayyad was told thereby that his substance was uncovered and he cannot progress beyond that.

There was no point in killing him because he was a dhimmi belonging to the community of Jews who were under protection as dhimmis. Besides, he was a minor. Since some signs of the dajjal were supposedly found in him, the Prophet صلى الله عليه وسلم said, "If he truly is the dajjal then you have not the power to kill him and if he is not the dajjal then there is no good in killing him."

ALLAH IS PERFECT: What to say of being one eyed, Allah is perfect in all respects. He is pure and has no weak sight.

KNOWLEDGE OF THE PROPHETS عليهم السلام: The other Prophets عليهم السلام did not reveal to their ummahs that the dajjal is one eyed. This fact either they did not know or they did not disclose to their ummah though they know it.

IBN SAYYAD WAS A SOOTHSAYER

(٥٤٩٥) وَعَنْ أَبِي سُوَيْدٍ قَالَ لَقِيَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُعْنِي ابْنَ صَيَّادٍ

فِي بَعْضِ طُرُقِ الصِّدِّيقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ هُوَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ مَاذَا تَرَى قَالَ أَرَى عَرْشًا عَلَى السَّمَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ قَالَ وَمَا تَرَى قَالَ أَرَى صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَيْهِ قَدْحٌ (رواه مسلم)

5495. Sayyiduna Abu Sa'eed Khudri رضى الله عنه said that (One day) Allah's Messenger Abu Bakr and Umar رضى الله عنه met him, meaning Ibn Sayyad, on one of the roads of Madinah. Allah's Messenger asked him, "Do you bear witness that I am Allah's Messenger?" he riposted. "Do you bear witness that I am God's Messenger?" Allah's Messenger said, "I have believed in Allah, His angels, His Books, and His Messengers." (Then he asked,) "What all do you see?" He said, "I see a throne on water." So, Allah's messenger صلى الله عليه وسلم said, "You see the throne of Iblis on the sea." Again, he asked, "What else do you see?" He said, "I see two truthful ones (who bring true information) and one liar (who brings false information), or two liars and one truthful one." Allah's Messenger صلى الله عليه وسلم said (to his sahabah) رضى الله عنه, "Things (of clairvoyance or sooth saying) are muddled for him. So leave him to himself."¹

COMMENTARY: The Prophet صلى الله عليه وسلم said to Ibn Sayyad, "what you see on the sea in the throne of Iblis (the devil. In this way the prophet صلى الله عليه وسلم referred to the fact that Iblis has his throne on the sea. He hold his court there and from there he sends teams of his subordinates and cohorts to different regions of the world to create mischief and turmoil and to mislead the people. This has been mentioned earlier in the beginning of this book in the chapter (الوسوسة) temptation (Book of Eeman - Faith - chapter - harith # 63 to 78).

In the words 'Or two liars and one truthful one.' The 'or' is interposed by the narrator who expresses this doubt about the correct set of words. Or, Ibn Sayyad himself spoke the two sets or words to say that there were two liars and one truthful one or two truthful ones and one liar. It is more likely that Ibn Sayyad had botched up his affair and was himself terribly confused. He had no faith and was not steadfast. Therefore, he saw things in different ways at different times.

IBN SAYYAD ASKED ABOUT PARADISE

(٥٤٩٦) وَعَنْهُ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تُرْبَةِ الْجَنَّةِ فَقَالَ ذَرْمَكُهُ بَيْضَاءٌ وَمِنْكَ خَالِصٌ - (مسلم)

5496. Sayyiduna Abu Sa'eed KHudri رضى الله عنه narrated that Ibn Sayyad asked the Prophet صلى الله عليه وسلم about (the kind of) soil of paradise. He said, "It is white like sifted flour and sweet-smelling like pure musk."²

FORE WARNING ABOUT THE DAJJAL

(٥٤٩٧) وَعَنْ نَافِعٍ قَالَ لَقِيَ ابْنَ عُمَرَ ابْنَ صَيَّادٍ فِي بَعْضِ طُرُقِ الصِّدِّيقَةِ فَقَالَ لَهُ قَوْلًا آخِضْبُهُ فَأَنْتَفَخَ حَتَّى مَلَأَ

¹ Muslim # 17, 2925, Tirmidhi # 2247.

² Muslim # 932928, Musnad Ahmad 3-4.

السَّيِّئَةُ فَدَخَلَ ابْنُ عُتْمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا فَقَالَتْ لَهُ رَجِمَكَ اللَّهُ مَا أَرَدْتَ مِنْ ابْنِ صَيَّادٍ أَمَا عَلِمْتَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِمَّا يَخْرُجُ مِنْ عَصْبَةٍ يُعْصِبُهَا - (رواه مسلم)

5497. Sayyiduna Nafi رضي الله عنه narrated that Sayyiduna Ibn Umar رضي الله عنه came across Ibn Sayyad (one day) on one of the roads of Madinah. He said something to him that angered him and his veins swelled up. After that Ibn Umar رضي الله عنه went to Sayyidah Hafsa رضي الله عنه (his sister and the mother of the believers) who had learnt of this incident already. She said, "May Allah have mercy on you! What did you want with Ibn Sayyad? Do you not know that Allah's Messenger صلى الله عليه وسلم had said, 'He (the dajjal) would emerge only after he flies into a rage (over something)?'"

COMMENTARY: She said that the dajjal would be infuriated over something, in a fit of temper, he would decide to come forth and would lay claim to prophet hood or Divinity. Sayyidah Hafsa رضي الله عنه might have presumed that Ibn Sayyad was the dajjal and feared lest Sayyiduna Ibn Umar صلى الله عليه وسلم become the cause of his emergence. Or, she may have been convinced that Ibn Sayyad was the true dajjal.

IBN SAYYAD DENIED THAT HE WAS THE DAJJAL

(٥١٩٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَحِبْتُ ابْنَ صَيَّادٍ إِلَى مَكَّةَ فَقَالَ لِي مَا لَيْتُكَ مِنَ النَّاسِ
يَزْعُمُونَ أَنِّي الدَّجَالُ أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ لَا يُؤَلِّدُ لَهُ وَقَدْ وُلِدَ لِي
أَلَيْسَ قَدْ قَالَ هُوَ كَافِرٌ وَأَنَا مُسْلِمٌ أَوْلَيْتُ قَدْ قَالَ لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا
أُرِيدُ مَكَّةَ ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ أَمَا وَاللَّهِ إِنِّي لَا أَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَبْنُ هُوَ وَأَعْرِفُ أَبَاهُ وَأُمَّهُ قَالَ
فَلَبَسْتَنِي قَالَ قُلْتُ لَهُ تَبَّأَلَيْكَ سَائِرَ أَيُّومٍ قَالَ وَقِيلَ لَهُ أَيْسُرُكَ أَنْتَ ذَلِكَ الرَّجُلُ قَالَ فَقَالَ لَوْ عَرَضَ عَلَيَّ مَا
كُرِهْتُ - (رواه مسلم)

5498. Sayyiduna Abu Sa'eed Khudri رضي الله عنه said, "I and Ibn Sayyad happened to be together on the journey to Makkah. He complained to me of the treatment matted out to him by the people who presumed that he was the dajjal. He asked, 'Have you not heard Allah's Messenger صلى الله عليه وسلم say that he will have no children, but I have children? Did he not say that the dajjal will be a disbeliever, but I am a Muslim? Did he not say that the dajjal will not enter Madinah and Makkah, but have proceeded from Madinah and am headed for Makkah?'"

The last of his word to me was, 'By Allah! I do know well the time when the dajjal will appear and his place (where he will arise - or, these words mean his time and place of birth) and where he is at the moment. I also know his father and his mother.' Abu Sa'eed رضي الله عنه added, "He trust me in doubt. So, I said to him, 'May evil fall on you for all for today!'"

He (Abu Sa'eed) رضي الله عنه said further that someone asked Ibn Sayyad, "And, he boasted," If these things (ability to mislead people, to deceive them, etc.) are offered

to me, I will not dislike that!"¹

COMMENTARY: Sayyiduna Abu Sa'eed رضي الله عنه said that he fell in doubt because he had been convinced that Ibn Sayyad was the dajjal but his denial confused him whether he could be the dajjal. But, again, when he boasted that he knew the dajjal's birth and residence, could he be feigning that he is not the one? His concluding words 'I will not dislike that' lend great support to the doubt, and are strong evidence of his disbelief.

MORE ABOUT IBN SAYYAD

(٥١٩٩) وَعَنِ ابْنِ عُمَرَ قَالَ لَقِيتُهُ وَقَدْ نَفَرْتُ عَيْتُهُ فُقُلْتُ مَتَى فَعَلْتَكَ مَا آلَى قَالَ لَا أَدْرِي فُقُلْتُ

لَا تَدْرِي وَهِيَ فِي رَأْسِكَ قَالَ إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ قَالَ فَتَحَرَّ كَأَنَّكَ تَخِيرُ جَمَارٍ سَمِعْتُ - (رواه مسلم)

5499. Sayyiduna Ibn Umar رضي الله عنه said, "I met Ibn Sayyad (one day on the thoroughfare). His eye was inflamed. I asked him, 'Since when has this what I see affected your eye?' He said, 'I do not know!' I remarked, 'You do not know though it is in your head? He said, 'If Allah will, he shall create it in your staff.'"

He (Ibn Umar) رضي الله عنه said, "then he snorted loudly - as loud as I have heard on ass bray."²

COMMENTARY: Ibn Sayyad meant that Allah is able to create an eye in an inanimate object. Then, when it aches, the inanimate object will not perceive the eye or the pain in it. In the same way, it is very possible that a human being has some trouble in his eye but does not notice it and is not disturbed by it because of his continuous preoccupation in mental and physical work.

IBN SAYYAD IS THE DAJJAL

(٥٥٠٠) وَعَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُخْلِفُ بِاللَّهِ أَرَأَيْتَ ابْنَ صَيَّادٍ اَلدَّجَّالُ فُقُلْتُ

تَخْلِفُ بِاللَّهِ قَالَ إِنْ سَمِعْتُ مُحَمَّدَ بْنَ مُحَمَّدٍ يُخْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُتَكْرَهُ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ - (متفق عليه)

5500. Sayyiduna Muhammad ibn Munkadir رضي الله عنه narrated; "I saw Jabir ibn Abdullah رضي الله عنه depose by Allah that Ibn sayyad was the dajjal. So, I remarked, 'You swear by Allah (through that is not certain but merely a surmise)!' He said, 'Indeed, I had heard Umar رضي الله عنه swear to that effect in the presence of the Prophet صلى الله عليه وسلم, but the prophet صلى الله عليه وسلم did not prevent him (from doing so)."³

COMMENTARY: Perhaps Sayyiduna Jabir رضي الله عنه and Sayyiduna Umar رضي الله عنه had testified on oath that Ibn Sayyad was one those dajjals who appear from time to time in this ummah, meaning the juniors and semi-dajjals. They have and will claim to be prophets and will mislead the people. Both those sahabah رضي الله عنهم did not swear that Ibn Sayyad was the real dajjal. But, the words of the hadith mention the real dajjal. In this case, both of them meant the expected dajjal. So, that oath is presumed to be on the basis of their own conclusion. A hadith of Ibn Umar رضي الله عنه (#5501) follows quoting him to aver that Ibn

¹ Muslim # 89. 2927.

² Muslim # 99. 2932.

³ Bukhari # 7355, Muslim # 94. 2929.

Sayyad himself was the dajjal. So, perhaps this was his conviction. Besides, we have stated previously that the sahabah رضى الله عنهم had conflicting opinions of this subject of Ibn Sayyad being the dajjal.

SECTION II

الفضل الثاني

IBN UMAR رضى الله عنه SAID IBN SAYYAD WAS THE DAJJAL

(٥٥٠١) عَنْ نَافِعٍ قَالَ كَرِهَ ابْنُ عُمَرَ يَقُولُ وَاللَّهِ مَا أَشَدُّ أَرْبَ الْمَسِيحِ النَّجَالِ ابْنُ هَيَّابٍ - رَوَاهُ أَبُو دَاوُدَ وَالْبَيْهَقِيُّ فِي كِتَابِ الْبُعْثِ وَالشُّورِ -

5501. Sayyiduna Nafi رضى الله عنه said that Sayyiduna Ibn Umar رضى الله عنه used to say, "By Allah, I have no doubt that the maseeh ad dajjal is Ibn Sayyad."¹

IBN SAYYAD HAD DISAPPEARED ON THE DAY OF HAARAH

(٥٥٠٢) وَعَنْ جَابِرٍ قَالَ قَمَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ - (رواه ابو داود)

5502. Sayyiduna Jabir رضى الله عنه said that they did not find Ibn Sayyad on the day of Harrah (meaning, during the battle of Harrah and, according to one interpretation, was not seen even after that, or he died).²

COMMENTARY: The literal meaning of the hadith is that Ibn Sayyad disappeared during the Battle of Harrah. After that no one could trace him, and what happened to him. This hadith contradicts the one which says that Ibn Sayyad died in Madinah and that his funeral salah was offered. If this hadith means by 'was not seen after that,' he died then the two traditions are not contradictory. This would mean that he died in Madinah on the day of Harrah.

The day of Harrah is the day when the army of Ibn Mu'awiyah رضى الله عنه launched an attack on the people of Madinah. They had caused tremendous loss of life and property and overpowered them.

IBN SAYYAD & THE DAJJAL

(٥٥٠٣) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكُ أَبُو الدَّجَالِ ثَلَاثِينَ عَامًا لَا يُؤَلِّدُ لَهَا وَلَا تُؤَلِّدُ لَهَا غُلَامٌ أَعْوَرٌ أَصْرَسٌ وَأَقْلَهُ مَنَفَعَةٌ تَنَامُ عَيْنَاهُ وَلَا يَتَامُ قَلْبُهُ تُرَى نَعْتِكَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو يُوَيْسَ فَقَالَ أَبُوهُ طَوَالَ صَرْبِ اللَّحْمِ كَارَى أَلْفَهُ وَمِنْفَارَى وَأُمُّهُ إِمْرَأَةٌ فِرْصَاحِيَّةٌ طَوِيلَةٌ الْيَدَيْنِ فَقَالَ أَبُو بَكْرَةَ فَسَمِعْنَا بِمَوْلُوذٍ فِي الْيَهُودِ بِالْمَدِينَةِ فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبِي يُوَيْسَ فَإِذَا نَعْتِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمَا فَمَلْنَا هَلْ لَكُمَا وَلَدٌ فَقَالَا مَكُنَّا ثَلَاثِينَ عَامًا لَا يُؤَلِّدُ لَنَا وَلَا تُؤَلِّدُ لَنَا غُلَامٌ أَعْوَرٌ أَصْرَسٌ وَأَقْلَهُ مَنَفَعَةٌ تَنَامُ عَيْنَاهُ وَلَا يَتَامُ قَلْبُهُ قَالَ فَخَرَجْنَا مِنْ عِنْدِهَا فَإِذَا هُوَ مُنْجِدِلٌ فِي الشَّمْسِ فِي قَلْبِيهِ وَهُوَ هَمِيمَةٌ فَكَشَفَ مِنْ رَأْسِهِ فَقَالَ مَا فُلْنَا قُلْنَا وَهَلْ

¹ Abu Dawud # 4330, Bayhaqi in Kitab both wa an nushor.

² Abu Dawud # 4332.

سَمِعْتُمْ مَا قُلْنَا قَالَ نَعَمْ نَتَأَمَّرُ عَيْنَيْهِ وَلَا يَتَأَمَّرُ قَلْبِي. (رواه الترمذی)

5503. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The parents of the dajjal will pass thirty years without having a child. Then a boy will be born to them. He will be one-eyed and have large teeth." (Or, as some translate: "he will have large teeth on birth.") "He will be of little or no use (to his parents in the household chores as children generally lend hand to their parents). Both his eyes will sleep but his heart will not sleep."

Then, Allah's Messenger صلى الله عليه وسلم described his parents to them. He said, "His father will be extraordinarily tall and less fleshy (meaning, lean) and will have a nose like a (cock's or hen's) beak. His mother will be a huge woman with long arms."

Sayyiduna Abu Bakrah رضى الله عنه narrated further; 'We heard of the birth of a (strange) child to the Jews in Madinah. So, Zubayr ibn Awwam رضى الله عنه and I went (to see him and we met) his parents. Behold! They were as Allah's Messenger صلى الله عليه وسلم had described them. We asked them, 'Do you have a child?' They said, 'We passed thirty years without a child being born to us. Now a male child is born to us but he is one eyed with large teeth and he is of little use to us. His eyes sleep but his heart does not sleep.'

Sayyiduna Abu Bakrah رضى الله عنه narrated further: 'We went out (after listening to them) and suddenly found the child lying in the sun covered with a cloak. He was murmuring inside it (but it was not fathomable). Then (when we said something to one another) he uncovered his head and asked, 'What do you say?' We asked, 'Did you hear what we said (for we thought that you are sleeping)?' He said, 'Yes! My eye sleep but my heart does not.'¹

COMMENTARY: His heart will not sleep in the sense that temptations and evil thoughts will come to him continually even while he is sleeping. The devil will go on whispering to him. In contrast, the Prophet صلى الله عليه وسلم received continuously righteous and pious thoughts in abundance, and revelation and inspiration too descended on him in quick succession so that even when he slept, his heart did not sleep.

DID THE PROPHET صلى الله عليه وسلم TAKE IBN SAYYAD TO BE THE DAJJAL

(٥٥٠٤) وَعَنْ جَابِرِ ابْنِ الْأَنْبَرِيِّ أَنَّ امْرَأَةً مِنَ الْيَهُودِ بِالْمَدِينَةِ وَكُنْتُ عَلَّمَا مَسْجُودَةً عِنْدَهُ طَالِعَةً نَابَهُ فَأَشْفَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكُونَ الدَّجَالُ فَوَجَدَهُ نَحْتِ قَطِيفَةٍ يَهْمُهُمْ فَأَذَنَّهُ لَهُ فَقَالَتْ يَا عَبْدَ اللَّهِ هَذَا أَبُو الْقَاسِمِ فَخَرَجَ مِنَ الْقَطِيفَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَهَا قَاتَلَهَا اللَّهُ لَوْ تَرَكَتَهُ لَبَيِّنٌ فَذَكَرْتُ مَعْنَى حَدِيثِ ابْنِ عُثْمَرَ فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ أَلَدْتُ فِي يَوْمِ رَسُولِ اللَّهِ فَأَقْبَلَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ صَاحِبَةٌ إِنَّمَا صَاحِبُهُ عَيْسَى ابْنُ مَرْيَمَ وَإِنَّ لَمْ يَكُنْ هُوَ فَلَيْسَ لَكَ أَنْ تَقْتُلِي رَجُلًا مِنْ أَهْلِ الْعَهْدِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُشِيقًا أَنَّهُ هُوَ الدَّجَالُ رَوَاهُ فِي شَرْحِ الشُّعْبَةِ.

¹ Tirmidhi # 2248, Musnad Ahmad 5-40.

5504. Sayyiduna Jabir رضي الله عنه narrated that a jewess in Madinah gave birth to a male child without an eye and with a long eye-tooth (or long canine teeth). Allah's Messenger صلى الله عليه وسلم was apprehensive lest he be the dajjal. (So, he went to look at him). He found him lying under a blanket muttering His. Mother called 'O Abdullah (Ibn Sayyad) here is Abul Qasim!' He came out of the blanket and Allah's Messenger صلى الله عليه وسلم remarked, "What is wrong with her? May Allah curse her! (she made him aware of my coming.) If she had let him be as he was, he would have made things clear."

Then he (Jabir رضي الله عنه or a narrator) narrated a hadith like that of Ibn Umar رضي الله عنه (# 5494). Then Umar ibn Khattab رضي الله عنه submitted, 'O Messenger of Allah, may I kill him?' He said, "If he is the one expected (the dajjal) then you are not the one to kill him, but only Easa ibn Maryam عليه السلام is the one to kill him. (No one else will be able to do that). If he is not the one (we expect and fear) then you have no right to kill a man belonging to those with whom a covenant is in force."

However, Allah's Messenger صلى الله عليه وسلم continued to fear (for his ummah) that he might be the dajjal.¹

[This hadith is about Ibn Sayyad who was feared to be the dajjal.]

COMMENTARY: The hadith concerns Ibn Sayyad before he had become a Muslim. People had misgiving about him. This is why Sayyiduna Umar رضي الله عنه sought the prophet's صلى الله عليه وسلم permission to kill him. Later on, he became a Muslim but did not give up his evil ideas. The hadith of Sayyiduna Abu Sa'eed (# 5498) reveals that he was willing to take the place of the dajjal. This is clearly disbelief and belies his profession of Islam.

Some scholars point out that there is an obvious difference in the ahadith and reports about Ibn Sayyad, and the ulama too have not come to a unanimous conclusion about it. As for this hadith (# 5004) the statement about the Prophet صلى الله عليه وسلم that he continued to fear that Ibn Sayyad was in fact the dajjal, this was true so long as he had not learnt of all the facts of masih ad-dajjal when he learnt from Tamim Dari's account and received Divine revelation, he was convinced of the reality of the dajjal and he realized that Ibn Sayyad was not the real dajjal. This is substantiated by the hadith of Abu Sa'eed رضي الله عنه (# 5498) and the conversation between him and Ibn Sayyad. As for the Prophet's description of the parents of the dajjal which matched the parents of Ibn Sayyad, this does not establish that they were the same persons. Two different people can resembled on another.

The statement of Umar رضي الله عنه and others on oath that Ibn Sayyad was the dajjal to which the Prophet صلى الله عليه وسلم did not object, concerns the time before the Prophet صلى الله عليه وسلم had learnt of the facts of the dajjal. There will be some things in the dajjal that could instill fear, so the Prophet صلى الله عليه وسلم was worried about his ummah lest Ibn Sayyad take up the role of the dajjal and cause mischief and harm them.

¹ Sharh us Surnah # 4274, Musnad Ahmad 3-368.

CHAPTER - VI

THE DESCENT OF PROPHET EASA عليه السلام

بَابُ نَزُولِ عِيسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

The descent of Prophet Easa عليه السلام refers to his coming down from heaven to earth. It is established through the sahih ahadith that shortly before the Last Day, prophet Easa عليه السلام will come down to earth from heaven. He will follow the religion of Muhammad Allah's Messenger صلى الله عليه وسلم, and will issue and enforce his commands according to the Shari'ah of Muhammad صلى الله عليه وسلم, but, he will also promulgate such commands as are not part of the Shari'ah of Muhammad صلى الله عليه وسلم, like abolishing the jizyah, because they are of the kind of 'relative to times' like the question of abrogation. So, in this sense, these commands too will be part of the Shari'ah of Muhammad صلى الله عليه وسلم.

SECTION I

الْفصل الأول

DESCENT OF SAYYIDUNA EASA عليه السلام

(٥٥٠٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخُزَيْرَ وَيَصْعَقُ الْجُرَيْرَةَ وَيَفِيضُ النَّالَ حَتَّى لَا يَبْقِيَ لَهُ أَحَدٌ حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ فَأَقْرَأُوا إِنِّي سَمِعْتُمْ وَرَأَيْتُمْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِمُ الْآيَةُ - (متفق عليه)

5505. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "By Him who has my soul in His hand, (Easa) Ibn Maryam عليه السلام will soon descend among you as a just judge and ruler. He will break the cross kill swine (eating and domesticating which is unlawful and to kill it will be lawful), and abolish the jizyah. There will be plenty of wealth so that no one will be ready to take it. (At that time) one sajdah (prostration) will be better than the world and all that is in it."

Sayyiduna Abu Hurayrah رضى الله عنه would say (after narrating this hadith); Recite if you like:

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِمُ الْآيَةُ

{And there will be none among the people of the Book, but will surely believe in him before his death....} (4:159)¹

COMMENTARY: The cross [(الصليب) in Arabic] is applied to two pieces of stick joined together as two triangles. It depicts one being hanged on the scaffold. The Christians believe that prophet Easa عليه السلام was hanged to death and Allah revived him and took him to Him in the heaven. So the depicted the cross in this form as their religious symbol which is displayed prominently in all their affairs. Like the Hindus who wear the zunar round their neck, the Christians put this symbol of the cross down their neck. (The zunar is a sacred thread of the Hindus) some of them also affix a replica of Prophet Easa عليه السلام on it

¹ Bukhari # 3448, Muslim # 242-155, Tirmidhi # 2233, Ibn Majah # 4078.

to make it a perfect representation of his hanging. The breaking the cross would mean that Prophet Easa عليه السلام would abolish Christianity and promote and enforce the Shari'ah of Muhammad صلى الله عليه وسلم. His command and judgements will be based on the millah hanifiyah (upright community).¹

JIZYAH: The Shari'ah enforce the jizyah on the non Muslim residents of the Islamic state. In return they are given protection of life and property. These people are called (ذمى) dhimmi(s).

Prophet Easa عليه السلام will abolish the Jizyah and he will promulgate that only Muslims can be citizens of his Islamic state. He will command all the dhimmis to become Muslims. His government will not approve anything from anyone but the true religion. The mind of everyone will be clear and set towards piety because of the blessing of Prophet Easa عليه السلام. So, all non Muslims will also become believers. Thus the relative words of the hadith about breaking the cross mean that Christianity, its commands and rules will be eliminated. Only the Islamic Shari'ah will prevail.

Some scholars say that Prophet Easa عليه السلام will abolish the jizyah because there will be abundance of wealth all around and people will be in no need of the jizyah, there will not remain any needy person eligible to receive the jizyah. Indeed, the next phrase lends support to this hypothesis.

ONE PROSTRATION: The religion of Islam will spread in such a way, and mutual love will grow to such an extent, that one prostration will be better than all the world and all its things. Of course one prostration is always better than the world and its bounties and it will not be the characteristic of only the times of Prophet Easa عليه السلام, but this is mentioned here because worship and obedience will become second nature to man. People will begin to regard one prostration with such importance and will like it.

The words of the hadith could also mean that there will be abundant wealth and people will be independent to such an extent that there will be no merit in spending but they will be most inclined to worship and salah. So, the love and excellence of the prostration would exceed the merit of worldly possessions.

THE VERSE: The meaning of the verse recited by Sayyiduna Abu Hurayrah رضى الله عنه is that after the coming down of Prophet Easa عليه السلام in the last days of the world, there will be only one religion and differences and disagreements between the people will disappear. Therefore, the Jews and Christians, too will not be at discard on account of Prophet Easa عليه السلام. They, too, will hold the same faith that the Muslims hold; namely, prophet Eesa عليه السلام is Allah's slave and his Messenger, and son of His slave, Sayyidah Maryam عليه السلام.

The ahl ul kitab or people of the Book comprise the Jews and Christians of his times. This is one explanation of this verse. Sayyiduna Abu Hurayrah رضى الله عنه recited it at the end of the hadith from this very point of view.

The other explanation is: There is no one among the people of the Book who does not profess faith in his or her dying moments before he or she dies. But, this belief is not of any worth at that time. The pronoun in (أَلَمْ يُؤْمَرْ بِهِ) may refer to the Prophet or to Allah {... Believe in him (Prophet of Allah)}. The explanation would be that every infidel believes before death (when suffering the pangs of death). But, such faith is of no worth when

¹ The word (حنف) hanafa is to stand firmly on one side to leave a false religion. 'Vocabulary of the Holy Quran, Abdullah Abbas Mandi Darul Isha'at Karachi.

experiencing the pangs of death. So, the infidel must voluntarily believe before he experiences the pangs of death.

BLESSING DURING THE TIME OF PROPHET EASA عليه السلام

(٥٥٠٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَزِلَنَّ ابْنُ مَرْيَمَ حَكْمًا عَادِلًا فَلَيَكْتَسِرَنَّ الْقَلْبُ وَالْيَتَامَى وَالْمَرْيُومَ وَيَتَصَعَّنَ الْخَيْرَ وَيَتَرَكَنَّ الْفِئَاصَ فَلَا يَمْنَعُنِي عَلَيْهَا وَلَتَذْهَبَنَّ الشَّخَنَاءُ وَالنَّبَاغُصُ وَالنَّحَاسِدُ وَيَذْغُورَنَّ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ۔ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ أُخْرَى قَالَ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فَيُنْكِرُ وَإِنَّمَا مُكْرَمٌ مُنْكَرٌ۔

5506. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Allah, (Easa) عليه السلام the son of Maryam عليه السلام will descend as a just ruler. He will break the cross, kill swine, abolish the Jizyah (from the dhimmis), set free the young she-camels so that no one may ride them or use them as beasts of burden (or collect zakah on them), and surely, spite, hatred and jealousy will be taken away from the hearts of the people (because these evils arise from love of the world; since people cease to love it, these evils will depart). Certainly, he will invite the people to proffer wealth but none will be willing to take it."¹

According to another version: He said, "How will it be with you when (Easa) عليه السلام Ibn Maryam عليه السلام will descend and your imam will be one of you?"²

COMMENTARY: The young she camels will be set free or left alone because:

- (i) Modern swift means of transport will be available to the people and they would be very comfortable so no one will need the camels, or
- (ii) Prophet Easa عليه السلام will not require anyone to bring his she-camels to him to pay as zakah because zakah will not be collected in that period, there being no one to receive it, or
- (iii) We may also say that people would be very well off and prosperous of they would not need to travel for trade or agriculture.

HOW WILL YOU FARE: The ulama say that the question; 'How will it be with you when...' may have one of two implications;

- (i) Even after the descent of Prophet Easa عليه السلام, your imam will be one of you to lead you in the salah. He will be Imam Mahdi رضى الله عنه. In fact, Prophet Easa عليه السلام will follow his lead. This will be observed as a sign of esteem and respect of the ummah of Muhammad صلى الله عليه وسلم. This is mentioned explicitly in the next hadith (# 5507). Therefore, in those times, prophet Easa عليه السلام will be responsible to act as ruler and caliph and to teach piety and preach, but the honour to conduct the salah as imam will be bestowed on Imam Mahdi رضى الله عنه. However, according to one tradition, when prophet Easa عليه السلام descends from the heaven, Imam Mahdi رضى الله عنه and the Muslim will be engaged in the salah and he will with to move behind from the prayer rug of the imam to let

¹ Muslim # 243-153, Musnad Ahmad 2-494.

² Bukahri # 3449, Muslim # 244-155, Musnad Ahmad.

Prophet Easa عليه السلام lead the salah. But, he will not lead the salah and prefer to join the congregation behind Imam Mahdi رضى الله عنه. However, after that particular salah, prophet Easa عليه السلام will himself lead the salah as imam, because after all, he is superior to Imam Mahdi رضى الله عنه.

- (ii) 'And' your imam will be from one of you, 'imam' standing for prophet Easa عليه السلام himself because he will rule according to the Shari'ah of the Muslims, not on the basis of the Injil (Bible). His administration for religion and for the world will be based on the Quran and the ahadith. All his affairs will conform to the religion and state of the Muslims. It is as in a tradition: Easa عليه السلام will lead you in accordance with the Book of your Lord (the Quran) and the sunnah of your Messenger."

In this sense, he will be member of the millah (religion, people) of Islam. When he leads the Muslims in salah, it will mean that one of their own number will be their imam.

REFUSED TO LEAD THE SALAH

(٥٥٠٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَيَبْزُلُ عَيْسَى ابْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صَلَّى لَنَا فَيَقُولُ لَا إِيَّاتِ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَاءَ تُكْرِمُهُ اللَّهُ هَذِهِ الْأُمَّةُ - رَوَاهُ مُسْلِمٌ (وَهَذَا الْبَابُ خَالٍ عَنِ الْقُصَلِيِّ الْقَازِي -

5507. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A section of my ummah will continue to light for the truth always and will overcome (the enemy). This will carry on till (just before) the Last Day."

Then, he said, "when Easa عليه السلام ibn Maryam عليه السلام descends (from heaven to earth and the Muslims will be offering salah), their amir (Imam Mahdi رضى الله عنه) will invite him to lead them in salah, but he will say, 'No (I shall not lead, otherwise it might give an impression that your Shari'ah has been replaced.) Some of you are (imam and) amir over other since Allah has honoured this ummah."¹

This chapter does not have Section II

SECTION III

الْقُصَلِيُّ الْقَازِي

PROPHET EASA عليه السلام WILL BE BURIED IN THE RAWDAH IN THE RAWDAH OF THE PROPHET صلى الله عليه وسلم

(٥٥٠٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْزُلُ عَيْسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيَوْلَدُ لَهُ وَيَمُوتُ مَحْسُورًا وَارْتَبِعِينَ سَنَةً تُرَى بِمَوْتِ فَيُدْفَنُ مَعِي فِي قَدْرِي فَأَقُومُ أَنَا وَعَيْسَى ابْنُ مَرْيَمَ فِي قَدْرِي وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ رَوَاهُ ابْنُ الْحُبَيْرِيِّ فِي كِتَابِ الْوَفَاءِ -

5508. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Easa ibn Maryam عليه السلام will descend to the earth. He will marry and will have children. He will remain (in this world) forty-five years. Then, he will die and

¹ Muslim # 247-156, Abu Dawud # 2484.

be buried in my grave (meaning my tomb) near to me. Then (on the day of resurrection), Easa ibn Maryam عليه السلام and I will arise from one grave between Abu Bakr and Umar."¹

COMMENTARY: The period prophet Easa عليه السلام will remain in this world is forty-five years according to this hadith. When he was taken away to heaven he was thirty-three years old. Then, according to sahih, Muslim, he will live seven years when he descends on earthy. This makes a total of forty years but this hadith gives it as forty five years. So, perhaps the fraction is ignored and forty years and stated to be his life-span on the earth. Or, the hadith of Muslim may be preferred.

WILL BE RESURRECTED BETWEEN ABU BAKR & UMAR: These words of the hadith prove that the hadith means the rawdah (or tomb) by the word 'grave'. It is known from the tradition that there is space for one grave in the Prophet's rawdah and no one else could get that place. When Imam Hasan رضي الله عنه died, the people wished to bury him in that space and Sayyidah Ayshah رضي الله عنها who owned that house (in which the rawdah is situated) gave permission willingly to bury him there, but the Banu Umayyah put up a stiff resistance and Imam Hasan رضي الله عنه could not be buried in the rawdah. Later, Abdur Rahman ibn Awf رضي الله عنه died and it was proposed to bury him there. Though Sayyidah Ayshah رضي الله عنها agreed to give the place for his grave, yet he too could not be buried there. Sayyidah Ayshah رضي الله عنها did not agree to the suggestion that she should be buried there on her death but instructed that she should be buried in the Baqi graveyard next to her co-wives, the other mothers of the faithful (رضي الله عنهن).

This show that Divine decree did not permit use of that space for burial of anyone. The wisdom behind it is that it is to be the grave of Prophet Easa عليه السلام.

¹ Ibn Jawzi in Kitab ul Wafa.

CHAPTER – VII

THE LAST HOUR IS NEAR & HE WHO DIES HAS SEEN THE LAST HOUR بَاب قُرْبِ السَّاعَةِ وَإِنْ مَنُ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

The approach of the Last Hour means that it is drawing nearer in the sense that most of the life of the universe decreed by Allah has passed. That which remains is very little.

As for the next phrase of the caption: {He who dies has seen the Last Hour}, it is part of a hadith. The compiler of this book has borrowed it for the caption of this chapter. He who dies goes through some of the frightening and painful stages of the Last Hour and the resurrection, called the qiyamah.

KINDS OF THE QIYAMA: Turpushti رحمه الله, has said that the qiyamah is of three kinds.

(i) The qiyamah kubra.¹

The entire creation will be wiped out. Then all the creatures will be resurrected to be judge and awarded punishment or reward.

(2) The Qiyama wusta.²

It is the passing away of a generation and its replacement by another generation. It is called (فزان) or union. A period changes in such a way that people of like age die and people of the succeeding generation take their place. This is also one kind of qiyamah.

(3) The qiyamah sughra³ It is the death of an individual. The caption of this chapter refers to this kind of qiyamah in its words:

وَإِنْ مَنُ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

(He who dies has seen the Last Hour).

THE WORD (الساعة) AS-SA'AH : As for the word (ساعة) sa'ah, the most correct meaning is that it refers to the qiyamah kubra. It stands for both:

(i) The first qiyamah (which is the blowing of the first trumpet and the collapse for the entire creation). It is as in the worthy saying of the Prophet صلى الله عليه وسلم:

لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ إِشْرَارِ النَّاسِ

(The Last Hour will not come but on the evil people).

(ii) And it stands for the second qiyamah (which is the blowing of the second trumpet and the resurrection gathered in the place of gathering).

طَاعَةٌ كَبِيرَى

This is referred to (طاعة كبرى) or 'the street calamity.

In the first hadith of this chapter (# 5509), the word (الساعة) in the Prophet's saying (بعثت انا والساعة) (كهااتين) refers to the qiyamah in both these meaning.

However, this words (الساعة) in the hadith of Sayyidah Ayshah رضي الله عنها (# 512), refers to the qiyamah wasta.

¹ The great Qiyamah, or major qiyamah.

² The intermediary qiyamah.

³ The minor or small qiyamah.

{The word qiyamah occurs in the quran at seventy places. According to Abdullah Abbas an Nadwi it means judgement; resurrection (Vocabulary of the Quran. Darul Isha'at Karachi). It is also applied to the Last hour.]

(In the terminology of the Sufis, the words is used in a spiritual sense for a person who says that he is dead to the world for Allah purposes and then stands up revived (qiyam, to stand)- for a new life) See also siratun Nabi v4 pp 441ff 477ff, Shibli Numani & Nadvi - Darul Ishaat Karachi.

SECTION I

الفصل الأول

I AND THE LAST HOUR

(٥٥٠٩) عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا وَالسَّاعَةُ كَمَا تَبَيَّنَ قَالَ شُعْبَةُ وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي فَصِّهِ كَقَفْصِ إِحْدَهُمَا عَلَى الْأُخْرَى فَلَا أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ أَوْ قَالَهُ قَتَادَةُ - (متفق عليه)

5509. Sayyiduna Shu'bah رحمه الله reported from Sayyiduna Qatadah رحمه الله that Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My being sent and the coming of the Last Hour are like these two (fingers - the middle finger and the forefinger).

Shu'bah رحمه الله also said that he heard qatadah رحمه الله say (in his sermon), "Like the slightly extra length of one of them (the middle) over the other (fore finger)." But, Shu'bah رحمه الله said that he could not say whether qatadah رحمه الله reported it from Anas رضي الله عنه or gave his own comments.¹

NO ONE KNOWN WHEN IS THE LAST HOUR

(٥٥١٠) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَبْلَ أَنْ يَمُوتَ شَهْرًا تَسْأَلُونِي عَنِ السَّاعَةِ وَأَمَّا عِلْمُهَا عِنْدَ اللَّهِ وَأَقْبَسُ بِاللَّهِ مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ مَمْنُونَةٍ يَأْتِي عَلَيْهَا مِائَةٌ سَنَةٍ وَهِيَ حَيَّةٌ يَوْمَئِذٍ - (رواه مسلم)

5510. Sayyiduna Jabir رضي الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say one month before he died, you ask me about the Last Hour (when it will come?) but (it is a fact that only Allah possesses knowledge about it. And, I swear by Allah that there is no one alive on earth today who will live one hundred years and will survive more."²

COMMENTARY: The Prophet صلى الله عليه وسلم assured his sahabah رضي الله عنهم that no one, not even he, knew of the exact time of the Last Hour only Allah know when it will come. He only know about the qiyamah sughra and wusta which he disclosed to them.

He disclosed the wusta by saying that those alive in his time would not survive more than one hundred years. That would be the culmination of an era and a fresh era would commence. This change over the qiyamah wusta.

¹ Bukhari # 6504, Muslim # 133-2951.

² Muslim # 218-2538.

In this way, the death of a person is his qiyamah sughra.

It must be observed that the Prophet indicated by disclosing the culmination of his generation that the lives of the sahabah رضى الله عنهم would be over by then. "My sahabah like Anas and salman would live more than one hundred years." The words of the hadith could also imply that the period of one hundred years must be reckoned from the time the prophet صلى الله عليه وسلم spoke these words. The next hadith gives an indication to this effect. That would do away with the stipulation of most of them.¹ Some authorities have looked into the facts and reported that all the sahabah رضى الله عنهم living in the Prophet صلى الله عليه وسلم times and the other religious people who were born in those times all of the them expired before the one hundred years were over.

IS KHIDR رضى الله عنه ALIVE IN THIS WORLD: Some senior ulama have interred from this hadith that Sayyiduna Khidr عليه السلام has died. He was alive at the time of the Prophet's صلى الله عليه وسلم saying and, then one hundred years were over, Khidr عليه السلام should not survive. Some other ulama contend that his case is an exception and he is outside the purview of the saying of the Prophet صلى الله عليه وسلم who had spoken about his own ummah, "The members of my ummah who are alive will die within one hundred years. Clearly, Sayyiduna Khidr عليه السلام does not belong to this ummah, for no Prophet صلى الله عليه وسلم can be member of the ummah of another Prophet عليه السلام.

Some other authorities take notice of the words (على الارض) on the earth in this saying of the Prophet صلى الله عليه وسلم. They say that these words also exclude prophet Ilyas عليه السلام from the escape for this hadith because both he and Khidr عليه السلام were not on earth (out that time). They were not on land but on water.

Imam Baghawi رحمه الله has written in Tafsir Mu'alim ul Tanzil that fear of the Prophet صلى الله عليه وسلم are alive. Two of them are on earth, namely Sayyiduna Khidr عليه السلام and Sayyiduna Ilyas عليه السلام, and the other two, Sayyiduna Idris عليه السلام are Sayyiduna Easa عليه السلام are in the heaven. We must know that some such events are reported from the mash'aykh continuously as establish that Sayyiduna Khidr عليه السلام is alive and present in this earth. But, some others have concluded that in fact khidr is an office which is held by someone in every era. His responsibilities include service to the creatures of Allah. On the other hand, the saying of the awliya, and their lives, prove that khidr عليه السلام is alive and present. He was one of the Prophets صلى الله عليه وسلم of the Banu Israil and a contemporary and companion of Prophet Musa عليه السلام.

NOT AFTER ONE HUNDRED YEARS

(5511) وَعَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْتِي مِائَةٌ سَنَةً وَعَلَى الْأَرْضِ نَفْسٌ مَتَّفِقَةٌ

الْيَوْمَ - (رواه مسلم)

5511. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Whoever (meaning, the sahabah رضى الله عنهم too) is alive now, will not be living after one hundred years on the earth."¹

(Hundred years will not pass without anyone breathing on earth today dying.)

¹ Muslim # 219-2539.

LAST HOUR BEFORE BECOMING DECREPIT

(٥٥١٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَجُلًا مِنَ الْأَعْرَابِ يَأْتُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْأَلُونَهُ عَنِ السَّاعَةِ فَكَانَ يُنْظِرُنِي أَضْعَافَهُمْ وَيَقُولُ إِنَّ يَغِيثَ هَذَا لَا يَذُرُّكَ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكَ سَاعَتُكَ -

(متفق عليه)

5512. Sayyidah Ayshah رضى الله عنها narrated that some men of the villages used to come to the Prophet صلى الله عليه وسلم and ask him about the Last Hour. He would look at the youngest of them and say, "If this one lives, old age would not catch up with him before your Last Hour comes to you."¹

COMMENTARY: Before the youngest of them become old, all of them would die. So one generation would end and the next set in. This would be their qiyamah in a sense. Of course, those people had asked about the qiyamah kubra but since that was unknown, the Prophet صلى الله عليه وسلم gave the reply he did about the suhgra. Some exponent say that the reply was about the wusta meaning death of people of one age group. It is certain that he spoke of the majority.

SECTION II

الْفَضْلُ الثَّانِي

LIKE TWO FINGERS ARE NEXT TO ONE ANOTHER

(٥٥١٣) عَنِ الْمُسْتَوْرِيدِ بْنِ شَدَّادٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ فِي نَفْسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا

سَبَقْتُ هَذِهِ هَذِهِ وَأَشَارَ بِإِصْبَعَيْهِ السَّبَابِغَةِ وَالْوُسْطَى - (رواه الترمذی)

5513. Sayyiduna Mustawrid ibn Shaddad رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I have been sent as the Last Day begins (when the signs are visible) I am ahead of it as this is ahead of that," and he indicated his forefinger and his middle finger."²

COMMENTARY: Just as the middle finger is slightly longer than the forefinger so in the same way I am just ahead of the Last Hour. It is just behind me.

THE AGE OF THE UMMAH OF MUHAMMAD عليه السلام

(٥٥١٤) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ لَأَزْجُوا أَبَا لَا تَعْجَزْ أُمَّتِي عِنْدَ

رَبِّهَا أَبَا يُؤَخَّرُهُمْ نِصْفَ يَوْمٍ قِيلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسِمِائَةَ سَنَةٍ - (رواه ابو داؤد)

5514. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, I hope that my ummah shall not become so helpless and unworthy in the sight of their Lord that He may not grant them respite for half a day." Sayyiduna Sa'd رضى الله عنه was asked, "How long is half a day?" He said, "Five hundred years."³

¹ Bukhari # 6511, Muslim # 136. 2952.

² Muslim # 2213.

³ Abu Dawud # 4350.

COMMENTARY: The half day is said to be like five hundred years in keeping with the verse of the Quran.

وَأَنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ وَمَا تَأْمُرُونَ

{And surely a day with your Lord is a thousand years of what you count.} (22:47)

If a day with the Lord is as much as one thousand years by our count, then certainly half a day will be like five hundred years.

The Prophet's صلى الله عليه وسلم words mean. My Ummah is very near to Allah and keeps a high rank in His sight. So, be confident that Allah will preserve them and keep them in peace for at least five hundred years. He will not let them perish and will not reduce their age of survival to less than that. He may increase it as much as he likes above that. The Prophet's صلى الله عليه وسلم words mean, "the Last Day will not come before five hundred years from now and this ummah will not perish of course, Allah may extend its period beyond that as much as He likes."

Some authorities explain that Allah will certainly preserve this ummah from hardship and punishment for at least five hundred years. He will not inflict on them such a trial and calamity through which all of them perish.

It is pertinent to mention that Shaykh Jalal ud din Suyuti رحمه الله has proved it in some of his books that the survival of this ummah in this world will not exceed five hundred years beyond one thousand years after the death of the Prophet صلى الله عليه وسلم.

SECTION III

أَفْضَلُ النَّازِلِ

SIMILITUDE OF NEARNESS OF LAST DAY

(٥٥١٥) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ هَذِهِ الدُّنْيَا مَثَلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ

فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِي آخِرِهِ فَيُؤْوَشُكَ ذَلِكَ الْخَيْطُ أَنْ يَنْقَطِعَ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

5515. Sayyiduna Anas رضي الله عنه, narrated that Allah's Messenger said, "The example of this world is like a garment that is torn from top to bottom (all through) hanging by a thread at its end. And that thread too is about to snap."¹

¹ Bayhaqi # 10238.

CHAPTER - VIII

THE LAST HOUR WILL NOT COME BUT
ON PEOPLE WHO ARE EVIL

هَابَ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ

The ahadith in this chapter will make clear that when the Last Hour is just about to come, all the pious people in the world will die. Only the evil will remain. The Last Hour will come only on these evil people. Therefore, for as long as the pious people survive in this world, the Last Hour will not come. It has been stated previously, after the time of Sayyiduna Easa عليه السلام is over, a fragrant sweet breeze will blow causing the death of every Muslim and believer. Only the evil will survive. They will behave like asses and commit indecency undeterred in public. The Last Hour will come on them.

SECTION I

الْفَضْلُ الْأَوَّلُ

A LONG AS 'ALLAH' IS REMEMBERED

(٥٥١٦) عَنْ أَنَسِ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ وَفِي رِوَايَةٍ قَالَ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ اللَّهُ اللَّهُ (رواه مسلم)

5516. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come till 'Allah, Allah is not called on earth."

According to another version. "The Last Hour will not come on one who says, 'Allah, Allah.'"¹

COMMENTARY: When the Last Hour comes, there will remain no one on earth who remembers Allah and worships Him. All people will be infidels and idol-worshippers. This universe owes its survival to the practicing ulama and pious and righteous people who make mention of Allah often. When they are taken away, the world will not remain.

LAST DAY ON THE EVIL

(٥٥١٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ - (رواه مسلم)

5517. Sayyiduna Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "the Last Hour will not come but on the evil people."²

COMMENTARY: The word (خلق) stands for (مخلوق) 'creatures,' 'mankind,' because (شرار) stands for 'the evil.' 'sinners' and only human beings commit sin, not all creatures.

An earlier hadith (# 5507) says: 'A section of my ummah will continue to fight for the truth... till the Last Day.' Clearly, they will be those who remember Allah.

The point is that the hadith (# 5507) speaks of all generations, periods of time till the professors of Islam are present. Some of them will always fight for Islam. As for this hadith (# 5517), under discussion it is concerned only with the specified era when the Last Day is just round the corner, knocking at the door. All those who worship Allah and mention Him will be taken away before it comes.

¹ Muslim # 234-148, Tirmidh # 2207 (2214), Musnad Ahmad 3-107.

² Muslim # 131-2939, Ibn Majah # 4-39, Musnad Ahmad.

CIRCUIT ROUND DHUL KHALASAH

(٥٥١٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلْبَاثُ نِسَاءَ دَوْسٍ حَوْلَ ذِي الْخَلْصَةِ طَائِعِيَّةُ دَوْسٍ الَّتِي كَانُوا يُعْبُدُونَ فِي الْجَاهِلِيَّةِ - (متفق عليه)

5518. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "The Last Hour will not come till the women of Daws wobble their buttocks rapidly round Dhul Khalasah."

(One of the sub narrators or Abu Hurayrah رضى الله عنه himself explained:) Dhul Khalasah was an idol of the tribe Daws that they worshipped during the jahiliyah.¹

COMMENTARY: Daws is a tribe in Yemen. Dhul Khalasah was a temple in Yemen and it was called 'Ka'bah Yemaniyah.' It had an idol called khalasah. Before Islam was introduced there, the tribes khaḥ'am, Bujayla (on bajilay) and Daws used to worship this idol.

When Islam spread, the prophet صلى الله عليه وسلم sent Sayyiduna Jarir ibn Abdullah Bajali رضى الله عنه to Yemen to dismantle this temple.

In the last days, these people will apostate and resume idol-worship. Their women will circumambulate this idol.

WORSHIP OF AL-LAAT & AL-UZZA WILL BE RESUMED

(٥٥١٩) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يُعْبَدَ اللَّاتُ وَالْعُزَّىٰ قُلْتُ يَا رَسُولَ اللَّهِ إِنْ كُنْتُ لَا أَظُنُّ حِينَ أَنْزَلَ اللَّهُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَأَوْ كَرِهَ الْمُشْرِكُونَ أَرَأَيْتَ ذَلِكَ نَائِمًا قَالَ إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً فَمُوتُ كُلُّ مَنْ كَانَتْ فِي قَلْبِهِ مِنْهَا حَبَّةٌ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيَبْقَىٰ مَنْ لَا خَيْرَ فِيهِ فَتَرَى جَهَنَّمَ إِلَى دِينِ آبَائِهِمْ - (رواه مسلم)

5519. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "The (alternation of) night and day will not end till the laaṭ and the Uzza are not worshipped (again)."

She submitted, "O Messenger of Allah, I had thought that idol worship was ostracized when Allah sent down this verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَأَوْ كَرِهَ الْمُشْرِكُونَ

{He is (Allah) who has sent His Messenger with the guidance and the religion of truth, that He may make it triumph over every religion, even though the associators abhor (it.) (9:33)}

He said, "That will be so and till Allah wills. Then He will send a fragrant wind that will remove the soul of everyone who has in his heart faith (ever) as little as a grain of mustard-seed. Only they will remain who have no good in them. All (these) people will revert to the religion of their forefathers."²

¹ Bukhari # 7116, Muslim # 51-2906, Musnad Ahmad 2-262.

² Muslim # 52-2907.

COMMENTARY: Reverting to the religion of their forefathers is to resume disbelief and polytheism.

The final days will be void of faith and Islam. Idol worship will spread all over the world. Obscenity will become common. So, the terror of the Last Day will be fall only the evil-doers. Allah's wrath will fall on them. The pious will be spared.

BEFORE THE LAST DAY

(٥٥٢٠) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْرُجُ الدَّجَالُ فَيَمُكُّكُمْ أَرْبَعِينَ لَيْلًا أَوْ سَبْعِينَ يَوْمًا أَوْ سِتْرًا أَوْ عَامًا فَيَبْعَثُ اللَّهُ عِيسَى بْنَ مَرْيَمَ كَأَنَّهُ عَزْرُؤَةُ بِنْتُ مَسْمُودٍ فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمُكُّكُمْ فِي النَّاسِ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ حَتَّى لَوْ أَنَّ أَحَدًا دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ قَالَ فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الظِّلِّ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلَا تَسْتَحْيُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ وَهُمْ فِي ذَلِكَ دَائِرٌ رَزَقَهُمْ حَسَنٌ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا تَسْمَعُهُ أَحَدٌ إِلَّا أَصْحَى لَيْثًا وَرَفَعَ لَيْثًا قَالَ فَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْصَ إِبِلِهِ فَيَصْعَقُ وَيَضَعُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا كَأَنَّهُ القَلْبُ فَيَبْتُكُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ وَقِفُوا هُمْ أَلَمْ تَسْمَعُوا فَيَقُولُونَ فَيُقَالُ أَخْرَجُوا بَعَثَ النَّارَ فَيُقَالُ مِنْ كَمْ كَفَرُوا فَيُقَالُ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعِينَ قَالَ فَذَلِكَ يَوْمٌ يَجْمَعُ الْوَالِدَاتُ شَبَابًا وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ رَوَاهُ مُسْلِمٌ وَذَكَرَ حَدِيثٌ مُعَاوِيَةَ لَا تَنْقَطِعُ الْهَجْرَةُ فِي بَابِ التَّوْبَةِ

5520. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dajjal will emerge and tarry for forty." (Sayyiduna Abdullah رضى الله عنه interposed that he could not say what forty meant: day, month or years. To resume the hadith:) "Then Allah will send Easa ibn Maryam عليه السلام (looking) as though he is Urwah ibn Mas'ud -and he (Eesa) عليه السلام will search for him (the dajjal) and eliminate him. Then, he (Easa) عليه السلام will remain among the people (of the world) for seven years. During this period no two people will harbour enmity with one another. Allah will then send a cold breeze from the side of Syria so that everyone who has in his heart even so much as a grain of piety or faith will be taken away by it. Even if one of you goes into a (cave in a) mountain, it would follow him where he is and take him (away)."

He also said, "then only the evil will remain (on earth) like birds, (swift footed) and like beasts of prey, strong and severe. They will not know piety and will not shun evil. Then, the devil will come to them (as a respectable person) and say to them, 'Are you not ashamed? (you commit sin and indecency.) They will ask him, 'what do you command us to do?' He will command them to worship the idols. (He will

present that as beautiful to them and say that the idols will act as intermediaries (and intercessors) to Allah who will be pleased with them. So, this is what the idol-worshippers say that they worship idols to please Allah. This is as the Quran says about them in surah az-Zumar, 39:3) Inspire of their evil deeds they will get exhaustive provision and live a happy life. (while they are in this state) the trumpet will be blown. Whoso hears it will bend his neck on one side and rise it from the other side. The first man to hear it will be plastering the tank of his camels (to water them). He will die (while doing it) and other people will die (while occupied in their respective tasks). Then, Allah will send rain which will be like dew (very light). He will cause the bodies of men to sprout from the ground. (They will have decayed before that.)

Then (after forty years). The second trumpet will be blown and people (who will be in their graves and underground) will stand up and look (at the fearful sight of the Last Hour).

They will be hold, 'O you people come to your Lord.' The angels will be commanded to stop them. They are to be questioned.' Then, it will be said, "Bring out those who are to be sent to hell.' They will submit, 'How many out of how many?' (meaning, what proportion?) they will be told, 'out of every one thousand,' nine hundred and ninety-nine (will be consigned to hell)."

He then said, 'That will be a day which will turn children grey haired (meaning, old) And they will be a day when the mighty affair will be disclosed.' (Or, mighty affliction will befall).¹

COMMENTARY: The stay of the dajjal is forty years in some traditions and forty days, or forty nights, in other traditions. This we have stated previously and also explained how these differences may be reconciled. (see hadith # 5489).

The time when prophet Easa عليه السلام descends will be of peace and unity, of mutual love and fraternity. All people will have perfect faith and manners. They will co-operative with each other and not bear hostility towards anyone, or grudge against anyone.

After killing the dajjal, prophet Easa عليه السلام will live in this world seven years. His total stay will be forty five years (see comments to hadith # 5508)

QUICK FOOTED LIKE BIRDS: Those people will be quick fasted like birds. They will hasten to do evil and to satisfy their sexual appetite like birds do. And cruel and savage like beasts to hurt each other. This means that those people will lack knowledge, wisdom, kindness and affection. They will be bereft of human values but will possess rude manners and cruel characteristics.

The sound of the trumpet would be so frightening that the people's hearts will tremble and they will lose their physical strength. As a result, their necks will drop to a side.

Only one person out of one thousand will go to paradise. It is more correct to say that the nine hundred and ninety nine will be disbelievers who will abide in hell forever, Indeed, this is clear from the hadith of Abu Sa'eed رضي الله عنه (# 5541) in the chapter (العشر) al-Hashr that these people of hell will be made up of the stooges of Yajuj and Majuj.

The fact that on that day children will become old points out to the length of that day, or to its severity and terror. In time of difficulty and anxiety, old age comes sooner to the afflicted. (See the Quran, 73:17)

¹ Muslim # 116-2940.

The day when a mighty affliction will befall will also be very severe and frightening. This translation for (كشف ساق) is the idiomatic translation. When a person goes through terrible hardship and he has to exert himself too much to get out of it, he draws up the edge of his shirt to bare his shank. Hence (كشف ساق) 'bare the skin' is an idiomatic expression among the Arabs. It depicts the importance of some work and this delicate nature and points to the difficulties encountered in dealing with it.

The words (يوم يكشف عن ساق) are in the Quran (73:17) too. The hadith presents them in this form. Much has been written by the exegetes to explain these words but most of them say that the explanation presented in the foregoing lines is the most correct.

وَذَكَرَ حَدِيثٌ مُعَاوِيَةَ لَا تَنْقُطُ الْأَهْجَرَةُ فِي بَابِ التَّوْبَةِ

And the hadith of Muawiyah رضى الله عنه, about 'emigration (hijrah) not coming to an end' is at # 2346, in the chapter on repentance.

CHAPTER - IX

THE BLOWING OF THE TRUMPET

بَابُ التَّفْخِيفِ فِي الصُّورِ

[Although Mazahir Haq and other related books continue the book of Fitan and a comment there in the beginning says, that it is the last Book of Mishkah, the Arabic edition of Darul Kutub ul Ilmiyah gives a caption here in parenthesis (كتاب احوال القيامة) The fact that it puts in parenthesis shows that it is a subsequent division.]

The word (الصور) mean 'trumpet.' 'horn' when anyone blows into it, it gives out a loud sound. In these ahadith, it refers to the trumpet that Sayyiduna Israfil عليه السلام will blow. He will do it twice. He will blow it once to begin the Last Hour. On hearing it, all creatures will die. When he blow it a second time, they will be resurrected and gather in the place of gathering.

SECTION I

الْفَصْلُ الْأَوَّلُ

TIME DIFFERENCE BETWEEN TWO TRUMPETS

(٥٥٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ التَّفْخِيفَيْنِ أَرْبَعُونَ قَالَوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ آيَةُ قَالَوا أَرْبَعُونَ شَهْرًا قَالَ آيَةُ قَالَوا أَرْبَعُونَ سَنَةً قَالَ آيَةُ ثُمَّ يَنْوِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَيْبُطُونَ كَمَا يَبُطُّ الْبَقْلُ قَالَ وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَنْبَلِي إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنْبِ وَمِنْهُ يَرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ مُتَمَقِّقًا عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ كُلُّ ابْنٍ أَدْرَمِيًّا كَلَّمَهُ النَّوَّابُ إِلَّا عَجْبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيهِ يَرْكَبُ-

5521. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Between the two blowing of the trumpets (to end everything and to revive all creatures from death) will be forty..." They (the listeners) asked, "O Abu Hurayrah, forty days?" But, he did not answer. They asked, "Forty months?" But, he said nothing. They asked, 'forty years?' But, he remained silent.

(Then he narrated the rest of the hadith:) "Allah will send down water from the heaven after that, so they will grow as vegetable (and greenery) grows. There is nothing in man that does not decay save one bone. It is (عُضْبُ الذَّنْبِ) the tail-bone. From this the entire body will be put together again on the day of resurrection."¹

According to another version:

"Every (limb of every) son of Aadam is devoured by the earth but not (عُضْبُ الذَّنْبِ) the tail bone. From it he was created and from it he will be put together again."²

COMMENTARY: Sayyiduna Abu Hurayrah رضى الله عنه reported the hadith as he had heard from the Prophet صلى الله عليه وسلم, or he had forgotten what forty were: days, months, years? But according to another hadith, it is forty years. Thus the pause between the two blowing will be forty years.

TAIL BONE: (عُضْبُ الذَّنْبِ) is the coccyx or the tail bone. It is a small triangular bone at the end of the spinal column in man at the joint of the tail (in animals). Some versions have (عجم) instead of (عجب) which are synonyms, 'origin' or 'root'. And (ذنب) means 'tail'; It is so named because it is at the joint of the tail with the body. It is the seed of man. Man's creation began from it and he will be resurrected from it. After death of a living being, all limbs decay and disappear but the tail-bone does not decay or waste away. This applies to those whose bodies decay, but the Prophets عليهم السلام and Messengers عليهم السلام are an exception because their bodies do not decay. Allah has forbidden the earth to devour the bodies of the Prophets. The same thing may be said of those who are bracketed with the Prophet صلى الله عليه وسلم, like the martyrs, the awliya (Allah's friends) and the mu'adhdhins who call the adhan only for the pleasure of Allah. All these people are alive in their graves as there are people living in the earth.

ALLAH'S KINGDOM & MIGHT

(٥٥٢٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ

بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الْأَرْضِ - (متفق عليه)

5522. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, Allah will take the earth (in the palm) and fold the heavens in his right hand. Then He will say, 'I am the king. Where are the kings of the earth?'"³

COMMENTARY: When Allah will seize the earth and heavens, perhaps He will change them. It is as He has said Himself:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ

[...the day on which this earth will be turned into some other earth, and the skies as well] (14:48)

These words reflect His Greatness and Might and Glory. These great feats and achievements amaze and entire creation but are insignificant in Allah's sight. Indeed, it is very easy for Him to wipe out the entire creation in a moment. Heavens and earth will

¹ Bukhari # 4935, Muslim # 141. 2955.

² Muslim.

³ Bukhari # 4812, Muslim # 23. 2787.

become as though they were non-existent.

The heavens are more esteemed than the earth. This is why Allah put the heavens in the right hand which is more esteemed than the left hand. He will take the earth in His fist and fold the heavens in His right hand as behaves Him.

(٥٥٢٣) وَعَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطْوِي اللَّهُ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ هُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي الْأَرْضَ فِي شِمَالِهِ وَفِي رِوَايَةٍ يَأْخُذُ هُنَّ بِيَدِهِ الْأُخْرَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ - (رواه مسلم)

5523. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, Allah will fold the heavens. Then, He will take them in His right hand and say, 'I am the king. Where are the tyrants? Where are the arrogant? (who oppressed people and were boastful of their positions). Then, He will fold the earths in His left hand" - and, according to another version: "He will take them (earth) in His other hand" - "and He will declare, 'I am the king. Where are the tyrants? Where are the arrogant?'"

TRUE ESTEEM DUE TO ALLAH

(٥٥٢٤) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ جَاءَ خَبْرٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُمِصُّكَ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ عَلَى أَصْبَعٍ وَالْأَرْضَ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالنَّارَ وَالنَّارِ عَلَى إِصْبَعٍ وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ ثُمَّ يَهْرُ هُنَّ فَيَقُولُ أَنَا الْمَلِكُ أَنَا اللَّهُ فَصَحَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَمَا قَالَ الْخَبْرُ تَصْدِيقًا لَهُ ثُمَّ قَرَأُوا مَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَكَ وَتَعَالَى عَمَّا يُشْرِكُونَ - (متفق عليه)

5524. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that a learned man of the Jews came to the Prophet صلى الله عليه وسلم and said, "O Muhammad on the day of resurrection, Allah will hold the heavens on one finger, the earths on one finger, the mountains and trees on a finger, the water and the soil under it on a finger and the rest of the creation on a finger. Then, He will shake the fingers and say, 'I am the king. I am Allah.'

Allah's Messenger صلى الله عليه وسلم smiled being pleased at what the Jewish learned man said and in confirmation of him, he recited:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَكَ وَتَعَالَى

عَمَّا يُشْرِكُونَ

[They did not hold Allah in his true esteem. The whole earth will be in a single grip of His hand on the days of resurrection. The heavens will be rolled up on His right hand. Pure is He. Exalted above what they associate with him]² (39:67)

¹ Muslim # 24. 2788.

² Bukahri # 4811, Muslim # 19-2786.

COMMENTARY: These words that "Allah will hold the heavens on the finger...and shake them" are a metaphor depicting Allah's power and might. These words are not to be taken in their literal sense.

The Arabs use such idiomatic expressions, as for describing some one as generous they say, "Both his hands are large." Though that man may have no hands at all. They say of one who is a ruler, "He is sitting on a throne, though there never have been for him a throne.

If we keep in mind this style of expression by the Arabs, then it would be easy to understand the Quran and hadith for their use of the metaphors. Their use of limbs and throne for Allah will be easier to understand.

The Prophet صلى الله عليه وسلم smiled to confirm the Jews's saying and to show that he was true. Then he recited the verse to elaborate on the Jews speech.

CHANGE INTO ANOTHER EARTH & HEAVENS

(٥٥٢٥) وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ فَآيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ قَالَ عَلَى الصِّرَاطِ - (رواه مسلم)

5525. Sayyidah Ayshah رضى الله عنها narrated that she asked Allah's Messenger صلى الله عليه وسلم about the words of Him who is Glorious.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ

[...the day on which this earth will be turned into some other earth, and the skies as well..] (14:48)

"Where will be people be on that day?" He said, "On the sirat."¹

(Sirat is the bridge over hell)

COMMENTARY: Sirat means path, but here it refers to the bridge over hell. It is thinner than hair and sharper than the edge of a sword. But, this hadith could possibly refer to any path, other than the particular bridge.

As for the earth being changed for another, the ulama differ on the meaning. They say:

- (i) On the day of resurrection, the earth will be turned into white bread. The believers will go on eating this bread Picking it from under their feet when they are in the place of reckoning till their accounts are taken and judgement is passed, This statement is supported by the hadith 9# 5533) to follow.
- (ii) The stars will collapse from the sky, and the sun and moon will lose their light and brightness,
- (iii) Teebi رحمه الله said that any change can be in one of two ways:
 - (a) replacement like giving gold for silver, and
 - (b) altering its characteristic, like melting silver to make a ring, The earth and heaven might be changed in either of these ways. Either, the earth and heaven are replaced by another pair or their characteristics are changed.

But our predecessors tend to read a change in characteristics.

Thus, Sayyiduna Ibn Abbas رضى الله عنه said, "The earth will be the same earth but its characteristics will change."

Also, Sayyiduna Abu Hurayrah رضى الله عنه said that the earth will be expanded and made

¹ Muslim # 29. 2791.

spacious, leaving no declivity or acclivity.

However, this does not mean that physical change is absolutely ruled out. Allah is All-powerful. Nothing is difficult for him. He is Able to change this earth and this heaven with a new earth and new heaven. Indeed some reports do prove it.

The amirul muminin (commander of the faithful) Sayyiduna Ali رضى الله عنه said, "Allah will create a new earth. It will be made of silver. He will create a new sky made of gold."

Sayyiduna Ibn Mas'ud رضى الله عنه said that Allah will create an earth, white and pure where no sin would have been committed.

In fact, the context of the hadith also suggests that the change will be physical. This is apparent from the question of Sayyidah Ayshah رضى الله عنها and the Prophet صلى الله عليه وسلم answer to it.

THE SIN & THE MOON WILL LOSE THEIR LIGHT

(٥٥٢٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّمْسُ وَالْقَمَرُ مَكْشُورَاتِ يَوْمَ

الْقِيَامَةِ - (رواه البخارى)

5526. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's messenger صلى الله عليه وسلم said, "The sun and the moon will be folded up on the day of resurrection."¹

SECTION II

الفصل الثاني

TRUMPET BLOWER IS ALERT

(٥٥٢٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمَ وَصَاحِبُ السُّورِ قَدِ

الْتَقَمَهُ وَأَضْفَى سَمْعَهُ وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤَمَّرُ بِالتَّفْخِ فَقَالُوا يَا رَسُولَ اللَّهِ وَمَا تَأْمُرُنَا قَالَ قُولُوا

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - (رواه الترمذى)

5527. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "How may I sit comfortably when he who responsible to blow the trumpet (Sayyiduna Israfil عليه السلام has put it to his mouth (to blow it)? He has stained his ear and bent his forehead, waiting for the command to blow it." They (the sahabah) رضى الله عنه asked, "what do you command us to do?" He said say:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

[Allah is sufficient for us and He is an excellent Guardian] ² (3:173)

(Whenever you face a trial, turn to Allah and beseech him and place trust in Him)

COMMENTARY: This prayer (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ) is such a prayer that because of it Allah removes grave calamities, severe difficulties and anxieties.

When prophet Ibrahim عليه السلام was being thrown into the fire of Nimrud, he had this prayer on his lips.

During one battle, the people recited to the Prophet صلى الله عليه وسلم this verse of the Quran

¹ Bukhari # 3200.

² Tirmidhi # 2431.

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاخْشَوْهُمْ

{The people (enemy) have indeed gathered against you, therefore, fear them} (3:173)
But, he recited those very words:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

{Allah is sufficient for us and he is an excellent Guardian} (3:173)

WHAT IS THE TRUMPET

(٥٥٢٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّورُ قُرْبٌ يُنْفَخُ فِيهِ - (رواه الترمذی

وابوداؤد والدارمی)

5528. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The trumpet is a horn that will be blown."¹

COMMENTARY: Sayyiduna Israfil عليه السلام will blow it twice when Allah gives him command to do it. The first time all the creatures will die. The second time all will be resurrected.

Some people say that the corner of the trumpet that Israfil عليه السلام have put at his mouth, being ready to receive the Divine command, is round, Its dimensions equal the circumference of the earth and the heavens.

SECTION III

الأفضل الثالث

NAQR, RAJIFAH & RADIFAH

(٥٥٢٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ فِي قَوْلِهِ تَعَالَى فَإِذَا نُفِخَ فِي النَّاقُورِ الشُّورُ قَالَ وَالرَّاجِفَةُ أَلْفَحَةُ الْأُولَى وَ

الرَّادِفَةُ الْقَانِيَةُ رَوَاهُ الْبُخَارِيُّ فِي تَرْجُمَةِ بَابٍ -

5529. Sayyiduna Ibn Abbas رضى الله عنه narrated that about the words of Allah:

فَإِذَا نُفِخَ فِي النَّاقُورِ

{For when the trumpet is sounded.} (74:8)

"(Naqur) trumpet is sur."

He said, "The rajifah is the first blowing and radifah is the second."²

COMMENTARY: These words are found in these two verses:

(١) فَإِذَا نُفِخَ فِي النَّاقُورِ ۝ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝

(1) {For when the trumpet is sounded that day shall be a hard day} (74:8-9)

(٢) يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ

(2) {Upon the day when the quaking one quakes - and there will follow it the next blast} (19:6-7)

The words (راجف) is derived from (رادف) meaning 'to quake. And (رادفة) is derived from (ردف). It

¹ Tirmidhi # 2430, Abu Dawud # 4742, Darimi # 2798, Musnad Ahmad 2-162.

² Bukhari # 11/367 Chapter heading # 43 chapter (nafakh us sar) Book 81 (riqaq).

means. 'pursing something.'

WHEN THE TRUMPET IS BLOWN

(٥٥٣٠) وَعَنْ أَبِي سَعِيدٍ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبَ الصُّورِ وَقَالَ عَنْ يَمِينِهِ جِبْرِئِيلُ

وَعَنْ يَسَارِهِ مِيكَائِيلُ

5530. Sayyiduna Abu Sa'eed رضي الله عنه narrated that (once) Allah's Messenger صلى الله عليه وسلم mentioned him who would blow the trumpet (Israfril) عليه السلام and said "To his right will be Jibril and to his left will be Mika'il (when he blow the trumpet)."¹

ABOUT RESURRECTION

(٥٥٣١) وَعَنْ أَبِي رَزِينِ الْمُعْتَمِرِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُعِيدُ اللَّهُ الْخَلْقَ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ

أَمَا مَرَرْتُ بِوَادِي قَوْمِكَ جَدْبًا ثُمَّ مَرَرْتُ بِهِ يَهْتَرُ خَضْرًا قُلْتُ نَعَمْ قَالَ قَتَلْتُ آيَةَ اللَّهِ فِي خَلْقِهِ كَذَلِكَ

يُحْيِي اللَّهُ الْمَوْتَى - رواه ما رزين -

5531. Sayyiduna Abu Razin Uqayli رضي الله عنه narrated that he submitted, "O Messenger of Allah, how will Allah restore the creature and what sign is there of that (restoring) in His creation (that exists, as an example)?" He asked him, "have you not ever passed by the field of your people when it was barren (after a dry season), and again (after rains) when it was (in full bloom and) flourishing green with vegetables?" He said, "Yes!" He said, "that is the sign of Allah in His (existing) creation. In this way will Allah restore that dead to life."²

(The last sustenance is part of the verse al-Baqarah 2:23

{Thus Allah bring to life the deed} in which the account of the ummah of prophet Musa عليه السلام is recounted.)

CHAPTER - X

THE ASSEMBLING

بَابُ الْحَشْرِ

The meaning of the word (حشر) hashr is 'to gather,' 'to assemble,' 'to drive.' The day of resurrection is, therefore, called (يوم الحشر) 'the day of gathering' when the dead will be resurrected and driven to the place of assembly (or gathering) which is called 'al-mashar' (المحشر).

There are two things that are called hashr. The first is in the foregoing sense, after the Last Hour. The other is before the Last Hour and concerns the portents of the Last Hour. A fire will arise in the direction of the east and drive the people towards Syria where it will bring them together, or assemble them.

The caption of this chapter uses this word in its first sense. But, there are some ahadith in this chapter that accommodate both meaning. The result is that some ulama interpret them in both senses and some others disagree with them. The correct thing is that these ahadith

¹ Musnad Amad 3-10, Razin.

² Musnad Ahmad 4-11.

should be read in the first meaning (post Last Hour).

SECTION I

الْفُضْلُ الْأَوَّلُ

THE PLACE OF GATHERING

(٥٥٣٢) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْتَمِعُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّعْنَاعِ لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ - (متفق عليه)

5532. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the people will be assembled on a reddish white plain like a loaf of white bread. There would be no mark of (a building, house, etc) of anyone. (That would be a long stretch of level land.)¹

FIRST MEAL IN PARADISE

(٥٥٣٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَتَكَفَّمُ الْجَبَّارُ بِيَدِهِ كَمَا يَتَكَفَّمُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّمْرِ نُرُؤًا لِأَهْلِ الْجَنَّةِ وَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ أَلَا أُخْبِرُكَ بِبُرْدِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ قَالَ بلى قَالَ تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا فَصَجَّكَ حَتَّى بَدَتْ نَوَاجِدُهُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِأَدَامِهِمْ بِالْأَمْرِ وَالنُّورِ قَالُوا وَمَا هَذَا قَالَ نُورٌ وَنُورٌ يَا كُلُّ مَنْ رَأَيْدَةً كَبِيدَهُمَا سَبْمُونَ أَلْفًا - (متفق عليه)

5533. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'On the day of resurrection, the earth will be one piece of bread that (Allah) Al-Jabbar (the Dominant) will turn in His hand just as one of you turns his loaf while travelling. This will be a meal (as hospitality) for the dwellers of paradise.'

A Jew came and said, "May Ar-Rahman (The Most Merciful) bless you, O Abul Qasim! Shall I inform you what the (first meal will be for the dwellers of paradise on the day of resurrection?" He said, "Of course!" He said, "The whole earth will be one piece of bread as indeed, the Prophet صلى الله عليه وسلم did say." (On hearing him) the prophet صلى الله عليه وسلم looked (around) at the people and laughed baring his molar teeth. The Jew then asked, "Shall I tell you what their stew will be (to eat with the bread)?" (And, he added,) "Balaam and noon," They (the sahabah) رضى الله عنه asked, "And, what is that?" He said, "Ox and fish. From their excessive livers seventy thousand would eat (the bread with that)."²

COMMENTARY: The hadith says that Allah turns the earth up and down with His hand just as a baker bakes bread to make it fine and level. The earth will be made into bread. The scholars have read this hadith in its literal sense. This is better and we should not fall into

¹ Bukhari # 6521, Muslim # 2790.

² Bukhari # 6520, Muslim # 30.2792.

doubt though some others have tried to interpret it in different ways. We do not reproduce them here for fear of becoming too lengthy.

The Jew who came to the Prophet صلى الله عليه وسلم had quoted the Torah. His words confirmed that the Prophet صلى الله عليه وسلم had said and also strengthened the faith of the sahabah رضى الله عنه. So, the prophet felt pleased and laughed heartily.

The seventy thousand will be those who would be admitted paradise without being subjected to reckoning. Their faces would shine brightly. Besides, the words 'seventy thousand' may imply very many, even more than seventy thousand.

Excessive liver is part of the liver attached to it to a side. It is very delicious and preferred.

As for the meaning of the word balaam, it was not the Jew but possibly the prophet صلى الله عليه وسلم who had disclosed its meaning. Before the Jew could answer, the Prophet صلى الله عليه وسلم was perhaps informed of this Hebrew word through revelation.

THE ASSEMBLY

(٥٥٣٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقٍ رَاغِبِينَ رَاهِبِينَ وَإِثَابٍ عَلَى بَعْضٍ وَثَلَاثَةٌ عَلَى بَعْضٍ وَأَرْبَعَةٌ عَلَى بَعْضٍ وَعَشْرَةٌ عَلَى بَعْضٍ وَتُخَشَرُ بِقِيَّتِهِمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتَبِيَّتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَضِيمُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُؤْمِنُ مَعَهُمْ حَيْثُ أَمْسَوْا.

(متفق عليه)

5534. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "People will be assembled (in the hashr) in three classes: They who cherish to enter paradise and they who fear hell. (Of these two classes, those who come on beasts will be) two, three, four and ten on a camel. (The higher their rank, the fewer on a camel.) The third class (comprising the rest) will be assembled by the fire. It will be with them wherever they have a nap (at midday), wherever they spend their night, wherever they are in the morning and wherever they are in the evening."¹

COMMENTARY: According to Mulla Ali Qari رحمه الله of the three classes, the first will be riding. The other two will walk on foot or creep on their faces. This is as reported in a following (# 5546). Some exponents say, however, that the people of the first two classes will ride while the rest will walk on foot, and come there. They also say that the number of riders on the camel will depend on the ranks of the people of both the classes. Their status and degrees will be taken as standard, for their comfort and reception. So they will reach the place of gathering swiftly or slowly.

The first two kinds will be believers. One of these will crave for paradise and place hope in Allah's favour and mercy and will depend on His promise of paradise. It is of the people of this kind that Allah says:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

{On them shall be no fear nor shall they grieve} (2:38)

The other of these (first kind) are always fearful of Allah's punishment. The fear of hell dominates their lives. This means that obedience to end worship of, Allah prompted by

¹ Bukhari # 6522, Muslim # 5961.

hope in His favour and mercy and craving for His promise of paradise is better than obedience and worship that is prompted by fear of Allah.

Those who will ride a camel are said to be two, three, four and ten. The numbers between four and ten are not mentioned. They may be surmised on the basis of the numbers given. Also, nothing is said about one man rider on one camel, but we may say with certainty that there will be some people who will ride a camel by themselves without any co-rider to share the ride. The fact is that such also riders are the Prophets عليهم السلام and Messengers عليهم السلام while they are not among those assembled. Only the general people will be assembled and only their assembly is our subject matter.

As for more than one rider on a camel, this may be more than one rider in a single ride or several riders may ride the same camel by turns, one after another.

WHEN ASSEMBLED: The ulama differ over the time when the people will be assembled. Some of them say that it will be after resurrection when all people will be taken to the mahsher (place of assembly), the great gathering. Others hold that it is not the final gathering but the one that will take place before the Last Hour, near to it, people will be brought together in Shaam (Syria) from different regions. That place where they will be assembled will also be called mahsher. This will be portent of the qiyamah¹ or the Last Hour. These people argue that for the hashr, or gathering after resurrection, people will come bare footed as stated in another hadith (# 5535).

There are others who hold that many gatherings will take place in the hereafter:

- (i) On coming out of the grave when all people are resurrected.
- (ii) Another after the foregoing in which some will ride, some will walk, and some will walk on their faces.

The correct thing that is that the hadith refers to the hashr or gathering of the hereafter (as commonly understood by the word). See also hadith # 5537, 5546.

ASSEMBLY OF THE BARE-FOOTED

(٥٥٣٥) وَعَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ مَخْشُورُونَ حُفَاءَ عُرَاةٍ عُرْلَاءُ تُرْقُوا قَرَأَ
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا وَإِنَّا كُنَّا فَاعِلِينَ وَأَوَّلُ مَنْ يُكَلِّمُ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ وَإِنَّ نَاسًا مِنْ
أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ أَصِيحَابِي أَصِيحَابِي فَيَقُولُ اللَّهُمَّ لَنْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ
مُدًّا فَارْفَتُهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ إِلَى قَوْلِهِمُ الْعَزِيزُ الْحَكِيمُ -

(متفق عليه)

5535. Sayyiduna Ibn Abbas narrated that the prophet صلى الله عليه وسلم said, "You will be assembled (after being raised on the day of resurrection) barefoot, naked and uncircumcised." Then, he recited (the verse 21:104):

أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا وَإِنَّا كُنَّا فَاعِلِينَ

[As we originated the first creation, so shall we restore it – a promise binding on us. Surely, we shall be doing it.]

¹ Qiyamah is the day of resurrection, but this word is also used for the last hour, last day, its.

He said further, "The first to be clothed on the day of resurrection will be Ibrahim عليه السلام. Some people among my sahabah رضى الله عنهم will be drawn away to the left side and I shall submit, 'they are my companions! My companions!, Allah will say, 'They did not cease to (apostate and) revert to disbelief since you parted from them,' So, I shall say as the righteous slave (of Allah) will say:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ إِلَىٰ قَوْلِهِ الْعَزِيزُ الْحَكِيمُ

[And I was a witness over them while I dwelt among them, but when you did take me, you were the watcher over them. And you are witness over everything: If you chastise them, surely they are you slaves; and if you forgive them, surely you are the mighty, the Wise.]¹ (5:117-118)

COMMENTARY: When the dead are resurrected, they will be exactly like they were born not even circumcised. Their hair and nails will be as they had been at birth. This speaks of the omnipotence of Allah and His perfect knowledge and sight over everything.

Prophet Ibrahim عليه السلام will be the first person to be rade to dress. He will be given this honour because he was the first person to clothe the needy and poor. Also, he was the first person who was deprived of his garments when he was thrown into the fire of Nimrud and he had endured this trial for the sake of Allah. However, this particular merit of his does not mean that he was more excellent than our Prophet صلى الله عليه وسلم. Rather, it is a fact that prophet Ibrahim عليه السلام will be the first to be clothed to honour him as the spiritual and religious father of the Prophet صلى الله عليه وسلم besides, Prophet Ibrahim عليه السلام will be given this honour above all the people apart from the Prophet صلى الله عليه وسلم. This is supported by the tradition that says that the Prophet صلى الله عليه وسلم will raised on the day of resurrection in the same clothes in which he was buried and he will come (to the place of assembly) in these very garments. Moreover, the Jami Saghir has the hadith transmitted by Tirmidhi from Sayyiduna Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said:

انا اول من ينشق عنه الارض فاكسى حلة من حلل الجنة تُنمَّر اقوم عن يمين العرش لئیس احد من الخلائق يقوم ذلک المقام غیرى

"I shall be the first one for whom the earth shall be split (at the grave). I shall then be made to wear the garments for paradise. Then I shall stand to the right of the Throne. None of the creatures will stand at that place, other than me."²

The Prophet صلى الله عليه وسلم also said that he would say as the righteous slave of Allah, Sayyiduna Easa عليه السلام will say on the day of resurrection and absolve himself of his ummahs straying. He will leave their case for Allah to judge. The Prophet صلى الله عليه وسلم would also leave the case of his ummah in the hands of Allah to punish them or forgive them.

He recited the verses of surah al-Ma'idah (5:117, 118)

NOT THE SAHABAH: The word (صحابه) 'companions' used in the hadith does not mean what it is normally used for and who were associated with him both during his life time and after his death. We can say definitely about them that none of the sahabah رضى الله عنهم apostated after the Prophet's صلى الله عليه وسلم death and none of them strayed in belief for which

¹ Bukhari # 3349, Muslim # 58-2860, Tirmidhi # 2423.

² Tirmidhi # 3631.

he might be called deserving of hell. In this hadith, the word sahabah (companions) is used for the ignorant villagers who had professed Islam in the times of the Prophet صلى الله عليه وسلم but, after his death, they apostated and followed Musaylimah Kadhdhab and aswad and other false Prophets.

MORE ON THE BAREFOOT BEING ASSEMBLED

(٥٥٣٦) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يُخَشِّرُ النَّاسَ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ عُرْلًا قُلْتُ يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ -

(متفق عليه)

5536. Sayyidah Ayshah رضي الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "the people will be assembled on the day of resurrection (in the place of gathering) barefoot, naked and uncircumcised." She submitted. "O Messenger of Allah, the men and the woman would then look at each other." He said, "O Ayshah, the matter would be too severe (and difficult) that they should look at each other."¹

COMMENTARY: Though the people would be naked on the day of resurrection, yet their nudity would be invisible to each other. They would be too terrified and involved in their own worries and anxieties to pay any attention to another's nudity. Records of needs will be before everyone and they will be before every one and they will be gripped by fear and their plight will not let them look around the think of others, not even their dear ones.

THE CONDEMNED WILL CREEP FACE DOWN

(٥٥٣٧) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ قَالَ أَلَيْسَ الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرٌ عَلَى أَنْ يَمْسِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ - (متفق عليه)

5537. Sayyiduna Anas رضي الله عنه narrated that someone asked, "O Prophet of Allah, how will be infidel be driven to the place of gathering on his face on the day of resurrection?" He asked (to make him realize). "Is not He who enables him to walk on his feet in the world able to make him walk on his face on the day of resurrection?"² (See also hadith # 5534, 5546)

THE FATE OF THE FATHER OF PROPHET IBRAHIM عليه السلام

(٥٥٣٨) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَلْقَى إِبْرَاهِيمَ أَبَاهُ أَرَزَّ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِهِ أَرَزَّ قَدْرَةٌ وَغَرَّةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي فَيَقُولُ لَهُ أَبُوهُ قَالَ يَوْمَ لَا أَحْيِيكَ فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنِّي لَا أَخْزِيَنَّ يَوْمَ يُبْعَثُونَ فَأَيُّ خَزْيٍ أُخْرِي مِنْ أَبِي الْآبَعْدِ فَيَقُولُ اللَّهُ تَعَالَى إِنَّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ ثُمَّ يُقَالُ لِإِبْرَاهِيمَ انظُرْ مَا نَحَتْ رَجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُتَطَلِّحٍ فَيُؤَخِّدُ بِقَوَائِمِهِ فَيَلْقَى فِي النَّارِ - (رواه البخارى)

¹ Bukhari # 6527, Muslim # 56-2859.

² Bukhari # 4760, Muslim # 54-806.

5538. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Ibrahim عليه السلام will meet his father, Aazar on the day of resurrection. There will be blackness and dust on the face of Aazar. Ibrahim عليه السلام will ask him, 'Did I not tell you not to disobey me (in what I had said to you about religion)?' So, his father will say to him, 'As of today, I shall not disobey you.' 'As of today, I shall not disobey you? Thus Ibrahim عليه السلام will pray, 'O Lord. You did promise me not to cause me disgrace on the day when people will be resurrected. Then what disgrace could be greater than putting my father far away from your mercy?' Allah, the Exalted, will say, 'I have forbidden (entry into) paradise to the disbelievers. (So, your father being an infidel cannot be forgiven). The, Ibrahim عليه السلام will be told, 'Look what is there under your feet.' He will look, and behold there will be besmirched, hairy hyena that will be picked up by its legs and thrown into hell."¹

(He will be defiled with dung and blood in the form of a hyenna)

COMMENTARY: The appearance of the father of Prophet Ibrahim عليه السلام will be changed into an insignificant carnivorous doglike mammal so that Prophet Ibrahim's عليه السلام love of him may disappear. And, he may not grieve that his father goes to hell.

The ulama say that Prophet Ibrahim عليه السلام had already absolved himself of his father in this world but when he will see him in the next world, his love for him will be renewed involuntarily. So, he will wish that he should be forgiver. and redeemed. Perhaps his supplication might be accepted. But when his prayer will not be accepted and he sees his father changed into a despised form, he will lose hope, he will express his dissociation with his father forever.

Some scholars argue that Prophet Ibrahim عليه السلام was not sure that his father Aazar had died the death of an infidel. He has presumed that his father had believed secretly without informing him of his belief. This is why he will intercede for his father on the day of resurrection. However, since in the world, his apparent life was of a disbeliever, prophet Ibrahim عليه السلام distanced himself from him. When he will be convinced in the hereafter that his father was a disbeliever, his dissociation will be retained forever.

PERSPIRATION IN THE HEREAFTER

(٥٥٣٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَفُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي

الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى يُبَلِّغَهُمْ إِذَا هُمْ - (متفق عليه)

5539. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection (in the place of gathering) people will perspire so much that their perspiration will go down into the earth seventy cubits. (This will be because of their fear of reckoning) The perspiration will also cover their mouths and go up to their ears (so they will not be able to speak as if they were reined in)."²

COMMENTARY: The people who will perspire will be all mankind and jinns. The hadith does not mention the jinns separately but it is implicit in its words. Besides, the Prophets عليه السلام and the awliya will be excluded from them.

The people will perspire because of their fear and regret over the record of deeds that

¹ Bukhari # 3350.

² Bukhari # 6532, Muslim # 61-2863.

would disclose their evil doings and sins. Besides the heat of the sun and the fire will be unbearable.

The next hadith (# 5540) makes it clear that their perspiration will be according to their individual situation and their deeds.

THE SUN WILL BE NEARER TO THE PEOPLE IN THE PLACE OF GATHERING

(٥٥٤٠) وَعَنِ الْقُدَادِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَتْ مِنْهُمْ كَمَا قَدَارَ مِثْلِ فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى مَقْوِيهِ وَمِنْهُمْ مَنْ يُلْجِمُهُمُ الْعَرَقُ الْجَاهِمَا وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فُيُوءِهِ - (رواه مسلم)

5540. Sayyiduna Miqdad رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "On the day of resurrection, the sun will be brought near to the creatures till it is about a mile away from them. All people will perspire according to the deeds they had done. Some of them will have it up to their ankles. Some will have it up to their knees. And some will have their perspiration up to their waists. There will be some for whom it will be like a rein covering their mouths and even going inside their mouths)." Saying that, Allah's Messenger صلى الله عليه وسلم pointed his hand at his mouth.¹

COMMENTARY: The mile on Arabic is 1760 yards and also the needle with which collyrium is applied to the eyes. Whatever 'mile' means here, the sun will be on the heads of the people at the place of gathering.

People will perspire according to their deeds. They whose deeds are plenty and good will perspire the least. They will have their sweat only up to their ankle. The more their sins, the more they will be submerged in sweat.

TWO QUESTIONS ANSWERED: (i) when the sun is where it is today, its heat seems unbearable for any person. Then, when it is only a mile away, how will anyone who is within its sphere survive? The fact is that bodies will be more resistant and strong in the next life than they are today. So we cannot compare what those bodies will endure with what our bodies in this world can go through. Besides, there will be no death in the hereafter. So, the creatures will endure great hardships.

(ii) When a person is submerged in sweat up to his mouth, why will other people not be affected to the same level. The answer is that Allah is Omnipotent and He will keep the level of perspiration of every person according to his deeds. This has been experienced in our world, too. The Nile had drowned the infidels but had spared prophet Musa عليه السلام and his people by remaining calm. Besides, the affairs of the hereafter will be not the same as they are in this world. There all working, habits and characteristics will be quite different from those in this world. They be unique to us. An example is a grave in which two dead bodies are buried, one of whom is punished while the other sleeps undisturbed, and none of them is aware of what the other goes through. Even in this world we may cite the example of two people sleeping in the same way but each having a different dream, or

¹ Muslim # 62-2864, Tirmidhi # 2421.

there are two people in a house. One of them is a very bad condition health wise and financially while the other enjoys a good, healthy life.

MOST OF THE DWELLERS OF PARADISE WILL BELONG TO THIS UMMAH

(5541) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ قِيْمُوكَ لِنَبِيِّكَ وَسَعْدِيكَ وَالْحَقِيرُ كُلُّهُ فِي يَدَيْكَ قَالَ أَخْرَجَ بَعَثَ النَّارَ قَالَ وَمَا بَعَثُ النَّارَ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَةٌ مِائَةٌ وَتِسْعَةٌ وَتِسْعِينَ فَمِنْهُ يَشِيْبُ الصَّغِيرُ وَتَصْرُ كُلُّ ذَاتٍ حَمَلٍ حَمَلَهَا وَتَرَى النَّاسَ سُكْرَى وَمَاهُمْ بِسُكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ قَالُوا يَا رَسُولَ اللَّهِ وَأَيْنَا ذَلِكَ الْوَاحِدُ قَالَ أَنْبِشِرُوا فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ أَرْجُوا أَنْ تَكُونُوا أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ فَكَثَرْنَا فَقَالَ أَرْجُوا أَنْ تَكُونُوا أَنْ تَكُونُوا أَهْلُ الْجَنَّةِ فَكَثَرْنَا فَقَالَ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدٍ قَوْرٍ أَيْضًا أَوْ كَشَعْرَةِ بَيْضَاءٍ فِي جِلْدٍ قَوْرٍ أَسْوَدٍ (متفق عليه)

5541. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said that (on the day of resurrection), Allah will say, 'O Adam! He will submit, 'I am here at your service and in your obedience. All good lies in your hands.' Allah will say, 'Bring out those who are deserving of hell.' He will ask, 'How many are they?' Allah will say, 'Out of every one thousand, nine hundred and ninety nine.' (The Prophet صلى الله عليه وسلم said further:) 'The young (on hearing this command) will become grey haired every pregnant woman will cast away her young, and you will see men (as though) drunk but they will not be drunk, but the punishment from Allah will be severe.'¹

They (the sahabah) رضى الله عنهم asked, "O Messenger of Allah, (if only one out of one thousand will go to paradise, then) which of us will be the one?" He comforted them "Have glad tidings! While one of you will go to paradise, the nine hundred and ninety nine who will go to hell will be from Yajuj and Majuj." Then, he added, "By Him in whose hand in my soul, I do hope that you (of my ummah) shall comprise one fourth of the dwellers of paradise!" Abu Sa'eed رضى الله عنه said, "We called the takbir (Allahu Akbar)" Then he said, "I do hope that shall comprise one third of the dwellers of paradise!" They again called out, "Allahu Akbar!" He said, 'I do hope that you shall comprise one half of the dwellers of paradise.' So, they repeated their cry, "Allahu Akbar!" Then, he said, "you are not among the people but as a black hair in the skin of a white bull, or like a white hair in the skin of a black bull."²

COMMENTARY: A previous hadith of Sayyiduna Abu Hurayrah رضى الله عنه (#) says that out of every one hundred, ninety-nine will go to hell. According to Kirmani, neither of these traditions means to specify a number. The essence is to say that the faithful will be greatly outnumbered by the infidels. It is also possible that the 'people of the fire' are the infidels and 'those who will go to hell' are the sinners. So, this hadith says that nine

¹ See Surah al-Hajj, 19:2.

² Bukhari # 3348, 4741, 6530, 7483, Muslim # 379 222, Tirmidhi # 3108.

hundred ninety nine out of one thousand who will go to hell will be the infidels, the hadith of Abu Hurayrah رضي الله عنه means that ninety nine out of one hundred will be the sinners who will go to hell.

Ibn Hajar رحمه الله has said that this hadith of Abu Sa'eed رضي الله عنه may mean to embrace all the children of Sayyiduna Aadam عليه السلام who will comprise everyone from the first to the last. The hadith of Abu Hurayrah رضي الله عنه may refer to all people apart from the Yajuj and Majuj, because they are mentioned in the hadith of Abu Sa'eed but not of Abu Hurayrah رضي الله عنه. Or, the hadith of Abu Sa'eed pertains to all the creatures and of Abu Hurayrah رضي الله عنه only to the ummah of Muhammad صلى الله عليه وسلم. Or the tradition of Abu Sa'eed رضي الله عنه means by the group of hell all disbelievers and all the sinner and the hadith of Abu Hurayrah رضي الله عنه refers only to the Muslim sinners. In short, these traditions do not contradict one another.

As for every pregnant woman casting away her young, this is meant only to show that it is possibility. The entire passage is a supposition: if there was a young man and if a woman were pregnant, then he would turn grey haired and she would lose her pregnancy.

Some authorities say that if a woman died during her pregnancy then she would be resurrected as such but when she hears Allah's Command, she will suffer a miscarriage. The young who become grey haired will revert to their youth when they enter paradise.

The Prophet صلى الله عليه وسلم comforted his sahabah رضي الله عنهم that though the number of those who go to paradise will be lesser than who go to hell, yet they would not be very depressing because the yajuj and majuj will account for most of the inmates of hell. Besides, if the angels and maidens of paradise are counted among the inhabitants of paradise then certainly they would outnumber the inmates of hell. This would conform to the hadith qudsi:

غلبت رحمتي على غضبي

"My mercy prevails over my wrath."¹

The Prophet صلى الله عليه وسلم did not say at once that half of the dwellers of paradise will belong to his ummah. Perhaps, he did not wish them to be overjoyed and suffer a heart attack on that account or, perhaps, this is how they would go to paradise in stages. Or, he received revelation in this way. But that as it may, though this hadith suggest that half the dwellers of paradise will belong to the Prophet's صلى الله عليه وسلم ummah, yet the correct figure is that they will be two thirds. There will be one hundred and twenty rows of the inhabitants of paradise. Of these eighty will belong to the ummah of prophet Muhammad صلى الله عليه وسلم, forty rows will belong to the other ummahs.

Perhaps the Prophet صلى الله عليه وسلم had not known in the beginning that his people will make up two thirds of the people of paradise. Or, he may have meant that those who go to paradise in the first stage will have half of his ummah out of the total.

WARNING TO THE OSTENTATIOUS

(٥٥٤٢) وَعَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ

مُؤْمِنٍ وَمُؤْمِنَةٍ وَبَيْنَهُ مَنْ كَانَتْ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُوءَ ظَنٍّ لِيَسْجُدَ فَيَعُوذَ ظَهْرُهُ طَبَقًا وَاحِدًا.

(متفق عليه)

¹ "400 Ahadith Qudsiyah" # 224 to 228 p143, Darul Ishaat Karachi.

5542. Sayyiduna Abu Sa'eed Khudri صلى الله عليه وسلم narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Allah will uncover His shin (on the day of resurrection). Every believing woman will prostrate himself (and herself) to him. But, he will abstain who used to prostrate himself in the world ostentatiously and to be heard of (and out of hypocrisy and to gain something). Then, when he tries to prostrate himself, his back will become a single (unbending) piece (without any joint)."¹ (He will be unable to do so).

COMMENTARY: We have commented previously on the idiomatic use of (كشف شاق) (uncovering the shin) in the comments of hadith # 5520. The concerned person raises his lower garment's bottom edge to uncover his shin. When spoken about Allah, it means that He will present to His slave such a thing that they will become distressed. However, some authorities maintain that we should not try to probe its meaning. We must be convinced that only Allah knows its real meaning. It is one of the allegorical statements. We must believe it as it is.

All believing men and women will become perturbed because of the severity of the situation and go down into prostration to earn nearness to him. They will seek deliverance from that severity. The believing men and women will be the sincere believers. Some versions say that a mighty light will appear before them. On seeing if they will go down into prostration.

PRIDE GETS NO ESTEEM

(٥٥٤٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِئْسَ الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِرُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ أَفْرَأُ وَأَفَلَا نُقِيمُهُمْ يَوْمَ الْقِيَامَةِ وَرُؤْنَا - (متفق عليه)

5543. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'On the day of resurrection, huge fat man will come (to the place of gathering huge in the sense of his high social status). But, in Allah's sight he will not weight even so much as a gnat's wing.' Then, he said, "Recite:

فَلَا نُقِيمُهُمْ يَوْمَ الْقِيَامَةِ وَرُؤْنَا

[We shall not assign any weight to them on the day of resurrection,]" (18:105)²

SECTION II

الفضل الثاني

THE EARTH WILL BEAR WITNESS

(٥٥٤٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ يَوْمَئِذٍ نَحَدِّثُ أَخْبَارَهَا قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَغْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ عَمَلٌ عَلَى كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهَذِهِ أَخْبَارُهَا - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ -

¹ Bukhari # 4919, Muslim # 302-183.

² Bukhari # 4729, Muslim # 16. 2785.

5544. Sayyiduna Abu Hurayrah رضى الله عنه narrated that (once) Allah's Messenger صلى الله عليه وسلم recited this verse:

يَوْمَئِذٍ تُخْبِرُهَا

{On that day it (the earth) will relate its tidings} (99:4)

Then he asked, "Do you know what its tidings will be? They submitted, "Allah and His Messenger know best." He said, "Indeed, its tidings will be every man and woman did when they were on its back. It will say, 'They did such and such a thing on such and such a day.'" He added, "This testimony is its tidings."¹

EVERYONE WHO DIES REPENTS

(٥٥٤٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَتْ مُخْبِرًا نَدِمَ أَنْ لَا يَكُونُ أَزْدَادًا وَإِنْ كَانَتْ مُسِيئًا نَدِمَ أَنْ لَا يَكُونُ نَزْرًا۔ (رواه الترمذی)

5545. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Everyone who dies repents. (He regrets that he did not do more So, amass your good deeds.) They asked, "Why will he repent, O Messenger of Allah?" He said, "If he was a doer of good deeds, he will regret that he had not done more. And, if he was a doer of bad deeds he will repent for not having prevented himself (from sin)."²

THREE CLASSES OF PEOPLE

(٥٥٤٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْبِرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ صِنْفًا مَشَاءَ وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَمُوتُونَ عَلَى وُجُوهِهِمْ قَالَ إِنْ أَلْدَى أَمْشَاهُمْ عَلَى أَعْدَائِهِمْ قَادِرٌ عَلَى أَنْ يَمُوتَ عَلَيْهِمْ عَلَى وُجُوهِهِمْ أَمَا إِنْهُمْ يَتَّقُونَ يُوْجُوْهِهِمْ كُلَّ حَذَبٍ وَشَوْلِبٍ۔ (رواه الترمذی)

5546. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people will be assembled on the day of resurrection in three ways: one of (them will) walk one (will) ride and one on their faces." Someone asked, "O Messenger of Allah, how will they walk on their faces?" He said, "Surely, he who enables them to walk on their feet is also able to cause them to walk on their faces. They will preserves by their faces from every acclivity and (from every) thorn."³

COMMENTARY: The first kind will be the believers whose record will have both kinds of deeds, good and bad. They will be hopeful and fearful and will crave for Allah's mercy.

The second kind will be perfect believers. They will have piled up pious deeds.

The third kind will be disbelievers and polytheists. They will avert obstructions by their faces as the walkers do by their legs. They will be made to walk in this way because they

¹ Tirmidhi # 2429, Musnad Ahmad 2-374.

² Tirmidhi # 2403.

³ Tirmidhi # 3142.

has refrained to prostrate themselves in the world. They will be disgraced in the hereafter as punishment for their pride in the world. (see also hadith # 5534, 5537, 5548).

LOOKING AT THE DAY OF RESURRECTION IN THIS WORLD

(٥٥٤٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ لِي يَوْمَ الْقِيَامَةِ كَأَنَّهُ

رَأَى عَيْنٍ فَلْيَمْرَأُ إِذَا السَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انشَقَّتْ - (رواه احمد والترمذى)

5547. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He to whom it would please to look at the day of resurrection as though his own eyes see it must recite:

إِذَا السَّمْسُ كُوِّرَتْ (at-Takwir, 81)

إِذَا السَّمَاءُ انْفَطَرَتْ (al-Infitar 82)

إِذَا السَّمَاءُ انشَقَّتْ (al-Inshiqaq, 84)"¹

COMMENTARY: If anyone peruses these surahs, he will get a vivid picture of the day of resurrection before his eyes.

SECTION III

الْقَضَلُ الْفَاتِثُ

BEING BROUGHT TO PLACE OF GATHERING

(٥٥٤٨) عَنْ أَبِي ذَرٍّ قَالَ إِنْ آتَى الصَّادِقَ الْمُصْذُوقَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي أَنَّ النَّاسَ يُحْمَرُونَ ثَلَاثَةَ

أَفْوَاجٍ فَوَجًا زَاكِيَيْنِ طَاعِمِيْنَ كَارِيَيْنِ فَوَجًا يَسْحَبُهُمُ الْمَلَائِكَةُ عَلَى وُجُوهِهِمْ وَتَحْمَرُهُمُ النَّارُ وَفَوَجًا

يَمْشُونَ وَيَسْعَوْنَ وَيُلْقَى اللَّهُ الْأَفْءَ عَلَى الظَّهْرِ فَلَا يَبْقَى حَتَّى آتَى الرَّجُلَ لَتَكُونَ لَهُ الْحَدِيقَةُ

يُعْطِيهَا بِذَاتِ الْفَتَنِ لَا يَقْدِرُ عَلَيْهَا - (رواه النسائي)

5548. Sayyiduna Abu Dharr رضى الله عنه narrated that (Arabic) as-sadiq al-masdoq - the truthful whom people have believed (the Prophet صلى الله عليه وسلم related to him that people will be brought to the place of gathering in three groups. One group will ride with a provision of food and drink. One group will be dragged on their faces by the angels and they will be assembled into hell. One group will walk and run (so they will come with difficulty). Allah will cause the riding beasts to suffer a disaster so that they be unavailable. It will be such that a man possessing a garden will be willing to hand it over for a saddled she camel, but he will not be able to get one.² (Ahadith of like subject are # 5534, 5537, 5548)

COMMENTARY: The first group will comprise the believers who have many good deeds to their credit. The second will be disbelievers and polytheists and the third will be the Muslims who will have committed sin.

The fact that this hadith is placed in this chapter is evidence that the place of gathering is the final one in the hereafter after mentioned is resurrected. However, the concluding words that Allah will cause the riding beasts to perish imply that this hadith does not refer to the gathering in the hereafter. In the same way, the words about food and drink are

¹ Tirmidhi # 3333 (3344), Musnad Ahmad # 8406.

² Nasa'i # 2086.

strong evidence that the gathering cannot be in the here after.

Accordingly, some people have said that this hadith refers to the gathering which is a portent of the Last Day, not the one that will take place in the hereafter. Mulla Ali Qari رحمه الله has cited Turpushti رحمه الله that the verses of the Quran and the ahadith prove that this gathering is the one that will take place in the hereafter. He had also said that khattabi رحمه الله has erred in saying that this gathering concerns this world. The correct opinion is that of Turpushti رحمه الله

MIX UP: The fact is that there is some mix up in the transmission of this hadith. Hence, it is imperative that we remove this confusion in the hadith. We might say that parts of two different traditions have been put together and presented as one hadith. This creates a grave confusion. This simply is a mix up. So, we must not be confused about it.

CHAPTER - XI

THE RECKONING, THE RETALIATION & THE SCALE

بَابُ الْحِسَابِ وَالْقِصَاصِ وَالْمِيزَانِ

The word in the caption (الحساب) means to count. Here, it means to reckon the deeds and conduct of the people. Of course, Allah is the All knowing and the Aware. He knows every thing. Whatever a person does and howsoever he conducts himself Allah knows but He subject him to reckoning to substantiate it with evidence. Besides, other creatures may also know the true character of their fellow beings This reckoning on the day of resurrection is confirms through the noble Quran and the sahih ahadith and it is wajib to believe in it.

The next word (القصاص) means 'to retaliate', 'retribution.' It is to do to someone as he has done to you, or to pay back in the same coin. On the day of resurrection, everyone will have to give the rights of others usurped by him, life for life injury for injury, etc., even of a gnat or fly, and even if the other is not responsible.

The animals, too, will be resurrected on the day of resurrection. They will then avenge each other for any wrong done to them by the other. If a honour sheep had gored another in this world then on that day it will have to submit to retaliation.

The next word in the caption (الميزان) is that with which the deeds (and conduct) of the creatures will be weighed and examined. Most ulama say that it is the scale in the form of a weighing balance with a pair of pans. It will have tongue, meaning the power of speech. Pious deeds will be weighed in one pan and deeds in the other. It is also said that pious or good deeds will be given beautiful forms and appearances and bad or evil deeds ugly forms and appearances. Both will then be weighed. However, some versions prefer the first opinion. Besides, the apparent meaning of the text also supports the first opinion.

SECTION I

أَفْضَلُ الْأَثَرِ

WILL RECKONING BE EASY

(٥٥٤٩) عَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ أَحَدٌ يُحَاسِبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ قُلْتُ أَوْ

لَيْسَ يَقُولُ اللَّهُ قَسُوفٌ يُحَاسِبُ حَسَابًا يَسِيرًا فَقَالَ إِنْ مَا ذَلِكَ الْعَرُضُ وَلَكِنْ مِنْ نُوقِشَ فِي الْحِسَابِ يَهْلِكُ-

(متفق عليه)

5549. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "There is none whose reckoning will be taken on the day of resurrection but will perish (meaning, will be punished)." She submitted, "Is it not that Allah says:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

{Soon will his account be taken by an easy reckoning.}

He (the Prophet) صلى الله عليه وسلم said, "That (verse) signifies that the deeds will merely be presented (before Allah), but he whose deeds are scrutinized in the reckoning will perish (meaning, will be punished)."¹

COMMENTARY: Easy reckoning will only be to present it (easily). He will be told of his good and bad deeds and he will not be punished for his bad deeds. This applies to the believers. Not all their actions will be scrutinized and this is an easy reckoning. However, he who is subjected to scrutiny, will be questioned about every little thing. He will be minutely examined and punished. It will be impossible for him to escape from punishment. He will perish. That really is reckoning.

In other words, whoever is subjected to reckoning will certainly have to undergo punishment. This is a universal rule, but the verse of the Quran cited in the hadith establishes that some of those who are subjected to reckoning will not be punished. To remove the apparent disagreement, the prophet صلى الله عليه وسلم himself said that the leniency in reckoning applies only to the presenting of the accounts. It means that when anyone is to be forgiven and let off, his record of deeds will be opened for him. He will confess to having done the evil deeds recorded therein. Allah will show mercy and overlook his lapses.

As against this the word (الحساب) in the hadith stands for a minute examination. But, justice will be dispensed in that case.

Bazzar and others have transmitted a hadith that the prophet صلى الله عليه وسلم said, "He who possesses these three characteristics will be subjected to an easy reckoning by Allah and He will admit him to paradise through His mercy. The three things are:

- (i) To help a person who deprives you of his help (The help being moral support, physical support or financial support)
- (ii) To forgive him who is oppressive to you
- (iii) To be kind to one who cuts off bonds of kinship.

ALLAH WILL SPEAK DIRECTLY TO EVERYONE ON THE DAY OF RESURRECTION

(٥٥٥٠) وَعَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ

لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابٌ يُحْجِبُهُ فَيَنْظُرُ أَبْصَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ أَسْفَلَ

مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ فَأَتَقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

(متفق عليه)

5550. Sayyiduna Adi ibn Hatim narrated that Allah's Messenger صلى الله عليه وسلم said, "There is none of you to whom his Lord will not speak directly (on the day of

¹ Bukhari # 6536, Muslim # 79-2876, Tirmidhi # 2426, Ma'arif ul Quran (Mufti Muhammad Shafi) V8 p 743 from which translation is adopted.

resurrection). There will not be only link or interpreter between them, nor a veil that might conceal him. When he (the creature) looks to his right, he will see nothing but what (good) deeds he had forward. When he looks to his left, he will see nothing but what (bad deeds he had forwarded. When he looks ahead, he will be nothing but the (Fire) opposite to him. So, (O people!) preserve yourselves from the fire, even if that be with half a date."¹

COMMENTARY: When anyone is in distress, he panics and looks to his right and left. This is what a person will do at the time of reckoning. He will see pious deeds to his left. Hence, if anyone wishes to be at peace in the hereafter then he must do as many good deeds in this world as he can and refrain from doing evil deeds and being wicked.

He must refrain from being wicked even to the extent of a piece of date and must give charity even if it is a piece of date.

MERCY OF ALLAH FOR BELIEVERS

(٥٥٥١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كِفِّهَ وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى يَفْرَزَهُ بِذُنُوبِهِ وَيَرَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتُمَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُ هَذَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُؤُسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ - (متفق عليه)

5551. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah will bring the believer near to Him (and to His mercy on the day of resurrection) and put over him His protection and cover him (so that his bad deeds may not be disclosed to all). Then, he will ask him, 'Do you remember that sin (you had committed)? And, do you remember that other sin?' He will admit 'Yes, my Lord! In this way. He (Allah) will get him to admit all his sins and he will abandon himself in his heart to utter destruction. But Allah will comfort him, 'I preserved your secret in the world and today I forgive you your sins.' He (the believer) will be given the record of his good deeds (and the record of his bad deeds will be put aside).

As for the infidels and the hypocrites, they will be (summoned and) condemned before all creatures as, 'They are the one who forged lies against their Lord. Behold! The curse of Allah is upon the evildoers.'²

[The concluding words are from the Quran, 11:18.]

COMMENTARY: The believer might be just any one of the believers who is not might described here or it might stand for all the believers. Allah might deal kindly with all the believers. Some authorities say that these tidings are for those believers who do not backbiting anyone and do not cast aspersions on others. They do not disappoint those who depend on them and never rejoice at a Muslim's distress. They conceal the fault of Allah pious slaves. So Allah's will reward them for other such merits and give them cover under His protection and mercy.

¹ Bukhari # 6539, Muslim # 67-1016, Tirmidhi # 2415.

² Bukhari # 2441, Muslim # 52-2768.

ENEMIES WILL RANSOM MUSLIMS

(5552) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَيَقُولُ هَذَا فَيَكْفُتُكَ مِنَ النَّارِ - (رواه مسلم)

5552. Sayyiduna Abu Musa رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the day of resurrection comes, Allah will hand over to every Muslim a Jew or a Christian, saying 'This is your ransom (to get you freedom) from hell.'"¹

COMMENTARY: The Arabic word (نَكَت) means 'to release' from mortgage. So, here it means, 'This Jew or Christian is instrumental in releasing you from hell.' The Jew or Christian will be consigned to hell. This confirms that Allah has reserved a place in paradise and hell for everyone whether a Muslim or a disbeliever. Hence, when anyone dies as a believer then (his place in hell will go to a disbeliever and) he will get his place in paradise. The case of one who dies as a disbeliever will be different.

While the infidels will be instrumental in getting the believers a release from hell, the infidels will certainly not be sent to hell for the sins of the believers. This is because Allah has asserted:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

[That no burdened soul bears the burden of another] (53:38)

We must realize that the hadith names the Jews and Christians only by way of an example. The actual meaning is 'any disbeliever. The Jews and Christians are singled out because their hatred for Muslims was greater than any one else's hatred for Muslims.

TESTIMONY FOR PROPHET NUH عليه السلام

(5553) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاءُ بِنُوحٍ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ يَا رَبِّ فَيُسْأَلُ أُمَّتُهُ هَلْ بَلَّغْتُمْ فَيَقُولُونَ مَا جَاءَنَا مِنَّا مِن نَّذِيرٍ فَيُقَالُ مَنْ شَهِدْتُمْ فَيَقُولُونَ مُحَمَّدٌ وَأُمَّتُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَّغْتُمْ فَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا - (رواه البخاري)

5553. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, Nuh عليه السلام will be brought and he will be asked, 'Have you conveyed (Allah's commands to your ummah)? He will affirm Yes, my Lord Then his ummah will be asked, 'Did he convey to you (My commands)?' But, they will deny, 'No Warner ever came to us.' So, he will be asked 'who are your witnesses?' He will say 'Muhammad and his ummah.'"

Then, Allah's Messenger صلى الله عليه وسلم said, "You will be brought and you will testify that he had conveyed the message, indeed," After that Allah's Messenger recited:

¹ Muslim # 49. 2767.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا۔

{And thus have we made you a mid most (justly balanced) community so that you may be witnesses to mankind and the Messenger may be a witness to you.} (2:143)

COMMENTARY: Prophet Nuh's عليه السلام confirmation that he had conveyed Allah's commands to his ummah in no way contradicts the verse of the Quran (5:109):

يَوْمَ يَجْمَعُ اللَّهُ الرَّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

{On the day when Allah shall gather the Messenger and say, "What answer were you given?" They shall say, "We have no knowledge. Surely you are the greatest knower of the unseen."}

This verse concerns the answer given by the ummahs but the hadith pertains to the question whether prophet Nuh عليه السلام had conveyed the message and invited the people. So the verse and the hadith speaks of two different things.

Prophet Nuh عليه السلام will say that the ummah of Prophet Muhammad صلى الله عليه وسلم will be his witness. He will also take the Prophet's صلى الله عليه وسلم name out of respects, but it is very possible that prophet Muhammad too may give testimony in his favour because that place is such that it will be necessary to be of most help.

The Prophet's صلى الله عليه وسلم said to his sahabah رضي الله عنهم that they would be brought (to testify). These words prove that he would be there throughout the proceedings and see people and being brought. Thus when the Prophet عليه السلام and Messenger عليه السلام will be due, the first to be presented will be prophet Nuh عليه السلام. Then, his witnesses, the ummah of Prophet Muhammad صلى الله عليه وسلم will be brought.

Then they will bear testimony and their prophet صلى الله عليه وسلم will be their observe. Or, they will bear testimony and he too will bear testimony with them.

The Muslims will bear witness about the previous ummahs. For example, they would give testimony that Prophet Nuh عليه السلام had conveyed Divine message to his ummah. As for the Prophet's صلى الله عليه وسلم testimony for his ummah, it is stated in another hadith that when on the day of resurrection the other ummahs say categorically that no prophet had conveyed any message to them, their Prophet عليه السلام and Messengers عليه السلام will cite the ummah of Prophet Muhammad صلى الله عليه وسلم as their witnesses. So, when the Muslims give testimony on their behalf, they will be asked, 'How do you know that their Prophet عليه السلام had conveyed the message to them? On what basis do you give this testimony?'

The Muslims will say that they found the evidence in Allah's Book (The quran gave them very correct news and on that basis they gave the testimony)

Thereafter, those members of the past ummahs will cross examine the Muslims concerning their veracity. On that the Prophet صلى الله عليه وسلم will prove that the Muslims are true and give assurance that certainly these people reliable.

This is exactly the words mean when they say, "The Prophet صلى الله عليه وسلم will give testimony about his ummah." It is in this sense that he is called a witness of his ummah and, because of that, he will be cited by Prophet Nuh عليه السلام as his witness along with his ummah.

¹ Bukhari # 3339.

LIMBS WILL GIVE TESTIMONY

(5554) وَعَنْ أَنَسٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ فَصَحَّحَكَ فَقَالَ هَلْ تَذُرُونَ وَمَا أَصْحَكَ قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَغْلَبُ قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُخْرِجْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بلى قَالَ فَيَقُولُ فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مَعِيَ قَالَ فَيَقُولُ كفى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ الْكَاتِبِينَ شُهُودًا قَالَ فَيُخْتَمَرُ عَلَى فِيهِ فَيَقَالُ لَازْ كَانِهِ إِذْ طُغِيَ قَالَ فَتَنْطَلِقُ بِأَعْمَالِهِ ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ بَعْدًا لَكَرَّ وَسُخًّا فَمَنْ كَرَّ كُنْتُ أَنَا ضَلُّ (رواه مسلم)

5554. Sayyiduna Anas رضى الله عنه narrated that while they were sitting with Allah's Messenger صلى الله عليه وسلم one day, He laughed and asked, "Can you imagine why I am laughing?" Anas رضى الله عنه said, "We submitted, 'Allah and his Messenger know best.' (Then) he said, "Because of the conversation between man and his Lord (on the day of resurrection). He (the slave of Allah) will say, 'My Lord, have you not granted me protection from injustice?' He will affirm 'of course!' He will submit 'I do not want anyone (to give testimony) concerning me but a witness of my own.' Allah will say, 'You are enough for yourself to day as a witness' as are the Kiraman katibin (noble writers).' His mouth will be sealed and the limbs of his body will be commanded 'speak!' So, they will begin to speak about his deeds, Then, the seal will be broken and) he will be permitted to speak. He will utter 'Away with you! May you perish! It was because of you that I did content!'"²

COMMENTARY: At the time of reckoning, man would plead that his witness should be part of him and no outsider, forgetting that Allah is able to do that. In this way, he traps himself and has to repent. Finally he gives vent to his anger and bursts out at his limbs that have borne witness against him.

Then the recording angels will present their records of man's deeds. This will confirm the testimony of the limbs and organs. Thus, his wish too is fulfilled and procedure is followed too. He will fly into a rage over his limbs for letting him down though he tries to protect them. This hadith does not mention the response of the limbs to him, but the Quran gives an idea of it in surah. Fussilat verse 21's

وَقَالُوا اجْلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ

تُرْجَعُونَ

{And they will ask their skins, 'why did you bear witness against us? They will say, "Allah made us speak, as He made everything speak, and he created you the first time and unto him you are now returned.} (41:21)

VISION OF ALLAH

(5555) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ هَلْ تَصَاؤُرُونَ فِي رُؤْيَا

¹ See the noble Quran (17:14)

² Muslim # 17. 2969.

السَّمْسُ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ قَالُوا لَا قَالَ قَهْلٌ تُصَاوِرُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْدَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ قَالُوا لَا قَالَ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَا تُصَاوِرُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تُصَاوِرُونَ فِي رُؤْيَةِ أَحَدِهِمَا قَالَ فَيَلْقَى الْعَبْدَ فَيَقُولُ أَيُّ قُلِّ أَلَمْ أَكْرِمَكَ وَأَسَوَّدَكَ وَأَرْوَجَكَ وَأَسْخِرَ لَكَ الْحَيْلَ وَالْإِبِلَ وَأَذْرَكَ تَرَامِسَ وَتَرْبِيعَ فَيَقُولُ بَلَى قَالَ فَيَقُولُ أَفَطَلَنْتَ أَنْتَكَ مَلَائِكَةٍ فَيَقُولُ لَا فَيَقُولُ فَإِنِّي قَدْ أَنْسَاكَ كَمَا نَسَيْتَنِي ثُمَّ يَلْقَى الثَّانِيَ فَذَكَرَ مِثْلَهُ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ وَمِثْلَ ذَلِكَ فَيَقُولُ يَا رَبِّ أَمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيَتَّبَعْتُ خَيْرَ مَا اسْتَطَعْتُ فَيَقُولُ لَهُمَا إِذَا تُرَى يُقَالُ الْأَنْ تَبَعْتُ شَاهِدًا عَلَيْكَ وَيَتَمَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ فَيَحْتَمِرُ عَلَى فِيهِ وَيُقَالُ لِمَنْ خَذَهُ انْطَلِقْ فَتَنْطَلِقْ فَخِذْهُ وَلَقْمُهُ وَعِظَامُهُ بِعَمَلِهِ وَذَلِكَ لِيُعْذِرَ مَنْ نَفْسِهِ وَذَلِكَ الْمَتَأَفِقُ وَذَلِكَ الَّذِي سَخِطَ اللَّهُ عَلَيْهِ رَوَاهُ مُسْلِمٌ وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ فِي بَابِ التَّوَكُّلِ بِرِوَايَةِ ابْنِ عَبَّاسٍ -

5555. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they (the sahabah) رضى الله عنه submitted, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" He asked, "Do you have any reservations about seeing the sun at noon when it is cloudless?" They submitted, "No!" He asked, "Do you have any reservations about seeing the full moon in the night which is cloudless?" They submitted, "No!" He said, "By Him who has my soul in His hand, just as you have no reservations about seeing either of them (the sun and the moon), so too you will have no reservations about seeing your Lord (on the day of resurrection)."

Then, he said, "(when they see their Lord). He will meet a man and ask him, 'O My slave, did I not honour you, made you a chief, give you a wife (of your own species), subjected to you horses and camels and let you be head (of your clan) and receive one-quarter of the spoils? He will say, Yes indeed!' He will ask, Had you thought that you would meet me?' He will say 'No' He will say, 'So I have forgotten you (today and keep you deprived of My mercy) just as you did forget Me (and did not obey Me)."

"Then He will meet a second man." And the Prophet صلى الله عليه وسلم mentioned the like of the previous meeting.

"Then He will meet a third man. and exchange similar dialogue and he will say, "My Lord, I believed in you, in your Book and in your messenger and I offered salah, fasted and gave sadaqah." Speaking high of himself and his virtues as best as he can. Allah will say to him, 'stay here! We shall create a witness concerning you.' He will wonder in his mind, 'who can it be that will testify about me?' (At that moment) his mouth will be sealed. His thigh will be directed to speak. So, his thigh, his flesh and his bones will speak about his deeds (in the world) – so that he may make no excuses. (Or, that Allah may have reason to punish him) Thus, he this third one) is a hypocrite and he is the one with whom Allah will angry"¹

¹ Bukhari # 806, 16-2969, Abu Dawud, Tirmidhi, Musnad Ahmad.

[Do you have reservations...?' may also be rendered, 'Do you dispute concerning...' because (تضارون) is spelt in different ways.]

COMMENTARY: Allah will be visible very clearly. Everyone will see Him and no one will disagree concerning it. Some people have rendered the words: 'None of you will be an obstructions to another.'

According to Majma ul Bihar, the word (تضارون) is from (مضارت) which means a rush and crowding at the time of the vision. This may cause difficulty and hardship to the people, but they will have Allah's vision very clearly.

Qadi Iyad Maaliki رحمه الله has said that the word (تضارون) means (مضاهقت) which is to inconvenience each other. This thing happens when people throng to look at something over each other's head in a limited, narrow place. In this case, the hadith will mean: 'At the time of seeing your Lord, you will not crowd each other as happens in a small, narrow place. Rather, you will be able to see Allah from your individual place as comfortably as you can see the sun and the moon.'

According to one version, this word is the word (تضامون) instead of (تضارون). Further, it appears with a different set of diatrical marks (with a dammah over (ث) and a shaddah over (ا) or without a shaddah). So, it is derived from either (ضميم) or (صمق) but the interpretation will be the same (as under variations of (تضارون)).

Allah will tell him that if he had been grateful and righteous in the world, then He would have honoured him in the hereafter as He had honoured him in the world. But, since he was undutiful, Allah would keep him deprived. This same fact is found in this verse;

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى

[Like this our signs came to you and you had ignored them. And in the same way you will be ignored today?] (20:126)

While the Quran does assert that a person's hand, feet, tongue and skin will speak and disclose his deeds, this hadith says that the person's thigh flesh and bones will speak and bear testimony. The objective here, too, is to show that all the limbs of a person will speak and give testimony that he had performed certain deeds. This is as the hadith of Sayyiduna Anas رضي الله عنه (# 5554) reports.

وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ فِي بَابِ السَّوْكَلِ بِرِوَايَةِ ابْنِ عَبَّاسٍ

And the hadith of Abu Hurayrah رضي الله عنه "Seventy thousand of my people will enter paradise..." is as narrated by Ibn Abbas رضي الله عنه (# 5295). (It is not reproduced here.)

SECTION II

الْفَضْلُ الْفَائِزُ

THE PARADISE WITHOUT GOING THROUGH RECKONING

(٥٥٥٦) وَعَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَعَدَنِي رَبِّي أَنِّي يُدْخِلُ الْجَنَّةَ

مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَكُنْتُ حَتِيَابٍ مِنْ جَنَابَاتِ

رَبِّي- (رواه احمد والترمذي وابن ماجه)

5556. Sayyiduna Abu Umamah رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say "My Lord had assured me that He would admit to paradise seventy

thousand members of my ummah without reckoning and punishment of any kind. Besides, every one thousand (of these seventy) will be accompanied by (another) seventy thousand and three handfuls of the handfuls of my Lord (will also go to paradise).¹

COMMENTARY: The words without reckoning mean that they will not be subjected to a strict reckoning. As for 'seventy thousand' this could mean that exact figure but it could also mean an unspecified number, innumerable. The same applies to 'three handfuls' - a very large numbers, that is uncountable.

THREE PRESENTATIONS BEFORE ALLAH FOR JUDGEMENT

(٥٥٥٨-٥٥٥٧) وَعَنِ الْحُسَيْنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ فَأَمَّا عَرَضَاتٍ فَجِدَالٌ وَمَعَارِضٌ وَأَمَّا الْعَرَضَةُ الثَّلَاثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَاخِذُ بِمِجْنَبِهِ وَأَخِذْ بِشِمَالِهِ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ لَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قِبَلِ أَبِي الْحُسَيْنِ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنِ الْحُسَيْنِ عَنْ أَبِي مُوسَى -

5557. Sayyiduna Hasan (Busri) رحمه الله reported that Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'On the day of resurrection, people will be presented (before Allah) three times. As for the first two presentations, they will occasion contention and pleas. The third time, records of deeds will be handed over swiftly to men. Some of them (who will be fortunate) will get them (records of their deed) in their right hands. And, some (who are wicked) will get them in their left hands.'

5558. Sayyiduna Hasan reported this hadith, according to some, from Sayyiduna Abu Musa رضي الله عنه.²

COMMENTARY: When they are presented the first time, the sinners will not confess but will try to avoid being punished. They will plead that no Prophet عليه السلام had come to them and the message was not conveyed to them. But when they are confronted with evidences that Messengers عليهم السلام and Prophets عليهم السلام had come to them but they had falled back in obedience, they will admit to their disobedience and plead that they had done it unintentionally and had committed mistake or had fallen prey to ignorance. Some of them will place hope in Allah's mercy and become negligent.

The third time, all their deeds will become manifest. Then, judgement will be passed. The guided will be know from the astray. Those who deserve to go to paradise will get their records in their right hands. Those who are condemned to go to hell will get their records in their left hands.

Though Tirmidhi رحمه الله says that Hasan رحمه الله had not met Abu Hurayrah رضي الله عنه, Jazri has cited three ahadith of Bukhari رحمه الله from Hasan رحمه الله from Abu Hurayrah رضي الله عنه. Besides Hasan رحمه الله has reported it from Abu Musa رضي الله عنه, Anas رضي الله عنه, Ibn Abbas رضي الله عنه and others. So, after all, it is authentic.

¹ Tirmidhi # 2437 (2445) Ibn Majah # 4285, Musnad Ahmad 5-288. Darami # 2807.

² Tirmidhi # 2425, Musnad Ahmad 4-414 Ibn Majah # 4277.

THE WEIGHT OF THE KALIMAH

(٥٥٥٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سِيخِلُصُ رَجُلًا مِّنْ أَهْبَى عَلَى رُؤْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجْلًا كُلُّ سِجْلٍ مِّثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظْلَمْتَ كَتَبْتَنِي الْخَافِظُونَ فَيَقُولُ لَا يَارَبِّ فَيَقُولُ أَفَلَمْ تُعَذِّرْ قَالَ لَا يَارَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَشُحْرِبِ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ اخْضُرْ وَرُنْتُكَ فَيَقُولُ يَارَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجْلَاتِ فَيَقُولُ إِنَّكَ لَا تَظْلَمُ قَالَ فَمُنَوَّصَةٌ السِّجْلَاتِ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتِ السِّجْلَاتُ وَثَقَلَتِ الْبِطَاقَةُ فَلَا يَنْفُلُ مَعَ أَشْمِ اللَّهِ قِيٌّ؟ - (رواه الترمذى وابن ماجه)

5559. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, Allah will pick out a man from my ummah in the presence of all the creatures. Ninety nine scrolls will be spread over him, each scroll extending the length of an eye-sight (as far as the eye can see). Allah will ask, 'Do you deny anything of it?' He will submit 'No my Lord!' He will ask 'Do you have an excuse?' He will answer, 'No, my Lord! He will ask 'Do you have an excuse?' He will answer, 'No my-Lord!' Allah will say, Rather, You have with us a pious deed from you And, indeed, you will not be wronged today. A card would be brought out with an inscription;

أشهد ان لا اله الا الله وان محمدا عبده ورسوله

(I bear witness that there is no god But Allah and I bear witness that Muhammad صلى الله عليه وسلم is His slave and His Messenger). Allah will command, Bring your scale. He will plead, My lord what is this card before the scrolls? Allah will say, 'You will not be wronged. The scrolls will be placed in one pan of the scale and the card in the other. The scrolls shall fails and the card shall outweigh them. Nothing is heavier than the name of Allah."¹

COMMENTARY: The word (سجل) has been translated 'scrolls.' It could be a large register, too. Some people say that (سجل) is the name of an angel who writes the deeds of men. As for the card, perhaps the kalimah on the card might have been what he had recited the first time. Or, he may have recited it some other time and it was accepted by Allah. This possibility is greater.

THREE PLACES WHERE EVERYONE IS FORGOTTEN

(٥٥٦٠) وَعَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَبْكِيكِ قَالَ ذَكَرْتُ النَّارَ فَبَيْكِيكِ فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَأْفِي ثَلَاثَةَ

¹ Tirmidhi # 2639 (2648), Ibn Majah # 4300, Musnad Ahmad 2-213 or 2-713.

مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا عِنْدَ الْمِيزَانِ حَتَّى يَغْلَمَ أَيْخُفَ مِيزَانُهُ أَمْرٌ يَنْفُلُ وَعِنْدَ الْكَيْسِ حَتَّى يُقَالَ هَاؤُمُ أَفْرُؤُوا كِتَابِيَةَ حَتَّى يَغْلَمَ آيُنَ يَقَعُ كِتَابُهُ آفَى يَمِينِهِ أَمْرٌ فِي شِمَالِهِ مِنْ وَرَاءَ ظَهْرِهِ وَعِنْدَ الصِّرَاطِ إِذَا وَضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ - (رواه ابوداؤد)

5560.Sayyidah Ayshah رضى الله عنها reported that (once) she (suddenly) had a thought of hell and began to weep. Allah's Messenger صلى الله عليه وسلم asked, "What makes you weep?" she submitted, 'I thought of hell and (was overcome with fear and I) wept will you remember the members of your household (your family, O Messenger of Allah) on the day of resurrection?" So Allah's Messenger صلى الله عليه وسلم said, "(Not only the members of my household but I will remember all members of my ummah on that day, but there will be three occasions (On that day) when no one will think of anyone (not specifically but the general intercession will be made for the creatures on the whole. They are:) at the scale until (the deeds are weighed and) one knows whether his scale weighs (his deeds) light or heavy; at the scrutiny of the record of deeds when the command is given to take the record and read the book until he knows whether it is given in his right hand or in his left hand from behind his back; and at the sirat (the bridge) when it is placed across hell."¹

COMMENTARY: There will be three occasions on the day of resurrection when everyone will be senseless and trembling with fear. No one will have any thought of anyone nor have the least respite for it. Everyone will be respite for it. Everyone will be afraid not knowing what becomes of him.

When reckoning is over, deeds have been separated, the records of deeds will be handed over to all the people. Those who get theirs in their right hand will be safe while those who receive theirs in their left hand will be liable to punishment. The way the records of deeds will be handed over is that either:

- (i) the right hand will be brought to the back from the side of the neck, or:
- (ii) the left hand will be pulled from under the armpit onto the back, then the records of deeds will be given from behind into the hands.

The sirat is finer than hair and sharper than the edge of a sword. It will be placed across hell. Each person will be made to pass over it. The believers who have gained deliverance will go past it at speeds depending on their deeds and rank and will enter paradise. The disbelievers who will be liable to punishment will tumble down into hell.

(May Allah, the kind keep us Safe!)

SECTION III

الْفَضْلُ الْثَالِثُ

FEAR OF RECKONING

(٥٥٦١) عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَمْلُوكَيْنِ يُكْذِبُونَنِي وَيُخُونُونَنِي وَيَعْصُونَنِي وَأَشْتُمُهُمْ وَأَصْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُحْسَبُ مَا خَانُوكَ وَعَصَوْتَ وَكَذَّبْتَ وَعَقَابْتَ إِنَاهُمْ

¹ Abu Dawud # 4755, Musnad Ahmad 6-110.

فَإِنَّكَ إِذَا كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كِفَافًا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ
 دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ أَفْتَضَّ لَهُمْ مِنْكَ الْفَضْلُ فَتَكْتَحِي
 الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ قَوْلَ اللَّهِ تَعَالَى وَنَصَّ
 الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ بِكَ مِنْ خِزْيَانٍ مِمَّا آتَيْنَا بِهَا وَكَفَى بِنَا
 حَاسِبِينَ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ مَا أَجِدُ لِي وَلَهُمْ لَآءٌ شَيْئًا خَيْرًا مِنْ مُقَارَفَتِهِمْ أَشْهَدُكَ أَنَّهُمْ كُلُّهُمْ
 أَحْرَاءٌ - (رواه الترمذی)

5561. Sayyidah Ayshah رضى الله عنها narrated that a man came and sat down opposite to Allah's Messenger صلى الله عليه وسلم, and submitted, "O Messenger of Allah, I have some slaves. They lie to me, cheat me and disobey me. So, I abuse them and beat them. How will I fair because of that? (will I be punished?)" He said, "when the day of resurrection comes, their treachery disobedience and falsehood towards you will be reckoned against the punishment you gave them. Thus, if your punishment is commensurate with their crime then things would square up - nothing for, or against you. If your punishment was softer then their crime, that would be in your favour. (If you choose, you would get a reward. It will make it wajib for you). If your punishment was harsher than their crime, requital will be taken from you in their favour for the excess." The man went aside and began to shriek and sob. So, Allah's Messenger صلى الله عليه وسلم asked him, "Have you not recited the words of Allah the exalted:

وَنَصَّ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ بِكَ مِنْ خِزْيَانٍ مِمَّا آتَيْنَا بِهَا
 وَكَفَى بِنَا حَاسِبِينَ

[And we shall set up scales of justice for the day of resurrection so that no soul will be wronged in anything. Even if the weight of a grain of mustard seed, we shall bring it (to account) And we suffice as reckoners} (21:47)

The man submitted, 'O Messenger of Allah, I do not find anything better for myself and for them than to part from them. Be you witness that they are free all of them.'¹

COMMENTARY: The man said that he had slaves. This could include female slaves too. When things were squared up for the man then neither the slaves nor the man would be punished. None would have a right over the other.

If punishment awarded to the slaves was lighter than the crime, the man was eligible for reward. This implies higher rank and not the recompense for the deed, for, some good deeds might get an unconventional reward but they do not qualify for a recompense whether the doer seeks it or not. Thus, the man who did not punish his slaves to the full extent may wish for reward for his kindness and get a raised rank but if he does not ask for it then his record of deeds will not be credited with any distinct reward.

We may see from this hadith how delicate are the mutual relationship between master and

¹ Tirmidhi # 3165 (3176), Musnad Ahmad # 2661.

slave and employer and employed. Those who treat their slaves and servants as animals and punish them heavily must realize what awaits them before the judge of all judges. They will have to account for every little thing they do.

This sahabi رضي الله عنه displayed exemplary taqwa by setting his slaves free. He endured a heavy loss in this world to preserve himself from perpetrating wrong. He did not wish to displease his Lord in any way.

SOFT RECKONING OR MINUTE SCRUTINY

(٥٥٦٢) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَعْضِ صَلَاتِهِ اللَّهُمَّ حَسِبْنِي حَسَابًا يَمِيرًا قُلْتُ يَا نَبِيَّ اللَّهِ مَا الْحَسَابُ الْيَمِيرُ قَالَ أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزُ عَنْهُ أَنَّهُ مَنْ نُوقِشَ الْحَسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكْتَ - (رواه احمد)

5562. Sayyidah Ayshah رضي الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم make this supplication while offering his salah.

اللَّهُمَّ حَسِبْنِي حَسَابًا يَمِيرًا

(O Allah, subject me to a soft reckoning). She asked, "O Prophet of Allah, what is a soft reckoning?" He said, "It will be that a man sees his book (or, Allah gives a cursory look at it) and then Allah will (forgive him and will) disregard it. Ayshah, he who is subjected to minute scrutiny that day will perish."¹

COMMENTARY: The Prophet صلى الله عليه وسلم had made this supplication in salah, either the fard or optional, during the beginning or in one of the postures of salah.

He made this supplication to teach his ummah to pray for an easy reckoning or to keep them alert lest they become negligent. They must keep in mind the presentation before the Lord. If a strict accounting is taken then Allah's justice will not spare anyone.

He may also have made this supplication when he was overcome by the thought of the hereafter and the day of judgement.

The word in the hadith (مناشئه) means 'to reckon closely. It is to take account of every little thing and examine thoroughly. No one can face it. If anyone is deprived of Allah's mercy and of easy reckoning then he is doomed to a severe punishment.

Those of Allah slaves who will be in the shade of His mercy will go through a reckoning in which their record of deeds will be opened for them to see the sins they had committed at different times. They will be remorseful and confess their lapses. Allah will forgive them. But, if the pronominal suffix stands for Allah then the sentence would mean; "Allah will give a cursory look at the Record of deeds and forgive him."

BELIEVER WILL FIND THE HEREAFTER EASY

(٥٥٦٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ أَمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَخْبِرْنِي مَنْ يَقْوَى عَلَى الْيَوْمِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونُ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ -

¹ Musnad Ahmad 6-48.

5563. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that he went to Allah's Messenger صلى الله عليه وسلم and submitted. "Tell me (O Messenger of Allah) who would venture to stand (before Allah) on the day of resurrection of which Allah, Mighty and Glorious says:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

[the day when all the people will stand before the Lord of the worlds?]" (83:6)

He said. "It will be made light (easy) for the believer till it is for him like the (time taken to offer the) presented salah."¹

COMMENTARY: The verse quoted by Abu Sa'eed Khudri رضى الله عنه is from surah Tattif (زلزال). It describes the day of resurrection and awarding reward and punishment. It also emphasizes on rights of fellow men and other salient duties in social life, like giving proper weights and measures about which it says:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ قَبْعُومُونَ * يَوْمَ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ *

[Do they not think that they shall be raised up on a mighty Day? A day when mankind shall stand before the Lord of the worlds] (83:4-6)

So, we must fear this day and we must abstain from every such sin as involves violation of rights of fellow men and as causes an imbalance in social life and causes a loss of mutual trust, like giving less weight and measure. It is reported of Sayyiduna Ibn Umar رضى الله عنه that when, while reciting this surah, he came to its verse (6), he was overcome by fear of Allah and bobbed. Then he was unable to continue recital of this surah.

Abu Sa'eed Khudri رضى الله عنه asked that the day of resurrection will be very trying and difficult by itself, then how will one dare to stand before Allah with the record of his deeds? But, the Prophet صلى الله عليه وسلم gave him the glad tidings that, in spite of its awe, it will be easy for them because they will have the shade of Allah's mercy and kindness over them. So, the day of resurrection will elapse in such a short time as takes to offer a prescribed salah.

It must be borne in mind that in this hadith 'believer' means a perfect believer. His belief and deeds are impeccable.

Similarly, the prescribed salah is one of four raka'at. Or the time it takes to offer it flawlessly. The day of resurrection will be over in that much time. The fact is that in spite of its severity and unending length and terror, it will seem to pass over for a Muslim in a brief time as little as takes to complete a prescribed salah. But, the infidels will find it very long and difficult. We see examples of this in our worldly life too. Though days and nights are of uniform duration for everyone, yet some find it passing through rapidly. Those who are comfortable and happy find the twenty four hours a fleeting period but not so for those who are in difficulty and straitened circumstances. This also gives us an idea that, even for Muslim, the day of resurrection will not seem of equal length but it shall depend on the strength of their belief and deeds. Those who are more perfect will find it transient, more than those who are not as perfect, and so on according to their degrees of perfection. Ultimately the disbeliever will find it as long as fifty thousand years.

These words of the Quran throw clear light on this subject:

¹ Bayhaqi in Both wa an Nuihor (see footnote against hadith # 5493)

تَعْرُبُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ * فَأَصْرِصْهَا جَبِيلًا * إِنْهُمْ يَرَوْنَهُ بَهِيمًا
وَوَكَرَهُ قَرِيبًا *

[..... to whom ascend the angels and the spirit, in a day the length of which is fifty thousand years. So, observe patience a good patience. They see it far off and we see it near.] (70:4-7) [see also Ma'ariful Quran, v8 pp 577-579.]

'The day' in this verse is the day of resurrection. It will seem very long to the disbelievers because of its severity and length. As for the believers, according to the degrees of their faith, some will find it very easy and light. Some others will find it less easy and light. It is on this basis that this day's length is mentioned in another verse as one thousand years. Hence, some disbelievers will find it as long as one thousand years and some as long as fifty thousand years.

This opinion is supported by these words of the Quran too.

فَإِذَا نُفِثَ النُّفُورُ * فَذَلِكَ يَوْمُنَا يَوْمُ عَسِيرٍ * عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ *

[For when the trumpet is sounded, that day shall be hard day for the disbelievers not easy] (74:8-10)

In other words, these verse says that the Day will be very light and easy for the believers. Its ease and lightness will be in keeping with the degree of their faith.

This hadith offers a clear guidance to the Muslim that if they wish that the day of resurrection should be very easy for them and briefest, then they must make their faith very strong and their practical life should be based on complete obedience and in doing what earns Allah's pleasure.

(٥٥٦٤) وَعَنْهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مَا طَوَّلُ
هَذَا الْيَوْمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَيَخَفُّ عَلَى الْمُؤْمِنِ حَتَّى يَكُونُ أَهْوَرُ عَلَيْهِ مِنَ الظُّلْمَةِ
الْمَكْتُوبَةِ يُصَلِّيَهَا فِي الدُّنْيَا - رَوَاهُمَا الْبَيْهَقِيُّ فِي كِتَابِ البُعْثِ وَالنُّشُورِ -

5564. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about the day the length of which is fifty thousand years: 'How long will it be for men to stand throughout!' He said, "By Him who had my soul in his hand, it will be made easy for the believer (who is perfect). In fact, it will be easier for him than the prescribed salah that he used to offer in the world."¹

COMMENTARY: Like the previous hadith, this too assures a perfect believer who is righteous that he need not be perturbed about the length of the day of resurrection and its severity. He will be under the wide shade of Allah's unlimited mercy. In spite of its severity and length, it will get over as though he had offered a prescribed salah.

PERFECT BELIEVERS WILL ENTER PARADISE WITHOUT GOING THROUGH RECKONING

(٥٥٦٥) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْمَسُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَوْمَ
الْقِيَامَةِ فَيُنَادَى مَنْ هَذَا فَيَقُولُ آيُنَ الَّذِينَ كَانَتْ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُولُونَ وَهُمْ قَلِيلٌ

¹ Bayhaqi in Shu'ab ul eeman 1-324, Kitab ul both was on ushur Musnad Ahmad 3-75.

فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ تُقْرَأُ لَهُمْ لِسَانِ النَّاسِ إِلَى الْحِسَابِ - رَوَاهُ السَّيِّدِيُّ فِي شُعَبِ الْإِيمَانِ -

5565. Sayyidah Asma bint Yazid رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, people will be assembled on a single, wide plain. An announcer will proclaim; 'where are they whose.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

[Sides forsook their beds....] (32:16)

(On hearing this proclamation), very few (of the people in the pain) will arise and enter paradise without going through reckoning. Then the remaining people will be summoned to present themselves for the reckoning."¹

COMMENTARY: The words of the verse (16) of al-Furqan refer to those who get up in the night from sound sleep to present themselves before their creator and offer the salah of tahajjud.

According to another interpretation, they offer the salah of awwabeen (which in six raka'at in two's after the salah of maghrib).

According to yet another interpretation, these people offer the salah of isha and fajr.

Anyway, these words of the hadith refer to the verses of the noble Quran in which Allah speaks of his pious and righteous slaves:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ * تَتَجَافَى

جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ

لَهُمْ مِنَ فَرَقِةٍ آتَيْنَ بَرَآءٍ مِمَّا كَانُوا يَعْمَلُونَ -

{Only those believe in our revelations who, when they are reminded of them, fall down prostrate and glorify the praise of their Lord and they show not arrogance.²

Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what we have provided them. No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do} (32:15-17)

These verse enumerate the virtues and characteristics of the believers. Some of these characteristics are inherent part of faith. Some other characteristics are essential to make faith perfect.

Moreover, the foregoing hadith discloses that Allah's slaves who have perfected their faith and deeds will be exempted from the necessity of going through reckoning. They will not be subjected to any severity and they will not be punished. They will remain within the shade of their Lord's bounties and mercies and go straight to paradise without reckoning.

The believers are fewer than the infidels and the pious are fewer than the wicked. Hence, even in the hereafter such people who will be admitted to paradise without reckoning of any kind will be relatively fewer. This is also proved through the noble Quran that the followers of the truth and the pious are always fewer than, the untruthful and the wicked. The Quran says at one place:

¹ Bayhaqi in Shu'ab ul eeman.

² This verse (not the translation) calls for a prostration.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

{.....Save those who believe and do righteous deeds, and very few are they !} (38:24)
(a prostration is due on reciting their full verse)

And, it also says:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

{And few of My servants are grateful (though worship and obedience).} (34:13)

This means that the believers will always be fewer. Because of their being in minority, they will be beset with myriad problems in the social, economic and political fields. They will be oppressed and victimized in different ways. They should not feel dejected. Rather, this is an honour and good fortune for them from Allah. In the end they will get reward for it in the form of comfort and blessings. These chosen slaves of Allah who have perfect faith and deeds will enter paradise directly. Without being subjected to reckoning because they had pursued the path of guidance in this world, obeyed Allah and His messenger صلى الله عليه وسلم showed. Steadfast abiding by religion, endured hardship and persecution for the cause of Islam to please Allah. May had abandoned the luxuries and comforts of the world and in this way the attained the distinction of the patient. Thus, they genuinely deserve form Allah honour and endless comforts. It is such people that Allah addresses in His Book and prefers glad tidings in these words:

قُلْ يٰعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللّٰهِ وٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى

الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Say (O Prophet to the believers that I say:) "O My servants who believe, fear your Lord For these who do good in this world a good (reward), and Allah's earth is vast (so if you have to leave your native land for religion, emigrate elsewhere). Truly, the persevering will be paid their reward in full without reckoning} (39:10)

THE SCALE & THE SIRAT: The ahl us sunnah believe that on the day of resurrection Allah will set up a scale with two pans in the place of gathering. Deeds. Of the people will be weighed in it. The Mu'tazilah, the Murji'ah, and the Farkhiyah reject the existence of the scale. They say that the word (ميزان) in the text stands for justice. It does imply weighing of deeds, but Quran and hadith, these people lie and are liars. Allah Himself says.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ط وَإِن كَانَ مِثْقَالَ حَبِّ خَرْدَلٍ أَتَيْنَا

بِهَادٍ وَكُفَىٰ بِنَا حَٰبِئِينَ

{And we shall set up scales of justice for the day of resurrection so that no soul will be wronged in anything even if it be the weight of a grain of mustard seed, we shall bring it. And we suffice as reckoners.} (21:47)

He also says:

فَأَمَّا مَنْ نَقَلَكَ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ * وَأَمَّا مَنْ خَقَّتْ مَوَازِينُهُ * فَأُمَّهُ هَاوِيَةٌ

{Then as for him whose balances are heavy, he shall be in a well pleasing life. And as for him whose balances are light, the Abyss will be a mother to him } (101:6-9)

Justice is dispensed by weighing deeds in the scale. The ulama say that the scale will be

with Allah because he will hold the reckoning of mankind Himself. According one tradition: "On the day of resurrection, the scale will be in Allah's hand. He will raise a section and bring down another."

It is said that pious deeds will be infinitesimal like barley-seed and very tiny ants and very beautiful. They will be put in a pan of light and by Allah's mercy it will become very heavy. The shape of evil will be extremely ugly. They will be put in a pen of darkness and it will become light weight at the command of Allah.

In weighing of deeds people will be grouped in three classes. There will be some whose pan of pious deeds will be higher relative to the pan of bad deeds. They will be admitted to paradise.

There will be others whose pan of bad deeds will be heavier than that of good deeds. They will be consigned to hell.

The third class will be those whose good and bad deeds are equally balanced. They will be sent to al-Arafat. Then either because of intercession they will be admitted to paradise without punishment, or they will be sent, after due punishment, to paradise.

According to the ahl sunnah, it is wajib to believe in the sirat. It is a bridge that passes over hell and is finer than hair, Lotter than fire and shaper than the adage of a sword. On the day of resurrection all creatures will have to walk over this bridge. Those who are eligible for paradise will go over it, according to the degrees of their faith and deeds, paradise. As for those who deserve to go to hell will down from the sirat into hell.

The believers will be granted light commensurate with their belief. They will walk over the sirat with this light. Some of them will ride over it and be like runners. Some will trek on their knees, some will crawl on their bottoms.

The distance on a sirat in terms of the years of the hereafter will be three thousand years.

According to a hadith, there are seven bridges over hell, a distance of what would be covered in seventy years.

Each bridge is sharper than the sword-edge' the first group to go over it will cross over it in the twinkling of an eye. The second will pass over it at the speed of lightning. The third will go over it like a swift breeze. The fourth will go over it at the speed of birds. The fifth will pass at galloping pace of the horses. The sixth at running speed. The seventh will cross over it like pedestrians. Last of all, one group will remain. When they are asked to pas over it, they will put the feet on it but their feet will tremble. So, they will walk on their knees. The sparks of the fire of hell will reach their feet and skin. Then they would move on their bellies and will cling to the bridge with their hands. The fire, too will cling to them compelling them to drag themselves on their belies. They will manage to get past hell. On getting past it, they will turn to look at it. They will say, "Allah who has brought us past it, is without blemish. He has shown mercy to us, up to today from the first to the last, He has not shown favour to anyone besides us He delivered us from this bridge through His mercy and favour.

CHAPTER - XII

THE POND & THE INTERCESSION

بَابُ الْحَوْضِ وَالشَّفَاعَةِ

POND: The word (حوض) is a river (or pond) but actually 'water gathering and flowing.' This is why the menses are called (حوض) and the word has the same root as (حوض). In this chapter, the word refers to the river that will be reserved for the Prophet صلى الله عليه وسلم on the day of resurrection and its features will be known from the ahadith in this chapter.

Qurtubi رحمه الله has written that the Prophet صلى الله عليه وسلم shall have two ponds. One of these will be in the mahshar before the sirat and the other in paradise. Both will be called kawthar. This word means 'innumerable blessing.' The one in the mahshar would be granted before the scales are faced so that people who will be raised from their graves will be thirsty and they will come to the pond. Then the scales will be set up. Every Prophet عليه السلام will have his own pond in the masher where his umah will come. The Prophet صلى الله عليه وسلم said, "I hope that those who come to my pond will outnumber the visitors to the other ponds."

INTERCESSION: The word (شفاعه) means to recommend that sins may be forgiven. Prophet Muhammad صلى الله عليه وسلم will intercede for the sinners to be forgiven their sins and crimes. The word (شفاعه) is derived from (شفع) meaning 'to join', 'to pair' two things and it is the opposite of (وتر) witr, 'add' - (شفع) 'even' This why the right to purchase neighbouring property (when it is sold) is called (Arabic) Shuf'ah 'pre-emption.' In this sense, one who recommends (makes Shafa'ah (شفعه) associates himself with the wrong doer and sinner when he requests that he be forgiven.

KINDS OF SHAF'A'AH: It is wajib to believe that the Prophet صلى الله عليه وسلم will intercede for those people who have committed major and minor sins, and that his intercession will be accepted.

There will be different sorts of (شفاعه) Shafa'ah or intercession. All of them are known for the Prophet صلى الله عليه وسلم but some of them are allowed to him exclusively and some are such as others will join him or will also be allowed to make them. However, since he will be the first to open the gate of intercession, so, in fact, all intercessions are ascribed to him alone. Hence, he is the absolute chief of all intercessions.

FIRST KIND: It is Shafa'ah uzma (شفاعة عظمى). It will be made for all the creatures. Only Prophet Muhammad صلى الله عليه وسلم has the right to make this intercession. Not even any of the Prophet عليه السلام will Endeavour to make this intercession. It will be made to relieve all the people in the mahsher of uncertainty, long wait and severity of the standing, to begin reckoning and to pronounce judgement and thus to end the rigours and fear at the gathering place or mahsher.

SECOND: It is the intercession whereby one section will be admitted to paradise without being subjected to reckoning. Some scholars say that even this kind is allowed exclusively to prophet Muhammad صلى الله عليه وسلم.

THIRD: This kind will get such people admitted to paradise whose pieties and sins will offset one another.

FOURTH: It will aim at getting those people admitted to paradise whose sins make them liable to be punished in hell.

FIFTH: The ranks of some will be sought to be increased by means of this intercession.

SIXTH: This intercession will be for those sinners who will be sent to hell but they will be taken out from there because of this intercession and admitted to paradise. This kind of intercession may also be made by others besides Prophet صلى الله عليه وسلم Muhammad, like the Prophets عليهم السلام, the angels, the ulama and the martyrs, in their respective manner and for their own people.

SEVENTH: This intercession will be made for those people who have been consigned to hell forever so that their punishment may be mitigated.

EIGHTH: This is the intercession that is available only to the people of Madinah.

NINTH: As a mark of distinction and exclusive privilege those people who have had the honour of visiting the Prophet's صلى الله عليه وسلم grave will benefit from this intercession.

OCCASIONS: The ulama say that there will be innumerable occasions on which intercession may be made.

FIRST OCCASION: When the people are made to stand in the gathering place they will be in a very frightened state. They will be restless and will perspire heavily and tremble. The Prophet صلى الله عليه وسلم who is (شفيع المذنبين) (intercessor of the sinners) will make a recommendation so that the people may have some comfort and may sit a while to breathe.

SECOND: When Allah will give the command and they will be brought to Him for reckoning, the Prophet صلى الله عليه وسلم will recommend that they should be exempted from the reckoning and be forgiven but if they ought to be examined, that should be superficial. If anyone is subjected to scrutiny then it will be impossible for him to avert punishment.

THIRD: When certain people are sentenced to punishment in hell, this will be another occasion to make a recommendation. They will be consigned to hell, but on the Prophet's صلى الله عليه وسلم intercession, they would be released and admitted to paradise.

In short, we must have high hopes all during this time that the authorized Prophet صلى الله عليه وسلم will make a strong recommendation and the All-Forgiving, All-Merciful Allah will have mercy and will pardon. Of course the final decision may be whatever it is.

SECTION I

الفصل الأول

PILES OF PEARLS AT BANKS OF KAWTHAR

(٥٥٦٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا أَنَا أَسِيرُ فِي الْحِجَّةِ إِذَا أَنَا بِنَهْرٍ خَافَتَاهُ قِيَابُ الدَّرِّ

الْمَجُوفِ قُلْتُ مَا هَذَا يَا جِبْرِيْلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَحْطَاكَ رَبُّكَ فَإِذَا بِطِينَتِهِ وَسْطِكَ أَذْفَرُ (رواه البخارى)

5566. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "While I was touring paradise, I come upon a river on either side of which were domes of depressed pearls. (This was touring paradise, I came upon a river on either side of which were domes of depressed pearls. (This was during the miraj or my night journey) I asked, 'what is this, O Jibril?' He said, 'It is the Kawthar the your Lord has granted you.' Behold! Its soil was strongly fragrant musk."¹

COMMENTARY: The word (مَجُوف) means 'depressed' or 'hollow.' Thus, the domes on both banks of the river kawthar are not made of the conventional material like bricks, lime, etc. but each dome is a huge pearl hollow inside. They contain different fixtures useful for

¹ Bukhari # 6581.

sitting and staying.

'That which your Lord has granted you. This is a reference to the noble verse:

إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ

{Surely we have granted you the kawthar} (108:1),

Most of the exegetes have said that the word 'kawthar' in this verse means 'much good which is uncountable blessings and plenty of bounties granted by Allah to the Prophet صلى الله عليه وسلم. These blessings and bounties include prophet hood, messenger ship, the noble Quran, knowledge and wisdom. They also include a large ummah and high rank and degree. The greatest of these is the maqaam Mahmood¹ in the hereafter, the liwa'I hamd,² and the kawthar.

Whether kawthar means the river or abundant good, the river is included even in 'abundant good.' In this way, the words of Jibril عليه السلام would imply that the kawthar or abundant good granted to you by Allah includes the river by this name, too.

Some exegetes say that al-kawthar means 'children and the ulama of the ummah. But this too may be included in abundant good.

MERIT OF THE POND KAWTHAR

(٥٥٦٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْضِي مَسِيرَةُ شَهْرٍ وَرَوَابِيهُ سَوَاءٌ وَمَاءُهُ أَيْضٌ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَيْزَانُهُ كُنُجُومُ السَّمَاءِ مَنْ شَرِبَ مِنْهَا فَلَا يُطْمَأْأَبِدًا

(متفق عليه)

5567. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My pond is a month's journey (end to end) and its sides are equal (so it is a square). Its water is whiter than milk and its fragrance is sweeter than musk. Its jugs are (bright) like the stars in the sky. He who drinks from it shall never again be thirsty."³

COMMENTARY: The words that he who drinks from the kawthar will never again feel thirst imply that the dwellers of paradise will drink water or anything else not to quench thirst but to enjoy its taste. So to, he will never feel hunger. He will eat to enjoy the blessing. The Quran says:

وَأَنَّكَ لَآتٍ بِهَا وَلَا تَعْلَىٰ وَلَا تَغْرَىٰ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

{Surely, it is (vouchsafed) to you that you shall not hunger therein, nor go naked, nor shall you thirst therein, nor suffer the sun} (20:118-119)

EXTENT OF THE POND KAWTHAR

(٥٥٧٠، ٥٥٦٩، ٥٥٦٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةٍ مِنْ عُنْدِ لَهْوِ أَقْدُ بِيَاضًا مِنَ الْقَلْبِ وَأَخْلَىٰ مِنَ الْعَسَلِ بِاللَّبَنِ وَلَا يَبِيْئُهُ أَكْثَرُ مِنْ عِنْدِ الشُّجُورِ وَإِنِّي لَأَصْدُ النَّاسِ

¹ Praiseworthy station.

² Banner or flag of praise.

³ Bukhari # 6579, Muslim # 27-2292.

عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ قَالُوا يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ قَالَ نَعَمْ لَكُمْ بِيَمَانٍ لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ تَرْدُوتٌ عَلَيَّ عُرَا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ عَنْ أَنَسٍ قَالَ تُرَى فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ وَفِي أُخْرَى لَهُ عَنْ ثَوْبَانَ قَالَ سُئِلَ عَنْ شَرَابِهِ فَقَالَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَخْلَى مِنَ الْعَسَلِ يُمُتُّ فِيهِ وَيُرَابَاتٌ يُمَدَّانِهِ مِنَ الْجَنَّةِ أَحَدُهُمَا مِنْ ذَهَبٍ وَالْآخَرُ مِنْ وَرَقٍ.

5568. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, my pond is more lengthy than the distance between Aylah and Aden. It is more white than snow, more sweet than honey mixed with milk. Its vessels are more in number than the stars (in the sky). And, I shall send away people (of other ummahs) from it in the same manner as one prevents camels of strangers from his pond." (That will be because it is the exclusive privilege of this ummah) Someone asked, "O Messenger of Allah, will you recognize us on that day?" He confirmed, "Yes, you will be distinguished by a mark not found in the members of other ummahs. When you come before me, you will have on your foreheads, your hands and your feet white sparkling marks from the trace of ablution."¹

5569. Sayyiduna Anas رضى الله عنه narrated that he said, "Vessels of gold and silver as many as the stars in the sky will be sent at the pond."²

5570. Sayyiduna Thawban رضى الله عنه narrated that he (the Prophet) صلى الله عليه وسلم was asked about its drink (meaning, the water of the pond). He said, "It is more white than milk and more sweet than honey. Two ducts replenish it from paradise. One is made of gold and the other of silver."³

COMMENTARY: Aylah was a coastal city in Syria. Presently, it is a port of Isra'il, renamed Aylaat. It is situated to the north of the Red sea.

Aden is to the south of the Red Sea. It used to be a sea port of Yemen.

The Prophet صلى الله عليه وسلم said that his pond al-kawthar was as long as the distance between Aylah and Aden. However, he has named other cities too, like 'between Aden and Amman, and between San'a and Madinah. These distances do not restrict the length of the kawthar but imply that it is very long. The distances between the cities are mentioned only by way of example to show that it is very long. The prophet صلى الله عليه وسلم took the names of the cities depending on his audience and the cities that were familiar to them.

INNOVATORS WILL BE REPULSED FROM KAWTHAR

(٥٥٧١) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْلَمْنَا أَبَدًا لَيْرِدَنَّ عَلَيَّ أَهْوَاءُ أَعْرَفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُجَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنِّي فَيُقَالُ إِنَّكَ لَا تَذَرِينِي مَا أَحَدٌ ثَمَّ تَمَدَّكَ فَأَقُولُ سَحْقًا لَيْسَ عَنِّي بَعْدِي - (متفق عليه)

5571. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger said, "I shall

¹ Muslim # 36. 247, Tirmidhi # 3445, Ibn Majah # 4282, Musnad Ahmad 4. 429. Bukhari # 6580.

² Bukhari # 6580, Muslim # 4302303, Tirmidhi # 2442, Ibn Majah # 4305.

³ Muslim # 37-2301, Ibn Majah # 4303.

proceed you to the pond (kawthar as your amir). Whoever passes by me will drink (from it) and whoso drink (from it) will never know thirst. Some people whom I know and who know me will come towards me, but they will be precluded by something between them and me. I shall exclaim, 'They are my people. But will be told, 'you cannot imagine what they innovated (in religion) after you.' So, I shall say, 'Away with them who innovated after my death.'¹

COMMENTARY: The hadith does not say who those men are. It seem that they had embraced Islam in the time of the Prophet صلى الله عليه وسلم but had apostate after his death at the hands of the false prophets. See hadith # 5535 which is on this subject.

Moreover, this hadith perhaps also refers to the innovators or perpetrators of bidah. However, it is a confirmed fact that no number of this ummah, howsoever grave a sinner, will be prevented from coming to the kawthar and drinking its water. So, this suggestion is rejected outright unless the innovation alters the basic principles of religion or hits at prophet hood or Shari'ah to fall into disbelief. In that case, the innovator. Surely is an apostate. Such people are the ones covered by this hadith.

THE PROPHETS عليه السلام WILL EXCUSE THEMSELVES

(٥٥٧٢) وَعَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْبَسُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ حَتَّى يُهْمُوا بِذَلِكَ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَرِحْنَا مِنْ مَكَانِنَا فَيَأْتُونَ أَدَمَ فَيَقُولُونَ أَنْتَ أَدَمُ أَبُو النَّاسِ خَلَقْتَ اللَّهُ بِيَدِهِ وَأَسْكَنْتَ جَنَّتَهُ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمْتَكَ أَسْمَاءَ كُلِّ شَيْءٍ وَإِشْفَعْنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَقُولُ لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ أَكْلَهُ مِنَ الشَّجَرَةِ وَقَدْ هُمَى عَنْهَا وَلَكِنْ ائْتُوا نُوحًا أَوَّلَ نَبِيِّ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ سُؤَالَ رَبِّهِ بِعَمِيرٍ عَلَيْهِمُ وَلَكِنْ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ قَالَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي لَسْتُ هُنَا كُمْ وَيَذْكُرُ ثَلَاثَ كَذِبَاتٍ كَذَبَهُنَّ وَلَكِنْ ائْتُوا مُوسَى عَبْدًا آتَاهُ اللَّهُ التَّوْرَةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيًّا قَالَ فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ قَتْلَهُ النَّفْسِ وَلَكِنْ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَرُوحَ اللَّهِ وَكَلِمَتَهُ قَالَ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَا كُمْ وَلَكِنْ ائْتُوا مُحَمَّدًا عَبْدًا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ فَيَأْتُونَ فَيَسْتَأْذِنُ عَلَى رَبِّ فِي دَارِهِ فَيُؤَدُّهُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتَ سَاجِدًا فَيَدْعُ بِحُجِّي مَا شَاءَ اللَّهُ أَنْ يَدْعِيَ فَيَقُولُ إِرْفَعْ مُحَمَّدٌ وَقُلْ تُسَمِّرُ وَأَشْفَعُ تُشْفَعُ وَبِئْسَ مَا تَعْبُدُونَ قَالَ فَارْفَعْ أَدْخِلْهُمْ الْجَنَّةَ ثُمَّ أَعُوذُ بِالنَّاسِ فَاسْتَأْذِنُ عَلَى رَبِّ فِي دَارِهِ فَيُؤَدُّهُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتَ سَاجِدًا فَيَدْعُ بِحُجِّي مَا شَاءَ اللَّهُ أَنْ يَدْعِيَ ثُمَّ يَقُولُ إِرْفَعْ مُحَمَّدٌ وَقُلْ تُسَمِّرُ وَأَشْفَعُ تُشْفَعُ وَبِئْسَ مَا تَعْبُدُونَ قَالَ فَارْفَعْ

¹ Bukhari # 6583, Muslim # 26-290.

رَأْسِي فَأَتَيْتُ عَلَى رَبِّي بِبَنَاءٍ وَتَخَوُّدٍ يُعَلِّمُنِيهِ ثُمَّ اسْتَفَعْتُ فَيُحَدِّثُنِي حَدًّا فَأَخْرَجُهُمْ مِنَ النَّارِ وَأَدْخَلُهُمُ
الْجَنَّةَ ثُمَّ أَخُوهُ الْقَالِقَةُ فَاسْتَأْذِنْتُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَبْدُ عُنِي مَا شَاءَ
اللَّهُ أَنْ يَدْعَنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدٌ وَقُلْ نُسَمِعُ وَاسْتَفَعْتُ تَسْفَعُ وَسَلْ تُعْطَلُ قَالَ فَأَرْفَعُهُ رَأْسِي فَأَتَيْتُ عَلَى
رَبِّي بِبَنَاءٍ وَتَخَوُّدٍ يُعَلِّمُنِيهِ ثُمَّ اسْتَفَعْتُ فَيُحَدِّثُنِي حَدًّا فَأَخْرَجُهُمْ مِنَ النَّارِ وَأَدْخَلُهُمُ الْجَنَّةَ حَتَّى مَا يَبْقَى
فِي النَّارِ إِلَّا مَنْ قَدْ حَسَبَهُ الْفَرَارُ أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ ثُمَّ تَلَاهُ هَذِهِ الْآيَةَ عَنِّي أَنْ يَتَّبِعَكَ رَبُّكَ مَقَامًا
مُحْمُودًا قَالَ وَهَذَا الْقَامُ الصَّحْمُودُ الَّذِي وَعَدَهُ نَبِيُّكُمْ (متفق عليه)

5572. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said "On the day of resurrection, the believers will be held back (and not allowed to move). They will be worried about their predicament. They will talk about it (to each other) saying, 'We must have someone to intercede with our Lord that He may relieve us from what we find ourselves in. So they will go to Aadam عليه السلام and request him, 'You are Aadam, father of mankind. Allah created by His hand and let you reside in His paradise. He made the angels prostrate themselves to you. He taught you the names of everything. Do intercede withy your Lord for us that He may get us out from what we find ourselves in.' He will excuse 'I am not the one for it' and will recall his failing when he ate from the tree though he had been forbidden to do so. He will suggest, 'But, go to Nuh عليه السلام, the first Prophet whom Allah sent to the people of the earth.'

They will come to Nuh (and request him to intercede with Allah for them) but. He will excuse himself, recalling his failing in requesting his Lord without knowledge (to save his seen from drawing) saying, 'I am not the one to do it for you. Go to Ibrahim عليه السلام, the friend of the Merciful (Khalil ur Rahman).

They will comè to Ibrahim عليه السلام (and request him to intercede with Allah on their behalf) but, he will recall the three lies that he had spoken saying, 'I am not the one to do that for you. But, you may go to Musa عليه السلام a slave (of Allah) whom Allah gave the Torah and to whom He spoke and whom He drew near Him as a confidant (a keeper of secrets and all Prophets عليهم السلام of the Banu, Isra'il were subservient to him).

They will come to Musa عليه السلام (with the same request to intercede with Allah on their behalf) but, he will excuse himself, recalling his failing when he took a life (of a qubti), saying, 'I am not the one to do that for you. You may go to Easa عليه السلام, Allah's slave and Messenger, Allah's spirit and word. They will come to Easa عليه السلام (and request him to intercede with Allah on their behalf). But, he will excuse himself saying, 'I am not the one to do that for you. Go to Muhammad, a slave (of Allah) whom Allah has forgiven all his sons earlier and latter.

They will then come to me, (I will be prepared to do it, so) I shall seek permission to appear before my Lord. It will be granted (and I shall go) and when I see him, I shall fall down in prostration. Allah will let me remain in prostration as long as the wishes me to remain. Then, He will say, 'Rise, Muhammad! Speak! It will be heard. Make intercession. It will be accepted. Supplicate! It will be granted. Then, I shall get up from prostration. I shall praise and glorify my Lord in the way he teaches me.

Then, I shall make intercession, but He will specify a limit for me where after I shall go out and get them out of hell and admit them to paradise.

I shall come back a second time and seek permission to appear before my card. It will be granted and when I see Him, I shall fall down in prostration. Allah will let me remain so as long as He wishes me to remain. Then he will direct me to rise and will say, 'speak! You will heard. Make intercession, it will be accepted. Supplicate. It will be granted' I shall arise from the prostration, praise and glorify my Lord in the way He teaches me, I shall make intercession, but He will specify a limit for me where after I shall go out. I shall get them out of hell and admit them to paradise.

I shall come back a third time and seek permission to appear before my Lord. It will be granted. When I see Him I shall down in prostration. Allah will let me remain so as long as He wished me to prostrate. Then, He will say. 'Rise, Muhammad! Speak! It will be heard. Make intercession. It will be accepted. Supplicate! It will be granted! 'The, I shall get up from prostration and praise and glorify my Lord in a way He teaches me. Then, I shall make intercession, but He will specify a limit for me where after I shall go out and get them out of hell and admit them to paradise.

No one will remain in hell apart from those whom the Quran has held back there. They are those who are punished to abide there forever. Then he (the Prophet صلى الله عليه وسلم or Anas رضى الله عنه or Qatabdah رحمه الله) recited:

عَلَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

[... Soon your Lord will raise you to a station praised] (17:79)

Then, he said, "And this praised station is that which He promised your Prophet." (Those words were spoken by the Prophet صلى الله عليه وسلم, Anas رضى الله عنه or Qatgadah رضى الله عنه)¹

COMMENTARY: Prophet Aadam عليه السلام called prophet Nuh عليه السلام the first prophet. But there were three prophets before him; Sayyiduna Aadam عليه السلام himself, Sayyiduna Sheeth عليه السلام and Sayyiduna Idris عليه السلام. When these three Prophets عليهم السلام were sent, this world also had believers as its inhabitants. So their mission was to preach to both believers and unbelievers. As against this, when Prophet Nuh عليه السلام was sent to this world, all its people were disbelievers. Hence, he was the first prophet whose mission was exclusively to the disbelievers.

The ulama have offered more explanations but they are not very strong.

A question arises: why will the people not go directly to the Prophet صلى الله عليه وسلم why will they go to different prophets, one by one? The wisdom behind it is that the merit of the prophet صلى الله عليه وسلم should be known to everyone. His rank is higher than that of the other Prophets عليهم السلام. His rank is superior to all creatures, all men, the angels and the Prophets عليه السلام. It is not easy to intercede for others. It is a very difficult task for anyone to undertake, But, he did it!

PROPHET NUH عليه السلام: The failing of which prophet Nuh عليه السلام spoke concerned his son. During the deluge, when every believer boarded the ship with Prophet Nuh عليه السلام, his son did not obey him but remained with the disbelievers. He then drowned with them. Prophet Nuh عليه السلام prayed to Allah to save him from drawing:

¹ Bukhari # 6505, Maalik # 922-193.

رَبِّ إِبْرَاهِيمَ مِنْ أَهْلِي وَإِسْرَائِيلَ وَعَدَدَكَ الْحَقُّ وَأَنْتَ أَجْكُمُ الْحَاكِمِينَ

{My Lord, surely my son is of my family and your promise is surely the truth, and you are the Justest of the judges} (11:45)

Prophet Nuh عليه السلام made this supplication without realizing that he should not have made it so, Allah reprimanded him for asking for that which he did not know.

PROPHET IBRAHIM: عليه السلام The three lies to which prophet Ibrahim عليه السلام referred were not truly lies. But, Prophets عليهم السلام are expected to shun such hints too, It is said:

حسنات الأبرار سيئات المقربين

{Some things may be pieties for the pious people but they are evil for those who are near (to Allah),}

As for the three lies for which prophet Ibrahim عليه السلام blamed himself, they were:

- (i) When his people went to a festival of theirs outside the city, he declined to accompany them on the plea that he was ill. Apparently he was not ill so this should be termed a lie, but it is not so, for he was for up of his people's disbelief and adamant refusal to obey him. He was thus ill in this sense, sick of them, for they did not desist from idol worship.
- (ii) When they departed, he broke their idols. Then, he said to them, when they accused him, that the biggest of the idols has broken the smaller ones. He pointed out to them that the idols that they worshipped could not save themselves, nor could the biggest of them protect the smaller ones.
- (iii) Once, in order to save his wife, Sayyidah Sarah, رضى الله عنه, from as indecent infidel, he said to him, : "She is my sister." This was a lie on the face of it but even a person's spouse is his (or her) a sister (or brother) in religion. So, in fact, he did not lie. Besides, Sayyidah Sarah عليه السلام was the cousin of prophet Ibrahim عليه السلام, being his paternal uncle's daughter. In this sense too, he did not lie when he called her his sister.

PROPHET EESA: عليه السلام Prophet Eesa عليه السلام will not present any excuse when he will be requested to intercede for the people with Allah. The ulama say that he will be too ashamed on account of his ummah who call him Allah's son. Hence he will direct them who seek intercession to the Prophet صلى الله عليه وسلم straightaway.

However, some traditions do say that he also excused himself for some reasons.

ONLY PROPHET IS QUALIFIED: صلى الله عليه وسلم Be that as it may, the distinction to make a recommendation belongs only to Prophet Muhammad صلى الله عليه وسلم who is the chief of the Messengers عليهم السلام and the imam (Leader) of the Prophet عليه السلام. According to some other ahadith, all the prophets عليهم السلام will not present any excuse at all, but say merely, "We are not qualified to discharge this great task."

ALL PROPHET ARE INNOCENT: All the Prophets عليهم السلام are innocent and free of sins, not only Prophet Muhammad صلى الله عليه وسلم. He is not even accused of any sin. The fact that Allah has forgiven all his sins first and last is interpreted by the ulama in different ways. But, the most correct interpretation is that Allah honours him in this way and his superior merit is declared in this way leaving aside the fact that he has committed no sin the calls for forgiveness.

PERMISSION TO MEET ALLAH: This is an implicit meaning of the Arabic words. If a

literal translation were made then it would be: will seek permission to enter the residence of Allah. This would mean 'the place granted by Him as reward namely, paradise.

But turpushti's explanation is more correct: 'to enter the residence of Allah's is to admitted to a place where no one is permitted to enter, where every supplication is granted, - where no screen or barrier lies between the admitted person and Allah. It is the place called Muqam Mahmood (or, the praiseworthy station). It is also called the Muqam Shafa (or, the rank of intercessor, or place of intercession). However, the question arises that Allah needs no residence. He may be called from any where. He hears the supplicant and grants his prayer then why will the Prophet صلى الله عليه وسلم go to the mahshar (to intercede for the people) to the place where Allah will grant the prayer and seek permission to present himself? The answer is that the mahshar will be governed by a protocol. Everyone will be treated according to his status. The Prophet صلى الله عليه وسلم will be an intercessor at that time, and will deserve to stand at a place of honour. Allah will inspire him to move away from a place where the people are fearful and terrorized to a calm place of honour and make supplication in peace and with concentration.

PRAISE & GLORIFY IN WORDS ALLAH TEACHES: The Prophet صلى الله عليه وسلم says use to praise and glorify Allah at that time Allah will teach them to me and make me pray in those words. They cannot be contemplated now, for, they would be according to the sanctity and peculiarity of the occasion. This is why that place is called maqam Hamd (station of praise) and maqam Mahmood (Praiseworthy station). This hadith is evidence that before making a recommendation to someone, one must first praise him to become familiar and to gain nearness and his attention and famous.

I WILL MAKE INTERCESSION: Qadi رحمه الله has said that according to one tradition narrated by Anas رضى الله عنه and Abu Hurayrah رضى الله عنه the Prophet صلى الله عليه وسلم will raise his head from prostration and praise and glorify Allah very much. Then, on receiving permission to make intercession, he will begin to call ummati, ummati (my ummah, my people)!

LIMIT WILL BE SPECIFIED: The words that Allah will specify a limit for him mean that Allah define for him the people for whom he may intercede. For instance, He might say, "Intercede for members of your ummah who were adulterers or fornicators, or who did not offer the salah, or who consumed wine, ..." Therefore, he will make intercession in this manner according to the limit set by Allah. Allah will say, 'I have approved your recommendation for the fornication,' and so on for the other recommendations

WILL GET THEM ADMITTED TO PARADISE: The hadith says in the beginning that the people for whom the Prophet صلى الله عليه وسلم will hope to make recommendation will be those who are restrained in the place of gathering and are restless because of continuous standing. The Prophet صلى الله عليه وسلم will requested to get them relief from their ordeal. But, the portion in the hadith where it says that the Prophet's صلى الله عليه وسلم recommendation will be accepted with limitations mentions getting some condemned people out of help and having them admitted to paradise. This seeming contradiction may be explained in two ways:

- (i) There will be two groups of the believers. One will be sent to hell directly while the other will be detained in the mahshar. The Prophet will get the latter admitted to paradise and then have the former released from hell and admitted to paradise. He mentioned only one of the two groups leaving the other to surmise.
- (ii) The word used in the hadith is (نار) fire translated hell. But, it could literally

mean fire in reference to the terrible heat of that day in the scorching sun. The sun will be very near. The Prophet صلى الله عليه وسلم will get them out of there and have them admitted to paradise. This answer is near facts. This is the great intercession (شفاعة عظمى) in which all the creatures will be helped to get relief from the ordeal at the mahshar where they would be standing in an endless predicament, for the reckoning to begin. Besides, it is this form of intercession that is reserved for the Prophet only. Its objective is to recommend to Allah to give relief to those people.

After that, there will be many recommendation by the Prophet صلى الله عليه وسلم himself, other prophet عليه السلام the awliya, the ulama, the righteous, the martyrs and the poor. This has been mentioned in the introduction to this chapter.

MAQAM MAHMOOD: The closing words (that this is the praiseworthy station) confirm that the (شفاعة عظمى) shafa uzma great intercession which the Quran mentioned as exclusive for the Prophet صلى الله عليه وسلم is this very intercession at the mahshar.

It is so called because either one who stands here will praise it and recognize it, or the Prophet صلى الله عليه وسلم will stand here and praise and glorify Allah. It could also be because all creatures first to last will praise the Prophet صلى الله عليه وسلم for his receiving this honour.

THE PROPHET'S صلى الله عليه وسلم INTERCESSION

(٥٥٧٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ يَوْمَ الْقِيَامَةِ مَا جَاءَ النَّاسَ بَعْضُهُمْ فِي بَعْضٍ فَيَأْتُونَكَ أَوْ يَشْتَمُونَكَ إِلَى رَبِّكَ فَيَقُولُ لَسْتُ أَنهَا وَلَكِنْ عَلَيْكُمْ يَا إِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ فَيَأْتُونَكَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ أَنهَا وَلَكِنْ عَلَيْكُمْ يَا مُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ فَيَأْتُونَكَ مُوسَى فَيَقُولُ لَسْتُ أَنهَا وَلَكِنْ عَلَيْكُمْ يَا عِيسَى فَيَأْتُونَكَ عِيسَى فَيَقُولُ لَسْتُ أَنهَا وَلَكِنْ عَلَيْكُمْ يَا مُحَمَّدٌ فَيَأْتُونَكَ عِنْدِي فَيَقُولُ لَسْتُ أَنهَا وَلَكِنْ عَلَيْكُمْ يَا مُحَمَّدٌ فَيَأْتُونَكَ عِنْدِي وَيُلْهِمُنِي مَخَامِدَ أَحْمَدِهِ بِهَا لَا تَخْضِرُنِي الْأَرْبَابُ فَأَحْمَدُهُ بِتِلْكَ الْمَخَامِدِ وَأَخْرُجُهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسَمِّعُ وَسَلْ تُعْطِلُهُ وَاشْفَعُ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَتْ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَخَامِدِ ثُمَّ أَخْرُجُهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسَمِّعُ وَسَلْ تُعْطِلُهُ وَاشْفَعُ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَتْ فِي قَلْبِهِ أَدْنَى مِنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَخَامِدِ ثُمَّ أَخْرُجُهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسَمِّعُ وَسَلْ تُعْطِلُهُ وَاشْفَعُ تُشْفَعُ

فَأَقُولُ يَا رَبِّ ائْتِدْتُ لِي فِيمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَيْسَ ذَلِكَ لَكَ وَلَكِنَّ وَعَرَّتِي وَجَلَالِي وَكِبْرِيَاءِي
وَعَظَمَتِي لِأَخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ (متفق عليه)

5573. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم "When the day of resurrections comes, the people will be desperate (not able to contain themselves). They will go to Aadam عليه السلام and request him to intercede with his Lord for them. He will express his incapability and advise them to go to Ibrahim عليه السلام, the friend of the All-Merciful (Allah). They will go to Ibrahim عليه السلام but he too will express inability and advise them to go to Musa عليه السلام who is Kaleem Allah (the one with whom Allah spoke). They will go to Musa عليه السلام, but he too will express his inability and advise them to go to Eesa عليه السلام who is Allah's spirit and word. They will go to Eesa عليه السلام but he too will express his inability and advise them to come to me (Muhammad). They will come to me and I shall confirm my ability (to do it) and I shall seek permission to come before my Lord. He will grant me permission and will teach me some words of praise which I do not know now. I shall praise him in those words and go down in prostration. It will be said that I should raise my head and if I should speak I will be heard, and make a supplication it will be granted, and make an intercession it will be given. So, I shall say, 'My Lord, my ummah, my ummah.' I will be told to go and get out of hell such people whose heart have faith as much as a grain of barley. I shall go and do it.

Then, I shall come back and praise him in those words again and go down in prostration. It will be said, 'Muhammad, raise your head. Speak, you will be heard! Supplicate, you will get it! Intercede, it will be accepted.' I shall say again, 'My Lord, my ummah, my ummah!' I shall be commanded to go and get out of hell those whose hearts have faith as much as a grain of mustard seed. I shall go and do it.

Then, I shall come back and praise Him in those words again and go down in prostration. It will be said that I should raise my head and speak so that I shall be heard, and make a supplication which would be granted, and intercede so that it would be accepted. I shall pray, 'O my Lord, my ummah, my ummah.' I shall be commanded to go and get out of hell such people whose hearts have as much faith as the smallest - nay the smallest - nay eh smallest (of small) grain of mustard-seed. I shall go and do it.

Then, I shall come back a fourth time and praise Him in those words again and go down in prostration. It will be said, 'Muhammad, raise your head, speak, you will be heard! Supplicate, you will be granted! Intercede, you will be given!' I shall again appeal, 'My Lord, grant me permission for those who have said (لا اله الا الله) (there is no God but Allah).' He will say, 'That is not for you! But, by My Might, My Glory Greatness and My Omnipotence, I shall certainly get out of it (hell) whose has said (لا اله الا الله) - There is no God but Allah.'¹

COMMENTARY: As for the words about anyone having faith as much a grain of, this means the results of faith like goodness, etc. The ulama differ on the exact meaning of it and this thing has been debated and, discussed at length by them. We have thrown light on it in the Book of faith and elsewhere (in Mazahir Haq).

¹ Bukhari # 7501, Muslim # 326-193.

As stated these words mean results of faith like goodness, etc. They grow in the heart through the light of faith and conviction and of Divine awareness. This cannot be said to apply to true faith because true faith is conviction of the heart and confirmation by the tongue. It cannot be divided into parts. It cannot increase and decrease.

This hadith speaks of those who have said that there is no God but Allah and have no good deeds in their records of deeds apart from reciting this expression sometime. In fact, some may have recited it only once in their life. Recommendation must be made for them on the hope that reciting of the kalimah (لا اله الا الله) by the tongue is also a piety after all. Allah does not ignore any piety howsoever insignificant or small. Rather, he does reward it some time or other. According to a hadith (من قال لا اله الا الله دخل الجنة) (He who recites the kalimah - there is no God but Allah - will enter paradise.)

Teebi رحمه الله said that this is evidence that the words like faith as much as grain of barley, etc. Do not refer to faith or conviction of the heart but they refer to goodness, piety, etc that grow in the heart as fruit of faith.

If anyone has no piety is his credit beyond saying (لا اله الا الله) then the prophet صلى الله عليه وسلم has not disallowed to intercede for him. He could intercede and Allah will approve his intercession. But, it is not his responsibility to get him released from hell.

Secondly these words also mean that surely Allah will get him out of paradise, but that would not be because of the prophet's صلى الله عليه وسلم recommendation. Rather, Allah will do it become of His favour and mercy and to demonstrate that He himself wishes to release him from hell.

Therefore, the deliverance from hell of a believer who has never in his life performed a pious deed is outside the ambit of intercession. Rather, that will be done only because of Allah's kindness and favour.

However, this seems to contradict the next hadith (# 5474) of Sayyiduna Abu Hurayrah رضى الله عنه.

If the first meaning is followed then there is no contradiction in the two ahadith because Allah will bring out that person from hell on the intercession of the Prophet صلى الله عليه وسلم.

If the second meaning is taken then it is presumed that the persons who recited the kalimah did believe in their prophet صلى الله عليه وسلم but had not done any pious work. They were deserving of hell because of their evil deeds. And, the next hadith (# 5474) is about those people who may have done both deeds may have outweighed the good deeds making him liable to be consigned to hell.

THE FORTUNATE ONE

(٥٥٧٤) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا

إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ تَفَمِيمًا. (رواه البخارى)

5574. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, the person who will be most fortunate because of my intercession will be the one who had said (in the world) (لا اله الا الله) - 'there is no God but Allah' sincerely from his heart or from his soul."¹

COMMENTARY: The 'or' between 'his heart' and 'his soul' is spoken by the narrator to express his doubt on which of the two he had heard. However, soul too means heart.

¹ Bukhari # 99.

The word sincerely implies 'from the care of his heart, sincerely.' Because sincerely can only be from the core of the heart. It is like saying, 'I saw it with my eye,' or 'I heard it with my ears.' If anyone is not a monotheist then he will not benefit by the Prophet's intercession. On, he may be a person who has no such deed in his record of deeds which qualifies him for mercy and deliverance from hell. Clearly, this sort of a person will be most needy of intercession and he will benefit from it most.

MORE ABOUT INTERCESSION

(٥٥٧٥) وَعَنْهُ قَالَ أُنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاءُ وَكَانَتْ تُعْجِبُهُ فَتَهَسُّ مِنْهَا هَتْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَجْرِ وَالْكَرْبِ مَا لَا يُطِيقُونَ فَيَقُولُ النَّاسُ أَلَا تَنْظُرُونَ مَنْ يَسْتَفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَأْتُونَ أَدْمًا وَذَكَرَ حَدِيثَ الشَّفَاعَةِ وَقَالَ فَأَنْظِرُنِي فَإِنِّي تَحْتَ الْعَرْشِ فَأَقْرَأُ سَاجِدًا لِرَبِّي ثُمَّ يَقْتُلُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الدُّنْيَا عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ اللَّهُ لِأَحَدٍ قَبْلِي ثُمَّ قَالَ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَلَ وَاشْفَعْ تُشْفَعُ فَإِذَا فَعَرَّ رَأْسِي فَأَقُولُ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ فَيَقَالُ يَا مُحَمَّدُ ادْخُلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ سُرَّكَاءُ النَّاسِ فَيَمَّا سَأَلَ ذَلِكَ مِنَ الْأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنْ مَا تَيْتَنَ الْأَصْرَاعَيْنِ مِنْ مَقَارِئِعِ الْجَنَّةِ كَمَا تَيْتَنَ مَكَّةَ وَهَجَرَ - (متفق عليه)

5575. Sayyiduna Abu Hurayrah رضى الله عنه narrated that once some meat was brought to the Prophet صلى الله عليه وسلم and he was offered the foreleg. This was what he liked much. He bit off from it. Then he said, "I shall be the chief of all mankind on the day of resurrection - a day when mankind shall stand before the Lord of the worlds,¹ and the sun will draw near. The people will go through hardship and anxiety such as they will be unable to endure. So they will say to each other, 'why do you not look for someone who may intercede for you with your Lord?' So, they will come to Aadam عليه السلام." Then, the Prophet صلى الله عليه وسلم (or Abu Hurayrah) رضى الله عنه mentioned the hadith of the intercession. Then he said, "So, I shall go till I come below the throne, and go down in prostration before my Lord. Then Allah will disclose to me words of praise for Him and the best from the glorifying him such as He had not disclosed to anyone before me. Then He will say, 'O Muhammad, raise your head. Supplicate and you will be given. Make intercession and it will be accepted.' So, I shall raise my head, and pray. My Lord, my ummah! My Lord, my ummah! My Lord, my ummah!" It will be said, 'O Muhamamd, admit from your ummah those whose reckoning is not taken through the right gate of paradise and they may (rightfully) enter through other gates too alongwith other people.'" Thereafter, he said, "By Him in whose hand is my soul, the distance between every two gate-posts of the gates of paradise is like the distance between Makkah and Hajar."²

¹ Quran # 83:6.

² Bukhari # 4712, Muslim # 193-327.

COMMENTARY: The word [(الناس) - the people] in 'I shall be the chief...' stands for all mankind. This includes the Prophets عليه السلام too. This is confirmed by the words of the prophet صلى الله عليه وسلم in another hadith (# 5741, 5761):

انا سيد ولد آدم يوم القيامة الخ

(I will be the chief of the children of Adam عليه السلام on the day of resurrection).

He said this because of the honour he will be given on that day and will gain utmost nearness and love. On that day, everyone will depend on his intercession when all mankind will be extremely worried and in bad spirits. They will come to him ultimately to seek his intercession.

In this hadith, the prophet صلى الله عليه وسلم is quoted as saying, "I shall come beneath the Throne of Allah." But, in a previous hadith (# 5572), he says, "... will seek permission to come before Him (or, in His residence). Allah's abode is paradise which is below the throne of Allah. Hence, both traditions agree.

The Prophet صلى الله عليه وسلم repeated his prayer, O my Lord, my ummah! Three times to lay stress. It also resembles the previous hadith (# 5573) in which he came to Allah again and again to intercede for different groups of people.

The right gate of paradise will be allotted exclusively to those who are to be admitted to paradise without reckoning. No one else will go by it though these people may use any of the other gates too.

Hajar is to the east of the Arabian peninsula at its coast. This region is now called Ahsad. In ancient times, this region was called Bahrain.

The distance of the gate posts of the gates of paradise is not meant to be specified as the distance between Hajar and Makkah. Rather it is to say that the gate is very large.

FAITHFULNESS & BONDS OF KINSHIP

(٥٥٧٦) وَعَنْ حُدَيْفَةَ فِي حَدِيثِ الشَّقَاعَةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَتُرْسَلُ الْأَمَانَةُ

وَالرَّجْمُ فَتَقُومَانِ جَنْبَيْي الصِّرَاطِ بَيْنَنَا وَبَيْنَمَا لَا - (رواه ومسلم)

5576. Sayyiduna Hudhayfah رضى الله عنه narrated that in the hadith about intercession Allah's Messenger صلى الله عليه وسلم also said (subsequently), "Faithfulness (or trustworthiness) and bonds of kinship will be sent. They will stand to the either side of the sirat - right and left."¹

COMMENTARY: Faithfulness is to give rights to the people for their properties, etc. bonds of kinship is to keep them joined. It is necessary to be careful about both these things. Both these things will give testimony for those who observed them and protest against those who were directly about them in this world. Thus, both kinds of people will be recognized in that next world. This hadith encourages people to be mindful about them and not be derelict in observing them.

INTERCESSION WILL BE ACCEPTED

(٥٥٧٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ تَعَالَى فِي آيَاتِهِ

¹ Muslim # 129-195.

رَبِّ إِنْهُمْ أَضَلُّنَا كَثِيرًا مِنْ النَّاسِ فَصَنِّ لِي عَنِّي فَإِنَّهُ مَعِيَ وَقَالَ عِيسَى إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ فَزَفَرَهُ يَدَيْهِ
فَقَالَ اللَّهُمَّ أُمَّتِي وَأُمَّتِي وَبِكِي فَقَالَ اللَّهُ تَعَالَى يَا جِبْرِئِيلُ أَذْهَبَ إِلَى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ فَاسْأَلْهُ مَا يَبْكِيهِ
فَأَتَاهُ جِبْرِئِيلُ فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ فَقَالَ اللَّهُ لِي جِبْرِئِيلُ أَذْهَبَ إِلَى مُحَمَّدٍ
فَقُلْ إِنَّا سَتْرُضِيكَ فِي أُمَّتِكَ وَلَا نَسُوئُكَ - (رواه مسلم)

5577. Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم recited (to them) the words of Allah, the great, about prophet Ibrahim عليه السلام (which he will submit about his people):

رَبِّ إِنْهُمْ أَضَلُّنَا كَثِيرًا مِنْ النَّاسِ فَصَنِّ لِي عَنِّي فَإِنَّهُ مَعِيَ

[My Lord, surely they have led astray many among mankind; whosoever follows me, surely he is of me.] (14:36)

Then he recited the words (of Allah) about prophet Easa عليه السلام

إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ

{If you chastise them, surely they are your slaves...} (5:18)

Then, he (the Prophet) صلى الله عليه وسلم raised his hands and prayed:

اللَّهُمَّ أُمَّتِي أُمَّتِي

(O Allah my ummah, my ummah)! And wept.

Allah, the great, said, 'O Jibril, go to Muhammad, - and your Lord knows best - ask him, 'what makes you weep?'

Jibril عليه السلام came to him and asked him. Allah's Messenger صلى الله عليه وسلم informed him what he had said (being fearful for his ummah). So, Allah said to Jibril عليه السلام, "Go to Muhammad and tell him, 'Surely, we shall please you concerning your ummah and shall not disappointed you.'"¹

COMMENTARY: The Prophet صلى الله عليه وسلم made this supplication and wept on recalling the words of Prophet Ibrahim عليه السلام and Prophet Eesa عليه السلام to Allah about their respective peoples. He was worried how his own ummah would fare. So, he prayed to Allah to forgive his ummah.

Allah Mighty and Glorious, told the Prophet صلى الله عليه وسلم that he would please him concerning his ummah. What would please him? According to some ahadith, the Prophet صلى الله عليه وسلم said, "I shall not be pleased till Allah, the Glorious forgive each member of my ummah." What were honour may this ummah expect? Hence, it is most necessary that we become members of his ummah in the true sense of the word. We must keep our belief correct. Only this is the difficulty and nothing else:

آب اوپاش هرچه خوابی کن

خالک اوپاش بادشاهی کن

We learn from this hadith that the prophet صلى الله عليه وسلم was very concerned about his ummah. He loved them dearly and had their good in his mind. He wished that they should

¹ Muslim # 202-346.

be guided on the straight path.

Moreover, Allah has assured him that He would please him on their account. Furthermore, this hadith demonstrates the greatness and high standing of the Prophet ﷺ.

MORE ABOUT INTERCESSION

(٥٥٧٩، ٥٥٧٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا قَالُوا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ هَلْ تُصَاوِرُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهْرِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ وَهَلْ تُصَاوِرُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةً الْبَدْرِ صَحْوًا لَيْسَ فِيهَا سَحَابٌ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ مَا تُصَاوِرُونَ فِي رُؤْيَةِ أَحَدٍ هَمًا إِذَا كَانَتْ يَوْمَ الْقِيَامَةِ أَذْنٌ مُؤَيَّرَةٌ لِيَتَّبِعَ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ فَلَا يَبْقَى أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَانِ وَالْأَنْصَابِ إِلَّا يَتَنَاقِطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَنِي إِسْرَائِيلَ وَأَنْبِيَاءِ الْأَنْبِيَاءِ قَالُوا فَكَيْفَ نَبْقَى كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ قَالُوا يَا رَبَّنَا فَارْتَأِ النَّاسَ فِي الدُّنْيَا أَهَمُّرُ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ فَيَقُولُونَ هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ وَفِي رِوَايَةِ أَبِي سَعِيدٍ فَيَقُولُ هَلْ يَبْنِيكُمْ وَبَيْنَهُ آيَةٌ فَهَرُفُونَهُ فَيَقُولُونَ نَعَمْ فَيَكْشِفُ عَنْ سَاقِي فَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ تَعَالَى مِنْ تَلْقَاءِ نَفْسِهِ إِلَّا أَرَى اللَّهَ لَهُ بِالسُّجُودِ وَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ لِإِنْفَاءٍ وَرِيَاءٍ إِلَّا جَعَلَ اللَّهُ ظَهْرَهُ طَبَقًا وَاجِدَةً كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى فَخَّاهُ ثُمَّ يَضْرِبُ الْجُسْرَ عَلَى جَهَنَّمَ وَنَحْوُ الشَّفَاعَةِ وَيَقُولُونَ اللَّهُمَّ سَلِّمْ سَلِّمْ فَيَمُرُّ الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالزَّبْحِ وَكَالظُّلْمِ وَكَأَجَاوِيدِ الْحَبْلِ وَالرِّكَابِ فَتَأْجُرُ مُسَلِّمًا وَمُخَدُّوسًا مُرْسَلًا وَمَكْدُوسًا فِي نَارِ جَهَنَّمَ حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ قَالُوا الَّذِينَ نَفْسُ يَدِيهِمَا مِنْ أَحَدٍ مِنْكُمْ بِأَسَدٍ هُنَا سَدَّةٌ فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لِإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيُحْجُّونَ وَيَقَالُ لَهُمْ أَخْرَجُوا مِنْ عَرَفَاتِهِمْ فَيُحَرِّمُ صُورَهُمْ عَلَى النَّارِ فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا مَا بَقِيَ فِيهَا أَحَدٌ وَمَنْ أَمَرْتَنَا بِهِ فَيَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نَفْسٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَدْرُ فِيهَا خَيْرًا فَيَقُولُ اللَّهُ شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَتِ النَّبِيُّونَ وَشَفَعَتِ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ فَيُخِصُّ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَغْمَلُوا خَيْرًا قَطُّ قَدْ عَادُوا حُمَاً فَيُلْقِيهِمْ فِي هَرَمٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ هَرَمُ الْحَيَاةِ فَيُخْرِجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حَوِيلِ السَّبِيلِ فَيُخْرِجُونَ كَاللُّوْءِ فِي رِقَابِهِمُ الْحَوَاتِمُ فَيَقُولُ

أَهْلِ الْجَنَّةِ هُوَ لَأَمْ عُرْفَاءَ الرَّحْمَنِ ادْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدِمُوهُ يُقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ
وَمِثْلَهُ قَعْدًا - (متفق عليه)

5578. Sayyiduna Abu Sa'eed narrated that some people asked, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" Allah's Messenger صلى الله عليه وسلم said, Yes. Do you find any difficulty in seeing the sun at noon when it is clearly visible and there are no clouds (to obstruct its view)? And, do you find any difficulty in seeing the moon on the fourteenth night (of a lunar month) when it is visible and there are no clouds (to prevent its view)?" They submitted, "No O Messenger of Allah." He said, "You will have no difficulty in having the vision of Allah on the day of resurrection just as you have no difficulty in seeing any of them." When it is the day of resurrection, a mu'adhhdhin will call, 'Let every ummah follow that which they had been worshipping.'

Then, no one will remain who worshipped others than Allah, like idols and stones but will fall into hell one after the other. When no one will remain except those who worshiped Allah, be they the pious and the sinful, the Lord of the worlds will come to them and will ask, 'What are you waiting for? Everyone is pursuing whatever he was worshipping (and you, too, should pursue whoever you worshiped). They will say, 'We remained apart from the people (who worshipped others beside you (in the world though we had great need of them. We did not keep with them.'"

5579. Sayyiduna Abu Hurayrah's صلى الله عليه وسلم narration has that they will say, "This is our place till our Lord comes to us. Indeed, when our Lord will come to us, we shall recognize him."

Sayyiduna Abu Sa'eed's رضى الله عنه narration has that He (Allah) will ask, "In there a sign between you and him by which you will recognize Him?" They will say, "Yes!" Then the shank will be uncovered. (This expression has been explained previously to mean things will be made clear). Then Allah will enable everyone to perform prostration and permit him who had prostrated himself in the world (for Allah's Sake) to prostrate himself. But, he who had prostrated himself (in the world) out of fear (for himself) or Ostentatiously will have back made by Allah into a single piece (like a plank). So whenever he tries to prostrate himself, he will fall back on his neck.

Then the sirat (Or bridge) will be set up over hell (right over its centre and permission will be given for intercession. So, they (meaning, all the Prophets) will pray, (اللَّهُمَّ صَلِّمْ وَسَلِّمْ) (O Allah let them go over it safely!)

The believers will go over it (according to their piety and sincerity) within the twinkling of an eye, at lightning speed, like (a swift) wind, like a (speedy) bird, like a (galloping) horse or a (fast) camel. Some will escape (the fire and go over it safely). Some will manage to cross over with a wound. (Some will (be hurt badly and) thrown into hell.)

When the believers are safe from the fire of hell, I swear by Him in whose hand is my soul, none of you makes as much effort for an obvious, proved right as the believers will do on the day of resurrection before Allah to get their (believing) brothers released from hell. They will pray, "O our Lord, they used to fast along

with us, offer salah and perform hajj.' They will be told 'Bring our (of it) hose whom your recognize.' The fire (of hell) will be forbidden to (burn) their faces and they will fetch out (of it) a large number of people. They will submit, 'O our Lord, none of those about whom you gave us command remains therein. He will order them to go again bring our those is whose heart they could find so much as a dinar of piety when they will bring out very many people (of that description), He will command them to go again and get out such as a whose hearts they find piety as much as half a dinar. They will (obey and) bring our very many such people and He will send them back to bring out such as in whose heart they detect piety of an atom's worth. They will bring out a large number of (such) people and submit, 'O our lord, we have not left therein any good at all.'

Allah will say, 'The angels have interceded. The prophets have interceded. The believers have interceded. And none but the Ar-ham ur Rahimeen (the Most merciful of those who show mercy) remains." He will take a handful from hell and bring out such people who had never done any good. They will have turned into charcoal. He will cast them into a river outside the gate of paradise, called the River of Life (nahr ul hayah). They will emerge as a seed rises from the litter carriage away by a flood and will sprout like pearls with seals on their necks. The dwellers of paradise will remarks 'They are the (fortunate) ones whom the most merciful has set free. He has brought them into paradise though they have done no good and have sent forward no piety.

Then they (the freed ones) will be told, "Your is what you see and the like of it with it!"¹

COMMENTARY: The Prophet صلى الله عليه وسلم assured his sahabah that on the day of resurrection, they will see Allah when they are in the place of standing which is where all creatures will stand in the place of gathering Men and women, everyone will see Allah. In fact some authorities say that even the hypocrites and disbelievers will see Allah once after which they will be made unable to see Him. Then they will be deprived of His vision for ever. But the possibility of the hypocrites and disbelievers having an opportunity to see Allah is not certain. Rather, it is debated because the noble Quran says:

كَلَّا إِنَّهُمُ عَنْ رَبِّهِمْ يُرَوِّدُونَ لَمَّا حُجُّوا

[Nay, surely on that Day they shall be veiled from their Lord] (83:15)

WOMEN: Suyuti رحمه الله said that there is a consensus of opinion that Allah's sight will be available to all the Prophets عليهم السلام Messengers عليهم السلام, the Siddiqs and all the male believers of this ummah, regularly. As for the believing women, there are three opinions:

- (i) They will not see Allah there.
- (ii) They will also see him regularly.
- (iii) They will not see Him every day, but see Him on specified days, like eed, etc.

ANGELS: There are two opinions about the angels.

- (i) They will not see Allah.
- (ii) They will be able to see Allah regularly.

JINNS: There are differing opinion about the jinns being able to see Allah

VISION WITHOUT DIFFICULTY: The Prophet صلى الله عليه وسلم has assured us that we shall be able to see Allah without difficulty. He compared it with the view of the sun or full moon

¹ Bukhari # 2439, Muslim # 302-183.

which everyone can see without hustle and bending or stretching oneself to look at it. In the same way, there will be no difficulty in seeing Allah we might say in passing that the ulama have said that the sight of Allah mentioned here is apart from His sight in paradise that will be available to the believers as a token of honour for them. This sight will be merely as a trial and examination to put apart those who had worshipped Allah in the world and those who had worshipped others than Allah. This means that people will be put to test even on the hereafter and this will go on till reckoning is over and the final judgement is passed against every individual, to reward some and to punish some. Though the hereafter is the able of requital yet sometimes people will have to go through trial. It is like this world which is the abode of trial and examination yet sometimes reward and punishment is given here too. Allah says:

وَمَا آصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ

[And whatever of misfortune befalls you, it is for what your own hands have earned..] (42:30)

IDOLS & STONES: Those people who worshipped idols and stones.. The stones were put up at particular places with the sole purpose to adore them like idols. Though the word 'stone' is used, yet it might be anything else, like wood, etc. They were worshipped and offerings were made to them.

COMING OF THE LORD: The coming of the Lord to them is mentioned in this hadith. We cannot say about the nature of it but we must believe it as spoken without trying to examine its nature and must also believe that Allah is free of movement of any kind as might be imagined in anyone's coming. It is one of the Mutashabihat (an allegorical statement). It is binding on us not to involve ourselves in such things. The facts are known only to Allah and we must leave them to Him. However, some explanations are offered for the coming of the Lord. For example, one of His angel come, or His command will be received as is indicated in the next sentence.

UNCOVERING THE SHIN: The uncovering of the shin or shank implies 'removal of fear and anxiety.' Or, it implies 'seeing a mighty light.' 'a company of the angels being seen.' However, it is best to avoid looking into it for a meaning, and to leave it as known only to Allah.

Nawami رحمه الله, reduced from this portion of the hadith (where the shin is said to be uncovered, the command is given to prostrate as a result of which some people will prostrate and some will be unable to do it) that even the hypocrites will see Allah (Sharh Muslim). However if we look at it deeply then this idea seems hollow because the hadith does not say it explicitly. It only says that Allah will remove the screen before His slaves among whom one the sincere believers and hypocrites too. Then He will try them by instructing them to prostrate themselves. Only the sincere ones will prostrate themselves but the hypocrites will be unable to do so. Hence, this certainly does not prove that the hypocrites too will be favoured by the version of Allah.

THE SIRAT: The believers will go past the sirat commensurate with the nature of their worldly lives. Some will go past it easily the sincerely ones) while some others will face difficulty of varying degrees. Hence, it is like the straight path (صراط مستقيم) of religion. Some of the believers will make it to the other side after receiving wounds. This might mean that before they make it to the other side they will be hurt at the sirat. Itself because of their sin or they might fall down into hell and, other they have suffered their punishment, they will be sent to paradise.

Some Muslims will be thrown into hell because of their sins. They will go through an agony at the sirat and then fall down into hell. There, they will undergo punishment for as long as Allah wills. According to some versions they will be fettered at their hands and feet and thrown into hell one over the other. According to Teebi رحمه الله, they will be taken out of hell after completing their sentence, or when Allah remove them because of mercy and favour, or when someone intercedes for them.

Believers will not remain in hell forever, as stated in the preceding lines. Moreover, when they are admitted to paradise, they will intercede with Allah strongly for those believers who remain in hell because of their sins and suffer punishment. They may not have been able to free themselves from hell because of their many sins.

Then the Prophet صلى الله عليه وسلم said, "You will make a very strong demand from your Lord for the release from hell of your Muslim brothers - stronger than you make for your rights from anyone over whom you have your right. You will beseech Allah and try your best to the limit of your ability to please him.

So, they will be sent to bring out their man and for this purpose they will have to go there. The fire of hell will be disallowed to burn them or hurt them in any way, not even blacken their faces. Thus they will bring their men out of hell whose faces will be clear and untouched by fire, so they will have no difficulty in recognizing them.

DINAR'S WORTH OF PIETY: This sentence and such others by their use of piety, refer to that which is beyond faith, because faith itself is indivisible and it cannot increase or decrease. 'Only such piety as follows from faith may be divided into parts and may increase or decrease. It is a separate entity. So, piety with a dinar, or less than that, implies even a little piety through an ordinary righteous deed that issues from the heart, like a quiet dhikr or remembrance of Allah, being kind to a poor person, fear of Allah or resolving to give charity. These people were to be brought out of hell.

WHO NEVER DID ANY GOOD: This also means people who never did anything good or pious deed beyond their belief. The most merciful would get them out of hell merely because of His mercy. These people will be believers but would have done nothing good or pious. They are those who do not qualify for intercession from anyone at all.

SEALS ON NECKS: Seals on their necks' will be some peculiar garlands or necklaces in their necks. They will be recognized because of them.

BURNT OUT BY HELL RESTORED

(٥٥٨٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ يَقُولُ اللَّهُ تَعَالَى مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَيْرٍ مِنْ خَزَائِلِ دِينِ الْإِيمَانِ فَأَخْرَجُوهُ فَيُخْرِجُونَ قَدْ ائْتَجَسُوا وَعَادُوا حَمًا وَيَلْقَوْنَ فِي نَهْرِ الْحَيَاةِ وَيَنْبُتُونَ كَمَا يَنْبُتُ الْجَبَّةُ فِي حَيْمِلِ السَّيْلِ أَلَمْ تَرَوْا أَنَّهَا تَخْرُجُ صَفْرَاءَ مِلْتَوِيَّةً مُتَمَّقِي عَلَيْهِ.

5580.Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when the deserving of paradise enter paradise and the deserving of hell enter hell, Allah, the Glorious, will say (to the Prophet) or the intercessors or the angels), 'Get out (of hell) everyone who has in his heart faith (meaning, piety or good) equal to a grain of mustard seed.' They will be brought out (and will have

been) burned and reduced to charcoal. So they will be thrown into the river of life and will sprout as a seed grows in the dregs drown by a flood Have you not observed it? It springs out yellow and bent."¹

COMMENTARY: This hadith throws light on the previous hadith (# 5578-79) on its words that the Most Merciful will bring out a handful of people from hell who had never done any good. In that hadith, the some people are meant who are faithful though their record of deeds lacks good and pious deeds. It is necessary to make it clear because that hadith gives the impression that the people brought out by the handful will be disbelievers. The entire ummah is agreed that no disbeliever will ever be taken out of hell.

RELIEF TO INMATES OF HELL

(٥٥٨١) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّاسَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَزَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَذَكَرَ مَعْنَى حَدِيثِ أَبِي سَعِيدٍ غَيْرَ كَشْفِ السَّاقِ وَقَالَ يُصْرَبُ الصَّرَاطُ بَيْنَ ظَهْرَانِي جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يَخْرُجُ مِنَ الرَّسْلِ بِأَمْرِهِ وَلَا يَسْتَكْفُرُ يَوْمَئِذٍ إِلَّا الرَّسْلُ وَكَلَامُ الرَّسْلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ وَسَلِّمْ وَفِي جَهَنَّمَ كَلَابِيبٌ وَمِثْلُ شَوْلِكَ السُّعْدَانِ لَا يَعْلَمُونَ قَدْرَ عَظَمَتِهَا إِلَّا اللَّهُ يُخْتَلَفُ النَّاسُ بِأَعْمَارِهِمْ فَجَهَنَّمُ مَنْ يُؤْبَى بِعَمَلِهِ وَمِنْهُمْ مَنْ يُخْرَدَلُ ثُمَّ يَسْجُودُ حَتَّى إِذَا فَرَعَهُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ وَأَرَادَ أَنْ يُخْرِجَهُ مِنَ النَّارِ مِنْ أَرَادَ أَنْ يُخْرِجَهُ مِنْ كَانَتْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَمَرَ الْمَلَكَةَ أَنْ تُخْرِجُوا مَنْ كَانَتْ يَعْبُدُ اللَّهَ فَيُخْرِجُوهُمْ وَيَغْرِفُوهُمْ بِأَنْفَارِ السُّجُودِ وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَكْثَرَ السُّجُودِ فَتُخْرِجُوهُمْ بِأَنْفَارِ السُّجُودِ فَتُخْرِجُوهُمْ بِأَنْفَارِ السُّجُودِ قُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَكْثَرَ السُّجُودِ فَيُخْرِجُوهُمْ مِنَ النَّارِ قَدِ امْتَحَسُوا فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ فَيَنْبَسُثُونَ كَمَا تَنْبَثُ الْجَبَّةُ فِي حَوْبِلِ السَّيْلِ وَيَنْفِي رَجُلٌ بَيْنَ الْجَبَّةِ وَالنَّارِ وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا بِ الْجَبَّةِ مُقْبِلٌ بِوَجْهِهِ قِبَلَ النَّارِ فَيَقُولُ يَا رَبِّ اضْرِبْ وَجْهِي عَنِ النَّارِ وَقَدْ قَسَمْتَنِي بِرَيْحَتِهَا وَأَحْرَقْتَنِي ذَكَوُهَا فَيَقُولُ هَلْ عَسَيْتَ أَنْ أَفْعَلَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ فَيَقُولُ لَا وَعِزَّتِكَ فَيُعْطَى اللَّهُ مَا شَاءَ اللَّهُ مِنْ عَهْدٍ وَمِيثَاقٍ فَيُضْرَفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَبَّةِ وَرَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ قَالَ يَارَبِّ قَدِمْنِي عِنْدَ بَابِ الْجَبَّةِ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى أَلَيْسَ قَدْ أَعْطَيْتَ الْمُعْهُودَ وَالْمِثْقَالَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ فَيَقُولُ يَارَبِّ لَا أَكُونُ أَشْفَى خَلَقْتَ فَيَقُولُ فَمَا عَسَيْتَ أَنْ أُعْطِيَكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَ ذَلِكَ فَيُعْطَى رَبُّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ فَيَقْدِمُهُ إِلَى بَابِ الْجَبَّةِ فَإِذَا بَلَغَ بِابِهَا فَرَأَى ظَهْرَهَا وَمَا فِيهَا مِنَ النَّصْرَةِ وَالسُّرُورِ فَسَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ فَيَقُولُ يَارَبِّ ادْخُلْنِي الْجَبَّةَ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى وَيَلِكُ يَا ابْنَ آدَمَ مَا أَعْدَرْتُكَ أَلَيْسَ قَدْ أَعْطَيْتَ الْمُعْهُودَ وَالْمِثْقَالَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي

¹ Bukhari # 6560, Muslim # 184. 304.

أَعْطَيْتَ فَيَقُولُ يَا رَبِّ لَا تَجْعَلْنِي أَشْفَى خَلْقِكَ فَلَا يَزَالُ يَدْعُو حَتَّى يَسْحَكَ اللَّهُ مِنْهُ فَإِذَا صَحَّكَ أَرَبَ لَهُ فِي دُخُولِ الْجَنَّةِ فَيَقُولُ تَسَنُّ فَيَسَمِّي حَتَّى إِذَا انْقَطَعَ أَمْرِيئُهُ قَالَ اللَّهُ تَعَالَى تَسَنُّ مِنْ كَذَا وَكَذَا أَفْجَلُ يُذَكِّرُهُ رَبُّهُ حَتَّى إِذَا انْتَهَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ وَفِي رِوَايَةِ أَبِي سَوْجِدٍ قَالَ اللَّهُ تَعَالَى لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ.

5581. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the people asked, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" Then Abu Hurayrah رضى الله عنه narrated the same hadith as of Abu Sa'eed with similar words without mentioning the uncovering of the Shank (#5580). Then, he continued saying (that the Prophet صلى الله عليه وسلم said). "The sirat will be erected over the centre of hell and I shall be the first of the Messengers عليهم السلام to lead his (my) people over it. On that day none but the Messengers عليهم السلام will speak and their speech that day will be (اللَّهُمَّ سَلِّمْ سَلِّمْ) 'O Allah, keep (us safe. Safe!)

In hell will be (to either side of the sirat) hooks like sa'dan thorns (a kind of plant on which camels pasture). Their size is known only to Allah. They will seize the people according to their deeds. Some will perish (in the sense that they will fall into the fire) for their deeds some will be wounded severely before being shaved, and getting past it. (Or, if they fall, they will be brought out after receiving their punishment.)

Thereafter, when Allah finishes (the reckoning and) the judgement of His slaves and decides to bring out of hell those whom He wishes (to be out) among those who had given the testimony that there is no God but Allah, He will command the angels to fetch out (of hell) those who worshipped Allah (and did not worship anyone else). They will get them out, recognising them by the marks of prostration (on their foreheads) because Allah, the Glorious, has disallowed hell to burn the mark of prostration. So, hell will devour everything in the children of Aadam عليه السلام but not the mark of prostration. They will come out of hell having been burned and the water of life will be sprinkled over them (or, poured over them). They will sprout as a seed does in the (dirt and) dregs carried away by a flood.

One man will remain, being the last of the inmates of hell to enter paradise. He will be between paradise and hell with his face towards hell. He will submit, 'O my Lord, turn my face away from hell. Its odour is killing me and its fire is burning me.' Allah will say, 'But, if I do that, you might ask for something else.' He will promise, 'No! By your Might.' He will hold out such assurances and promises as Allah wishes. So, He will turn his face away from hell.

When he is turned (away from hell) and faces paradise, he will see its beauty and keep quiet as long as Allah wishes him to be silent. Then he will plead, O my Lord getme closer to the gate of paradise. Allah, Blessed and Exalted, will ask him, 'Have you not held out assurances and promises not to ask for anything other than what you have asked? He will must deprived of your creatures. Allah will ask, 'What do you intend to ask for after you get there?' He will promise, 'No, by your Might, I shall not ask for any other thing.' And, he give his Lord such assurances and promises as He wishes. So, He will bring him to the gate of paradise.

When he reaches its gate and observes its beauty and that which is inside it of freshness and happiness, he will keep quiet as long as Allah wishes him to remain silent. Then, he will plead, 'O my Lord admit me to paradise!' Allah, blessed and Exalted, will say, 'How bad for you (1) son of Aadam? How treacherous you are! Did you not hold out assurances and promises that you shall not seek more than what you are given?' He will plead, 'O my Lord! Do not let me be the most deprived of your creatures.' (He will cite Allah's words (لَا تَيْسُرُوا مِن رَّحْمَةِ اللَّهِ الْبَرِّ) - do not despair of Allah's mercy. (12:87)] He will not cease beseech (Allah) till Allah laughs at him, So, when He laughs, He will permit him to enter paradise, and will say, 'wish for what you desire.' So, he will make wishes till he has no more to wish for. But Allah, the Most High, will remind him, 'Wish from this and from that.' His Lord will continue to remain him till his wishes are exhausted. Then, Allah will say, 'You will have all that, and as much more alongwith it,"

According to the version of Sayyiduna Abu Sa'eed: "Allah, the Glorious, will say, 'You will have all that and ten times as much."¹

COMMENTARY: Nawawi رحمه الله interpreted this hadith to mean that the fire of hell will not burn those limbs which are used to prostrate oneself. They are seven limbs: the forehead, both hands both knees and both feet. Some authorities, however, disagree and say that only the forehead will be spared by the fire. But, Nawawi's رحمه الله opinion is preferred. The previous hadith (# 5880) says that the inmates of hell when brought out will be cast into the river of life. Perhaps, some will be cast into the river of life and some will have its water sprinkled over them for, that might be enough for them.

The man will swear on Allah not to ask for anything more but will betray his promise, yet he will not be punished for willful falsehood. The reason is that he will be in the situation of a mad man, so he will be considered as helpless. Also, this thing will take place in the hereafter where such lapses will be condoned.

THE LAST TO ENTER PARADISE

(٥٥٨٢، ٥٥٨٣) وَعَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِخْرَجَ مِنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ فَهُوَ يَمْسِي مَرَّةً وَيَكْبُو مَرَّةً وَتَسْمَعُهُ النَّارُ مَرَّةً فَإِذَا جَاوَزَهَا انْتَفَتَحَتْ إِلَيْهَا فَقَالَ تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ لَقَدْ أَحْطَانِي اللَّهُ شَيْئًا مَا أَحْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ فَتُورَفَقَهُ لَهْ شَجَرَةٌ فَيَقُولُ أَيْ أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَسْتَظِلُّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَاءِهَا فَيَقُولُ اللَّهُ يَا ابْنَ آدَمَ لَعَلِّي آتَى أَحْطَيْتُكَهَا سَأَلْتَنِي عَنْهَا فَيَقُولُ لَا يَأْتِي وَيُعَاهِدُهُ آتَى لَا يَسْأَلُهُ عَنْهَا وَرَبُّهُ وَيُعْذَرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيَذِينِي مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا ثُمَّ تُرَفَقَهُ لَهْ شَجَرَةٌ مِنْ أَحْسَنِ مِنَ الْأُولَى فَيَقُولُ أَيْ رَبِّ أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ لِأَشْرَبَ مِنْ مَاءِهَا وَاسْتَظَلَّ بِظِلِّهَا لَا أَسْأَلُكَ عَنْهَا فَيَقُولُ يَا ابْنَ آدَمَ لَعَلِّي آتَى لَا تَسْأَلَنِي عَنْهَا فَيَقُولُ لَعَلِّي إِنْ أَذْنَيْتُكَ مِنْهَا تَسْأَلَنِي عَنْهَا فَيُعَاهِدُهُ آتَى لَا يَسْأَلُهُ عَنْهَا وَرَبُّهُ يُعْذَرُهُ لِأَنَّهُ يَرَى مَا لَا

¹ Bukhari # 6573, Muslim # 182-299.

صَبَّرَ لَهُ عَلَيْهِ فَيَذِيْبُهُ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَاءِهَا ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الْأُولَيْنِ فَيَقُولُ رَبِّ أَذْنِي مِنْ هَذِهِ فَلَا يَسْتَظِلُّ بِظِلِّهَا وَأَشْرَبُ مِنْ مَاءِهَا لَا أَسْأَلُكَ غَيْرَهَا فَيَقُولُ يَا ابْنَ آدَمَ أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا قَالَ بَلَى يَا رَبِّ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا وَرَبُّهُ يُعَذِّبُهُ لِأَنَّهُ بَرَى مَا لَا صَبَّرَ لَهُ عَلَيْهِ فَيَذِيْبُهُ مِنْهَا فَإِذَا أَذْنَاهُ مِنْهَا سَمِعَ أَصْوَاتِ أَهْلِ الْجَنَّةِ فَيَقُولُ أَيُّ رَبِّ أَدْخَلَنِيهَا فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِيحُنِي مِنْكَ ابْتِرَاضِيكَ أَنْ تُعْطِيكَ الدُّنْيَا وَمِثْلَهَا قَالَ أَيُّ رَبِّ أَنْتَ هَرِيءٌ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ فَصَحِكَ ابْنُ مَسْعُودٍ فَقَالَ أَلَا تَسْأَلُونِي مِمَّ أَصْحَكُ فَقَالُوا مِمَّ تُصْحَكُ فَقَالَ هَكَذَا صَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا مِمَّ تُصْحَكُ يَا رَسُولَ اللَّهِ قَالَ مِنْ صُحَّتِ رَبِّ الْعَالَمِينَ حِينَ قَالَ أَنْتَ هَرِيءٌ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ فَيَقُولُ إِنِّي لَا أَسْتَهْرِي مِنْكَ وَلَكِنِّي عَلَى مِشَاءَةٍ قَدِيرٌ - رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ عَنْ أَبِي سَعِيدٍ نَحْوَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِيحُنِي مِنْكَ إِلَى آخِرِ الْحَدِيثِ وَزَادَ فِيهِ وَيَذْكُرُهُ اللَّهُ سَلْ كَذَا وَكَذَا حَتَّى إِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ تَعَالَى هُوَ لَكَ وَعَشْرَةٌ أَمْثَالِهِ قَالَ ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ رَوْحَاتُهُ مِنَ الْحُورِ الْعِينِ فَيَقُولُ لَابِ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا وَأَحْيَاكَ لَكَ قَالَ فَيَقُولُ مَا أُعْطِيَ أَحَدٌ وَمِثْلَ مَا أُعْطِيَكَ -

5582. Sayyiduna Ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The last to enter paradise will be a man who will walk (out of paradise) one step forward but stumble (when he takes) the next step. The third time, he will be burned by hell. When he gets somewhat away from it, he will turn (and look) and say, 'Allah is blessed. He saved me from you. Allah has given me what He has not given to anyone before or after (me). He will be attracted to a tree (under which will be a spring). So, he will say, 'O my Lord, get me near this tree so that I may use its shade and drink some of the water of its spring. Allah will ask him, 'O son of Aadam, if I let you have that, then you might ask Me for some other thing.' He will promise, 'No, my Lord,' and he will hold out firm assurances that he will not seek from Him any other thing. His Lord will excuse him because he will have seen something that he cannot do without asking for it, so He will get him nearer to it. He will have its shade and drink from its water. Then another tree more beautiful than the first would be raised up for him to see and he will plead, 'O Lord, get me closer to this tree that I may drink from its spring and shelter myself in its shade. I will not ask you for any other thing. Allah will say O son of Aadam did you not give me your solemn assurances not to ask for any thing again And he will also say, If I get you hear to it, you will ask for another thing.' Allah will say O Son of Aadam did you not give me your Solemn assurances not to ask for any thing again and he will also say, If I get you hear to it, you will ask for another thing. He will promise not to ask again for anything. His Lord will excuse him because he will have seen something he cannot do without. He will get him nearer to it and he will shelter himself and drink its water.

Then a tree will be raised for him near the gate of paradise, more beautiful than the first two. So, he will plead, 'O my Lord, get me nearer to it, so I may shelter in its shade and drink from its water. I shall not ask you for any other thing.' He (Allah) will remind him, 'O son of Aadam, had you not give assurances not to ask for anything again?' He will concede, 'Of course, my Lord. But, I shall not ask you for anything other than this.' His Lord will condone his (excessive demands) because he will be seeing something he cannot avoid asking for. He will get him nearer to it, when he is closer to it, he will hear voices of the dwellers of paradise and plead, 'O my Lord, get me into it.' He will say, 'O son of Aadam, what will make you stop desiring more things from Me? Will it satisfy you if I give you (as much as) the world and as much more (in paradise)? He will ask, 'O my Lord do you make fun of me? You are the Lord of the universe."

Ibn Mas'ud رضى الله عنه laughed and asked (his listeners), "Will you not ask me why do I laugh?" so, they asked, why do you laugh?" He said, "Allah's Messenger صلى الله عليه وسلم had also laughed in this manner and they had asked, 'At what do you laugh, O Messenger of Allah? He said 'Because the Lord of the universe will laugh when the man will ask Him if He made fun of him and He will say that He did not make fun of him but had power to do what He willed."¹

5583. Sayyiduna Abu Sa'eed رضى الله عنه narrated a similar hadith without the words; Allah will say, 'what will make you stop desiring' "till the end of the hadith. But, it has, Allah will prompt him to ask for this and that....when his desires cease, Allah, the exalted, will say, 'You can have it and ten times as much?'

He said that he will then enter his house and his two wives from the large eyed maidens (of paradise) will come to him and, say 'praise belongs to Allah who has created you for us and created us for you' He will then say, 'No one has been blessed with anything similar to what is granted to me."²

COMMENTARY: The man was released from hell and that certainly was a great favour shown to him. So, he acknowledged it as such from Allah and was much delighted. He might not have seen anything else being released from hell and may not have known that many were admitted already to paradise. So, he perhaps thought that no else before or after him was distinguished in like manner.

When the man asked his Lord whether he was making fun of him, He laughed because He was much pleased with him. The Prophet صلى الله عليه وسلم laughed after mentioning that because he was pleased and happy that Allah was kind to a sinful slave of His. Ibn Mas'ud رضى الله عنه laughed in emulation of the Prophet صلى الله عليه وسلم, and to demonstrate his happiness, too.

The maiden of paradise is the hoor (حور). It is the plural of (حوراء) meaning: a fair and beautiful woman. The word (عمر) is the plural of (عمراء) to mean large, black eyes.

RELEASE FROM HELL WILL GET THEM GET CALLED JAHANNAMIS

(٥٥٨٤) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيُؤَيِّبِ بْنِ أَقْوَامًا سَفَعًا مِنْ النَّارِ بِذُنُوبٍ أَمَا بُؤْهَا

عُقُوبَةٌ ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ فَيَقَالُ لَهُمُ الْجَهَنَّمِيُّونَ - (رواه البخارى)

¹ Muslim # 187-300.

² Muslim # 188-311.

5584. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Many people will be punished by burning in (the fire of) hell for their sins committed by them. (This will alter their appearances.) Then Allah will admit them to paradise by His favour and mercy. They will be known (in paradise) as al-jahannameyun."¹ (from hell).

COMMENTARY: The people who will be admitted to paradise after release from jahannam (hell) will be called in paradise jahannamiyun (from hell). This will not be done to deride them but to take pride in them and to encourage them to be grateful for the great favour.

(٥٥٨٥) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْرِجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُونَ الْجَنَّةَ يُسْمَوْنَ الْجَهَنَّمِيِّينَ رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةٍ يُخْرِجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي يُسْمَوْنَ الْجَهَنَّمِيِّينَ-

5585. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Many people will be set free from hell because of the intercession of Muhammad and admitted to paradise. They will be called there al-jahannamiyin."² According to another version: "Some of my people will be released from hell because of my intercession and called al-jahannamiyin."

Note: Jahannamiyun is the nominative case. Jahannamiyin is the genitive. It is the plural of jahannami.

(٥٥٨٦) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَأَ عَلِمَ أَحَدٌ أَهْلَ النَّارِ خُرُوجًا مِنْهَا وَأَخْرَجَ أَهْلَ الْجَنَّةِ دُخُولًا رَجُلٌ يُخْرِجُ مِنَ النَّارِ حَبْوًا فَيَقُولُ اللَّهُ أَذْهَبَ فَأَدْخِلِ الْجَنَّةَ فَيَأْتِيهَا فَيُخِيلُ إِلَيْهِ أَهْلُهَا مَلَأَى فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَى فَيَقُولُ أَذْهَبَ فَأَدْخِلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا فَيَقُولُ أَتَسْخَرُمَنِي أَوْ تَضْحَكُ مِنِّي وَأَنْتَ التَّلِيكُ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ وَكَانَ يُقَالُ ذَلِكَ أَذَى أَهْلِ الْجَنَّةِ مَمْرَلَةً - (متفق عليه)

5586. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I do know the last of the inmates of hell to come out of it, and the last of the dwellers of paradise to enter it. He will be a man who will crawl out of hell. Allah will say to him, 'Go! Enter paradise.' When he arrives (at its gate), he would be made to feel that it is occupied fully. So, he will submit. Of my Lord, I find it occupied to the brim.' Allah will say, 'Go and enter paradise. You will get as much as the world there and ten times as much as that.' He will ask, 'Are you jesting with me?' Or, 'Are you laughing at me though you are the king?'"

Ibn Mas'ud رضى الله عنه said, "I saw Allah's Messenger صلى الله عليه وسلم laugh so much that his molar teeth were seen."

And, it was said, "That will be the dweller of paradise who will have the lowest rank."¹

¹ Bukhari # 6559

² Bukhari # 6566, Tirmidhi # 2600.

COMMENTARY: The question in the closing paragraph are not the words of the Prophet صلى الله عليه وسلم. Rather these words belong to the narrator Ibn Mas'ud رضى الله عنه or to one of the sub-narrators.

The man who will be given a very large place in paradise will be of the lowest ranked in paradise.

(٥٥٨٧) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْلَمُ أَحْرَأَ أَهْلِ الْجَنَّةِ دُخُولًا بِ الْجَنَّةِ وَأَحْرَأَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا رَجُلًا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ فَيَقَالُ اغْرُصُوا عَلَيْهِ صَعَارَ دُنُوبِهِ وَإِزْفَعُوا عَنْهُ كِبَارَهَا فَتُعْرَضُ عَلَيْهِ صَعَارَ دُنُوبِهِ فَيَقَالُ عَمِلْتَ يَوْمَ كَذَا وَكَذَا وَكَذَا وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا وَكَذَا وَكَذَا فَيَقُولُ نَعَمْ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ وَهُوَ مُشْفِقٌ مِنْ كِبَارِ دُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ فَيَقَالُ لَهُ قَبَائِلُ لَكَ مَكَانٌ كُلِّ حَسَنَةٍ سِتِّئَةٌ فَيَقُولُ رَبِّ قَدْ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هَهُنَا وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحَلَكَ حَتَّى بَدَتْ نَوَاجِذُهُ - (رواه مسلم)

5587. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, I do know the last of the dwellers of paradise to enter it and the last of the inmates of hell to come out of it, He will be a man who will be brought (before Allah) on the day of resurrection. A command will be given (to the angels) to show to him his minor sins and exclude from him his major sins. So, he will be shown his minor sins and reminded, 'On such and such a day you had done this or that, and on such and such a day you had, done that act of disobedience.' He will confess, not being able to say, 'No' and scared that he will be shown his major sins (and will be doomed). But, he will be told 'For you, every deed (as a taken of Our mercy).' He will submit, 'My Lord, indeed I have done other things too that I do not see here (in the record)."

(Abu Dharr رضى الله عنه said:) "And, indeed, I saw Allah's Messenger صلى الله عليه وسلم laugh so much that his molar teeth were visible."²

HOPE FULFILLED

(٥٥٨٨) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ أَرْبَعَةٌ فَيُعْرَضُونَ عَلَى اللَّهِ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى النَّارِ فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ أَيْنَ رَبِّ لَقَدْ كُنْتُ أَرْجُو إِذَا أَخْرَجْتَنِي مِنْهَا أَنْ لَا تُبْعِدَنِي فِيهَا قَالَ فَيُنْجِيهِ اللَّهُ مِنْهَا - (رواه مسلم)

5588. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Four people will be brought out of hell and presented before Allah. Command will then be given that they should be consigned to hell. One of them will turn and submit, 'O my Lord! Indeed, I had hoped when you brought me out of it that you would not put me in it again."

He (the prophet) صلى الله عليه وسلم said, 'So, Allah will presence him from it.'¹

¹ Bukhari # 6571, Muslim # 186-308.

² Muslim # 190-314.

COMMENTARY: Those four people will be tried when they are taken out of hell and sent back and then released, and to make them grateful. The hadith mentions only one person as released but, on his basis, we may assume that the same treatment will be given to the others, too. Besides, only four are mentioned. Actually, there will be a whole batch of those like these four.

WHY ARE BELIEVERS PUNISHED

(٥٥٨٩) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ فَيُجْبَسُونَ عَلَى قَنْظَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَمْتَشُّ بِبَعْضِهِمْ مِنْ بَعْضٍ مَطَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّوا وَنُقُوا أُزِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ قَوْلَ الَّذِي نَفَسَ مُحَمَّدٌ بِيَدِهِ لَا أَحَدٌ هُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَتْ لَهُ فِي الدُّنْيَا. (رواه البخارى)

5589. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The believers will be freed from hell but will be held back at a bridge between paradise and hell. Then they will be made to recompense each other for their rights that were unsettled by them in the world. When (that is done and) they are purged of it and purified, permission will be given to them to enter paradise. By him in whose hand is the soul of Muhammad, (When they enter paradise), each of them will know his house in paradise better than he knew his house that he had in the world."²

COMMENTARY: The believers who have committed sin will be sent to hell and punished so that they may be purged of all impurity of sin and misdeeds. Then, they will be sent to paradise which is a place where they will abide for ever.

The believers will not be punished out of hatred or anger. In the world too, Allah involves his slaves in sickness, accidents or hardship to cleanse them of their sins.

Scholars say that of the sins committed by people. Some are washed away through hardships and trials that one endures for the sake of Truth. Some sins are cleansed by the pangs of death. Some sins are removed by punishment in the grave. Some sins cannot be offset by anything except by the fire of hell. It is like gold and silver that can be melted only in a kiln.

When the heart is bright and sinless (after being purified of sins), It is guided. When such people find Allah's path in the world, they will also find their dwelling in the hereafter.

EVERYONE'S PLACE IS RESERVED IN PARADISE & HELL

(٥٥٩٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا أُرِي مَقْعَدَهُ مِنَ النَّارِ لَوْ أَنَّهُ لِيَزْدَادَ شُكْرًا وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أُرِي مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً. (رواه البخارى)

5590. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one will enter paradise (when he deserves it) without being shown his

¹ Muslim # 192-321.

² Bukhari # 6535, Musnad Ahmad 3-13.

place in hell (where he would have been) if he had perpetrated evil. This will make him more grateful. And no one will be consigned to hell without being shown his place in paradise (where he would have been) if he had been pious. This will cause him despair."¹

WHEN DEATH IS ELIMINATED

(٥٥٩١) وَعَنْ ابْنِ عُثْمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى النَّارِ جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُدْبِكُ ثُمَّ يُتَادَى مُتَادِيًا أَهْلُ الْجَنَّةِ لَا مَوْتَ وَيَأْ أَهْلُ النَّارِ لَا مَوْتَ فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرْحِهِمْ وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ - (متفق عليه)

5591. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the deserving of paradise enter paradise and the condemned to hell enter hell, death will be brought (like a ram) and placed between paradise and hell and slaughtered. Then an announcer will announce 'O people of paradise! Death is no more. O people of hell! Death is no more.' The happiness of the people of paradise will increase and the grief of the people of hell will increase."²

SECTION II

الفضل الثاني

FIRST ARRIVALS AT THE POND AL-KAWTHAR

(٥٥٩٢) عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِي مِنْ عَذَابٍ إِلَى عَذَابٍ الْبَلْقَاءُ مَاءَهُ أَسَدٌ بَيَاضًا مِثْنِ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ حُجُورِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرِبَ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا أَوَّلُ النَّاسِ وَرُؤُودًا فَفَقَرَاءُ الْمُهَاجِرِينَ الشُّعْتُ رُؤُوسًا الدُّنُسُ بِيَابَا الَّذِينَ لَا يُنْكَحُونَ الْمُتَنَقِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدُ - رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

5592. Sayyiduna Thawban رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "My pond is as the distance between Aden and Amman is Balqa." Its water is more white than milk and more sweet than honey and its tumblers (or cups) are as numerous as the stars in the heaven. He who drinks from it once will never again experience thirst. The first people to arrive at it will be the poor muhajirs (emigrants) with unkempt, disorderly deeds, dirty clothes and not married to delicate, sensitive women and for whom doors are not opened."³

COMMENTARY: It has been explained against hadith (# 5567) that Aden was a seaport of Yemen and until recent the Britishers has occupied it, but now it is an independent republic. Amman is a city near Damascus (or,) It is Aman, but we have followed the spelling in the Arabic and Urdu texts though the actual spellings differ). It was part of Syria but now it is the capital city of Jordan.

Balqa (or al Balqa) was an ancient city in the neighbourhood of Damascus. Amman was a suburb of Balqa. This is why the hadith says Amman Balqa. We might say, therefore, that

¹ Bukhari # 6569.

² Bukhari # 6548, Muslim # 43-2850.

³ Musnad Ahmad 5. 275, Tirmidhi # 2144 (2452). Ibn Majah # 4303.

the pond al-kawthar is as long as the Red sea.

However, see the comments on the hadith(# 5567) for the length of the (River) pond al kawthar, as compared to different cities, As stated, the only purpose is to show the vastness of the pond but not to specify its exact length or breath.

The poor emigrants will come here to drink before others are allowed They have been given preference because they had endured hunger and thirst in the world for the sake of religion. So, in the next world they will be allowed to drink from the kawthar before other people.

According to another hadith:

اجوعكم في الدنيا اشبعكم في الآخرة

(Those who go hungry in this world, most of all, will be the most satiated in the hereafter).

And, Allah commands such people in paradise:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

[Eat and drink pleasantly for that which you sent on before in days gone by] (69:24)

MUHAJIR: The muhajirs are they who had emigrated to Madinah from Makkah in the time of the Prophet صلى الله عليه وسلم who was their leader. This definition applies also to all people who emigrated from their native land for the sake of religion and settled in Makkah or Madinah. Moreover, they gave up a life of comfort and plenty for poverty and need, and a life of fame for obscurity. They gave up their efforts to earn name and wealth to please Allah and devoted themselves to learning and deeds.

Doors are not opened for these people. They are unwelcome because of their outward poor condition. They are spurned and black listed in parties and invitations. No one allows them to join them in social life.

VISITORS TO AL-KAWTHAR WILL BE NUMEROUS

(٥٥٩٣) وَعَنْ زَيْدِ ابْنِ أَرْقَمَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَلْنَا مَرًّا لَا فَقَالَ مَا أَنْشُرَ جُرْمٌ مِنْ

بِمِائَةِ أَلْفِ جُرْمٍ وَمَنْ يَرِدْ عَلَى الْخَوْضِ قِيلَ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ سَبْعٌ مِائَةً أَوْ ثَمَانٍ مِائَةً (رواه ابو داود)

5593. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that they were with Allah's Messenger صلى الله عليه وسلم (during a journey). They halted at a place where he said (to them).

"You are not even one hundred thousandth part of those who will arrive at the pond."

He (Zayd) رضى الله عنه was asked, "How many people were you that day?" He said, "Seven hundred or eight hundred,"¹

COMMENTARY: This hadith does not mean to specify how many people will visit the pond kawthar. All it means that the visitors there will be uncountable.

A POND IS GIVEN TO EVERY PROPHET صلى الله عليه وسلم

(٥٥٩٤) وَعَنْ سَمْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَأَهْلُهُ لَيَتَبَاهَوْنَ

أَهْلَهُمْ أَكْثَرُ وَارِدَةٌ وَإِنِّي لَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

¹ Abu Dawud # 4746.

5594. Sayyiduna Sammurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is a pond for every prophet عليه السلام. They will vie with each other about who among them has the most people visiting his pond. And, I hope that I will have the largest number (at my pond)."¹

COMMENTARY: The number of the Prophets عليهم السلام, ummah will be greater than the ummah of other Prophets عليهم السلام. So, the arrivals at his pond to drink water will outnumber the others. Hence, his words of hope are spoken in a humble manner.

THREE PLACES WHERE THE PROPHET صلى الله عليه وسلم WILL BE

(5595) وَعَنْ أَنَسٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَأَعِلُّ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيَّنَ أَطْلُبُكَ قَالَ أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ قُلْتُ فَإِن لَّمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَأَطْلُبُنِي عِنْدَ الْوَيْزَانِ قَالَ فَأَطْلُبُنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُحْطِئُ هَذِهِ الثَّلَاثَ الصَّوَابِنَ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

5595. Sayyiduna Anas رضى الله عنه narrated, "I requested the Prophet صلى الله عليه وسلم to intercede for on the day of resurrection. He said, "I will do it." So, I asked "O Messenger of Allah, where shall I find you?" He said, "Look for me first at the sirat." I pleaded, "But, it I do not find you at the sirat!" He said, "Then look for me at the scale." I pleaded a gain, "But, if I do not see you there too?" Then, he said, "Look for me at the pond kawthar, for I shall not be but at these three places"²

COMMENTARY: These will be the three places where the people will be in great difficulty and distress. It is at these places that they will be in much heed of intercession. The prophet صلى الله عليه وسلم will be occupied at these places to help the people.

In a previous hadith of Sayyidah Ayshah رضى الله عنها (# 5560), the Prophet صلى الله عليه وسلم had said that no one will remember another at these places. However, he spoke those words about the absentees while this hadith concerns those who are present on the day: Teebi رحمه الله said that the Prophet were because he did not wish her to rely on his intercession as her husband. He wanted her to be attentive to her religious obligations.

Sayyiduna Anas رضى الله عنه had asked him where he would be found on that day. The Prophet صلى الله عليه وسلم did not wish that he should lose hope. His question was as from a disciple and deserved a consolation and love.

While the Prophet صلى الله عليه وسلم would be allowed to intercede on that day and His recommendation will be accepted, yet we must continue to be obedient and pious in this world to earn his intercession.

It is no use merely relying on the Prophet صلى الله عليه وسلم intercession, be something must be done. Also, mere dependence on deeds is not proper. We must hope for the Prophet intercession, too.

MUQAM-E-MAHMUD & ALLAH'S CHAIR

(5596) وَعَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قِيلَ لَهَا الْمَقَامُ الْحَمِيدُ قَالَ ذَلِكَ يَوْمَ يُقْرَأُ اللَّهُ

¹ Tirmidhi # 2483 (2451).

² Tirmidhi # 2433 (2441).

تَعَالَى كُرْسِيِّهِ قِيَاطٌ كَمَا يَأْطُ الرِّحْلُ الْجَدِيدُ مِنْ تَضَائِقِهِ وَهُوَ نَسْعَةٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ وَبِحِجَابٍ بِكُمُ حَقَاقَةٌ
عُرَاءَةً غُرْلًا فَيَكُونُ أَوَّلَ مَنْ يُكْتَسَى إِبْرَاهِيمُ يَقُولُ اللهُ تَعَالَى اكْتُمُوا خَلِيلِي فَيُؤْتِي بِرِيطَتَيْنِ يَتَّصَوْنِ مِنْ رِيَاطِ
الْحَبَشَةِ ثُمَّ اَكْمَى عَلَى رَأْسِهِ ثُمَّ أَقْوَمَ عَنْ يَمِينِ اللهِ مَقَامًا يُعْطِيهِ الأَوَّلُونَ والأَخْرُونَ - (رواه الدارمي)

5596. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that the Prophet صلى الله عليه وسلم was asked, "What is al-Maqam ul Mahmood (the praiseworthy station - of which you are promised in this verse:

{...Soon your Lord will raise you to a station Praise} (17:79)

He said, "That will be on the day when Allah will descend on to His chair. It will creak as a new leather pack-saddle creaks on being pressed. The extent of the chair is as great as the distance between heaven and earth. You will be brought - all of you (in the Mahshar) barefoot, naked and uncircumcised. The first to be clothed (on that day) will be Ibrahim عليه السلام Allah, the Glorious, will command (the angels), "clothe my friend." Two white seamless garments from the garments of paradise will be brought. Then, I will be clothed after him. Then, I will stand to the right side of Allah - a place for which those of the earliest and latest times will envy me."¹

COMMENTARY: Another hadith says that the chair is as vast in comparison to the seven heavens and seven earths as they are in comparison to a small ring lying in a large desert. And the throne is to the chair as the ring is to the large desert.

Actually, these comparisons are made only to impress on the people the greatness of the chair. The examples depend on the power & understanding of the people addressed. It is like mentioning that the breadth of paradise is as the heavens and the earth (3:133, 57)

Another reason why the greatness of the chair is mentioned is to clear the impression that it is narrow and uncomfortable which one might be driven to deduce from the words that it created when Allah descended onto it. Rather, it is great and spacious. The words of the hadith are allegorical. Our minds cannot fathom their real meaning. Hence, we must not try to probe into the intrinsic meanings of such symbols of worship as Allah's sitting on the chair, the squeaking of the chair, its dimensions and so on. Rather, we must go by the meaning of the hadith which is to know that, on the day of resurrection, Allah will demonstrate His Might and Greatness, His Glory and Power, and His kingdom and Rule.

IBRAHIM عليه السلام: Prophet Ibrahim عليه السلام will be the first person to be clothed on the day of resurrection. This has been mentioned against hadith (# 5535). He will be given this honour because he is the spiritual father of the prophet صلى الله عليه وسلم whose religion and its path (or Shari'ah) originates from him. His being the first person to be clothed gives him a partial excellence but the prophet صلى الله عليه وسلم has a complete excellence in all fields. The concluding words of this hadith too bear out the Prophet صلى الله عليه وسلم merits when they disclose that he shall stand at the right side of Allah.

The next words of the Prophet صلى الله عليه وسلم in the hadith: "Then I shall be clothed" contradict the tradition in which he say, "I shall rise from my grave in my clothing." The point is that he will be clothed once again in the gathering place to emphasise his honour and excellence.

PRAISEWORTHY STATION: However it seems that the question put to the Prophet صلى الله عليه وسلم

¹ Datami # 2800.

has not been answered in this hadith. The Prophet صلى الله عليه وسلم did not give a direct answer to the question about the praiseworthy station. Rather, he mentioned the greatness of the day to make his listeners conscious about it. Finally, he indicated the nature of the praiseworthy station by saying that he would stand to the right of Allah, an honour that will not be given to anyone else. Everyone will envy him.

This is clear evidence that the Prophet صلى الله عليه وسلم has excellence over all the creature including all the Prophets عليهم السلام and Messengers عليهم السلام.

THE SHI'AR ON THE SIRAT

(٥٥٩٧) وَعَنِ الْمُخْزِمِيَّةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

5597. Sayyiduna Mughirah ibn Shu'bah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The shi'ar (or slogan) of the believers on the sirat on the day of resurrection will be (رب سَلِّمْ سَلِّمْ) rabbi sallim, sallim (O my Lord, keep safe, Keep safe)."¹ (The sirat is the narrow bridge that will be set up over hell that everyone will have to go over.)

COMMENTARY: The words Shi'ar is a technical term used particularly by the army or travellers to recognize each other as their own. It is password or a rallying cry or a slogan. The believers will call rabbi sallim, sallim when they have to walk on the sirat to go to the other side and into paradise. Though it is said that people of every ummah will use it, the most correct thing is that this slogan will be used only by the perfect believers, meaning the practicing ulama, the martyrs and the righteous who will be qualified to have the intercession because of their following the Prophets عليهم السلام and the Messengers عليهم السلام. Ibn Murdawiyah رحمه الله has reported that Sayyidah Ayshah رضى الله عنها narrated that in a marfu form that when people are resurrected from their graves, the slogan of the believers will be: (لا اله الا الله على الله ليوكل المؤمنون) (There is no God but Allah and on Allah do the believers put their trust). Also, shirazi رحمه الله has reported that Sayyiduna Ayshah رضى الله عنها said, "On the day of resurrection, during its fearful darkness, the slogan of the believers will be (لا اله الا انت) (There is no god but you).

INTERCESSION FOR THOSE WHO COMMIT MAJOR SINS

(٥٥٩٨، ٥٥٩٩) وَعَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شَفَاعَتِي لِأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي - رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ جَابِرٍ -

5598. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "My intercession will be for the perpetrators of the major sins belonging (only) to my ummah."²

5599. Sayyiduna Jabir رضى الله عنه also narrated this hadith.³

COMMENTARY: It is only this ummah of Prophet Muhammad صلى الله عليه وسلم whose major sins

¹ Tirmidhi # 2432 (2440)

² Tirmidhi # 2435 (2443).

³ Ibn Majah # 4310.

will be forgiven by his intercession. The other ummah will not have this concession.

Teebi رحمه الله said that the intercession mentioned here is to get relief from punishment. But, the intercession to raise degrees and ranks and honour is available to the righteous, the friends of Allah and the God fearing.

EVIDENCE OF INTERCESSION & KINDS: We have spoken about the basic things about intercession in the introduction to this chapter. It is appropriate to say something at this stage too. Most of all, the Ahl us Sunnah hold that intercession on the day for resurrection is confirmed by this verse:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا -

{That day no intercession will be of any use to anyone, except the one whom Ar-Rahman (the All-Merciful) permits and is pleased with his word.} (20:109)

There are very many ahadith about it. So many, indeed, that all of them together attain the rank of tawatir (continuously handed down). So all the righteous predecessors and the ahl us sunnah agree that intercession will be made on the day of resurrection. But, the Khwarij and Mu'tazillah do not, all of the, subscribe to this fact. They reject that there will be intercession for anyone on the day of resurrection.

There are five kinds of intercession.

- (i) That which is reserved only for the Prophet صلى الله عليه وسلم, no one else has the right or permission to make it. This intercession will be a recommendation to begin the reckoning and relieve all people from waiting for it at the ma'har where they will be in great distress, standing continuously.
- (ii) The Prophet صلى الله عليه وسلم will also make an intercession for some people to be admitted to paradise without subjecting them to reckoning of any sort. This kind is also reserved exclusively for the Prophet صلى الله عليه وسلم.
- (iii) Such people as are liable to be sent to hell but Allah wishes to pardon them will receive the intercession of the Prophet صلى الله عليه وسلم.
- (iv) Such people have been sent to hell for their misdeeds and receive the intercession of the Prophet صلى الله عليه وسلم, the angels and their Muslim brothers will be delivered from hell and admitted to paradise. This fact is confirmed by some ahadith.
- (v) Allah will pardon sustain people from punishment and hell, by His particular mercy, as have declared the kalimah (لا اله الا الله) - there is no god but Allah.
- (vi) It is an intercession that will get ranks of certain dwellers of paradise raised in paradise and have their honour and esteem increased.

CHOICE GIVEN TO THE PROPHET صلى الله عليه وسلم

(٥٦٠٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آتَانِي آتٌ مِنْ عِنْدِ رَبِّي فَخِيَرَتِي بَيْنَ

أَنْ يَدْخُلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَيَبِينَ الشَّفَاعَةَ فَاخْتَارْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ

(رواه الترمذى وابن ماجه)

5600.Sayyiduna Awwaf ibn Maalik رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "There came to me one (angel) sent (to me) by my Lord. He gave me a choice between (i) admittance of half of my ummah to paradise and (ii) intercession. So, I

chose to make intercession. That will be for those who have died without having associated with Allah anything."¹

(In short, on the day of resurrection, my intercession will be available to all believers).

INTERCESSION OF A MEMBER OF THIS UMMAH

(٥٦٠١) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُدَعَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَدْخُلُ الْجَنَّةَ

بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرُ مِنْ بَنِي تَمِيمٍ - (رواه الترمذى والدارى وابن ماجه)

5601. Sayyiduna Abdullah ibn Abi Jad'a رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The intercession of a (Pious) man of my ummah will get more than the members of Banu Tamim admitted to paradise."²

COMMENTARY: Banu Tamim was a large populous tribe. It was a tribe that was cited as an example for its large numbers and its name was used figuratively for numerous.

If one pious man of this ummah will get so many admitted to paradise, then we might imagine the number of pious men of this ummah and how huge a number they will get admitted to paradise through their intercession.

However, some authorities have interpreted the hadith to mean 'one particular man of my ummah, meaning, Sayyiduna Uthman رضى الله عنه.' Some others have said that he was Sayyiduna Uways Qarni رحمه الله. Some others have said that it is difficult to pinpoint anyone and he can be anyone. Zayn ul Arab has said that this opinion is nearer to the meaning of the hadith.

(٥٦٠٢) وَعَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ أُمَّتِي مَنْ يُشْفَعُ لِأَقْرَبِهِ وَمِنْهُمْ مَنْ

يُشْفَعُ لِأَقْرَبِيَّةٍ وَمِنْهُمْ مَنْ يُشْفَعُ لِلْمُضْطَّعَةِ وَمِنْهُمْ مَنْ يُشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ - (رواه الترمذى)

5602. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, there will be people of my ummah (who will have a right to intercede like the ulama the martyrs, the righteous) who will intercede for innumerable people (of their connections), for a tribe, for a group, or for a single man till they go to paradise (so, in this way, the entire ummah will enter paradise)."³

COMMENTARY: The tribe is large clan, or a father and his sons over many generations. Generally, it is used for very many people. And (عصه) is applied to ten to forty people.

WHO WILL BE ADMITTED TO PARADISE WITHOUT RECKONING

(٥٦٠٣) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَنِي أَنْ يَدْخُلَ الْجَنَّةَ

مِنْ أُمَّتِي أَرْبَعٌ مِائَةٌ أَلْفٌ بِإِلَاحْسَابٍ فَقَالَ أَبُو بَكْرٍ وَزِدْنَا يَا رَسُولَ اللَّهِ قَالَ وَهَكَذَا فَحَقًّا بِكَفَيْهِ وَجَمَعَهُمَا

فَقَالَ أَبُو بَكْرٍ زِدْنَا يَا رَسُولَ اللَّهِ قَالَ وَهَكَذَا فَقَالَ عُمَرُ دَعَانَا يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ وَمَا عَلَيْكَ أَنْ

يَدْخُلَنَا اللَّهُ كُلَّنَا الْجَنَّةَ فَقَالَ عُمَرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّ شَاءَ أَنْ يَدْخُلَ خَلْقَهُ الْجَنَّةَ بِكَفِّ وَاحِدٍ فَقَالَ

¹ Tirmidhi # 2441 (2449), Musnad Ahmad 6-23, Ibn Majah # 4311.

² Tirmidhi # 2438 (2446), Ibn Majah # 4310, Darimi # 2808.

³ Tirmidhi # 2440 (2448) Musnad Ahmad 3. 200.

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ عُثْمَرُ - (رواه في شرح السنة)

5603. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, Allah Mighty and Glorious, has promised me that He will admit to paradise four hundred thousand of my people without being subjected to reckoning." Sayyiduna Abu Bakr رضى الله عنه asked, "Tell us more (and add to this number, for Allah will accept your prayer and, if you give us a greater number on your own, Allah will honour your commitment). He said, "Right like this!" He took up two handfuls and put his hands together. Abu Bakr رضى الله عنه said (again), "Tell us more." And, he (did the same thing and) said, "Like this!" Umar رضى الله عنه said, "Leave us alone, O Abu Bakr!" So, Abu Bakr رضى الله عنه asked, "How does it hurt you, if Allah admits us all to paradise?" so, Umar said, "If Allah, Mighty and Glorious, wishes to admit (all) His creatures to paradise with one handful (meaning, all together), He can do it."

The Prophet صلى الله عليه وسلم said, "Umar has spoken the truth."¹

COMMENTARY: The Prophet صلى الله عليه وسلم took two handfuls and put his hands together before Abu Bakr رضى الله عنه to show that he increased their number to that much. He meant that they were very many. He meant to remind him that Allah will take people to paradise by His handful and they will be innumerable. The exponents say that in this way the Prophet صلى الله عليه وسلم showed that He who is Liberal will do it in this way. When He is asked for more, He does not go by numbers but gives without any limit.

Sayyiduna Abu Bakr رضى الله عنه spoke to show man's helplessness and need any full fledged dependence on Allah's mercy. He requested for more concessions.

Sayyiduna Umar رضى الله عنه spoke words according to reasoning for the moment and submission to Allah's will.

The Prophet صلى الله عليه وسلم accommodated both men. First he accepted the request of Sayyiduna Abu Bakr رضى الله عنه and then he confirmed the words of Sayyiduna Umar رضى الله عنه without giving any answer to Sayyiduna Abu Bakr رضى الله عنه.

From another angle, the Prophet صلى الله عليه وسلم agreed with Sayyiduna Abu Bakr رضى الله عنه because good tidings have a great influence on compliance with Shari'ah. So, he raised the glad tidings (that Allah will admit a very large number to paradise without their going through reckoning). Then he confirmed what Sayyiduna Umar رضى الله عنه said as not only good tidings but much more than good tiding.

In this sense both of them had the same thing in their minds.

PLEAS OF THE SINFUL

(٥٦٠٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَفُّ أُمَّلُ النَّارِ فَيَمْرُؤُهُمُ الرَّجُلُ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ الرَّجُلُ مِنْهُمْ يَا فُلَانُ أَمَا تَعْرِفُنِي أَنَا الَّذِي سَقَيْتُكَ شَرْبَةً وَقَالَ بَعْضُهُمْ أَنَا الَّذِي وَهَبْتُ لَكَ وَصُوءًا فَيَسْتَقِرُّ لَهُ فَيَدُجِلُهُ الْجَنَّةَ - (رواه ابن ماجه)

5604. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The

¹ Baghawi in Sharh us Sunnah # 2335, Musnad Ahmad 3-165.

inmates of hell (who were believers but sent there because of their sins) will stand in line along the path of the righteous). When any of the dwellers of paradise will pass them, one of them will call out (by his name), 'O so and so, do you not recognise me? I am the one who had given you a drink once.' Another of them will say, 'I am the one who had given you water to perform ablution.' So, he will intercede for him and get him admitted to paradise."¹

COMMENTARY: If a person who is indecent and a sinner helps a pious and righteous man in this world in some way then he will earn reward for it in the next world. He will get his intercession and go to paradise.

Mazhar رضى الله عنه has said that through this saying the Prophet صلى الله عليه وسلم has encouraged Muslims to be kind and considerate to their brothers, particularly the pious ones. They must not let go any opportunity of keeping their company because their company and love will be instrumental in living a pure and bright life in this world and getting radiance in the next world.

EXAMPLES OF ALLAH'S MERCY

(٥٦٠٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَجُلَيْنِ وَمِنْ تَحَلَّى النَّارِ اسْتَدَّ صِيحُوهُمَا فَقَالَ الرَّبُّ تَعَالَى أَخْرِجُوهُمَا فَقَالَ لَهُمَا لِأَيِّ شَيْءٍ اسْتَدَّ صِيحُكُمَا قَالَ فَعَلْنَا ذَلِكَ لِئَنَّا رَمَيْنَا قَالَ فَإِنَّ رَحْمَتِي لَكُمْ إِنَّ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا اللَّهُ عَلَيْهِ بَرْدًا وَسَلَامًا وَيَقُولُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ فَيَقُولُ لَهُ الرَّبُّ تَعَالَى مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أُلْقَى صَاحِبُكَ فَيَقُولُ رَبِّ إِنِّي لَا أَرْجُو أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا أَخْرَجْتَنِي مِنْهَا فَيَقُولُ لَهُ الرَّبُّ لَكَ رَجَائِكَ فَيُذْخِرُكَ مِنَ النَّارِ بِرَحْمَةِ اللَّهِ. (رواه الترمذی)

5605. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "Two of the men admitted to hell will shriek vociferously. So, the Lord, the Glorious will command that they should be brought out and He will ask them, 'why do you shriek so much?' they will submit, 'we did it to have your mercy on us.' He will say, 'My mercy on you is that you should go and cast yourselves where you were in hell.' One of them will obey and throw himself in the fire and Allah will make it cool and safe for him. But, the other will stand (and not budge) without putting himself (in the fire). The Lord, the Glorious, will ask him, 'what precluded you from throwing yourself (in the fire) as your colleague has done?' He will submit, 'I have hope that you will not return me to it after taking me out of it.' The Lord, the Glorious, will say to him, 'You will have what you hope for.' Then, both will be admitted to paradise by Allah's mercy."²

COMMENTARY: Allah's saying that His mercy is that they should return to hell is actually a demand that they should obey Him all the time.

To place hope in Allah is to get His favours even if a person is disobedient because of his helplessness and weakness.

¹ Ibn Majah # 3685.

² Tirmidhi # 2599 (2608)

GIVING PAST THE SIRAT

٥٦٠٦) وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ النَّاسَ النَّارَ ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْتَابِهِمْ فَأَوَّلُهُمْ كَلَمَحِ الْبَرْقِ ثُمَّ كَالرِّيحِ ثُمَّ كَالْفَرَسِ ثُمَّ كَالرَّاكِبِ فِي رَحْلِهِ ثُمَّ كَسَدِ الرَّجُلِ ثُمَّ كَمَشِيهِ - (رواه الترمذى والدارى)

5606. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people (meaning the believers) will come by hell (when they go over the sirat which is placed above it) and go away from it (after seeing it with their eyes) commensurate with their deeds. The first (and the best) of them will go away like a flash of lightning. Next, the second will go away like wind. Next like the swift horse, next like a camel-rider, next like a runner and next as one who walks."¹ [Tirmidhi has placed this hadith under the Exegesis of the Quran, verse 77 of Surah Maryam: And there is not one of you, but shall come to it.]

SECTION III

الْفَضْلُ الْبَاطِنُ

GREATNESS OF AL-KAWTHAR

٥٦٠٧) عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَمَاكُمْ حَوْضِي مَا بَيْنَ جَبِينِي وَكَمَا بَيْنَ جَرْبَاءَ وَأَدْرُحَ قَالَ بَعْضُ الرُّوَاةِ هُمَا قَرْيَتَانِ بِلِسَامٍ بَيْنَهُمَا مَسِيرَةٌ ثَلَاثَ أَيَّامٍ وَفِي رِوَايَةٍ فِيهِ أَبَارِيْقُ كُنُجُومِ السَّمَاءِ مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ لَمْ يَطْمَأْ بِعَدَهَا أَبَدًا - (متفق عليه)

5607. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My pond will be before you. Its banks will be much apart as it the distance between Jarba' and Adruh." One of the narrators (in the chain of transmitters) said, "They are two villages in Syria between them lies a journey of three days." According to another version: "There are vessels by it as many as the stars in the heaven. He who come to it and drinks from it will never again feel thirsty."²

COMMENTARY: The comments interposed by the transmitter are not correct, for the distance between the two, places is not equal to three days journey. The tradition in Daraqutni is: The distance between the two banks of al-kawthar is as between Madinah and Jarba and (Madinah and) Adruh.

REQUEST FOR PARADISE TO BE OPENED

٥٦٠٨) وَعَنْ حَدِيثِهِ وَأَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْعَلُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ فَيَقُولُ الْمُؤْمِنُونَ حَتَّى تُرْتَفَ لَهُمُ الْجَنَّةُ فَيَأْتُونَ أَدَمَ فَيَقُولُونَ يَا أَبَانَا اسْتَفْهِمْنَا لَنَا الْجَنَّةَ فَيَقُولُ وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةٌ أَسْكَبْتُمْ بِهَا نَسْأَبَ إِسْرَائِيلَ إِلَى ابْنِ إِسْرَائِيلَ خَلِيلِ اللَّهِ قَالَ فَيَقُولُ إِسْرَائِيلُ لَسْتُ بِصَاحِبِ ذَلِكَ إِذَا مَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ إِعْمَدُ إِلَى مُوسَى الَّذِي كَلَّمَهُ

¹ Tirmidhi # 3159, Darimi # 2810, Musnad Ahmad 2-424.

² Bukhari # 6577, Muslim # 342299.

اللَّهُ تَكْبِيْمًا فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَىٰ عَيْبِ كَلِمَةِ اللَّهِ وَرُوحِهِ فَيَقُولُ عَيْبِ
 لَسْتُ بِصَاحِبِ ذَلِكَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُ فَيَقُولُ لَسْتُ بِصَاحِبِ ذَلِكَ وَنُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَيَقُولُ مَا بِ جَنَّتِي
 الصِّرَاطِ بَيْنَنَا وَبَيْنَهُمَا أَلَا - فَيَمُرُّ أَوْلَادُكُمْ كَمَا الْبَرْقُ قَالَ فُلَيْتُ بِأَبِي أَنْتَ وَأُفْجِ أَيُّ هَيْءَ كَمَرِ الْبَرْقِ قَالَ أَوْلَدُ تَرَوْنَا
 إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي ظَرْفِ عَيْنٍ ثُمَّ كَمَرِ الرِّيحِ ثُمَّ كَمَرِ الظِّلِّ وَشَدَّ الرَّجَالِ تَجَرَّى بِهِمْ أَعْمَالُهُمْ
 وَنَيْبُكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ رَبِّ سَلِّمْ سَلِّمْ حَتَّى تَعْبَرَ أَعْمَالَ الْعِبَادِ حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ
 السِّرَّ إِلَّا رَحْمًا قَالَ وَفِي خَافِيَةِ الصِّرَاطِ كَلَالِيْبُ مَمْلُوءَةٌ مَامُورَةٌ تَأْخُذُ مَنْ أَمْرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ
 وَمَخْدُوشٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِمِ ارْتَفَعَتْ جَهَنَّمَ سَبْعِينَ خَرِيْفًا (رواه مسلم)

5608, 5609. Sayyiduna Hudhayfah رضى الله عنه and Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah Blessed and Exalted, will gather the people (in the place of gathering on the day of resurrection) and the believers will stand (waiting for the reckoning to take place) and paradise will be brought near to them. Then they (the chief believers of every ummah) will come to Aadam عليه السلام and say, 'O our father, do get paradise opened for us.' He will ask (them), 'But, has not the sin of your father brought you out of paradise? I am not the one for that. Go to my son Ibrahim عليه السلام, the friend of Allah.' Ibrahim عليه السلام will say, 'I am not the one for that. I was a friend a long time ago. Direct yourselves to Musa عليه السلام with whom Allah spoke directly.' They will come to Musa عليه السلام. He too will say, "I am not the one for that. Go to Easa عليه السلام who is Allah's word and spirit.' But, Easa عليه السلام will say, 'I am not the one for that.' They will then come to Muhammad. He will stand and will be given permission (to intercede for all mankind. That will begin the reckoning and as the next stage of passing over the sirat is about to commence,) faithfulness (امانة) and ties of relationship (Arabic) will be brought (having been given forms) and they will stand on either side of the sirat -to the right and left.

The first of you (and the best) will pass like lightning."

Here, Sayyiduna Abu Hurayrah رضى الله عنه said that he interrupted, "May my father and mother be ransomed to you, what resembles the speed of lightning?" The Prophet صلى الله عليه وسلم said, "Have you not seen lighting? How it sparks and disappears in the twinkling of an eye!"

(To continue the hadith:) "The next will pass like the blowing of the wind, next like the flying of a bird and the running of men powered by their deeds, to run.

Your prophet will stand on the sirat and say. 'O my Lord, keep (them) safe, keep safe!' (This will go on) that a man may be able only to crawl.

On either side of the sirat will be hung pointed flesh hook under command to grassy those who have been declared liable to be seized. Some of those (whom they gasp) will manage to get out (of the gasp) after being wounded severely (and be safe from the fire of hell). But. Some others will be bound and cast into hell headlong."

"By Him who has the soul of Abu Hurayrah رضى الله عنه in His hand, the depth of hell is down to a distance covered in seventy years."¹

COMMENTARY: The paradise will be brought nearer to them. This is on surah at-Takwir states:

وَإِذَا الْجَنَّةُ أُزْلِقَتْ * عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ *

{And when paradise is brought nigh Then shall every soul know what it has presented} (81:13-14)

According to one scholar, the answer of Prophet Ibrahim عليه السلام shows his humility and humble nature.

WILL COME TO MUHAMMAD: Instead of saying "they will come to me," the Prophet صلى الله عليه وسلم took his name, "they will come to Muhammad!" The reason is that this name 'Muhammad' has the meaning of 'praise.' This indicates that he will be standing at the maqam-e-Mehmood (praiseworthy station) which is where intercession is made.

The group that will pass over the sirat first of all will be of the Prophets عليه السلام. However, it could also refer to the awliyaa and the righteous of this ummah.

THOSE WHO ARE SENT TO PARADISE FROM HELL WILL BECOME FRESH

(5710) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنَ النَّارِ قَوْمٌ بِالسَّقَاعَةِ كَأَكْمُرِ الثَّمَارِ يُرَى

فَلَمَّا مَا الثَّمَارِ يُرَى قَالَ إِنَّهُ الصَّغَا بَيْسٌ - (متفق عليه)

5610. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Those who are brought out of hell because of intercession will be like tha'arir (الثغائر). They asked, what is tha'arir?" He said, "It is daghabis (بئس) - small cucumbers."²

COMMENTARY: When those people are brought out of hell, they would have burned to charcoal. But, when they are immersed into the river of life, they will become fresh and shining as cucumber or any vegetable or greenery that turns ripe very soon.

WHO ALL WILL INTERCEDE

(5711) وَعَنْ عُثْمَانَ بْنِ عَفَّانٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ

الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ - (رواه ابن ماجه)

5611. Sayyiduna Uthman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, there classes will make intercession:

- i. the prophet عليه السلام
- ii. the (practicing ulama (religious scholars),
- iii. and the martyrs.³

COMMENTARY: The conjunction between the ulama and the shuhada (ثم العلماء ثم الشهداء) - the scholars and the martyrs - establishes that the practicing scholars are superior to the

¹ Bukhari # 6565, Muslim # 195-229, Ibn Majah # 4312.

² Bukhari # 6558, Muslim, Musnad Ahmad # 3-386.

³ Ibn Majah # 4313.

martyrs. This is further proved by the hadith transmitted by Shirazi رحمه الله:

يوزن يوم القيامة مداد العلماء ودم الشهداء فترجح مداد العلماء على دم الشهداء

"The ink of the ulama and the blood of the martyr will be weighed on the day for resurrection. The ink of the ulama (scholars) will outweigh the blood of the martyrs."

NOT ONLY THREE: The hadith under discussion says that three classes of people will make intercession. They are specified because of their superiority and merit. Apart from that, all pious Muslims have a right to make intercession as is known from many authentic ahadith. Their intercession may concern forgiveness of sin or elevating ranks and degrees. Moreover, to reject the validity of the right of intercession is an obvious bid'ah and straying, as the khawarij and some of the Mu'tazillah do

CHAPTER - XIII

DESCRIPTION OF PARADISE & ABOUT ITS DWELLERS

بَابُ صِفَةِ الْجَنَّةِ وَأَهْلِهَا

According to (مراج) Sarah the word (جنة) jannah (in the caption) means 'a garden,' 'paradise.' In the original sense, jannah is 'to cover.' According, this word was first applied to 'shade-bearing trees.' It was as though they concealed and covered that which was under them. Then, it come to be used in the sense of a garden because it is a collection of shade bearing trees. Then, this word was used for a place where reward is given.' Which is jannah, paradise because it has dense trees and gardens that conceal everything in their folds.

SECTION I

الفصل الأول

ABOUT PARADISE

(٥٦١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أذنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَأَفْرُوا أَرْبَ شِئْنُمْ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ - (متفق عليه)

5612. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the exalted, says, "I have prepared for My righteous slaves what no eye has seen, no ear has heard and no heart has perceived." So, recite, if you wish:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ

[No soul known what delight of the eyes is kept hidden for them.]¹ (32:17)

COMMENTARY: No one has seen paradise. This includes its appearance, shapes, voices and whatever is available there. The view, faces and shapes found there are not found in this world, and cannot be seen in future. Its voices have not been heard. The sweetness and rhythm of those voice have not been heard in this world, not will be experienced.

We cannot even comprehend the other blessings, services, comforts and tastes that are available there. No one has so far imagined their perfectness and no one can ever think of them.

¹ Bukhari # 3244, Muslim # 2-2824, '400 Ahadith Qudsiyah, P 51. Published by Dar ul Isha'at Karachi. Tirmidhi # 3197, Ibn Majah # 4328, Musnad Ahmad 2-313, Darami # 2828.

The 'delight of the eyes' mentioned in the verse is comfort, completeness, peace and joy. The Arabic word for 'delight of the eyes' is (قوة). The word (قوة) is from (ق) qarr which means 'constancy, 'being steadfast.' When the eye sees what is dear to it, there is satisfaction for it and it is no more restless. It does not incline to any other thing but if it sees what it does not like then it becomes restless and does not settle but roams about. When one is happy and at peace, eye get a delightful peace but when one is afraid and grieved, eye drift here and there. The word (قوة) could have been derived from (ق) qurr to mean 'coolness.' The eye is cool when it sees what it likes, otherwise there is a burning feeling in it. This is why dear children are called (قوة العين) coolness of the eyes.'

According to a hadith the Prophet صلى الله عليه وسلم said: (جعلت قوة عيني في الصلاة) (coolness of my eyes is placed in the salah).

Here, too, the word (قوة) may have either of the two meaning.

THE EXCELLENCE OF PARADISE

(٥٦١٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا (متفق عليه)

5613. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A place in paradise (as small) as for a whip is better then the world and whatever contains."¹

COMMENTARY: When a rider decides to halt at any place during his journey, he throws his whip there before alighting from the beast so that he has that place to himself. The hadith says that even that much place in paradise is better than the fleeting world and its treasures because paradise is ever abiding.

THE MAIDENS OF PARADISE

(٥٦١٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا

فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنَ النِّسَاءِ أَهْلِي الْجَنَّةِ إِظْلَمَتْ إِلَى الْأَرْضِ لَأَصَابَتْ مَا بَيْنَهُمَا وَكَمَلَتْ مَا بَيْنَهُمَا رِيحًا وَكَتَبَتْهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (رواه البخاري)

5614. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said; "An expedition in the morning (by a man) in Allah's cause, or in the evening is better than the world and whatever it contains. If one of the maidens of paradise (hoors) were to cast a glance on the earth, she would brighten all the space in between and fill at the space in between with fragrance. The headscarf that she wears is better than the world and whatever it contains."²

COMMENTARY: The expeditions have been specified as in the morning or evening because generally armies advance at these times. However, the merit is not restricted to these hours only. The armies may launch the attack at any other hour, they will qualify for the merit anyway. The expedition in Allah's path could be jihad, hijrah, hajj, seeking to acquire knowledge, or any other purpose with a view to earn Allah's pleasure. It may be in obedience to Him directly or indirectly, In fact, to set out from one's home to earn a living for one's family, to engage in worship and to discharge the Divine Commands with sincere

¹ Bukhari # 2796, Muslim, Tirmidhi # 1670.

² Bukhari # 2562, Muslim # 112-1880, Tirmidhi.

effort also fall under the purview of going out in Allah's cause.

The merit and excellence of going out in Allah's path, leaving home and family, may be gauged from the fact that if anyone goes out in this manner just once, the reward he gets here and in the next world will be better than the world and all that it contains.

THE HOOR: The maidens of paradise are mentioned here because they are in paradise which is the reward of one who goes out in Allah's path. They are among the bounties of paradise.

The space in between that will be filled with fragrance could be between east and west, between the sky and earth or between paradise and earth. The last opinion is most correct.

A TREE IN PARADISE

(٥٦١٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ شَجَرَةً يُسِيرُ الرَّايِبُ فِي

ظِلِّهَا مِائَةَ عَامٍ لَا يَفْطُرُهَا وَكَأَبِ قَوْسٍ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرَبُ (متفق عليه)

5615. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is a tree in paradise (called Tooba) whose shade fall over such a wide area that if a rider travels for one hundred years even than he will not come to the end of it. And, in paradise, the length of a bow of any of you is better than all that on which the sun rises or sets."¹

COMMENTARY: The words about that on which the sun rises and sets means the entire world and whatever it contains. The previous hadith spoke about the rider's whip. This one speaks of the pedestrians bow which he puts down to indicate that he would sit there.

A TENT IN PARADISE

(٥٦١٦) وَعَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ فِي الْجَنَّةِ لَيَبْتِئُ مِنْ نُورَةٍ

وَاحِدَةٍ مُجَوَّفَةٍ عَرْضُهَا فِي رِوَايَةٍ طُولُهَا سِتُّونَ وَمِئَلًا فِي كُلِّ رِوَايَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْأَخْرَبِينَ

يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ وَجَنَّتَابٍ مِنْ فِضَّةٍ أَيْبُتُهُمَا وَمَا فِيهِمَا وَجَنَّتَابٍ مِنْ ذَهَبٍ أَيْبُتُهُمَا وَمَا فِيهِمَا وَمَا

بَيْنَ الْقُورِ وَبَيْنَ آتٍ يَنْظُرُونَ إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّتٍ عَدْبٍ - (متفق عليه)

5616. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "In paradise, the believer will be given a tent caved into a single pearl (so as it would be hollow). Its width (but according to another version: its length) will be sixty miles. In each of its concerns will be a wife or family) unable see the others. The believer will meet each of them in turn. There will be two gardens of silver, the utensils and whatever else is in it will be of silver, and two gardens of gold so that its implant and all else in it will be golden. Between the slaves (of Allah) and vision of their Lord will be noting but the mantle of grandeur that He would have cast over Himself in the garden of Adn (عدن)"²

COMMENTARY: Whether the tent is sixty miles long or broad, the real aim is to say that it

¹ Bukahri # 2552, Muslim # 6-2726, Paradise ' Dr Habibullah Makhtar p 23, Jami'at ul Uloom at Islamiyah, Karachi.

² Bukhari # 3243, Muslim # 23. 2838, Parawin p 23.

will be a huge tent. This is the message of both versions, because its length and breadth will be proportionate and cannot be out of proportion.

The hadith says that in each of its corners will be his (اهل) ahl. This stands for his wife, etc. According to one scholar, they are his wives to whom the believer will be married there. He will get sexual enjoyment with them. This is what is meant to meeting them 'in turn.'

This hadith speaks of two gardens of silver and two of gold. But another tradition says about the edifices of paradise that they will be built with blocks of gold and silver used alternatively in each building. The point is that one hadith speaks of two gardens one of which has vessels and all content of gold and the other will have then made of silver. But, the second hadith means that the buildings themselves will be built with both kinds of blocks, golden as well as silver (in each garden or paradise).

HOW MANY PARADISES? THEIR NAMES

Bayhaqi رحمه الله said that it is proved from the Quran and ahadith that there are four paradises (or garden). Allah says in surah al-Quran (verse 46):

وَلِيْنَ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

{And for him who fears the standing before his Lord, there are two gardens}

The verses following it describe them. Then, we are told (verse 62)

وَمِنْ دُونِهِمَا جَنَّاتٍ

{And beside these are two other gardens}

Again, the next verses describe these two paradise (or gardens, meaning jinnah).

جَنَّاتٍ مِنْ فِضَّةٍ اَنْتَهُمَا وَمَا فِيْهِمَا وَجَنَّاتٍ مِنْ ذَهَبٍ اَنْتَهُمَا وَمَا فِيْهِمَا

This hadith, under discussion, also says that there are four gardens (or paradises). This is further confirmed by the tradition:

جَنَّاتٍ مِنَ الذَّهَبِ لِّلْاَبْقِيَاءِ وَجَنَّاتٍ مِنْ فِضَّةٍ لِّاصْحَابِ الْيَمِيْنِ

(Two gardens of gold are for those who are foremost. And two gardens of silver are for the companions of the right.)

It is also possible that (جنتان) two gardens, in the verse of ar-Rahman, mean two kinds of paradise, one of gold and the other of silver.

In any case, there are four gardens, two of gold for the particular close or nearer ones are two of silver for the general body of believers. While the dual form is used (جنتان) - two gardens, sometimes the dual stands for more than two and represents a plural. Hence, (جنتان) could mean four gardens, and the perfect ones might get apart from the two gardens, two others that might be of gold and silver a means of adornment to the right and left of their homes.

This is confirmed by the traditions that mention eight names for paradise. They are:

- (i) Jannatul-aadn (جنة عدن)
- (ii) Jannat ul-firdaws (جنة الفردوس)
- (iii) Jannat ul khuld (جنة الخلد)
- (iv) Jannat un na'im (جنة النعيم)
- (v) Jannat ul ma'wa (جنة المعوى)
- (vi) Daar us salaam (دار السلام)

- (vii) Daar ul qarar (دارالقرار)
 (viii) Daar u muqamah (دارالمقامة)

When they enter jananatul adn the screen between them and vision of their Lord will be removed. However, the screen before the Majesty of the sacred Being and His greatness and Glory will remain. But, Allah will remove it too out of His exclusive benevolence and permit human sight to see Him in paradise by bestowing on the eye the ability to see Him. So, those in paradise will see their Lord with their eyes.

RANKS IN PARADISE

(٥٦١٧) وَعَنْ عِبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٌ مِمَّا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ رَوَاهُ التِّرْمِذِيُّ وَنَمَّرَ أَحَدَهُ فِي الصَّحِيحَيْنِ وَلَا فِي كِتَابِ الْحَمِيدِيِّ -

5617. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There are one hundred ranks in paradise Between every two ranks is like the distance between heaven and earth. Firdaws is the highest rank. From its issue four rivers of paradise. Above it is the throne. So when you pray to Allah (for paradise), ask Him for Firdaws."¹

COMMENTARY: The hundred ranks may not the number but may imply 'very many.' This is corroborated by the marfu hadith of Sayyidah Ayshah رضى الله عنها in Bayhaqi: 'the ranks of paradise are as many as the verses of the Quran. He among the people of the Quran enters paradise, there is no rank above him.

However, the number one hundred might be specific two and the hadith may have mentioned only one hundred out of the very many. The distance between every two of them may be as stated, or less or more.

Daylami has transmitted a hadith from Abu Hurayrah رضى الله عنه in Masnad Firdaws in a marfu manner that there is a rank in paradise that may be attained only by the people who are grieved. No one else can attain it.

Firdaws is a name of paradise and it is found in the quran in this verse:

أُولَئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرْتُوبُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

{They are the inheritors, who shall inherit paradise. Therein they shall abide} (23:110)

FOUR RIVERS: The four rivers that issue from Firdaws are: rivers of water, of honey, of milk and of wine. They are mentioned in these verses of the Quran:

فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
 {...therein are rivers of water unstaling, and rivers of milk where of the flavour changes not, and rivers of wine delicious to the drinkers, and rivers of purified honey....} (47:15)

THRONE ABOVE THE FIRDAWS: This is evidence that firdaws is the superior most

¹ Tirmidhi # 2539 (2531), Bukhari # 2790, 7433, Muslim.

paradise and the highest. Therefore, the prophet صلى الله عليه وسلم encouraged the ummah to ask for al-Firdaws.

Though the compiler of Mishkah has stated that this hadith does not belong to section one because it is not found in Bukhari or Muslim, yet it is found in both these books. In the former, it is found in kittab ul jihad and in the chapter on the Throne being over water. In the latter, it is traced in the chapter on the excellence of jihad.

MARKET PLACES OF PARADISE

(٥٦١٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَسُوقًا يَا تُؤْمَهَا كُلُّ جُمُعَةٍ فَتَمُتُّ رِيحَ الشِّمَالِ فَتَحْتُوَانِي وَجُوهَهُمْ وَثِيَابَهُمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقِدَارُ ذَاوَأَ حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُوهُمْ وَاللَّهِ لَقِدَارُ ذَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقِدَارُ ذَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا. (رواه مسلم)

5618. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There will be a market in paradise to which people will come every Friday. The north wind will blow and refresh their faces and clothes with fragrance (of musk, etc) making them more handsome and graceful. When they arrive home in this appealing state, their wives will say. 'After being away from us, you have become more handsome and graceful.' They will say (and return the compliment). 'Indeed, you too have become more beautiful and lovely'¹

COMMENTARY: The dwellers of paradise will assemble at the market place where beautiful and appealing shapes and models will be available. Every dweller may adopt the look he likes there in place of the look that he already wears.

As for every Friday, it means once a week (the word (جمعه) meaning a week as also Friday. But the week will not be as we know because, in paradise, there will be no sun and no rotation of day and night. The time will remain static. So, this hadith implies time equivalent to a week.

The northern air is (صمال) in Arabic. It flows from the cool regions and the Red sea. So it is very cold and is called (ريح الشمال) 'the northern wind! (So the same nomenclature is used for a similar breeze in paradise.)

When these people return home, the north wind will have already increased the beauty of their wives. Besides, when they come back home more beautiful, their beauty will reflect in their mates and so there will be beauty all over.

BLESSING IN PARADISE

(٥٦١٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ رُحْمَةٍ يَدُ خُلُوتِ الْجَنَّةِ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يَلُوهُمْ كَأَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِصَاءَةً فَلَوْ بَهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ مِنَ الْخُورِ الْعَيْنِ يُرَى مِنْهُنَّ سُوقِيهِنَّ مِنْ وَرَاءِ الْعِظَامِ

¹ Muslim # 13-2833, Paradise p 24.

وَاللَّحْمِ مِنَ الْحُسَيْنِ يَسْتَحُونَ اللَّهَ بِكُرَّةٍ وَعَيْشًا لَا يَنْقُصُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَنْقَلِبُونَ وَلَا يَمْسُخِطُونَ أَرْبَعَةَ أَصْفَادٍ وَالذَّهَبُ وَالْفِصَّةُ وَأَمْشَاطُهُمُ الذَّهَبُ وَوُجُوهُهُمُ الْمَجَاهِرَةُ الْأَلْوَةُ وَرَشْحُهُمُ الْمِسْكُ عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ أَدَمَ يَشُونَ زُرَّاعًا فِي السَّمَاءِ (متفق عليه)

5619. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Those who enter paradise first of all (being the Prophets) عليهم السلام will be (bright and radiant) like the moon when it is full (on the fourteenth of a lunar month). Those who follow them (being the ulama, awliya, martyrs and righteous) will be like the brightest, shining star in the sky. Their hearts will be like a single man's heart and they will not differ or disagree, not bear grudge for each other. Each man among them will have two wives from the large-eyed maidens (of paradise). The marrow of their legs will be visible through the bone and the flesh because of their beauty and purity. They will glorify Allah morning and evening (meaning, all the time) They will never fall ill, never pass water, never excrete fasces, never spit and never blow their nose (for mucus). Their utensils will be made of gold and silver. Their combs will be made of gold. Their cookers will run on aloes. Their perspirations will be musk. All of them will have some way of life and character. And will look like their father, Aadam, sixty cubits tall.¹

COMMENTARY: The word (حور) hoor is the plural of (حوراء), a beautiful woman with deep white and deep black eyes. (see hadith # 56140. The word (عِين) is the plural of (عِينة), large eyed woman. This hadith mentions two wives, but a hadith to follow says that lowliest of the man of paradise will have seventy two wives (# 5648). The two wives mentioned here will be the most beautiful of the lot.

In this world we use charcoal for our cooking on stoves, etc. (Or any other fuel may be used we use aloes to get fragrance. But, in paradise aloes will be used to burn the stoves the word (وقود) is fuel for fire.

The closing words may also mean with a slight change of the diatrical marks: "They will be of one appearance and be equally handsome and beautiful, of the same age - thirty or thirty three years."

This sentence is elaborated by the next: "They will resemble their father, Aadam عليه السلام and be sixty cubits tall."

WILL NOT NEED TO RELIEVE THEMSELVES

(٥٦٢٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ الْجَنَّةِ يَا كُفُونَ فِيهَا وَيَشْرَبُونَ وَلَا يَنْقَلِبُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْسُخِطُونَ قَالُوا فَمَا بَالُ الطَّعَامِ قَالَ جُفَاءً وَرَشْحٌ كَرَشْحِ الْمِسْكِ يَلْتَهُمُونَ وَالشَّوْبِيعُ وَالشَّحِيدُ كَمَا لَتَهُمُونَ النَّفْسُ - (رواه مسلم)

5620. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dwellers of paradise will eat and drink there, but they will not spit, pas water, empty their bowels and blow their nose." They (the sahabah) رضى الله عنهم asked, "Then,

¹ Bukhari # 3245, Muslim # 15-2834, 'Paradise' Dr Habibullah Mukhtar p 26, Jamiatul Uloom Islamiyah.

what would happen to the food (how will they digest it)?" He said, "By belching and perspiration with the fragrance of musk. They will glorify and praise Allah (with subhan Allah and Alhamdulillah) as naturally (from their hearts) as one breathes (naturally)."¹

COMMENTARY: The digestive system will work through belching and perspiration instead of the way it work in this world.

In this world, one breathes naturally without effort on intention while engaged in different occupations, so in the next world tasbih and tahmid will come naturally to every one. They would become as essential characteristic of every life. Nothing will prevent people from repeating the tasbih, tahlil and tahmid.

PERPETUAL YOUTH

(٥٦٢١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَدْخُلُ الْجَنَّةَ يَتَعَمَّرُ وَلَا يَبْئَسُ وَلَا

يَبْلَى ثِيَابَهُ وَلَا يَفْنَى شَبَابُهُ- (رواه مسلم)

5621. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who enters paradise will remain in (Allah's) favour and blessing. He will never fray. And his youth will never wither away."²

COMMENTARY: Paradise is (دار القرار والديارات) – abode of consistency, stability and permanence. Neither will its comfort give way to hardship nor will happiness change to grief.

(٥٦٢٢، ٥٦٢٣) وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِي مُنَادٍ إِنَّ

لَكُمْ آتٍ تُصِحُّوهُ فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ آتٍ تَعْمِيحُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ آتٍ تَشْبُوا فَلَا

تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ آتٍ تَتَعَمَّرُوا فَلَا تَبْئَسُوا أَبَدًا- (رواه مسلم)

5622 & 5623. Sayyiduna Abu Sa'eed R) and Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did say, "An announcer will proclaim (in paradise, regularly): 'You will ever be healthy. Illness will not touch you. You will live for ever and never die. You will keep your youth always and never become old. You will live in (Allah's) favour and blessing and hardship and desperation will never approach you.'³

UPPER ROOMS IN PARADISE

(٥٦٢٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَوْنَ

أَهْلَ الْعَرْفِ مِنْ فَوْقِهِمْ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْعَائِرِي فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ بِتَفَاضِلِ

مَا بَيْنَهُمْ قَالُوا يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ قَالَ بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ أَهْمُوا

بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ (متفق عليه)

¹ Muslim # 18-2835.

² Muslim # 21-2836, 'paradise p 28.

³ Muslim # 22-2833, Tirmidhi # 3246.

5624. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه said, "The inhabitants of paradise will see the occupants of the upper rooms as you see that star of the east or of the west which remains in the horizon, this being because of the difference in their ranks." The sahabah رضى الله عنهم asked "Will those lofts house the Prophet صلى الله عليه وسلم where no one else might reach?" He said, "Why not? By Him in whose hand is my soul, they who believed in Allah and corroborated His Messenger will reach them, too."¹

COMMENTARY: The Arabic word (غابر) refers to the shining star that is about to set or has risen at daybreak. According to one version which is not sound this word is (غابر) meaning 'low lying area.'

Some of the dwellers of paradise will have higher ranks than others, some will have mean standing and some will be of low rank. They will fare in paradise according to their ranks the ulama say that these people will get their residences too commensurate with their standing. The concluding words of the Prophet صلى الله عليه وسلم refer to the very pious friends of Allah, the righteous, who were perfect in their belief of Allah and in emulating His Messenger and obeying them. They are described in the Quran:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا - الْآيَةَ

{And the servants of the compassionate are those who walk on the earth in humility...} 25:63)

Then their attributes are recounted where after glad tidings are given to them.

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا - الْآيَةَ

{Those shall be recompensed with the highest places (in paradise)...} (25:75)

ABOUT SOME DWELLERS OF PARADISE

(٥٦٢٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَقْوَامٌ أَقْوَامٌ وَمِثْلَ أَقْوَامِ الْطَيْرِ - (رواه مسلم)

5625. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "How many a tribe will enter paradise with hearts and soft and tender as hearts of birds!"²

COMMENTARY: Those who go to paradise will include many who will have been wild and kind-hearted in this world. They had not harboured any malice or deceit or jealousy. They were careful and scrupulous, and they relied on Allah.

They feared Allah as birds are most fearful of all creatures

And they were trustful as birds are symbolic in this regard. According to a hadith, "If you rely on Allah, He will give you provision as he gives to birds who fly out in the morning and return with a full belly in the evening."

¹ Bukhari # 3256, Muslim # 11-2831, Tirmidhi # 2556, 3678.

² Muslim # 27-2840.

ALLAH'S PLEASURE

(٥٦٢٦) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ قِيُّوْا لَكُمْ رَبَّنَا وَسَعْدِيكُمْ وَالْحَقِيرُ فِي يَدَيْكُمْ قِيُّوْا هَلْ رَضِيْتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْظَمْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ قِيُّوْا أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا (متفق عليه)

5626. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, that surely Allah, the Glorious, will say to the dwellers of paradise, "O people of paradise!" They will say, "Our Lord, here we are, at your service! All good is in your hand!" He will ask, "Are you happy?" they will submit, "Why should we not be happy, O our Lord? You have give us all that which you have not given to any other of your creatures." He will ask, "Shall I not give you something better and more than that?" They will ask, "what can be better than what we have been given?" He will say, "I shall let you have My god pleasure. And, never after that I shall be angry of displeased with you."¹

COMMENTARY: When Allah is pleased with His creature that is an assurance to them of receiving all blessings and honour. This will also get them the greatest of all blessings the vision of Allah!

The sahabah رضى الله عنهم used to wonder how could they say it their Lord was pleased with them. Then they realized that if they were pleased with their Lord. He too would be pleased with them.

Allah assured the dwellers of paradise that He would never be displeased with them. There can be no other blessing greater than that what to say of His perpetual pleasure, even a little bit of Allah's pleasure is better than paradise and all its bounties. Indeed, He Himself has said:

وَرِضْوَانِي مِنَ اللَّهِ أَكْبَرُ

{And greatest of all is Allah's good pleasure} (9:72)

Therefore, the believer must always beseech Allah:

اللهم ارض عنا وارضنا عنك

{O Allah, be pleased with us and cause us to be pleased with you}.

THE WISH OF AN ORDINARY DWELLER OF PARADISE

(٥٦٢٧) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَدْنَى مَقْعِدٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنَّ يَقُولَ لَهُ تَمَنَّيْ وَيَتَمَنَّى فَيَقُولُ لَهُ هَلْ تَمَنَّيْتَ فَيَقُولُ نَعَمْ فَيَقُولُ لَهُ فَإِنَّ لَكَ مَاتَمَنَيْتَ وَمِثْلَهُ مَعَهُ (رواه مسلم)

¹ Bukhari # 6549, Muslim # 9-2829, Tirmidhi # 2565.

5627. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He of you who will have lowest rank in paradise will be asked by Allah to make a wish. So, he will express a desire, and again a desire. Allah will ask him, 'Have you wished for whatever you wanted?' He will say, 'Yes!' So, He will say to him, 'for you is what you wished and the like of it with it.'"¹

RIVERS WITH MOUTH IN PARADISE

(٥٦٢٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّحَاتُ وَجَبَّحَاتُ وَالْفُرَاتُ وَالنَّيْلُ كُلُّ مِّنْ

أَنْهَارِ الْجَنَّةِ (رواه مسلم)

5628. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sa'ihan, Jaihan, the Euphrates (al-Furat) and the Nile are all among the rivers of paradise."²

COMMENTARY: While the Furat (Euphrates) and the Nile are known to us, the other two are rivers about which the ulama disagree. Different places are named for their location. However, it is confirmed that Sa'ihan and Ja'han are both in Syria, near its ancient cities Tartus and Masi'ah

The ulama express different opinion about these four rivers flowing in paradise. The most correct of them is that they originate in paradise. According to a hadith in Muslim, the Nile and Euphrates originate in paradise. According to a version in Bukhari, they begin at the base of Sidratul muntahā (which is a tree in the seventh heaven near paradise). Mu'alim at Tanzil cites a tradition that Allah has entrusted the source of these four rivers to the mountains from where they flow into the plains. According to another tradition, these four rivers are in paradise and their names have been given to four rivers on earth. Hence they are namesakes. And are more known than other river because of their sweet water and other benefits. This indicates that the blessing and the benefits in this world are all examples of the blessings and benefits of that world.

Another opinion that in more explanatory is that these rivers are attributed to paradise because their water is more sweet and fine, and more cool and pleasant than other water. So many advantage are derived from these rivers and so many characteristics are ascribed to them that they look as though they have come from paradise.

GREATNESS OF HELL & HEAVEN

(٥٦٢٩) وَعَنْ عُثْبَةَ بْنِ عُرْوَةَ قَالَ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى فِي شَفَةِ جَهَنَّمَ فَيَهْوَى فِيهَا سَبْعِينَ خَرِيْفًا لَا

يُذْرِكُ لَهَا قَعْرًا وَاللَّهُ تَعَالَى وَقَدْ ذُكِرَ لَنَا أَنَّ مَاءَيْنِ مَضْرَعَيْنِ مِنْ مَقَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً

وَيَأْتِيَنَّ عَلَيْهَا يَوْمَ وَهُوَ كَظِيظٍ مِنَ الرَّحَابِ (رواه مسلم)

5629. Sayyiduna Utbah رضى الله عنه ibn Ghazwan said, "It has been mentioned to us (on the authority of Allah's Messenger صلى الله عليه وسلم that he said. "If a stone is dropped from the edge of hell, it will continue to fall down for seventy years without

¹ Muslim # 182-301.

² Muslim # 26. 2839.

reaching the bottom. By Allah, (in spite of such a depth) hell will be filled up with the disbelievers, polytheists and idolaters.)"

He said further, "It has been mentioned to us (that Allah's Messenger صلى الله عليه وسلم also said), "The distance between the two posts of every gate of paradise is as a journey of forty years, yet a time will come when they will be packed to capacity."¹

SECTION II

الْقَضَى الْقَائِي

CONSTRUCTION OF PARADISE

(٥٦٣٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ فُلَيْحُ يَارَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّ خُلِقَ الْخَلْقُ قَالَ مِنَ الْمَاءِ فَلَمَّا جِئْتُهُ مَا بَيْنَهُمَا قَالَ لَيْتَهُ مِنْ ذَهَبٍ وَ لَيْتَهُ مِنْ فِصَّةٍ وَ مِلَا طُهَا لَيْسَتْكَ الْأَذْفَرُ وَ حَصْبًا وَ مَا اللَّؤْلُؤُ وَ أَلْيَا فُوتٌ وَ تُرْبَتُهَا الرَّعْفَرَاتُ مَنْ يَدْخُلُهَا يَنْعَمُ وَ لَا يَبْئَسُ وَ يَخْلُدُ وَ لَا يَمُوتُ وَ لَا تَبْلَى ثِيَابُهُمْ وَ لَا يَفْئِي سَبَابُهُمْ (رواه احمد والترمذى والدارى)

5630. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he asked. "O Messenger of Allah, of what was the creation made?" He said, "It was made of water." Then, we asked, "Of what was paradise built?" He said, "A brick of gold and a brick of silver with clay of nice fragrant musk. Its gravel is pearls and rubies. Its soil is saffron whose come into it will have Allah's favour (and bounties) and will never be wretched. They will abide for ever and will never die. Their garments will never fray and they youth will never wither away."²

COMMENTARY: The scholars say water was the first thing to be created as a whole entity. Then it was turned dense and solid and earth was created from it. Then water was turned thin and fine to create fire from whose smoke the sky was created.³

It is stated in the Torah that Allah created an element and gave it a look of awe and majesty. So it melted and became water. Steam came up from this water and ascended as smoke till it spread around to become a sky. Then bubbles were formed on water and they made up the earth. Then mountains were created as anchors for the earth (which was not steady till they were created).

Some scholars say that water here means sperm. In that case creation would refer to animates or living creatures. It is as the Quran says:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

{And we made from water every living thing.} (21:30) {This mean human beings and others too}

The Quran also says:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ

{And Allah created every animal of water} (24:45)

¹ Muslim # 14-2967.

² Musnad Ahmad 2-305, Tirmidhi # 2526, Darimi # 2821.

³ See the story of the creation, Ibn Kathir (from Al-Bidayah wa un NIHayah) p 16. Darul Isha'at, Karachi.

The sperm is in the form of water. Hence, it is so called. Besides, water is essential to every living creature. Advantage is derived from it most of all.

TRUNK OF TREES IN PARADISE

(٥٦٣١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ (رواه الترمذی)

5631. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is not a tree in paradise but its trunk is of gold."¹

COMMENTARY: The trunks of the trees of paradise are of gold but their branches and twigs are of different kinds and they have fruit of varied description.

RANKS IN PARADISE

(٥٦٣٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ إِنْ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَائَتَيْنِ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٍ رَوَاهُ التِّرْمِذِيُّ

وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

5632. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "In paradise, there are one hundred ranks. Between every two ranks there is a distance of one hundred years."²

COMMENTARY: The ranks of which the hadith speaks the higher degrees of the dwellers of paradise according to their deeds. Allah says

هُنَّ دَرَجَاتٌ عِنْدَ اللَّهِ

[They have (diverse) rank in the sight of Allah] (3:163)

It will be alike for the denizens of hell. They will be in the lower portion according to their disbelief and polytheism, the more severe their disbelief, the lower their places in hell. The Quran says:

إِنَّ السَّافِقِينَ فِي الذَّرْلِ الْأَسْفَلِ مِنَ النَّارِ

[Surely, the hypocrites will be in the lowest depth of the Fire...] (4:145)

(٥٦٣٣) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ لَوَأَتْ الْعَالَمِينَ

اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسَعَتْهُمْ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

5633. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "In paradise, there are one hundred ranks. If (all the creatures of) the universe assemble in any of them, that would suffice them all."³

THE MATTRESSES OF PARADISE

(٥٦٣٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ تَعَالَى وَفُورِشٍ مَرْفُوعَةٍ قَالَ ارْتِمَا عَلَيْهَا لَكُمْ مِائَةُ سَنَةٍ

وَالْأَرْضُ مِثْلُهَا مِائَةٌ سَنَةً - رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ غَرِيبٌ -

¹ Tirmidhi # 2525.

² Tirmidhi # 2529.

³ Tirmidhi # 2532.

5634. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet (E) said about the words of Allah, the exalted:

وَفُرُشٍ مَّرْفُوعَةٍ

{And mattresses of high quality} (56:34)

"Their height will be as the distance between heaven and earth a distance of five hundred years."¹

COMMENTARY: The mattresses spread out in paradise will seem to be like the height of heaven from earth.

Or, this verse of the quran says that these mattresses would have been spread out in the ranks that would be as high as the distance from earth to heaven. A hadith says that there are one hundred ranks in paradise. The distance between every two ranks is as between heaven and earth. (Hadith # 3787)

Some scholars say that the word (فُرُش) mattresses actually means the hours (حور) maidens of paradise. And the word (مرفوعة) means that they are superior to the women of the world in their beauty. However, there is also a hadith that says: the believing women in paradise will excel the hours in their beauty. They will have excellence over the hours because of the salah and fasting that they may have observed in this world.²

RADIANT FACES OF PEOPLE OF PARADISE

وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ رُحْمَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ صُورُهُ

وَجُوهُهُمْ عَلَى مِثْلِ صُورِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالرُّحْمَةُ الْقَائِمَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ

رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يُرَى مِنْهَا سَاقُهَا مِنْ وَرَاءِهَا (رواه الترمذی)

5635. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The first batch (of people) who will enter paradise will be have faces as radiant as the moon when it is full (and they will be the Prophet صلى الله عليه وسلم. The second batch will have faces like the most beautiful bright star in the sky and they will be the awliya and the righteous. Each man (of paradise) will have two wives, each of whom will wear seventy mantles (but each for them will be so pure that) through them the marrow of her leg will be visible."³

COMMENTARY: According to another hadith (# 5648) a man of the lowest grade in paradise will have seventy two wives and eighty thousand servants. The ulama say that the two mentioned in this hadith will be as described here. Their marrow of the legs will be visible over their mantles. The remaining will include worldly women and hours but the marrow of theirs legs will not be seen.

Another explanation is that the two wives will be from the women of the world, and the rest seventy will be the maidens of paradise (hours).

¹ Tirmidhi # 2540.

² See also Ma'ariful Quran v8 p 289 (Mufti Muhammad Shafi)

³ Tirmidhi # 2535.

SEXUAL POTENCY OF MEN OF PARADISE

(٥٦٣٦) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةً كَذَا وَكَذَا مِنَ الْجَمَاعِ قِيلَ يَا رَسُولَ اللَّهِ أَوْ يُطَيَّبُ ذَلِكَ قَالَ يُعْطَى قُوَّةً مِائَةٍ (رواه الترمذ)

5636. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "In paradise, the believer will be given such and such sexual potency. "Someone asked, "O Messenger of Allah, will he be able to do that? He said, "He will have the potency of one hundred men."¹

BRACELETS OF PEOPLE OF PARADISE

(٥٦٣٧) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَوِ أَرَبٌ مَا يَهْلُ طُفْرُومًا فِي الْجَنَّةِ بَدَأَ نَشْرَ حُرْقَتِ لَهُ مَائِيْنِ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ وَلَوِ أَرَبٌ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ أَطْلَعَهُ فَبَدَأَ أَسَاوِرَهُ لَطَمَسَ صَوْنُهُ صَوْنِ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ صَوْنِ النُّجُومِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

5637. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that the prophet صلى الله عليه وسلم said, "If so much of the bounties of paradise as might be carried on a fingernail were to be seen (in the world). The entire area between the sides of heaven and earth would be illuminated and adorned.

And if any of the dwellers of paradise were to glance down (on earth) and his bracelet were to be observed, then its brilliance would fade out the glitter of the sun just as the sun blots out the brightness of the stars."²

HAIRLESS MEN OF PARADISE

(٥٦٣٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كَخُلَى لَا يَبْلَى شَبَابُهُمْ وَلَا يَبْلَى ثِيَابُهُمْ (رواه الترمذى وادارى)

5638. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people of paradise will be hairless, beardless and will have black eyes. Their youth will not end and their garments will not wear out."³

COMMENTARY: Their eyes will be black as though collyrium was applied to the eyes. It would appear as if they are black with collyrium from birth.

(٥٦٣٩) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكَحَّلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثِينَ وَسِتَّةً (رواه الترمذى)

5639. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The dwellers of paradise will enter paradise hairless, beardless, with collyrium on their eyes and aged thirty or thirty three years."¹

¹ Tirmidhi # 2536.

² Tirmidhi # 2538.

³ Tirmidhi # 2539, Darimi # 2825, Musnad Ahmad.

COMMENTARY: The age of thirty to thirty three is the age perfect youth. The word 'or' is interposed by a subnarrator who was not sure whether the Prophet صلى الله عليه وسلم said, 'thirty' or 'thirty three.'

SIDRATUL MUNTAHA

(٥٦٤٠) وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ لَهُ سِدْرَةَ الْمُنْتَهَى قَالَ يَسِيرُ الرَّكَابُ فِي ظِلِّ الْفَتَنِ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتَقِلُّ بِظِلِّهَا مِائَةَ رَاكِبٍ شَكَتِ الرَّاوى فِيهَا فِرَاشُ الذَّهَبِ كَأَنَّ لَمَرَّهَا الْقِلَاقُ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

5640. Sayyiduna Asma bint Abu Bakr رضى الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم say when sidratul muntaha was mentioned in his presence, "A rider may ride on in the shade of a branch of it for one hundred years," or (he said) "one hundred rider may rest in its shade." The subnarrator was 'in doubt (which were the correct words). "There are in the golden locust and its fruit looks like earthenware jars."²

COMMENTARY: The words sidrat ul-muhntaha means 'the lote tree of eternity.' It is so called because it is at the extreme limits of paradise. No one knows what is beyond it, and not even an angel is allowed to go there. Sayyiduna Jabrail عليه السلام was also allowed to go only up to this point not beyond. But, the Prophet صلى الله عليه وسلم did go beyond this tree on the night of the miraj, ascension to the heavens though one tradition says that it is in the sixth this tree is in the seventy heaven.

As for the golden locust, perhaps it is the wings of the angels on this tree. They shine as though golden. Or the light that is thrown on the branches reflects in the manner of golden locust.

The Prophet صلى الله عليه وسلم words explain the verse of the Quran:

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

{When the late tree was covered by that which covered it} (53:16)

Baydawi رحمه الله has said that a great number of angels who are engaged in worship of Allah cover this tree, continuously.³

THE POND KAWTHAR

(٥٦٤١) وَعَنْ أَنَسِ قَالَ سُئِلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ ذَلِكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَغِي فِي الْجَنَّةِ أَشَدَّ تِبَاطُؤًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهِ ظِلٌّ أَوْ غَائِقُهَا كَأَغْنَاقِ الْجُرُزِ قَالَ عُمَرُ بْنُ الْخَطَّابِ هَذِهِ لَنَا عِمَّةٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلْتُهَا أَنْعَمُ مِنْهَا (رواه الترمذى)

5641. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "what is al-kawthar?" He said "It is a river that Allah has given me, meaning is

¹ Tirmidhi # 2545.

² Tirmidhi # 2542.

³ See also Mariful Quran V8 p 211, Mufti Muhammad Shafi رحمه الله.

paradise (exclusively for me). It is whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels readied to be sacrificed. (The birds are to be sacrificed for the drinkers from kawthar)."

Sayyiduna Umar submitted, "Those birds must be quite fat (and delicious)!" Allah's Messenger صلى الله عليه وسلم said "Those who eat them will be more fat and healthy."¹

COMMENTARY: Kawthar is a river on either side of which is a pond. One is in the masher (or gathering place) and the other is in paradise. Since most of it in paradise, so the hadith says that it is as in paradise (في الجنة). It is for the Prophet صلى الله عليه وسلم exclusively, so that his ummah may drink from it to heart's content.

The hadith mentions necks like (حزير). They are sacrificial camels. The camels that the made ready to sacrifice the. This indicates that the birds that are in the kawthar will have been readied to sacrifice them for those who have drunk water at the kawthar.

FOR THE DWELLERS WHATEVER THEY DESIRE

(٥٦٤٢) وَعَنْ بُرَيْدَةَ أَيْ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ قَالَ إِنْ أَدْخَلَكَ اللَّهُ الْجَنَّةَ فَلَا تَسْأَلُ عَنْ مَخْضَلٍ فِيهَا عَلَى فَرَسٍ مِنْ يَأْفُوتُهُ حُمْرَاءُ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ الْأَفْعَلَتْ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ فَلَمْ يَقُلْ لَهُ مَا قَالَ لِصَاحِبِهِ فَقَالَ إِنْ أُدْخِلَكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا أَسْتَهْتِ نَفْسُكَ وَأَلَذَّتْ عَيْنُكَ (رواه الترمذی)

5642. Sayyiduna Buraydah رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم "O Messenger of Allah, are there horses in paradise?" He said, "If Allah admits you to paradise-then whenever you wish to mount a horse in it, you will be put on a horse of red pearls. It will fly with you in paradise wherever you wish to go."

Then, another man asked, "O Messenger of Allah, are there in paradise camels?" he did not say what he had said to the first man but he said, "If Allah admits you to paradise then there will be for you everything you desire and your eyes enjoy."²

COMMENTARY: The word (سئلت) is read with different diatrical marks but the sense is generally the same: 'that will be done for you, 'You will get a horse.' Etc.

The word (فرس) is used for both a male and a female horse.

In short in paradise, everyone will get whatever desires.

(٥٦٤٣) وَعَنْ أَبِي أَيُّوبَ قَالَ أَمَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ أُجِبْتُ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أُدْخِلَكَ الْجَنَّةَ أُوتَيْتَ بِفَرَسٍ مِنْ يَأْفُوتُهُ لَهُ جَنَاحَانِ فَحَمَلَتْ عَلَيْهِ ثُمَّ طَارَتْ بِكَ حَيْثُ شِئْتَ رَوَاهُ الْبُزْجَمِيُّ وَقَالَ هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيهِ وَأَبُو سُوْرَةَ الرَّاوِي يُصَعِّفُ فِي الْحَدِيثِ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ أَبُو سُوْرَةَ هَذَا مُتَكَدِّرُ الْحَدِيثِ يَرَوِي مَنَاجِيرَ-

¹ Tirmidhi # 2542.

² Tirmidhi # 2443 (2552)

5643. Sayyiduna Abu Ayyub رضي الله عنه narrated that a villager come to the Prophet صلى الله عليه وسلم and asked, "O Messenger of Allah, I love horses (very much). Are there horses in paradise?" He said, "If you are admitted to paradise, you shall be given a horse of ruby having two wings. You will be mounted on it and it will fly with you wherever you desire to go."¹

(Abu Sawra, according to Tirmidhi, is a weak narrator of hadith. According to Bukhari, his ahadith are numkar -rejected.)

RATIO OF MUHAMMAD'S UMMAH IN PARADISE صلى الله عليه وسلم

(٥٦٤٤) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ عَشْرُونَ وَمِائَةً صَفًّا ثَمَانُونَ مِنْهَا

مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ - رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِي كِتَابِ التَّبَعِثِ وَالتَّنْشُورِ -

5644. Sayyiduna Buraydah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dwellers of paradise will form one hundred and twenty rows (if lined up). Eighty of them will belong to this ummah and forty to the remaining ummah."²

COMMENTARY: The Prophet's صلى الله عليه وسلم ummah will form more than two thirds of the people of paradise. According to a hadith in the previous chapter, the Prophet صلى الله عليه وسلم hoped that his ummah would form half of the people of paradise. The increase is clearly because of Allah's mercy and favour.

Another suggestion though not appealing is that the number of people in each row may be unequal and those of this ummah may be fewer per row. But, the first opinion more correct.

WIDTH OF GATE OF PARADISE FOR MUSLIMS

(٥٦٤٥) وَعَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَابُ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ

عَرْضُهُ مَسِيرَةُ الرَّاحِبِ الْمَجْرُودِ ثَلَاثًا ثُمَّ إِهْمُ كَيْصَعَطُونَ عَلَيْهِ حَتَّى تَكَادُ مَنَاكِبُهُمْ تَرُؤُونَ - رَوَاهُ التِّرْمِذِيُّ

وَقَالَ هَذَا حَدِيثٌ صَوِيفٌ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ يَحْمَدُ بْنُ أَبِي بَكْرٍ

يُرْوَى الصَّائِكِي -

5645. Sayyiduna Saalim رحمه الله (a tabi'i) narrated on the authority of his father (Abdullah ibn Umar رضي الله عنه) that Allah's Messenger صلى الله عليه وسلم said, "The gate through which my ummah will enter paradise is so much wide that (even) a swift rider will ride across it for three (rights or years), yet when they enter it [they will be so many that it will seem too narrow for them so,] they will nearly dislocate their shoulders."³

COMMENTARY: The text has only 'three' but the noun is omitted. So, it could be three rights of three years. It is better to assume three years because it suggests a large number and a wider gate. This will agree with the tradition that says that the two extremes or posts of each gate of paradise will be so much apart that it would be a journey of forty years from

¹ Tirmidhi # 2545 (2553)

² Tirmidhi # 2546 (2555), Ibn Majah # 4289.

³ Tirmidhi # 2548 (2557).

end of end (#5629).

Or, we may say that the multitude known to the Prophet صلى الله عليه وسلم first was later confirmed as a greater number. It may also be said that the width of the gates would seem different according to the number of people entering by a gate.

Tirmidhi has termed this hadith as (ضعيف) weak the Masabih terms it da'if mankar (ضعيف منكر) weak, rejected. It contradicts a sahih hadith. Moreover, Imam Bukhari رحمه الله has expressed ignorance of this hadith so it suggests that the hadith is weak. He also said about one of its sub-narrators, Khalid ibn Abu Bakr that he used to circulate rejected ahadith. The Mishkah's compiler has mis-named him as (يحلده) yakhlud.

MARKET OF MASKS & FORMS

(٥٦٤٦) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ سُوقًا مَّا فِيهَا شَرَى وَلَا بَيْعٌ إِلَّا

الصُّورُ مِنَ الرِّجَالِ وَالنِّسَاءِ وَإِذَا اشْتَقَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

5646. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is a market in paradise where buying and selling is not transacted, but only faces and forms of men and women (are displayed), when anyone likes a shape, he (simply) enter into it."¹

COMMENTARY: That market is a centre of beautiful faces and forms. If any of the dwellers of paradise wishes to change into a new form and get up, he will choose it and will put it on himself. It is like the j inns and angels who adopt the form they like in this world, at their whim.

VISION OF ALLAH & THE MARKET IN PARADISE

(٥٦٤٧) وَعَنْ سُوَيْدِ بْنِ الْمُسَيْبِ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ أَسْأَلُ اللَّهَ أَنْ يَجْعَلَ بَيْنِي وَبَيْنَكَ فِي

سُوقِ الْجَنَّةِ فَقَالَ سُوَيْدٌ أَوَيْهَا سُوقٌ قَالَ نَعَمْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ الْجَنَّةِ إِذَا

دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ ثُمَّ يُؤَدَّبُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ آيَاتِ الدُّنْيَا فَيُرَوَّرُونَ

رَبِّهِمْ وَيُؤَبَّرُ لَهُمْ عَرْشُهُ وَيَتَّبَدَّى لَهُمْ فِي رَوْصَةٍ مِنْ رِيَاضِ الْجَنَّةِ فَيُؤَوَّصُهُمْ مَتَابِرٌ مِنْ نُورٍ وَمَتَابِرٌ مِنْ لُؤْ

لُؤٍ وَمَتَابِرٌ مِنْ يَاقُوتٍ وَمَتَابِرٌ مِنْ زَبَرَجَدٍ وَمَتَابِرٌ مِنْ ذَهَبٍ وَمَتَابِرٌ مِنْ فِضَّةٍ وَيَجْلِسُ أَدْنَا هُمْ وَمَا فِيهِمْ

دِينٌ عَلَى كُنُوبَاتِ الْمَسْكِ وَالْكَافُورِ مَا يُرَوَّرُونَ إِنَّ أَصْحَابَ الْكُرْسِيِّ بِأَفْضَلِ مِنْهُمْ مَجْلِسًا قَالَ

أَبُو هُرَيْرَةَ فُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ لَرَبِّي قَالَ نَعَمْ هَلْ تَتَمَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ أَيْلَةَ

الْبَدْرِ فُلْنَا لَا قَالَ كَذَلِكَ لَا تَتَمَارُونَ فِي رُؤْيَةِ رَبِّكُمْ وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ إِلَّا خَاصَرَهُ اللَّهُ

مُخَاصَرَةً وَحَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ يَا فُلَانُ ابْنُ فُلَانٍ أَتَذْكُرُ يَوْمَ فُلْتُ كَذَا وَكَذَا فَيَذْكُرُهُ بِبَعْضِ

عَدْرَاتِهِ فِي الدُّنْيَا فَيَقُولُ يَا رَبِّ أَفَلَمْ تَعْفِرْ لِي فَيَقُولُ بَلَى فَيَسَعَةً مَعْفِرْتِي بَلَعْتَ مَلَأْتَكَ هَذِهِ فَيَبِينُ مَا هُمْ

¹ Tirmidhi # 2550 (2559)

على ذلك عَشِيَّتَهُمْ سَحَابَةٌ مِنْ قَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طَيْبًا لَمْ يَحِدُوا بِمِثْلِ رِيحِهِ شَيْئًا قَطُّ وَيَقُولُ رَبَّنَا
 قَوْمًا إِلَى مَا أَعَدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ فَحَدُّوا مَا اسْتَهْتُمْ فَأْتَى سَوْفًا قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ فِيهَا مَا لَمْ
 تَنْظُرِ الْأَمْيُورُ إِلَى مِثْلِهِ وَأَمَّ تَسْمِيرَ الْأَذَانِ وَأَمَّ يَحْطُرُ عَلَى الْقُلُوبِ فَيُحْمَلُ لَنَا مَا اسْتَهْتْنَا لَيْسَ بِنَاءٍ وَلَا
 يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلَ الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ فَيَقْبِلُ الرَّجُلُ دُورَ السُّورَةِ وَالْمُرْتَفَعَةَ فَيَلْقَى مَنْ
 هُوَ دُونَهُ وَمَا فِيهِمْ ذِي قَبْرٍ وَرُوحُهُ مَا تَرَى عَلَيْهِ مِنَ اللَّيَاسِ فَمَا يَنْقَضِي أَحْرُ حَدِيثِهِ حَتَّى يَسْتَحْبِلَ عَلَيْهِ مَا هُوَ أَحْسَنُ
 مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْتَبِهُ لِأَحَدٍ أَنْ يَخْرُتَ فِيهَا ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا فَيَتَلَقَّانَا أَرْوَاجِنَا فَيَقْبَلُنَّ مَرْحَبًا
 وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ أَفْضَلَ وَمَا فَارَقْتَنَا عَلَيْهِ فَيَقُولُ إِنَّا جَاءَنَا الْيَوْمَ رَبَّنَا الْجَبَّارُ
 وَحِمْمَاتُنَا أَنْ نُنْقَلِبَ بِمِثْلِ مَا أَنْقَلَبْنَا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ

5647. Sayyiduna Sa'eed ibn Musayyib رحمه الله (a tabi) narrated: I met Abu Hurayrah and he said, "I pray to Allah that He bring you and me together in the market of paradise." I asked, "Is there a market there?" He said, "Yes, Allah's Messenger صلى الله عليه وسلم informed me that when the deserving of paradise enter it, they will settle according to the merit of their deeds. Then they will be summoned at intervals equal to every Friday in terms of the days in this world. They will visit their Lord. His throne will be visible of them and He will show himself to them in one of the gardens of paradise pearls. Pulpits of rubies, pulpits of aquamarine, pulpits of gold, pulpits of silver - all put up for them the humblest of them, and there are not worthless among them, will sit on mound of musk and camphor without thinking that those seated on chairs are more meritorious than they are in the assembly." I (Abu Hurayrah) صلى الله عليه وسلم asked Allah's Messenger صلى الله عليه وسلم whether we would be able to see our Lord. He said that we would (and) asked, "Do you have difficulty in seeing the sun and the moon on the night when it is full?" We said, "No" and he explained, "In the same way, you will have no difficulty in seeing your Lord. There would be no person in that assembly with when Allah does not converse. Indeed, He will ask him, 'O you son of so-and so do you recall the day when you said such and such?' He will remind him of the deceitful thing he had done in the world so that he will submit, 'O my Lord, have you not forgiven me/' He will assure him, 'certainly, by the vastness of my forgiveness you have come to this, your station.' Meanwhile, a cloud will come over them and shower perfume over them the like of whose fragrance they will not have perceived ever before. Our Lord will say, 'Arise! And come to what I have prepared for you of blessing, and pick up what you desire."

(Abi Hurayrah صلى الله عليه وسلم then went on with the narrative in his own words:)

"We shall then come to the market surrounded by the angels. There will be in it the like of which eyes have not seen, ears have not heard and hearts have not imagined. To us will be delivered what we desire without there being any buying or selling in the market. There, the inhabitants of paradise will meet each other. A man of a high rank will meet another of a lower rank, there being none trifling among them. He

will be delighted by the garments on him, but even before their conversation concludes, he will assume that he himself wears what is more beautiful than what the other wears, that being because it will not be proper for anyone to grieve there (or feel deprived).

Then, we shall return to our dwellings where our wives will meet us and welcome us and say to us that we have returned more beautiful than we had parted from them. We shall say that we had met our Lord, the Dominant, and it was befitting for us to return (from there) as we did return."¹

COMMENTARY: There will be no days and rights in paradise. The division between Friday and Friday is only symbolic. The dwellers will assemble in one of the gardens and have an opportunity to have a vision of their Lord. The moment will be known as Friday because the people used to assemble for the Friday salah.

The Lord will let them see the throne meaning his mercy and kindness to the creature, for, as stated earlier, the throne is the roof of paradise, so it is meaningless to say that the throne will be shown to the dwellers of paradise.

The humblest of the dwellers of paradise will not be contemptible or the least deserving. Rather this stands in relation to one of a higher rank. As for as personal standing is concerned all inhabitants of paradise will be of equal esteem. Their ranks will be commensurate with their deeds in the world.

The same applies to those sitting on mounds in comparison to people on the chairs. The former will have no inferiority complex because everyone in paradise will be patient wherever he stands in rank. They will not feel deprived or will they envy those who have higher ranks.

As for the garments, a second meaning could be the opposite of the given. The pronouns will be reserved. The dress of the other would be poorer but before the conversion culminates, that would seem better.

DESEIR TO HAVE CHILDREN

(٥٦٤٨) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ الْمَوْصَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى أَهْلِ الْجَنَّةِ الَّذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَائْتِنَابٍ وَسَبْعُونَ زَوْجَةً وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لؤلؤٍ وَزَبَرْجَدٍ وَيَأْقُوتُ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صُغَاءَ وَبِهَذَا الْأَسْنَادِ قَالَ مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ بَيْنَ ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا وَكَذَلِكَ أَهْلُ النَّارِ وَبِهَذَا الْأَسْنَادِ قَالَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ عَلَيْهِمُ السَّلَامُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَرِسْتُهُ فِي سَاعَةٍ كَمَا يَشْتَهِي وَالْمُعْرَبِ وَبِهَذَا الْأَسْنَادِ قَالَ الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ وَكَانَ لَا يَشْتَهِي وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ فِي هَذَا الْحَدِيثِ إِذَا اشْتَهَى الْوَلَدَ كَانَ فِي سَاعَةٍ وَكَانَ لَا يَشْتَهِي رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى ابْنُ مَاجَةَ الرَّابِعَةَ وَالذَّارِقِيُّ الْأَخِيرَةَ.

5648. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dweller of paradise having the lowest rank will have eighty thousand servants and servant two wives (two of whom will be women from the world and seventy will be hours of paradise). A large pavilion will be erected for him made of pearls,

¹ Tirmidhi # 2549 (2558), Ibn Majah # 4336.

aquamarine and rubies covering the distance between jabiyah and San'a."

(Another narrative of Abu Sa'eed رضى الله عنه through the same sanad (the Prophet صلى الله عليه وسلم said). Those who are eligible to be admitted to paradise and die young or old will be reverted to the age thirty years in paradise, never rising above that age. And it will be alike for the people of hell (concerning their age)."

Though the same sanad (it is reported that) the Prophet صلى الله عليه وسلم said, "They will wear crowns, the smallest pearl of which will illuminate all that is between the east and the west."

Though the same sanad, the Prophet صلى الله عليه وسلم said, "When (supposing) a believer wishes for a child in paradise, its conception, delivery and growth will take place, as he wishes, in a moment."

Ishaq ibn Ibrahim رحمه الله said about this hadith "When a believer in paradise will desire a child, it will be delivered in a moment, but he will not desire to have one."¹

COMMENTARY: The denizens of hell will also be of age thirty whether they die old or young. This will be their age when cast in hell, and they will be of this age forever. This is the age of prime youth. Hence, if anyone is destined to live comfortably, he will do so at an ideal age. If he is destined to be chastised, he shall endure pain at his prime youth.

THE POETRY OF THE HOORS

(٥٦٤٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَمَجْتَمَعًا لِلْحُورِ الْعِينِ يَزْفَعْنَ بِأَصْوَاتٍ لَمْ تَسْمَعْ الْخَلَائِقُ وَمِثْلَهَا يَتَقَنَّ نَحْنُ الْخَلِدَاتُ فَلَا تَبِيدُ وَنَحْنُ النَّاعِمَاتُ فَلَا تَبْأَسُ وَنَحْنُ الرَّاغِبَاتُ فَلَا تَسْخَطُ طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ (رواه الترمذی)

5649. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger said, "There is a meeting place of the large eyed hoors (maidens of paradise) in paradise. They will call in a high pitch such as the creatures have never heard, 'we will abide for ever and die never. We live in blessings and grieve never. Happy are they who are for us and we for them.'²

RIVER IN PARADISE

(٥٦٥٠، ٥٦٥١) وَعَنْ حَكِيمِ بْنِ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْحَمْرِ ثُمَّ تَشَقُّقُ الْأَنْهَارُ بَعْدَ - رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ الدَّارِمِيُّ وَعَنْ مُعَاوِيَةَ -

5650. Sayyiduna Hakim ibn Mu'awiyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said there are in paradise (large rivers) a large river of water, a large river of honey, a large river of milk, and a large river of wine. Then (later the dwellers enter it), they will branch off into (small) tributaries."³

5651. Sayyiduna Mu'awiyah رضى الله عنه also narrated it.⁴

¹ Timidhi # 2562 (2571) 2571), Musnad Ahmad # 11723, 11063, Ibn Majah # 4338, Darami.

² Tirmidhi # 3564 (2573), Musnad ahmad # 1342.

³ Tirmidhi # 2571 (2580).

⁴ Darimi # 2836.

COMMENTARY: It seems that the hadith refers by - 'large river' to the springs and tributaries of the river mentioned in the Quran.

فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَذَّةٌ لِلشَّارِبِينَ * وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
[...therein are river of water unstaling and rivers of milk whereof the flavour changed not, and river of wine delicious to the drinkers and rivers of purified honey...] (45:15)

These rivers will branch out from the large rivers mentioned in the hadith. Then they will continue to be divided off into smaller rivers and flow along the pavilions of the righteous and under palaces.

Some commentators say that the hadith mentions the same (بحر) large rivers which the Quran calls (نهر) river. The only difference is that the hadith calls them (بحر) large rivers while the Quran refer to them as (نهر) rivers because they issue and flow.

SECTION III

الأفضل الثابت

ABOUT THE HOORS (MAIDENS) OF PARADISE

(5762) عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ رَأَى الرَّجُلُ فِي الْجَنَّةِ لَيْسًا فِي الْجَنَّةِ سَبْعِينَ
مَسْنَدًا قَبْلَ أَنْ يَتَحَوَّلَ ثُمَّ تَأْتِيهِ امْرَأَةٌ فَتَضْرِبُ عَلَى مَنْكَبِيهِ فَيَنْظُرُ وَجْهَهُ فِي خَدِّهَا أَضْفَى مِنَ الْمِرْآةِ
وَرَأَى أَذَى لُؤْلُؤَةٍ عَلَيْهَا تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَمَسَّسَهُ عَلَيْهِ فَيَزِيدُ السَّلَامَ وَيَسْأَلُهَا مَنْ أَنْتِ فَتَقُولُ
أَنَا مِنَ الْمَرْيَدِ وَإِنَّهُ لَيَكُونُ عَلَيْهَا سَبْعُونَ ثَوْبًا فَيَنْظُرُهَا بِبَصَرِهِ حَتَّى يَرَى مُخَّ سَائِقِهَا مِنْ وَرَاءِ ذَلِكَ
وَرَأَى عَلَيْهَا مِنَ التَّيْجَاتِ إِنْ أَذَى لُؤْلُؤَةٍ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ (رواه احمد)

5652. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man in paradise will surely recline on seventy pillows before the turns (his side). Then a woman will come and stroke him in his shoulder. He will see his face in her cheek (that will reflect) clearer than a mirror. And, indeed, the tiniest pearl that she wears (will be so previous and dazzling that it) will brighten everything between the east and the west. She will offer him salaam¹ (a greeting) and he will respond to the salaam and ask her, 'who are you?' She will say, 'I am from that mazed (مريد) more (reward that is with Allah, 50:35). She will have worn seventy garments (of different colours). His eye will penetrate those to enable him to see the marrow of her leg through them. She will also have worn crowns, the most ordinary pearl of them will illuminate e all that is between the east and the west."²

COMMENTARY: The words about the man's reclining one seventy pillows before he changes his side imply that he will have seventy pillows to recline on before he turns to the other side. The hoor will say that she is from the mazed. She will be one of those blessings that Allah will add to his due reward. He has promised to give additional reward.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

¹ As salaam a alaykyum.

² Musnad Ahmad 3-75.

[for them shall be whatever they will and with us there is yet more] (50:35)

There is another verse on the same topic.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

[For those who do good is the best reward and an increase.] (10:26)

The exegetes have interpreted (Arabic) in the verse to mean vision of Allah, the Glorious, However, it does not rule out that more of the blessings may include the hours of paradise. They are called (Arabic) – more because they will be given to the dwellers of paradise by Allah's favour over and above their due reward. After admitting them to paradise whatever they get will be an additional and exclusive favour above their real, due reward.

DESIRE TO CULTIVATE CROPS

(٥٦٥٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَحَدَّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ إِنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الرَّزْرِ فَقَالَ لَهُ أَلَسْتَ فِيمَا شِئْتَ قَالَ بَلَىٰ وَلَكِنْ أَحِبُّ أَنْ أَرْزَعَ فَيَبْدَرَ فَيَبَادَرَ الظَّرْفَ تَبَاتُهُ وَاسْتِوَاءُهُ وَاسْتِحْصَادُهُ فَقَالَ أَمْقَالَ الْجِبَالِ فَيَحْتُولُ اللَّهُ تَعَالَىٰ دُونَكَ يَا ابْنَ آدَمَ فَإِنَّهُ لَا يُعْبِدُ شَيْءًا فَقَالَ الْأَعْرَابِيُّ وَاللَّهِ لَا تَجِدُهُ إِلَّا قُرَيْشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ رَزْرِ وَأَقْمَانُ فَلَسْنَا بِأَصْحَابِ رَزْرِ فَصَجَلَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

5653. Sayyiduna Abu Hurayrah رحمه الله narrated that a villager was among the sahabah with the Prophet صلى الله عليه وسلم when he said, "One of the men of paradise will seek permission of his Lord to till the land. He will ask him, 'Do you not get whatever you desire?' He will confirm, 'Of course ! But, I like to engage in cultivating crops. Thus, he will sow the seed and, in an instant, it will grow, be ripe and reaped. The harvest will pile up mountain high. Allah, the Glorious, will say to him, 'O son of Aadam! Take it! (Your desire is fulfilled) Your hunger is near satiated.' The villager commented, 'By Allah, you will not find him anyone but a Quraysh or an Ansar, for only they are agriculturists. As for us, we do not till the land,' The Messenger of Allah صلى الله عليه وسلم of Allah laughed.¹

COMMENTARY: In spite of possessing uncountable blessing in paradise, man's nature to have more will not leave him even in paradise.

NO SLEEP

(٥٦٥٤) وَعَنْ جَابِرٍ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَتَامَ أَهْلِ الْجَنَّةِ قَالَ النَّوْمُ أَحْمُ الْمَوْتِ وَلَا يَمُوتُ أَهْلُ الْجَنَّةِ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ

5654. Sayyiduna Jabir رضي الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "will the dwellers of paradise?" He said, "Sleep is he brother of death. And the inhabitants of paradise will not die. (So, they will not sleep, too).²

¹ Bukhari # 2348.

² Bayhaqi in Shu'ab ul Eeman # 4745.

CHAPTER - XIV

THE VISION OF ALLAH, THE MOST HIGH

بَابُ رُؤْيَةِ اللَّهِ تَعَالَى

The caption is (رؤية الله تعالى). It means to see Allah with one's open eyes. The believers will receive this good fortune and honour to see Him in the next world. This chapter will elaborate on this subject and include ahadith about it.

SEEING ALLAH IS NOT POSSIBLE LOGICALLY: It is the unanimous conviction of the ahl us sunnah wa al-jama'ah that seeing Allah is a real experience. And it is also logically correct. It is not necessary for him to be at any particular place to be able to see Him, nor is it necessary for Him to be before one who sees Him. Rather it is possible to see Him as He is in His being and as He exists, though He is without a body and not in need of place and position.

As for the scientific condition that whatever is seen with the open eyes can only be seen if it has a body, is at any particular place, is stationary and is in the path of the viewer's sight. However, these conditions apply because nature has set this kind of a working and has bound human eye sight by these stipulations to do its work. If the Omnipotent decides to let anyone see anything by passing this kind of working then certainly He can do it and it will become possible. Therefore, there is nothing contrary to reasoning if Allah empowers human eyesight with heart's insight on the day of resurrection. Thus while we see and find the believers with insight today, we might find them tomorrow in the hereafter with our normal eyes in the face.

ALLAH'S VISION WILL BE IN THE HEREAFTER: The ulama say unanimously that all the believers will see Allah in the hereafter in this manner. This is confirmed by the verses of the Quran, sound ahadith, consensus of the sahabah رضى الله عنهم and the tabi'un, and the saying of the imams in this regard. Nevertheless, here are some people who deny and reject this possibility of seeing Allah. Their point of view and interpretation of relative verses of the Quran and the sound ahadith and evidence have been discussed in different scholar books together with the strong rejoinder of the ulama.

WOMEN TOO WILL SEE ALLAH: The scholars are divided on the question whether women would be deprived of Allah's sight or not. However, the correct view is that women will not be deprived of this honour. They will see Allah as men will some scholars are of the view that woman will be permitted to see Allah only on certain days like Friday and eed days, days when it will be a general opportunity.

Those people who say that women will not be able to see Allah argue that since women will observe the veil and be secluded in their pavilions, they will not have the opportunity. They cite the verse:

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ

[Hour is (hours) will guarded in pavilions] (55:72)

But this opinion is untenable. The verses and ahadith pertaining to the vision of Allah do not restrict the vision to anyone. Rather, they are of a general nature respecting both men and women. Besides, it is wrong to apply the worldly standards to the hereafter and compare women's living in pavilions or tents to being secluded and veiled. The pavilion is paradise will not make the veil conditional. Furthermore, it is worth pandering how such

august women as Sayyidah Fatimah رضى الله عنها, Khadijah رضى الله عنها, Ayshah رضى الله عنها and other mothers of the believers and similar prominent women who are more meritorious and greater than milliners of men will be deprived of the vision of Allah?

EVEN JINNS & ANGELS: Opinion differ about the jinns and angels too. Will they see Allah? Some authorities maintain that no angel, apart from Jibril عليه السلام, will see Allah. Besides, he too will see Allah only once. The jinns will also not see Him. However, the correct opinion is that all the believers will see Allah, be they human beings or jinns and all the angels will see him.

VISION OF ALLAH IN THIS WORLD: This question, too is debatable - whether anyone may see Allah in this world with his open eyes in an awakening state. The learned do say that while it is possible (to see Allah in this world) yet it does not happen. Only the Prophet صلى الله عليه وسلم did see Allah on the right of the mi'raj though some authorities disagree that the prophet صلى الله عليه وسلم saw Him on the night of mi'raj, with his eyes, but this is an altogether different question and we shall speak on it later against a hadith. Any way, all scholars agree that no one till today has seen Allah in this world, whatever his standing, and no one has claimed to have seen Him. No one can possibly see Him in future. The ulama have gone so far as to say that if anyone claims to have seen Allah in his awakening state then belie him and declare that he is misled, as some ignorant Sufis claim to have seen him. It is stated in Anwar a reliable book of the fiqh of the Shafi'is that if anyone claims, "I see Allah with my eyes in this world and He speaks to me directly," then this man is a disbeliever.

A question does arise that while it is possible to see Allah in this world and there is no defect in human sight to prevent seeing Him then why is it that Allah cannot be seen are truly works of nature and causes of Divine creation. The sense of sight that lies in man's eyes is not the real reason and means of seeing. The sense of sight is only an outward cause that Allah has made a means of seeing. If He wishes to let anyone see then He can do it without eyes and sight and if He decides that one may not see then that person will not be able to see with his open eyes and strong eye sight. Thus a man with good sight will not see a huge mountain in front of him if Allah does not wish him to see, but a blind man on the eastern corner of the world will see a mosquito on the western corner of it, if Allah desires that he should see it. This is evidence that seeing or showing is the function of the eye within nature's arrangement, without any doubt. But this function of the eye or its potential which enables man to see is not unlimited or voluntary. It is capable only to the extent Allah enables it. It is Allah's wisdom not to let man see Him in this world, so He has denied man's sense of sight ability to see him. This should not be surmised according to the function of the world.

SEEING ALLAH IN A DREAM: Though opinion differ, yet are correct thing is that seeing Allah in a dream is not only possible but is also experienced. Besides, it is not for fetched by reasoning and experience. However, we might say that seeing Him in a dream is the heart's observation. It is an example but not a resemblance, and Allah has no resemblance though there may be an example. Anyway, it is known of pious men that they have seen Allah. Imam Abu Hanifah رحمه الله said, "I have seen Allah one hundred times in my dreams." Imam Ahmad ibn Hanbal رحمه الله said, "I saw Allah in my dream and asked him about the deed dearest to Him. He said, 'Recitation of the Quran. I asked, 'while pondering over its meaning or without pondering over its meaning or without pondering over it?' He said that it was dear to Him either way."

These examples show that it is possible to see Allah in a dream.

SECTION I

الْفَضْلُ الْأَوَّلُ

SEEING ALLAH WITH ONE'S EYES

(٥٦٥٥) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيْنَانَا فِي رِوَايَةٍ قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَظَّرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُصَافِعُونَ فِي رُؤُوسِهِ فَإِنْ اسْتَظَلَّمْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةِ قَبْلِ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا - (متفق عليه)

5655. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You will indeed. See Allah with your eyes, soon (in the hereafter)."

According to another version: He (Jarir) رضى الله عنه said, "We were sitting with Allah's Messenger صلى الله عليه وسلم and he looked at the full moon and said, 'You will see your Lord just as you see this moon. You will have no difficulty in seeing Him. Hence, if you can do not procrastinate over the salah before the sun rises and before it sets (meaning, the fajr and asr).'" Then, he recited:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا

{...and glorify the praise of your Lord before the rising of the sun, and before its setting.} (20:130)¹

COMMENTARY: The Prophet's صلى الله عليه وسلم words, "Just as you see the moon you will see." Compare the seeing of the moon and the seeing of Allah, not what is seen. He did not mean that just as the moon is before you at its place and in a particular direction so will Allah be before you at His fixed place and toward a fixed direction. He did not mean that.

As for there being no difficulty in seeing Allah, it means that everyone will see Him. No one will be wronged and deprived. Also, the viewers will not dispute among themselves or deny each other. They will not belie anyone who has seen Allah. Besides, they will not push each other to get a view. Everyone will stay in his place and be able to see Allah peacefully without any hustle. It will be like viewing the moon of the fourteenth of the month.

Anyone who is regular in offering the salah is ore deserving of seeing Allah. The Prophet صلى الله عليه وسلم has said, therefore, "Salah is made the cooling of my eyes." The same importance is attached to every salah but the fajr and asr are mentioned because they have more excellence over the other salah. At the time of fajr, people are sleepy and at the time of asr, they are occupied in their diverse businesses. Besides, these two hours have more merit than the other hours of salah. Furthermore, the vision of Allah, in the hereafter will be at these two hours.

SEEING ALLAH IS THE GREATEST OF BLESSINGS

¹ Bukhari E 345, 7435, Muslim # 211-633, Tirmidhi # 2551 (2560), Abu Dawud # 4729.

(٥٦٥٦) وَعَنْ صَهْبِپ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيُرْفَعُ الْحِجَابُ فَيَنْظُرُونَ إِلَى وَجْهِ اللَّهِ تَعَالَى فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ ثُمَّ تَلَا لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةً (رواه مسلم)

5656. Sayyiduna Suhayb رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When the deserving of paradise enter it, Allah, the Glorious, will ask 'Do you wish for anything more (than what has been given to you)?' They will say, 'Have you not made our faces radiant? Have you not admitted us to paradise? And saved us from hell?' the screen will be removed and they will look at Allah (who is free from a form, a body, a place and a direction). They will not have been given anything dearer to them than the vision of their Lord."

Then he recited:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةً

[For those who do good is the best reward and an increase] (10:26)¹

COMMENTARY: the screen will be removed to pacify the inhabitants of paradise who will be wondering what more blessing was being given to them.

Allah will let them see Him and this blessing would be beyond the reward due to them.

Allah is the Dear One not the veiled. He is overpowering not under a screen. He is not (we seek refuge in Allah) concealed under a veil. The hadith means that the screen will be removed from the eyes of the viewers as it says thereafter, 'and they will look at Allah.'

It is a fact that all physical and spiritual degrees in this world rise and are elevated to culminate at the Divine Being. So, too, all blessings and favours in the next world reach their peak with the vision of the sacred and exalted being.

SECTION II

أَفْضَلُ النَّبِيِّ

RANK OF THE PEOPLE OF PARADISE

(٥٦٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَمْرًا لِمَنْ يَنْظُرُ إِلَى جَنَائِهِ وَأَزْوَاجِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمُهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ عُدْوَةً وَعَشِيَّةً ثُمَّ قَرَأَ أُجُوهَ يَوْمَئِذٍ نَاصِرَةً إِلَى رَبِّهَا نَاطِرَةً (رواه احمد والترمذى)

5657. Sayyiduna Ibn Umar رضى الله عنهما narrated that Allah's Messenger صلى الله عليه وسلم said, "The humblest of the inhabitants of paradise will be of such a rank as one looking at his gardens, his wives, his blessings, his servants and his couches extending to a distance of a journey of one thousand years. The most honoured of them in the sight of Allah will look at Allah morning and evening." Then, he recited:

وَأَجُوهَ يَوْمَئِذٍ نَاصِرَةً إِلَى رَبِّهَا نَاطِرَةً

¹ Muslim # 181-297, Tirmidhi # 2552 2561), Musnad Ahmad # 18957.

{That day faces shall be radiant, looking towards their Lord.}¹ (75:22-23)

COMMENTARY: Allah's vision will be allowed to the people of paradise at the times of morning and evening. This means that more emphasis is placed on the salah of fajr and asr. These words could also mean that the people of paradise who are honour will look at Allah all the time (morning through evening) day and night. But, this meaning does seem proper because, if the high ranked people of paradise are engaged always in seeing Allah then they would fail to use the other lesser blessings of paradise which are also made for them. This hadith, nevertheless, teaches us that our hearts should be oriented to no one else but to the Truth, meaning Allah. If anyone diverts his attention elsewhere then it is evidence that he lacks sense.

SEEING ALLAH WILL NOT BE DIFFICULT

(٥٦٥٨) وَعَنْ أَبِي رَزِينِ بْنِ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُنَّا نَرَى رَبَّنَا مُخْلِطًا بِهِ يَوْمَ الْقِيَامَةِ قَالَ بَلَى قَالَ قُلْتُ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ يَا أَبَا رَزِينِ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِطًا بِهِ قَالَ بَلَى قَالَ فَإِنَّمَا هُوَ خَلْقٌ مِمَّنْ خَلَقَ اللَّهُ وَاللَّهُ أَجَلٌ وَأَعْظَمُ (رواه ابو داود)

5658. Sayyiduna Abu Razin رضى الله عنه Uqayli said, "I asked, 'O Messenger of Allah shall every one of us see his Lord all by himself on the day of resurrection?' He said, "Of course!

Abu Razin narrated further, "I asked, 'Is there a sign of that in His creation?' He put the question to me, 'O Abu Razin, does not each one of you see the moon on the fourteenth night of a lunar month, all by himself (undisturbed)?' I said, 'Of course!' He said, 'Then it is only one of the creation of Allah. And Allah is more Glorious and Mightier (so why may He not be seen undisturbed?).'²

SECTION III

الفضل الثالث

ALLAH IS LIGHT

(٥٦٥٩) عَنْ أَبِي ذَرٍّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنَّى أَرَاهُ (رواه مسلم)

5659. Sayyiduna Abu Dharr رضى الله عنه said that he asked Allah's Messenger صلى الله عليه وسلم, 'Did you see your Lord (on the night of the ascension)?' He said, "He is Noor (light). How may I see Him?"³

COMMENTARY: Allah is light. This means that he has no body, needs no space, and man cannot fathom the perfectness of His Light and the greatness of His Being. Human sight cannot endure His Brilliance.

He is described as Noor in the Quran:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

{Allah is Light of the heavens and the earth} (24:35)

His Brilliance spreads all over the universe. Whatever we see is because of His Light and

¹ Tirmidhi # 2553 (2562), Musnad Ahmad 264.

² Abu Dawud # 4731, Ibn Majah # 180, Musnad Ahmad 4-11.

³ Muslim # 175-285, Tirmidhi # 3282 (3293), Musnad Ahmad.

the sun, moon and stars borrow His Light.

Allah is the Light of guidance of the universe. He guides those on earth and in the heavens. His Light of guidance brightens the hearts and minds of the creatures.

On of His names is An Noor. He Himself is clear and Brilliant and makes others seen and radiant.

The word translated:

"He is Noor (Light) How may I see Him?"

are in the Arabic: [(نوراني اراه) - noor an naa arahu] - three words - in most of the version. But, some version have only one word for [(نوراني) noor anna] as [(نوراني) noorani] to mean, "I presume He is Noorani (Full of Light).

Ibn Maalik رحمه الله has written about this hadith that the ulama differ on whether the Prophet صلى الله عليه وسلم saw Allah during his miraj (ascension to the heavens) with his eyes or not. Both sides - those who say that he did see Allah with his eyes and those who reject this idea - cite this very hadith to support their contention reading it in the two different ways that we have just shown. The reason is:

- (i) With the three word (نوراني اراه) - He is Light. How many I see Him, the rhetoric answer would suggest, 'He is Light, NO human eye can look at Him, so I say that I did not see Him on the night of the miraj.
- (ii) But, with the two words (نوراني-راه) - 'He is Light, I presume, it is established that the prophet did see Allah on the night of the miraj. He used the present continuous tense to relate a past event.

EXPLANATION OF A VERSE

(٥٦٦٠) وَعَنِ ابْنِ عَبَّاسٍ مَا كَذَّبَ الْقَوَاذِمَا رَأَى وَقَلَّدَ رَأَاهُ نَزَلَتْ أُخْرَى قَالَ رَأَاهُ بِمُؤَايِدِهِ مَرَّتَيْنِ رَوَاهُ مُسْلِمٌ
وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَى مُحَمَّدٌ رَبَّهُ قَالَ عَكَرَمَةُ فُلْتُكَ أَلَيْسَ اللَّهُ يَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ
يُدْرِكُ الْأَبْصَارَ قَالَ وَيَحْكُ ذَلِكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ وَقَدْ رَأَى رَبَّهُ مَرَّتَيْنِ -

5660.Sayyiduna Ibn Abbas رضي الله عنه explained the verse:

مَا كَذَّبَ الْقَوَاذِمَا رَأَى وَقَلَّدَ رَأَاهُ نَزَلَتْ أُخْرَى

{The heart lied not of what he saw. And certainly he saw Him yet another time} (53:11,13)
He said, "He saw Him twice with the eye of the heart."¹

According to another version, he said, "Muhammad صلى الله عليه وسلم saw his Lord, "(explaining the foregoing verse). So, Ikrimah رضي الله عنه asked, "Does not Allah say:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

{Version comprehends him not, but He comprehends all vision}?" (6:102)

Ibn Abbas رضي الله عنه said, "Woe to you! That is when He appears in His Light which in His own essential Light. There is no doubt that Muhammad صلى الله عليه وسلم has seen his Lord two times."²

COMMENTARY: The verses that Ibn Abbas رضي الله عنه has explained in this hadith pertain to

¹ Muslim # 178-291.

² Tirmidhi # 3279 (3290).

surah an-Najm. The exegetes disagree about application of these verses; who do they refer? Some of the sahabah رضى الله عنهم and other say that he saw Jibril عليه السلام in his real form twice. Some others hold that these verses of an Najm say that he saw Allah.

Allah enable the heart of the Prophet صلى الله عليه وسلم to see as an eye and enabled his eye to grasp as a heart grasps Hence, it is the same whether he saw Allah with the eye of his heart or the eye on his face. This will accommodate both opinions of the exegetes like Ibn Abbas and others who maintain that he saw Allah during the miraj with his eyes and others who say that he saw Allah with the eyes of his heart.

As for seeing Allah or Jibril عليه السلام Ibn Abbas رضى الله عنه says that he saw Allah. Many others agree with him.

Imam Nawawi رحمه الله concludes that most of the ulama say that on the might of the miraj, the prophet صلى الله عليه وسلم saw Allah with his own eyes. But, Sayyidah Ayshah رضى الله عنها and Ibn mas'ud رضى الله عنه and other contend that the Prophet saw Jibril عليه السلام in his real form - one during the miraj when they were together and before that in Makkah.

CONVERSED WITH ALLAH: The ulama also disagree whether during the mi'raj the prophet (e0 spoke to Allah directly or not.

As for the words: 'when He appears with His own Light. Only when Allah enables any one may he see Allah in His essential Light. As for the worse cited by Ikrimah رضى الله عنه the ulama say that it mentions idraak (ادراك) which is to see anything from all angles comprehensively. Obviously, there is no limit for Allah and no sides. His Being is not dependant on such things, so, in this sense, no sight can encompass Him. Therefore this verse rejects the ability to comprehend Him and it does not reject ability to see Him, which means that this verse cannot be cited to say that the eyes are unable to see Allah and the Prophet صلى الله عليه وسلم did not see Allah during the miraj.

The next words that the Prophet صلى الله عليه وسلم saw Allah twice are explained by some scholars to mean:

- (i) He saw Allah once near the sidiatul muntaha and
- (ii) He saw him again on the Throne.

Mulla Ali Qari رحمه الله writes that it is possible that the Prophet صلى الله عليه وسلم saw Allah both the time with the eye of his heart and once with his eye on his face. This variant meaning is given because none of the ahadith not even this one - says explicitly that he saw Allah with his eyes twice.

DID THE PROPHET صلى الله عليه وسلم SEE ALLAH DURING THE MI'RAJ

(٥٦٦١) وَعَنِ الشَّعْبِيِّ قَالَ لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَمَسَّاهُ عَنْ شَيْءٍ فَكَذَّبَهُ حَتَّى جَاوَيْتُهُ الْمِجَالُ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا بَنُو هَارِجٍ فَقَالَ كَعْبٌ إِنَّ رَبَّ اللَّهَ تَعَالَى قَسَرَ رُؤْيِيَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى مَرَّتَيْنِ وَرَأَى مُحَمَّدٌ مَرَّتَيْنِ قَالَ مَسْرُوفٌ فَنَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَتْ لَقَدْ تَكَلَّمْتُ بِرَبِّي وَقَبَّ لَهُ شَعْرِي قُلْتُ رُؤْيِدًا ثُمَّ قَرَأْتُ لَقَدْ رَأَى مِنْ آيَةِ رَبِّهِ الْكُبْرَى فَقَالَتْ أَيْنَ تَذْهَبُ بِكَ إِنَّمَا هُوَ جِبْرَيْلُ مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ أَوْ كَثُرَ شَيْئًا وَمَا أَمْرٌ بِهِ أَوْ يَغْلِبُهُ الْحُمْسُ الْيَبِّي قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ فَقَدْ أَغْطَرَ الْفِرْيَةَ وَلَكِنَّهُ رَأَى جِبْرَيْلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ

مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَى وَمَرَّةً فِي أَحْيَادٍ لَهُ سِتْمَانَةٌ جَنَاحٍ قَدْ سَدَّ الْأَفُقَ - رَوَاهُ التِّرْمِذِيُّ وَرَوَى الشَّيْخَانِ
عَمَّ زِيَادَةَ وَاخْتِلَافٍ وَفِي رِوَايَتَيْهِمَا قَالَ قُلْتُ لِعَائِشَةَ قَائِنٌ قَوْلُهُ تُعَرِّدُنِي فَتَتَدَلَّى فَكَأَنَّ قَابَ قَوْسَيْنِ أَوْ أَدْنَى
قَالَتْ ذَلِكَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ وَإِنَّهُ آتَاهُ هَذِهِ الْمَرَّةَ فِي صُورَتِهِ الَّتِي هِيَ
صُورَتُهُ فَسَدَّ الْأَفُقَ

5661. Sayyiduna Sha'bi رحمه الله narrated that Sayyiduna Ibn Abbas رضى الله عنه met Sayyiduna Ka'b رضى الله عنه at ARafah and asked Him about something (that is, can one see Allah in this world and he began to call the takbir (Allahu Akbar) till it echoed from the mountains. Ibn Abbas رضى الله عنه said, "We are children of Hashimi." Ka'b رضى الله عنه said, "Indeed, Allah divided His vision and speech between Muhammad رضى الله عنه and Musa عليه السلام. Musa عليه السلام conversed with Him twice (in the valley Ayman and on the mount Tur) and Muhammad صلى الله عليه وسلم saw him twice (during the miraj). Masruq رحمه الله said that he went to Sayyidah Ayshah and Asked her, "Did Muhammad see his Lord?" She said, "You have said something that makes my hair stand on ends." (I believe that no one can see Allah in this world). He said, "Be patient (let me first make my point clear.)" Then, he recited:

لَقَدْ رَأَى مِنْ آيَةِ رَبِّهِ الْكُبْرَى

[Certainly, he saw of the greatest signs of his Lord] (53:18)

(He thought that the greatest sign was the vision of Allah)

She asked, "Where are you senses? That was only Jibril. And, who did tell you that Muhammad صلى الله عليه وسلم saw his Lord? (Rather, that greatest sign was seeing Jibril عليه السلام in his real form). Or (who did tell you) that Muhammad صلى الله عليه وسلم concealed something from his ummah of what Allah had commanded him? Or (who did tell you) that Muhammad صلى الله عليه وسلم knew the five thin of which Allah says:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ

[Surely the knowledge of the Hour is with Allah alone, and He sends down the rain..] (31:34)

That man lies. But, of course, Muhammad صلى الله عليه وسلم did see Jibril عليه السلام and he did see him in his real form only twice - at the sidratul munhtaha and at Aiyad He has six hundred wings that covered the horizon."¹

According to another version (of Bukhari & Muslim) there is an addition and some difference. Another version (of Muslim) is:

Masruq رحمه الله asked Sayyidah Ayshah رضى الله عنها "Then (if it is an you say) what about Allah's words:

تُعَرِّدُنِي فَتَتَدَلَّى فَكَأَنَّ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

[Then he drew high and hung down suspended till he was within two bows length or even nearer.] (53:8-9)

¹ Bukhari 4855, Musilm # 177, Tirmidhi # 3278 (3289), Musnad Ahmad.

She said, "That was Jibril عليه السلام who used to come to him in human form (mostly in the likeness of Dihya kabi رضى الله عنه a sahabi). On this occasion, however, he come to him (at Ayyad, a suburb of Makkah) in his own appearance which was his (created original) formed an angel. So (because of his wings) he covered the horizon."¹

COMMENTARY: Ibn Abbas pointed out that they were children of Hashim to which the prophet صلى الله عليه وسلم and belonged. They were learned and distinguished and also had greater opportunity to acquire more knowledge and understanding from the Prophet صلى الله عليه وسلم because they were nearer to him. So, he indicated to Ka'b رضى الله عنه that he would not put an unnecessary unworthy question. In the beginning Ka'b رضى الله عنه may have presumed that Ibn Abbas رضى الله عنه had asked about the vision of Allah for everyone but then he realized that he was serious and had asked about seeing Allah in a limited sense. So, he gave the answer that the vision of Allah was possible only by the prophet صلى الله عليه وسلم and he got the opportunity during the miraj.

Sayyidah Ayshah رضى الله عنها also asked Masruk رضى الله عنه if anyone had alleged that the prophet had concealed any part of Allah's commands or message. But, he was responsible to convey them to the people. This is as the Quran says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

[O Messenger, convey that which has been revealed to you from your Lord. And, if you do it not you will not have conveyed His Message.] (5:67)

Hence, the implication of concealing is general, like all the commands and (Shari'ah) law, or some of them. This gives the lie to the idea of the Shi'as that there are some commands and law that the Prophet صلى الله عليه وسلم restricted for the ahl ul bayt of his house or his family) ahl did not enlarge their scope to the entire ummah.

Masruq رضى الله عنه asked Sayyidah Ayshah رضى الله عنها that if her opinion was to be respected then who she thought was referred to in the verses of an Najm (53:8-11) concerning the meaning of which the sahabah رضى الله عنهم and other differed.

تُفَرِّدُنِي فَتَدَلُّنِي * فَكَأَنِّي فَكَأَنِّي * فَأَوْحَىٰ إِلَيَّ عَبْدِي مَا أَوْحَىٰ * مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

[Then he drew nigh and hung down suspended till he was within two bows length or even nearer Thus did (Allah) reveal to His servant (Muahammad) that which He revealed. The heart lied not of what he saw] (53:8-11)

Masruq contended that the pronoun in (دنى) 'he drew' reverts to Allah (He drew), in (تدلنى) 'he hung down,' in (فاب فوسين) 'he was within and in (ادنى) 'or nearer.'

And this is an apparent conclusion in the word (فأوحى) 'He (Allah) did reveal, and it is certainly so.

This is what made Masruq express his doubts: do not here verse prove that the Prophet صلى الله عليه وسلم had seen Allah on the night of the mi'raj?

Sayyiduna Ayshah رضى الله عنها explained to him that the pronouns of the verbs do not revert to Allah at all. Rather, they refer to Jibril عليه السلام Hence, it is not correct to believe that these verses prove that the Prophet صلى الله عليه وسلم has seen Allah. She further convinced him by telling him about Jibril عليه السلام:

¹ Bukhari # Muslim.

كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ..... النَّجْمِ

(he used to come to him in the body of a man. In this way she forestalled his argument that the Prophet صلى الله عليه وسلم used to see jibril عليه السلام regularly, so why say in these tones that he saw him on the night of the miraj?' She made it clear that Jibril عليه السلام used to meet the Prophet صلى الله عليه وسلم in human form but he met him in his real form as an angel only twice, once in the very early days of prophet hood in Makah with six hundred wings on him that had eclipsed the horizon and the second time in the same original form on the right of the miraj near sidratul muntaha.

DEDUCTION OF IBN ABBAS رضي الله عنه: Sayyiduna Ibn Abbas رضي الله عنه deduced from the saying of Sayyiduna Ka'b رضي الله عنه that the Prophet صلى الله عليه وسلم did see Allah twice on the night of the mi'raj with his open eyes or with the eyes of his heart, or once with the eyes on his face and once with the eyes of his heart, but it is agreed that he did not see Allah with the eyes on his face (or open eyes) twice. Allah Sayyidah Ayshah رضي الله عنها denies that he saw Allah on the night of the miraj. Her denial may be considered either an outright denial, or a conditional denial.

An outright denial means that she rejects emphatically that the prophet صلى الله عليه وسلم ever saw Allah, not with his eye and not with his heart.

A conditional denial means that she rejects his seeing with his eyes, but not his heart. However, her denial seems to be on outright denial.

Hafiz Ibn Hajar رحمه الله said that the conflicting opinions of Ibn Abbas رضي الله عنه and Sayyidah Ayshah رضي الله عنها may be reconciled by saying that she rejects the seeing with the eye and he upholds the seeing with the heart's eye. But seeing with the eye of the heart is not a new insight. Because the Prophet صلى الله عليه وسلم possessed knowledge and awareness of Allah's Being at all times and there is no point in associating it with the night of mi'raj done. Hence, seeing with the eyes of the heart would mean that on this particular occasion, Allah created in the heart of the Prophet صلى الله عليه وسلم that very sight which the eyes possess and he got the vision of Allah through his heart in the same way as anyone get sight of something else through his normal eyes.

DEDUCTION OF IBN MAS'UD رضي الله عنه

(٥٦٦٢، ٥٦٦٣) وَعَنِ ابْنِ مَسْعُودٍ فِي قَوْلِهِ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ وَفِي قَوْلِهِ مَا كَذَّبَ الْفُؤَادُ مَا رَأَىٰ وَفِي قَوْلِهِ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ قَالَ فِيهَا كُلُّهَا رَأَىٰ جِبْرَائِيلَ لَهُ سِتْمَانَةَ جَنَاحٍ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ مَا كَذَّبَ الْفُؤَادُ مَا رَأَىٰ قَالَ رَأَىٰ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرَائِيلَ فِي حُلَّتِهِ مِنْ رُفْرُفَاتِ قَدَمَلَا مَا يَمِينِ السَّمَاءِ وَالْأَرْضِ وَكَانَ وَابِلِبْحَارِيٍّ فِي قَوْلِهِ وَلَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ قَالَ رَأَىٰ رُفْرُفَاتِ أَخْصَرَ سِدًّا أَفْقَ السَّمَاءِ وَسَيْلَ مَا يَلِكُ ابْنُ أَنَسٍ عَنْ قَوْلِهِ تَعَالَىٰ إِلَىٰ رَبِّهَا نَاطِرَةٌ قَبِيلٌ قَوْمٌ يَقُولُونَ إِلَىٰ تَوَابِهِ فَقَالَ مَا يَلِكُ كَذَّبُوا قَائِلِينَ هُمْ عَنْ قَوْلِهِ تَعَالَىٰ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِئِذٍ لَمَحْجُورُونَ قَالَ مَا يَلِكُ النَّاسُ يَنْظُرُونَ إِلَىٰ اللَّهِ يَوْمَ الْقِيَامَةِ بِأَعْيُنِهِمْ وَقَالَ لَوْ لَمْ يَرِ الْمُؤْمِنُونَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ لَمْ يُعْبِرِ اللَّهُ

الْكُفَّارَ بِالْحِجَابِ فَقَالَ كَلَّا اِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِئِذٍ لَمَّحُجُوبُونَ - رَوَاهُ فِي شَرْحِ الشُّعْبَةِ -

5662. Sayyiduna Ibn Mas'ud رضى الله عنه said about Allah's words:

فَكَانَ قَابَ قَوْسَيْنِ

{till he was within two bows length or even nearer...} (53:9)

and Allah's words:

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

{The heart lied not of what he saw} (53:11)

and Allah words:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

{Certainly he saw of the greatest signs of his Lord} (53:18)

- that the prophet صلى الله عليه وسلم saw Jibril عليه السلام (in his original body), and he had six hundred wings.

According to another version by Tirmidhi, he said about:

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

{The heart lied not of what he saw} (53:11)

- that Allah's Messenger صلى الله عليه وسلم saw Jibril عليه السلام dressed in silk garment, his body having occupied all the space between heaven and earth.

According to another version by Tirmidhi and Bukhari, he said about Allah's words:

وَلَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

{And certainly he saw of the greatest signs of his Lord...} (53:18)

- that the Prophet صلى الله عليه وسلم saw a fire green silk (wearing body). If obscured the horizon in the sky.¹

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه said about the initial verses of surah an-Najm that the pronouns in certain words refer (not to Allah but to Jibril عليه السلام (see comments to previous hadith # 5661 about Mushriq contention and Sayyidah Ayshah's رضى الله عنها response). The mean that the Prophet صلى الله عليه وسلم had seen Jibril عليه السلام. And not Allah had drawn nearer, s Ibn Abbas رضى الله عنه presumed.

Thus the explanation of Ibn Mas'ud رضى الله عنه is similar to that of Sayyidah Ayshah رضى الله عنها about those verses and reproduced in the comments to the previous hadith (# 5661). The caliber of Ibn Mas'ud رضى الله عنه is recognized and the ulama say that after the righteous caliphs, he was the most learned of all the sahabah رضى الله عنه.

Anyway, it is clear that the sahabah رضى الله عنهم too were not of one mind on whether the Prophet صلى الله عليه وسلم saw Allah on the right of the mi'raj or not. Some of them were of the some opinion as Sayyidah Ayshah رضى الله عنها that he had not seen Allah some others upheld the opinion of Sayyiduna Abbas رضى الله عنه that he did see Allah. After them the tabi'un and later generation continued in their footsteps. Some more did not express any opinion either

¹ Bukhari # 4856, Muslim # 174. 281, Tirmidhi # 3286 (3294)

side. Some of them contend that neither side has substantial evidence so it is wise to leave the question undecided. Only Allah known the facts.

The majority of the ulama, however, maintain that the Prophet صلى الله عليه وسلم did see Allah with his eyes on the right of the mi'raj shaykh Muhy ud din Nawawi رحمه الله affirms that most ulama subscribe to this view and he says that it was confirmed only after hearing from it from the Prophet صلى الله عليه وسلم.

Sayyidah Ayshah رضي الله عنها did not deduce from the hadith nor had heard from the Prophet صلى الله عليه وسلم anything about it. Whatever she said she depended on her understanding of these verses of the Quran.

لَا تَكُنْ نَبِيًّا رَآءُكَ يَكَلِّمُهُ اللَّهُ إِلَّا وَخِيَا أَوْ مِنْ وَرَاءِ حِجَابٍ

{And it is not (vouchsafed) to a mortal that Allah should speak to him except by revelation, or from behind a veil} (42:57)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

{version comprehends him not, but He comprehends all vision} (6:103)

She made an independent deduction on the basis of these verses.

The ulama, on the other hand, say that the denial in the first of the two verses above (ما كان بشرًا) is a denial of seeing Allah complemented with conversation with him. It certainly does not deny seeing Him without talking to Him at the same time. The second verse (لا تدركه.. الأبصار..) concerns comprehending Him. Clearly, not comprehending Him is not the same as not seeing Allah.

Some other ulama also say that on this question the contention of ibn Abbas R) is reliable and stronger. It is certain that he had heard it from the Prophet صلى الله عليه وسلم.

It is reported that Ibn Umar رضي الله عنه asked Ibn Abbas رضي الله عنه about it and discussed it with him in detail and asked him, "Had Muhammad صلى الله عليه وسلم really seen Allah?" Ibn Abbas رضي الله عنه answered his questions very confidentially and with strong evidences, and said, "Yes, he did see Allah!"

Ibn Umar رضي الله عنه accepted the opinion of Ibn Abbas رضي الله عنه He did not entertain any doubt and had no none questions.

Umar ibn Raashid رحمه الله said "We say that Sayyidah Ayshah رضي الله عنها did not possess more knowledge that ibn Abbas رضي الله عنه (Therefore, the opinion of Ibn Abbas رضي الله عنه will prevail over hers.)"

Moreover, the shaykhs of the Sufis also subscribe to the belief that the Prophet صلى الله عليه وسلم has seen Allah.

5663. Sayyiduna Maalik ibn Anas رضي الله عنه was asked the words of Allah, eh Glorious:

إِلَى رَبِّهَا نَاظِرَةٌ

{Looking towards their Lord} (75:23)

He was also told that some people (Like the Mu'tazillah and other innovators) said that this verse means (by working towards their Lord) not looking at Allah but looking to His reward. Maalik رحمه الله said, "They lie. Then what do they say of Allah's words:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

[Nay, surely on that Day they shall be veiled] (83:15)

Maalik رحمه الله said, "The (believing) people will see Allah with their eyes on the day of resurrection."

He also said, "If it was that the believers would not see their Lord (Allah) on the day of resurrection, Allah would not have reminded the disbelievers that they were deprived of His vision and He would not have said:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

[Nay! Surely on that Day they shall be veiled] (83:15)¹

COMMENTARY: Imam Maalik رحمه الله was told that some people believed that the verse (75:23) spoke of looking at Allah's reward, like paradise and the blessings therein, but not looking to Allah. He said that such people were wrong. They did not interpret the verse correctly though it is very clear. He reminded them at the verse (83:15) in which the infidels are told that will not see Allah but will be prevented from it. If that is so then it is clear that the believers will see Allah.

If the believers were not to see Allah then the disbelievers would not have been told that they would be deprived of Allah's sight

In the hereafter, the severest punishment that will be awarded to the disbelievers will be that they will be deprived of seeing Allah. They will lament this deprivation for ever. In contrast, the believers will be happy at receiving the greatest blessing sight of Allah.

NATURE OF VISION OF ALLAH

(٥٦٦٤) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا أَهْلُ الْجَنَّةِ فِي تَعْيِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُؤُوسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ قَالَ وَذَلِكَ قَوْلُهُ تَعَالَى سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ قَالَ فَانظُرُوا إِلَيْهِمْ وَيَنْظُرُوا إِلَيْهِ فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ الشَّيْءِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَخْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ (رواه ابن ماجه)

5664. Sayyiduna Jabir رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "while the dwellers of paradise will be occupied with their blessings (that they have earned), suddenly a light will spread out before them. They will raise their heads and see that their Lord is above them and look down on them. He will say, 'As salaamualaykum (peace be on you), O dwellers at paradise.' That is known from the words of Allah, the Exalted (in the Quran:

سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ

[Peace shall be the word from the Lord Merciful] (36:58)

Then, He will look at them and they will look at Him. They (will be so observed in looking at Him that they) will not turn towards any of their blessing (in paradise) as

¹ Bayhaqi Sharh us Sunnah 15-239.

long as they look at Him till He makes himself invisible to them and His light will subsist."¹

COMMENTARY: Allah will remain before them as long as He wishes. Then He will put a veil before their eyes. But, the light of His glory will keep before their sight and their delight at having seen Him will subsist. If he remains before them always then that would be beyond their ability to see Him continuously. They will need some time to adjust themselves back to their normal condition and turn to other blessing in paradise till they are favoured once again with the greatest blessing - Allah's sight.

CHAPTER - XV

DESCRIPTION OF HELL & ITS INMATES²

بَابُ صِفَةِ النَّارِ وَأَهْلِهَا

SECTION I

الْفصل الأول

HEAT OF THE FIRE OF HELL

(٥٦٦٥) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُ كُمْرٍ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضَلَّتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ وَمِثْلُ حَرِّهَا مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ وَفِي رِوَايَةٍ مُسَلِّمٍ نَارُ كُمْرٍ أَلْتِي يُوقَدُ ابْنُ آدَمَ فِيهَا عَلَيْهَا وَكُلُّهَا بَدَلٌ عَلَيْهِنَّ وَكُلُّهُنَّ

5665. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Your fire (in the world) is a seventieth part of the fire of hell. He was asked, "O Messenger of Allah, this fire (that we have) was sufficient (as it is why was more needed)?" He said, "that fire (of hell) is sixty nine times stronger than this fire, each part of it is like the fire of this world." (This is from Bukhari and the other version by Muslim is:

"Your fire that the son of Aadam عليه السلام kindles (is one seventieth.....) this version has (عليها) and (كلها) instead of (عليهن) and (كلهن), meaning feminine singular pronouns instead of feminine plural pronouns.³

COMMENTARY: The fire of hell is hotter than the world's fire by seventy degrees. It could also be many more degrees and the word seventy may have been used to denote 'unlimited.' When someone suggested that the fire of the world was sufficient to (burn and) punish, the prophet صلى الله عليه وسلم repeated his words, His intention was to say that Allah's punishment is more severe and should be distinct for the sinner to be warned.

HELL WILL BE PULLED BY SEVENTY THOUSAND HALTERS

(٥٦٦٦) وَعَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوقَى بِجَهَنَّمَ يَوْمَئِذٍ أَلْفًا

¹ Ibn Majah # 184.

² See the booklet Hell compiled by Mawlana Dr Habibullah Mukhtar, Darat Tasneef Jamiatul Nabuwat Islamiya Karachi. It has been done on for translation in this chapter.

³ Bukhari # 3260, Muslim # 30 2843.

زَمَاهِمَهُ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَحْرُوقُهَا (رواه مسلم)

5666. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This day (meaning on the day of resurrection) hell will be brought (from where Allah has created it). It will have seventy thousand reins, each of which will be pulled by seventy thousand angels."¹

COMMENTARY: Millions of angels will bring hell to the masher between the gathering and paradise. The sirat will be erected above it as the only means to go to paradise. When it is brought, it will demonstrate its fury its fury and wish to swallow everyone. The angels will check it otherwise it would spare no one, not believer not infidel.

LIGHTEST PUNISHMENT IN HELL

(5677) وَعَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ النَّارِ عَذَابًا مِمَّنْ لَهُ نَعْلَانِ وَشِرَاكَابٌ مِنْ نَارٍ يَحْتَلِي مِنْهُمَا دِمَاعُهُ كَمَا يَحْتَلِي الْوَرَجُلُ مَا يُزِي رِبَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَى هُمْ عَذَابًا (متفق عليه)

5667. Sayyiduna Nu'man ibn Bashir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The one who will receive the least punishment in hell will be made to wear a pair of sandals with thongs made of fire. His brain will cook up in the same way as a cooking pot boils. He will suppose that no one else is punished more severely than he although the punishment inflicted on him will be the lightest."²

COMMENTARY: This hadith is evidence that the people of hell will receive different degrees of punishment.

ABU TALIB'S FATE

(5678) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ النَّارِ عَذَابًا أَبُو طَالِبٍ وَهُوَ مُتَعَبِلٌ بِتَعَلُّبَيْنِ يَحْتَلِي مِنْهُمَا دِمَاعُهُ (رواه البخارى)

5668. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Of the inmates of hell, the one who will be given the lightest punishment will be Abu Talib. He will be made to put on two sandals (of fire) with which his brain will boil."³

COMMENTARY: Abu Talib was the paternal uncle of the Prophet صلى الله عليه وسلم. He was very kind and helpful to the Prophet صلى الله عليه وسلم. He did not embrace Islam but, as long as he lived, he Protected the Prophet صلى الله عليه وسلم from the persecution of the infidels. Therefore, he will have his punishment mitigated in hell.

WILL FORGET COMFORT & GRIEF OF THE WORLD

(5679) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالْعَجْرِ أَهْلَ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ

¹ Muslim # 29-28- 42.

² Bukhari # 6561, 6562, Muslim # 213, 363.

³ Bukhari, Muslim # 212-362, Musnad Ahmad 1-2990.

فَيُصْبَغُ فِي النَّارِ صُبْعَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ تَوْبَعٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صُبْعَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ وَهَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ (رواه مسلم)

5669. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, that person will be brought who had lived the most luxurious life in the world. He will be given a dip in hell (and brought at). Then, he will be asked, 'O son of Aadam, have you ever had a good life? Has any good come your way anytime? He will say, 'No by Allah, my Lord, no!' Then, from those who are eligible of paradise, one such will be brought forward who had suffered most grief in the world and will be given a dip in paradise and then he will be asked, 'O son of Aadam have you ever gone through misery? Has difficult life been your let? He will say, 'No by Allah, my hand, distress has not come my way and I have names seen hardship,' (This means they will forget their luxury or hardship when they experience even a simple punishment in hell or an ordinary blessing in paradise).

COMMENTARY: The dweller of paradise will experience a high degree of happiness, so he will give a lengthy response. The inmate of hell will give a brief answer and keep quit.

WARNING TO POLYTHEISTS

(٥٦٧٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ لِأَهْوَبِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَوْ أَنَّكَ لَكَ مِمَّا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تُفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقُولُ أَرَدْتُ مِنْكَ أَهْوَبَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَرَأَيْتَ لَا تُشْرِكُ بِي شَيْئًا فَأَنْتَ إِلَّا أَنْ تُشْرِكَ بِي (متفق عليه)

5670. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said 'On the day of resurrection, Allah will ask him who is among the least punished. 'If you possess all that is in the earth, will you pay it to ransom yourself (today)?' He will say, 'Yes I will.' Allah will say, 'I had asked you for something lesser than that when you were in the loins of Aadam (I had asked) that you should not ascribe anything as My partner but you persisted in ascribing partners to Me.'¹

COMMENTARY: The translation is a literal reproduction of the Arabic when Allah says that He had asked for something lesser ... But, Mazhari رحمه الله says that here the word (أردت) means 'commanded.' 'I had commanded you....'

Teebi رحمه الله says that it concerns the (ميثاق) (mithaq) or the covenant of which the Quran says:

وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ... الخ

{And when you Lord drew forth from the children of Aadam from their loins their descendants} (1:172)

This is confirmed by a hadith Qudsi:

وَأَنْتَ فِي صُلْبِ آدَمَ

¹ Bukhari # 3334, Muslim # 51-2805.

(And you were in the loins of Aadam).¹

But, you persisted (ascribing partners) means you broke the covenant.

DIFFERENT DEGREE OF CHASTISEMENT

(٥٦٧١) وَعَنْ سَمْرَةَ بْنِ جُنْدُبٍ أَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَفُوتَيْهِ (رواه مسلم)

5671. Sayyiduna Samrah ibn Jundub رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said (about the denizens of hell), "There will be among them whom the fire shall seize up to his ankles, whom the fire shall seize up to his knees, whom the fire shall seize up to his waist and whom the fire shall seize u to his neck."²

COMMENTARY: This hadith confirms that the inmates of hell will receive different degrees of punishment. This will depend on the evil deeds that they has perpetrated.

THE BODIES OF THE INMATES OF HELL

(٥٦٧٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ مَنْكِي الْكَافِرِ فِي النَّارِ مَسِيرَةٌ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ وَفِي رِوَايَةٍ ضَرْسُ الْكَافِرِ مِثْلُ أَحَدٍ وَغُلَطٌ جَلْدِهِ مَسِيرَةٌ ثَلَاثَ رَوَاهُ مُسْلِمٌ وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ إِشْتَكَّتِ النَّارُ إِلَى رِجْلِهَا فِي بَابِ تَعْجِيلِ الصَّلَاةِ

5672. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. 'The distance between the shoulders of an infidel in hell will be (like) a journey of three days by a swift rider.'

According to an other version: "The molar tooth of an infidel (in hell) ride of his skin will be thick like a journey of three nights."³

COMMENTARY: While this hadith says that the people of hell will be crapulent, another says that in the gathering place, the arrogant will bought like tiny ants with human faces and they will be driven to the prison. However, the arrogant will be the believers who will have committed sin while this hadith under discussion speaks of the disbelievers.

Another interpretation which is more correct is that in the place of gathering they will be brought like tiny ants to be trampled under feet. Thereafter their bodies will revert to their original condition when they are cast into hell where their bodies will become unusually bulky and large. In this way, they will suffer utmost punishment.

وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ إِشْتَكَّتِ النَّارُ إِلَى رِجْلِهَا فِي بَابِ تَعْجِيلِ الصَّلَاةِ

And the hadith of Abu Hurayrah رضى الله عنه about hell complaining...is at # 590.

¹ See 400 Ahadith Qudsiyah hadith # 99, Darul Isha'at Karachi.

² Muslim # 33-2845.

³ Bukhari # 6551, Muslim E 4-2852, Musnad ahmad 2. 328.

SECTION II

الْفَصْلُ الثَّانِي

THE FIRE OF HELL

(٥٦٧٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوْقَدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى اخْتَمَرَتْ ثُمَّ أَوْقَدَ

عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ (رواه الترمذی)

5673. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The fire of hell was let to burn for one thousand years till it flowed red. Then, it was left to burn for one thousand years till it turned white. Then, it was kept burning for one thousand years till it become black so, it is pitch black, dark."¹

COMMENTARY: When a fire burns for a very long time, it turns white after becoming very clear and strong. The redness before that is because of the smoke.

The hadith is evidence that hell exists. The ahlu sunah wa al jama'ah have this conviction. But the mu'tazillah contend that hell is not created yet. The evidence of the ahlu sunah wa al jama'ah is the verse of the Quran.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

{And fear the fire that has been prepared for the disbelievers} (3:131)

The word (اعدت) 'prepared' in this verse is used in the past tense.

BODIES OF INFIDELS IN HELL

(٥٦٧٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَقَعْدُهُ مِثْلُ

الْبَيْضَاءِ وَمَقْعَدُهُ مِنَ النَّارِ مِثِيرَةٌ ثَلَاثٌ وَمِثْلُ الرَّبْدَةِ (رواه الترمذی)

5674. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the molar tooth of the infidel will be like the (mount) Uhut. His thigh will be like (the mountain) Bayda. And, his seat in hell like a journey of three days, like ar-Rabdah."²

COMMENTARY: Rabdhah was a suburb of Madinah about three days journey from it near Dhat Arq. The disbelievers will be so large that they will need a place to sit as the distance between Madinah and Rabdhah.

(٥٦٧٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ غِلظَ جَنْدِ الْكَافِرِ اثْنَابٌ وَأَرْبَعُونَ ذِرَاعًا

وَأَنَّ صُرْسُهُ مِثْلُ أُحُدٍ وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ مَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ (رواه الترمذی)

5675. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The skin of a disbeliever (in hell) will be as thick as forty two ambits. His molar tooth will be like (the mount) Uhud, and his seat in hell will be like the distance between Makkah and Madinah."³

COMMENTARY: According to one hadith forty-two cubits are described as forty two

¹ Tirmidhi # 2590.

² 2378 (2387).

³ Tirmidhi # 2577.

hands long, the hand being (بدرالجوار) of a bulky tall man.

The difference between this hadith and the previous in the distance occupied by the seat of a disbeliever is because of the difference in the punishment awarded to them. This is as explained by Ibn Hajar. The infidel who is liable to amore severe punishment will be huge person and will occupy much space. The infidel who is liable to a lesser punishment will be a smaller person. The same argument will apply to their hides and other things. The more huge a person the more pain he will feel when punished.

(٥٦٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَافِرَ لَيَسْحَبُ لِسَانَهُ الْفَرْسَخَ وَالْفَرْسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

5676. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The infidel will drag his tongue (in hell) one league and two leagues. People will tread on it. (They will walk on it).¹

MOUNTAIN IN HELL

(٥٦٧٧) وَعَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّمُودُ جَبَلٌ مِنَ النَّارِ يُصْعَقُ فِيهِ سَبْعِينَ خَرِيفًا وَيُهْوَى بِهِ كَذَلِكَ فِيهِ أَبَدًا (رواه الترمذى)

5677. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "As-Sa'ud is a mountain in hell. On it, the infidel will be made to ascent for seventy years and made to fall down it (for seventy years). And, this will go on for ever. (He will be made to climb and then made to fall down)."²

The mountain is mentioned in the Quran:

(سارهفه سعودا) [I will compel him to climb (the mountain).] (74:17)

FOOD OF THE PEOPLE OF HELL

(٥٦٧٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي قَوْلِهِ كَالْمُهْلِ أَيْ كَعَكْرِ الزَّيْتِ فَإِذَا قُرِبَ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةٌ وَجْهَهُ فِيهِ (رواه الترمذى)

5678. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said about the words of Allah:

إِنَّ شَجَرَةَ الرَّقُومِ طَعَامُ الْأَيْمَنِ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ
[like the sediment of oil] (18:29, 44:45, 70:8)

"It is like the sediment of olive oil. When it is brought before the face of one (of the dwellers of hell), the skin of his face will peel off into it."³

HOT WATER FOR PUNISHMENT

(٥٦٧٩) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَمِيمَ لَيَصُبُّ عَلَى رُؤْسِهِمْ فَيَنْقُذُ الْبَيْتَ

¹ Tirmidhi # 2580, Musnad Ahmad 2-92.

² Tirmidhi # 2576, Musnad Ahmad 3. 75.

³ Tirmidhi 3333, Musnad Ahmad 3-70, 71.

حَتَّى يَخْلَصَ إِلَى جَوْفِهِ فَيَسْلُكُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الظَّهْرُ ثُمَّ يُعَادُ كَمَا كَانَتْ (رواه الترمذی)

5679. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Hot water will be poured on the heads of those in hell. It will seep into their belly and burn everything inside, inside, the flow down to and out of their feet. This is sahr (melting). Then they will be restored to what they were."¹

COMMENTARY: The word sahr means to melt and to dissolve. It is used in this verse of the Quran:

يُصَبُّ مِنْ فَوْقِ رُؤُسِهِمُ الْحَمِيمُ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

{whereby shall be melted what is in their bellies and (also) their skins.} (22:20)

The inmates of hell will be subjected to this punishment of hot water continuously. Every time their bodies burn down, they will be restored and the punishment will be resumed to them. This is confirmed by the Qurani:

كَلَّمَا نَضَجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا

{As often as their skins are burned we shall change them for other skins...} (4:56)

DRINKING WATER IN HELL

(٥٦٨٠) وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ يُسْقَى مِنْ مَاءٍ صَدِيدٍ يَتَجَرَّعُهُ قَالَ يُقَرَّبُ إِلَى

فِيهِ فَيَكْتَرَهُ فَإِذَا أَذِنَ مِنْهُ شَوَى وَوَقَعَتْ قَرَوَةٌ رَأْسَهُ فَإِذَا سَرِبَتْ فَقَطَعَتْ أَمْعَاءَهُ حَتَّى يَخْرُجَ مِنْ ذُبُرِهِ

يَقُولُ اللَّهُ تَعَالَى وَسُقُوا مَاءً حَمِيمًا فَقَطَعَتْ أَمْعَاءَهُمْ وَيَقُولُ وَإِنْ يَسْتَخِيئُوا يُعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي

الْوُجُوهُ بِئْسَ الشَّرَابُ - (رواه الترمذی)

5680. Sayyiduna Abu Umamah رضى الله عنه narrated that concerning the verse:

يُسْقَى مِنْ مَاءٍ صَدِيدٍ يَتَجَرَّعُهُ

{He shall be made to drink of unclean (fetid) water,} (14:16)

the prophet صلى الله عليه وسلم said, "He will bring it to his face and despise it. As it is brought nearer, it will burn his face and the skin of his head will peel off. When he drinks it, it will cut his entrails to bits pushing them off his posterior.

Allah says:

وَسُقُوا مَاءً حَمِيمًا فَقَطَعَتْ أَمْعَاءَهُمْ

{...and are given to drink boiling water so that it mangles their entrails} (47:15) And.

وَإِنْ يَسْتَخِيئُوا يُعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ

{And if they seek aid, they will be aided with water like molten copper that shall scald their faces. How evil the drink (and how vile the resting place)}² (18:29)

¹ Tirmidhi # 2578 (2591), Musnad Ahmad 2. 374.

² Tirmidhi # 2585 (2592), Musnad Ahmad 5-265.

TENTS OF HELL

(٥٦٨١) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَسُرَادِقُ النَّارِ أَرْبَعَةٌ جُدْرٌ كَتِفٌ كُلُّ جُدْرٍ مِثْرَةٌ أَرْبَعِينَ سَنَةً۔ (رواه الترمذی)

5681. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The fences of hell are four walls. The thickness of each is as the distance traversed in forty years."¹

(٥٦٨٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ دَلْوًا مِنْ خَسَاقٍ يُهْرَأَقُ فِي الدُّنْيَا لَأَكْتَنَّ أَهْلُ الدُّنْيَا۔ (رواه الترمذی)

5682. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated further that Allah's Messenger صلى الله عليه وسلم said, "If a bucket containing the ghassaq (Arabic) or pus of the inmates of hell were poured into the world, the people of the world become rotten."²
Both 5681 & 5681 are hadith (3584) in Tirmidhi

(٥٦٨٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ قَطْرَةً مِنَ الزُّقُومِ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الْأَرْضِ مَعَائِشَهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ، رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

5683. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recited this verse:

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

{Fear Allah as He should be feared and die not save you be Muslim} (3:102)

Then he said, "If a droop of zuqqum (a bitter tree) were to fall on earth, it would spoil the means of livelihood of the people. Then (imagine) what will it be with those whose food it is?"³

COMMENTARY: To fear Allah as He should be feared is to discharge one's obligatory duties and to abstain from evil. Ibn Mas'ud explained these words thus:

هو ان يطاع فلا يعصى ويشكر فلا يكفر ويذكر فلا ينسى

"It is to obey him and never to disobey Him. He should be thanked and never should and be ungrateful. He should be remembered and never should he be forgotten."

Haakim has cited this explanation from the Prophet صلى الله عليه وسلم. Ibn Marduwiyah and Ibn Hatim and other scholars have said that is correct.

¹ Tirmidhi # 2585 (2593), Musnad Ahmad 3-70, 71.

² Tirmidhi # 7584 (2593) Musnad Ahmad 3-19, One hadith in Tirmidhi.

³ Tirmidhi # 2585 (2594)

This verse quoted above (3:102) is clearly the definition of perfect taqwa. But the definition of taqwa itself in its ordinary sense is the verse (64:16)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

[So fear Allah as much as you can.]

As it is, to observe perfect taqwa and fear Allah as He/should be feared is beyond the common mortal.

The Prophet صلى الله عليه وسلم recited the verse and his intention was to say that taqwa in a means to protect one from the punishment of hell. In other words, if one does not adopt taqwa then he makes himself liable to punishment in hell. This is why the Prophet صلى الله عليه وسلم mentioned some kinds of chastisement in hell.

DISFIGURED FACE

(٥٦٨٤) وَعَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُمْ فِيهَا كَالْحَوَاتِ قَالَ تَشْوِيهِ النَّارُ فَتَقْلُصُّ

شَفْتَهُ الْعُلْيَا حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَيَشْرَبُ شَفْتَهُ السُّفْلَى حَتَّى تَصْرِبَ سُرَّتَهُ (رواه الترمذى)

5684. Sayyiduna Abu Sa'eed رضي الله عنه narrated that the Prophet صلى الله عليه وسلم explained the words (of the Quran):

وَهُمْ فِيهَا كَالْحَوَاتِ

{they shall be glum (therein).} (23:104)

Hw said, "The fire of hell will roast (the flesh of) the mouth of the infidel so that his upper lip will shrink and retract up to the middle of his head and his lower lip will hang down to his navel."¹

COMMENTARY: The entire verse of the Quran is:

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالْحَوَاتِ

{The fire shall scorch their faces, while they shall be glum therein.}

The word (كالحوات) is applied to one whose lip contracts and reveals his teeth. Hence, the verse is translated: (i) 'their lips shall be raised up, or (ii) there teeth will be bared.' But, the translation that accommodates the hadith is: 'their faces will be disfigured and ugly.'

TEARS OF BLOOD

(٥٦٨٥) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ ابْكُوا فَإِنَّ لَكُمْ تَسْلِيَةً وَمَا كُنْتُمْ تَبْكُونَ فَإِنَّ

أَهْلَ النَّارِ يَبْكُونَ فِي النَّارِ حَتَّى تَسِيلَ دُمُوعُهُمْ فِي وُجُوهِهِمْ كَأَنَّهَا جَدَّ أَوَّلُ حَتَّى يَنْقَطِعَ الدَّمُوعُ فَتَسِيلُ

الدِّمَاءُ فَتَقْرَحُ الْعُيُوتَ فَلَوَانَ سَفْنَا أُرْجِيَتْ فِيهَا لَحْرَتْ. رَوَاهُ فِي شَرْحِ الشُّنَّةِ

5685. Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "O people weep (for fear of Allah). But, if you cannot weep (because it is not voluntary), then make as if you weep (by thinking of such things as will make you weep and fear Allah) The inmates of hell will weep in hell till their tears flow on their faces like streams. When

¹ Tirmidhi # 2587, Musnad Ahmad 3. 88.

tears are exhausted, blood will flow making their eyes bloody and chafed. (Tear and blood will be soul copious that) if ships were put in, they would sail."¹

PLIGHT OF INMATES OF HELL

(٥٦٨٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنَ الْعَذَابِ فَيَسْتَوْفُونَ فَيَبْأَثُونَ بِطَعَامٍ مِنْ صَرِيحٍ لَا يُسُونَ وَلَا يُمْنِي مِنْ جُوعٍ فَيَسْتَوْفُونَ بِالطَّعَامِ فَيَبْأَثُونَ بِطَعَامٍ ذِي عُصَّةٍ فَيَذُّوهُمُ كُرُورًا أَنَّهُمْ كَانُوا يُحْبِرُونَ الْعُصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَوْفُونَ بِالشَّرَابِ فَيُرْفَعُ إِلَيْهِمُ الْحَمِيمُ بِكَلَالِيْبِ الْحَدِيدِ فَإِذَا دَنَّتْ مِنْ وُجُوهِهِمْ شَوَتْ وَوُجُوهُهُمْ فَإِذَا دَخَلَتْ بَطُلُوهُمْ قَطَعَتْ مَا فِي بَطُلُوهُمْ فَيَقُولُونَ ادْعُوا خَزَنَةَ جَهَنَّمَ فَيَقُولُونَ أَلَمْ تَكُ تَأْتِكُمْ رَسُولُكُمْ بِالْبَيْتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دَعَا الْكُفْرَيْنَ إِلَّا فِي صَلَالٍ قَالَ فَيَقُولُونَ ادْعُوا مَا لَنَا فَيَقُولُونَ بِمَلِكٍ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ فَيَجِيبُهُمْ إِنَّكُمْ مَا كُفَرْتُمْ قَالَ أَلَا عَمَّشَ يُسَبِّحُ رَبَّكَ بَيْنَ دُعَائِهِمْ وَاجَابَةِ مَا لَكَ إِيَّا هُمْ أَلَمْ يَأْتِكُمْ فَيَقُولُونَ ادْعُوا رَبَّكُمْ فَلَا أَحَدٌ خَيْرٌ مِنْ رَبِّكُمْ فَيَقُولُونَ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَالِمُونَ قَالَ فَيَجِيبُهُمْ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونَّ قَالَ فَوَيْلٌ لِمَنْ يَكْفُرْ بِالْحَقِّ يَكْفُرْ بِكُلِّ خَيْرٍ وَعِنْدَ ذَلِكَ يَا خُدُورُ فِي الرَّفْرِ وَالْحَسْرَةِ وَالْوَيْلِ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالتَّاسِ لَا يُزْفَعُونَ هَذَا الْحَدِيثُ - (رواه الترمذی)

5686. Sayyiduna Abu Darda رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The inmates of hell will be subjected to hunger so that it will complement the punishment they are suffering already. They will plead for help and will be helped with dari (which is dried thorn and plants that are very bitter) but they will neither fatten them nor put off their hunger. They will again seek help for food and will be given such food as will not be swallowed. They will recall that in the world, they used to swallow such difficult food with water and will ask for water. So, they will be provided hamim (Hot, boiling water) that will be handled with iron flesh-hook (by the angels or nature will bring them to their mouths). When they are brought to their mouths, they will most the flesh on their faces and when the liquid goes down into their bellies, it will cut everything (like intestines, etc) to bits. They will say, 'Call the guards of hell!' They will ask, 'Had not messenger come to you clear signs?' They will confirm, 'Yes!' They will say, 'Then go on praying, but the prayer of the disbelievers is only in error' (زمادغر الكفرين)²

Then they will appeal, 'Call Maalik (the keeper)!/ And will shout, 'O Maalik pray to your Lord to make an end of us!³

¹ Bayhaqi Sharh us sunnah, Ibn Majah # 4324.

² 40:50 (Quran).

³ 43:77.

But, they will be told (by Maalik himself or the command of the Lord), 'Surely, you shall tarry (here).¹

A'mash رحمه الله (a sub-narrator of this hadith) said, 'I have been informed that their call and Maalik's answer will be separated by one thousand years.

They will then say (to each other), 'Call your Lord, for, there is none better than your Lord.' So, they will plead, 'O our Lord! Wretchedness had overtaken us. We were an erring people. Our Lord, take us out of it. Then if we revert to evil, we shall be evil-doers indeed.'²

Allah will say to them, 'Slink into it, and speak not to Me.'³

They will despair of all good and will begin to sigh long, and wail."⁴

Abdullah ibn Abdur Rahman رحمه الله and others did not trace this hadith up to the Prophet صلى الله عليه وسلم.

Tirmidhi writes that it is from Abu Darda رضى الله عنه in his own words, not marfu.

COMMENTARY: The hunger that will afflict the inmates of hell will be as painful to them as any other kind of punishment that they will suffer there. The fire of hunger will, therefore, be like the fire of hell.

They will be provided dari to eat. It is a thorny plant found in the Hijaz. It is a poisonous plant that is very bitter. No animal approaches it but if any animal eats it then it diet. This hadith implies by dari ,thorns of fire, more bitter than aloes, more bad smelling than a corpse and more hot than fire.

The words that neither will it fotten nor word off hunger are what the Quran says:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ * لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ *

{They shall have no food but of bitten thorns, neither nourishing nor satisfying hunger} (88:6-7)

The second time they will be given a thing that will choke them. It may be a bone or thorns of fire. They will be unable to swallow it or vomit it out. It is as this verse:

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

{Surely with us are heavy fetters and a raging fire, and food that chokes and a painful chastisement} (73:12-13)

The words of the hadith to the effect that the prayer of the infidel is in vain mean that it is the same whether they make supplication themselves or get anyone else to do it. However, it does not mean that the prayer of a disbeliever of polytheist is not granted in this world. Rather, it is a fact that, in this world the prayer of the devil too is granted. He requested Allah to grant him a long life and Allah did so. Hence, the prayed of the infidel is also granted if he makes it to Allah, the Exalted.

Then they will concede that they had been wretched. And they will assure that they will not revert to disbelief But they will be lying even at that time. They Quran confirms it:

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُوْنَ

¹ 43:77.

² The Quran 23:106-107.

³ 23:108.

⁴ Tirmidhi # 2586 (2595)

[And even if they were sent back, they would certainly relapse to that which they were forbidden and surely they are liar] (6:28)

They will then give up, saying 'wretchedness had overtaken us. We were an erring people ...' The word (زفير) used here actually means a donkey 'breathing in' just as (نهين) means 'exhaling.' It also means that when a donkey brays, initially it is a thin, sharp sound and is called (دهير) which rises in pitch and becomes full and loud and is called (نهين). Those words of the hadith refer to the Quran:

لَهُمْ فِيهَا زَفِيرٌ وَنَهِينٌ

[wherein them will be for them sighing and wailing] (11:106)

When the inmates of hell hear the words of Allah rejecting their prayer, they will despair and have no hope at all. They will have tried all avenues but to no avail. Then, they will shout and shriek meaninglessly as happens with the defected.

Some scholars of hadith do not regard these words as the prophets. They assume them to be of Abu Darda رضى الله عنه. However, the fact is that this hadith is marfu They are the saying of the Prophet صلى الله عليه وسلم. The reason is that none of the sahabah رضى الله عنهم could have spoken about the things mentioned in the hadith about hell and its inmates without having heard them from the prophet صلى الله عليه وسلم

WARNING OF HELL

(٥٦٨٧) وَعَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنْذَرْتُكُمْ النَّارَ أَنْذَرْتُكُمْ النَّارَ فَمَا زَالَ يَقُولُهَا حَتَّى لَوْ كَانَتْ فِي مَقَامِي هَذَا سِجَّةَ أَهْلِ السُّوقِ وَحَتَّى سَقَطَتْ خَبِيصَةٌ كَانَتْ عَلَيْهِ عِنْدَ رَجُلَيْهِ (رواه الدارمي)

5687. Sayyiduna Numan ibn Bashir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "I have warned you of hell! I have warned you of hell!" He repeated that again and again (in an awe-inspiring manner). He (numan) said, "If the prophet صلى الله عليه وسلم was where I am now, the people in the market would have heard him certainly. He continued to repeat till the cloak that he had on him dropped down on his feet."¹

COMMENTARY: The Prophet صلى الله عليه وسلم words meant that he had informed the people of the punishment in hell. He had also informed them of the right path and of the path that they should avoid, He informed them how they could save themselves form hell, like by giving a piece of date as charity.

HEAVEN TO EARTH IN THE NIGHT

(٥٦٨٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوَأْتِ رِصَاصَةٌ يُقْبَلُ هَذِهِ وَأَشَارَ إِلَى مِثْلِ الْجُمَّمَةِ أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَهِيَ مَمِيضَةٌ خَمْسِينَ مِائَةً لَتَلْتَمِسَ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرَبِيْعِينَ خَرِيْفًا اللَّيْلِ وَ النَّهَارَ قَبْلَ أَنْ تَبْلُغَ

¹ Darami # 2812, Musnad Ahmad 2-65.

أَضَلَّهَا أَوْ قَعَرَهَا (رواه الترمذی)

5688. Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said pointed to a skull, 'If a piece of lead like this were to be dropped from heaven towards earth on a journey of five hundred years, it would touch earth before night. But, if it were dropped from one end of the chain it would remain in motion for forty years, day and night, before touching its root, or its bottom.'¹

COMMENTARY: The chain is the one in which the infidel will be bound in hell. The Qurana mentions it:

تُفْرَقُ فِي سِلْسِلَةٍ دَرَّعُهَا سَبْعُونَ ذِرَاعًا فَأَسْلُكُوهُ

[Then in a chain of seventy cubits length insert him!] (69:32)

The seventy cubits do not mean the specific number but 'seventy' is used for an unspecified number. Besides, weight and measures of the next world might differ from what they are here. An example is the qirat of the hereafter. It is said to be like Mount Uhud.

A pious man Nawf Bakali رحمه الله said that each cubit will be twice the distance between kufah and Makkah. Hasan Busri رحمه الله said that only Allah known what it means.

Anyway, the hadith itself gives an idea of the length of the chain when it says that the skull would reach earth in a night but move from end to end of a chain in forty years continuous motion.

HABHAB VALLEY

(٥٦٨٩) وَعَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي جَهَنَّمَ لَوَادِيًا يُقَالُ لَهُ هَبْهَبٌ

يَسْكُنُهُ كُلُّ جَبَّارٍ - (رواه الدارمی)

5689. Sayyiduna Abu Burdah رحمه الله (a tabi) narrated on the authority of his father that the Prophet صلى الله عليه وسلم said, "There is a valley in hell called habhab. Every oppressor (arrogant and cruel the creatures) will be lodged here."²

COMMENTARY: Habhab means 'swiftness' haste. The fire in the valley by this name is very fierce and the sinner dropped into it are consigned to punishment swiftly.

SECTION III

الْفُضْلُ الثَّلَاثُ

HUGE BODIES IN HELL

(٥٦٩٠) عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْظَمُ أَهْلُ النَّارِ فِي النَّارِ حَتَّى آتِ بَيْنَ شَحْمَةِ

أُذُنٍ أَحَدِهِمْ إِلَى عَاتِقِهِ مَسِيرَ سَبْعِينَ مِائَةَ عَامٍ وَإِنَّ غِلْظَ جُلْدِهِ سَبْعُونَ ذِرَاعًا وَإِنَّ ضَرْسَهُ مِثْلُ أُخْدٍ -

5690. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The denizens of hell will become huge bodied in hell so much so that the space between the earlobe and shoulder of any of them will be like a journey of seven hundred years. The thickness of his hide will be seventy cubits and his molar tooth will be like (the Mount) Uhud."³

¹ Tirmidhi # 2597, Musnad Ahmad 12-197.

² Darami # 2816.

³ Musnad Ahmad 2-26

SNAKES & SCORPIONS IN HELL

(٥٦٩١) وَعَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَبْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي النَّارِ حَيَّاتٍ كَأَمْثَالِ الْبَحْتِ تَلْسَعُ إِخْذَهُنَّ اللَّسَعَةُ فَيَجِدُ حَمُوقَهَا أَرْبَعِينَ خَرِيفًا وَإِنَّ فِي النَّارِ عَقَّارِبَ كَأَمْثَالِ الْبِحَالِ الْمُؤَكَّمَةِ تَلْسَعُ إِخْذَهُنَّ اللَّسَعَةُ فَيَجِدُ حَمُوقَهَا أَرْبَعِينَ خَرِيفًا (رواهما أحمد)

5691. Sayyiduna Abdullah ibn Harith ibn Jaz narrated that Allah's Messenger صلى الله عليه وسلم said, "There are in hell snakes like Bukhti (Bactrian) camels. If any of them stings (a person), its effect (pain and poison) will be fresh for forty years. And, there are in hell scorpions like saddled mules. If any of them stings, its effect will last for forty years."¹

SUN & MOON WILL BE CAST IN HELL

(٥٦٩٢) وَعَنِ الْحَسَنِ قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّمْسُ وَالْقَمَرُ تَوْرَانِ مُكْوَرَانِ فِي النَّارِ يَوْمَ الْقِيَامَةِ فَقَالَ الْحَسَنُ وَمَا ذُنُبُهُمَا فَقَالَ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَتَ الْحَسَنُ رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ السُّورِ وَالنُّشُورِ.

5692. Sayyiduna Hasan رحمه الله reported that Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The sun and the moon will be folded as through two pieces of cheese and flung into hell." Hasan رحمه الله said that he asked (Abu Hurayrah) رضى الله عنه, "And what sin they will have committed?" Abu Hurayrah رضى الله عنه said, "I have narrated to you the saying of Allah's Messenger صلى الله عليه وسلم.

So, Hasan رحمه الله did not ask any more.²

COMMENTARY: Sayyiduna Abu Hurayrah رضى الله عنه cautioned Sayyiduna Hasan رحمه الله against trying to reason out the will of Allah as disclosed in the hadith. Abu Hurayrah رضى الله عنه narrated all that he had heard and know no more.

Some ulama say that these two heavenly bodies will be cast in hell to increase the heat of hell. Daylam has transmitted a tradition in Musnad Firdaws from Sayyiduna Umar رضى الله عنه in a marfu from that the sun and the moon are turned towards the Throne and their back are towards the earth. If they were oriented towards earth, their heat would have been intolerable for the people of the world.

Some authorities say that since the polytheists worshipped these two bodies, Allah will let them see how their deities fared.

THE WRETCHED

(٥٦٩٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ إِلَّا سَقِيمٌ قِيلَ يَا رَسُولَ اللَّهِ وَمَنِ السَّقِيمُ قَالَ مَنْ لَمْ يَعْمَلْ لِلَّهِ بَطَاطَةً وَآمَرَ يَتْرُكُ لَهُ بِمَعْصِيَةٍ (رواه ابن ماجه)

¹ Musnad Ahmad 4-191.

² Bayhaqi in Al-Bath wa an Nashur.

5693. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Only he will be cast into hell who is miserable." Someone asked, "O Messenger of Allah, who is the miserable?" He said, "He (is the miserable) who has not performed on act of obedience (Like the obligatory worship) for the sake of Allah and has not abstained from an act of disobedience for his sake."¹

COMMENTARY: The miserable or the wretched may be either a disbeliever or a believer who commits sin.

CHAPTER - XVI

THE CREATION OF PARADISE & HELL

بَابُ خَلْقِ الْجَنَّةِ وَالنَّارِ

The ahadith in this chapter establish that paradise and hell are created already and they do exist. The Ahl-us-sunnah wa Al-jama'ah hold this conviction. But, there are some Muslims who are misled into believing that paradise and hell have not been created so far. These people say that both paradise and hell will come into existence on the day of resurrection.

There are some ahadith in this chapter that mention the special characteristics of paradise and hell. These ahadith also describe the people who are eligible to enter paradise and those liable to be consigned to hell.

SECTION I

أَفْضَلُ النَّاسِ

DEBATE BETWEEN PARADISE & HELL

(٥٦٩٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَابَّتِ الْجَنَّةُ وَالنَّارُ فَقَامَتِ النَّارُ أَوْثَرَتْ بِالْمُسْكِرِينَ وَالْمُسَجِّرِينَ وَقَالَتِ الْجَنَّةُ فَمَا لِي لَا يَدْخُلْنِي إِلَّا صُعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَعِزٌّ لَهُمْ قَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَسَاءِ مَنْ عِبَادِي وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أَعْدَبُ بِكَ مِنْ أَسَاءِ مَنْ عِبَادِي وَلكلِّ وَاحِدَةٍ مِنْكُمَا مِلْئُوهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِي حَتَّى يَصْعُرَ اللَّهُ رَجُلَهُ تَقُولُ قَطْ قَطْ فَهَذَا لِكَ تَمْتَلِي وَيُرْوَى بَعْضُهَا إِلَى بَعْضٍ فَلَا يَطْلُبُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ فإِنَّ اللَّهَ يُسْبِغُ لَهَا خَلْقًا (متفق عليه)

5694. Sayyiduna Abu Hurayran رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Paradise and hell debated with one another. Hell boasted, 'I have been chosen for the tyrants and .he arrogant.' Paradise said, 'What is wrong with me that none but the weak people, their down trodden and their simple ones will be admitted to me.' Allah, the Exalted, said to paradise, 'You are My mercy. I show My mercy to whom I will of My slaves through you.' And, to hell, He said, 'You are My punishment. I Punish such of My slaves as I wish through you. And, each of you two will be filled.'

'But, hell will not be full till Allah puts down His foot'. It will cry. qat qat, qat (enough, enough, enough), "It will be full and its portions will be converged

together. Allah will not wrong any of His creation. As for paradise, Allah will create a new creation."¹

COMMENTARY: This was the complaint of hell and paradise against the kind of people to be admitted into them. But, Allah made it clear that everything depended on His will. He sent those whom He punished to hell and He admitted to paradise those and whom He had mercy. Neither of the two excelled over the other. His justice decided cases about hell, but His mercy and blessing applied to matters concerning paradise.

The downtrodden and simple people and they who are esteemed in the sight of Allah because of their piety and righteousness. Outwardly they look weak and are not respected by the worldly people. But they are humble before Allah and in their own eyes too they are humility personified, as before other people.

These people are not every familiar with the affairs of the world, so they are deceived easily. There is another hadith about it: 'Most of the inmates of paradise will be ignorant of worldly matters. In contrast, the infidels and hypocrites will be very clever in these affairs.' It is as Allah says:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

[They know the outward appearance of the life of this world but of the hereafter they are heedless] (30:7)

Hell will not be satiated with the sinners who are sent to it but will ask for more. The Quran says:

يَوْمَ يَقُولُ جَهَنَّمُ هَلْ امْتَلَأْتِ وَقَالَ هَلْ مِنْ مَّزِيدٍ

[On the day when we shall say to hell, "Are you filled up?" And it shall say, "Are there any more?"] (50:30)

However, Allah will not fill it by hell to contract it so that it will become the right size for its people. Thus, Allah will not wrong His creatures to fill hell.

Reference to Allah's foot is only an allegorical statement. It is like speaking of His hand, eye and face. The Quran and the hadith command us not to try to probe into their meaning but believe that whatever Allah means by these things is correct. This is the best course to follow and our predecessors did that. However, latter day people have interpreted such words keeping regard to His greatness, like His foot way may be a creature's foot. We do not wish to go into further details in thus regard lest our discussion become lengthy.

As against this, Allah will create now people to fill paradise. They will have performed no deed at all.

HELL & PARADISE WILL BE FILLED

(٥٦٩٥) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَقَالَ هَلْ مِنْ مَّزِيدٍ حَتَّى يَضَعُ رَبُّ الْعَرْشِ فِيهَا قَدَمَهُ فَيَذَرُوهَا إِلَى بَعْضِ قَتْمُونَ قَطْمًا وَعِزَّتِكَ وَكَرَمِكَ وَلَا يَزَالُ فِي الْجَنَّةِ قَوْلٌ حَتَّى يَنْشِئَ اللَّهُ لَهَا خَلْقًا قَبْسِكُمْهُمْ قَوْلُ الْجَنَّةِ مُتَّفَقٌ عَلَيْهِ وَذَكَرَ حَدِيثُ أَنَسٍ حُقِّمَتِ الْجَنَّةُ بِالصَّكَاةِ فِي كِتَابِ الرَّفَاقِ۔

¹ Bul:hair # 4850, Muslim # 36. 2840, Tirmidhi # 2561.

5695. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Hell will not cease to get more and more (people) thrown into it and to ask. 'Are there more?' (It will want more people thrown into it,) but finally (Allah) the Mighty Lord will put down His foot on it and its portions will shrink into each other (and it will contract). Then it will say 'qat, qat (enough, enough), by Your Mighty and Your graciousness!"

And paradise will not cease to grow spacious. (Many places will remain unoccupied) till Allah creates people for it and make them dwell in the unoccupied extra spaces in paradise."¹

وَذَكَرَ حَدِيثُ أَنَسٍ خُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ فِي كِتَابِ الرَّقَاقِ.

And the hadith of Anas رضى الله عنه about paradise being surrounded by unpleasant things is at # 5161.

SECTION II

الفضل الثاني

PARADISE IS SURROUNDED BY WHAT THE SOUL DISLIKES & HELL BY WHAT IT LOVES

(٥٦٩٦) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِئِيلَ اذْهَبْ فَانظُرْ إِلَيْهَا فَذَهَبَ فَانظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَمَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ يَا جِبْرِئِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا فَذَهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ يَا جِبْرِئِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا فَذَهَبَ فَانظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَمَّهَا بِالنُّهُوَاتِ ثُمَّ قَالَ يَا جِبْرِئِيلُ اذْهَبْ فَانظُرْ إِلَيْهَا فَذَهَبَ فَانظَرَ إِلَيْهَا فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا (رواه الترمذى وابوداؤد والنسائى)

5696. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When Allah created paradise, He said to Jibril عليه السلام, 'Go and look at it.' So, he went and looked at it and at that which Allah had prepared in it for the dwellers of paradise. He came back and submitted, 'My Lord! By your Might! Whoever hears of it will surely enter it.'" Then Allah surrounded it with such things as are disliked by the soul and said, 'O Jibril, go! Look at it (again).' He went and looked at it. Then he come back and submitted, 'My Lord, by your Might! I fear no one will now desire to enter it.'

When Allah created hell, He said, 'O Jibril, go and look at it! He went and looked at it and come back and said, 'My Lord, by your Might! Wherever hears of it will surely not enter it.' Allah then surrounded it with such things for which the soul craves and instructed Jibril عليه السلام to go and look at it, He went and looked (and

¹ Bukhari # 4848, Muslim # 37. 2848.

came back) and said, 'O Lord, by your Might, indeed, I fear that no one will stay without entering it.'¹

COMMENTARY: The disliked things by which paradise is surrounded are the commands of Shari'ah like the obligatory worship and prohibitions of such things from which one must refrain. Paradise is surrounded by commands to do and to abstain from. In other words, Allah must be obeyed and sins must be avoided. To endure this difficulty and curb the desires of the soul will ensure entry into paradise.

SECTION III

الْفَضْلُ الْفَائِدُ

PARADISE & HELL SHOWN TO THE PROPHET صلى الله عليه وسلم

(٥٦٩٧) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى لَنَا يَوْمَ الصَّلَاةِ ثُمَّ رَفَعَ الْيَدَيْنِ فَأَشَارَ بِيَدِهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ فَقَالَ قَدْ أَرَيْتُكَ الْأَرْضَ مُذْ صَافَيْتُ لَكُمْ الصَّلَاةَ الْجَنَّةَ وَالنَّارَ مُمْتَلِكَتَيْنِ فِي قَبْلِ هَذِهِ الْحِدَارِ فَلَمْ أَرَكَا لِيَوْمٍ فِي الْحَيَاةِ وَالشَّرِّ (رواه البخاري)

5697. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم led them in salah one day. Then he climbed up the pulpit and pointed to the qiblah of the mosque and said, "I Indeed, I have been shown just now after I led you in salah (both) paradise and hell represented in front of this wall. In fact, I have never seen such good and evil as I have seen today."²

COMMENTARY: The word (قبل) is found in different versions with different di'acritical marks but in each case the meaning is the same; to be opposite, facing. It is not necessary that the two places were shown to be Prophet صلى الله عليه وسلم on the wall, but they could have been in front of it. Besides a replica may be a shorter version. Some scholars say that the Prophet صلى الله عليه وسلم saw paradise and hell with his spiritual insight. Allah knows the facts best.

CHAPTER - XVII

THE BEGINNING OF CREATION & ABOUT THE PROPHETS عليهم السلام

أَبْهَدَاءُ الْخَلْقِ وَذِكْرُ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ
السَّلَامُ

This chapter deals with the coming into existence of this universe and the creatures and every things else. And this chapter makes mention of the Prophet عليه السلام. They are the jewels of this universe and the source of religious education and training. The affairs of the world and its administration are reformed at their hands. The creation of mankind begins with their father, Sayyiduna Aadam عليه السلام who was also the first prophet.

UNIVERSE IS CREATED: We must bear in mind that all heavenly religions and nations are unanimous that the universe is created. Even the Majusi (Majusi) agree with this. It was nothing and was created from nothingness. Only Allah was there and nothing else. He created everything. The best testimony of this is in the words of the truthful, t

¹ Tirmidhi # 2560, Abu Dawud # 4744, Nasa'i # 6763, Masnood Ahmad 2. 372.

² Bukhari # 419.

the Messenger صلى الله عليه وسلم. He said,

كَانَ اللَّهُ وَأَمْرٌ يَكُن مَعَهُ شَيْءٌ

"There was Allah alone and nothing else existed with Him."

The first thing Allah created was the tablet was the pen. Before creating anything else, He created a Book, meaning recorded the destiny. Then He created the throne, the chair, the heavens, the earths, the angels and the jinns and mankind.

The ulama agree that all bodies with their essence and characteristics are created things. Some people say that the first of them to be created was water. It is the only body that adopts all the forms and shapes and is the root of everything, the origin of everything.

Water turns fine and caused air to come into existence. Then fire was created from its essence. From its awoke, the sky was created. The Quran also uses the word (دخان) smoke in relation to the sky.

As for the saying, 'water is the origin of creation of everything of their universe. From the essence of water, fire come into being and from its smoke the sky came into existence. It is attributed to an ancient philosopher (طاس ملطى) But the scholars say that he derived it from the sayings of the Prophet صلى الله عليه وسلم.

The Prophet صلى الله عليه وسلم saying on this subject are conferment by the earlier heavenly Books and latter and ancient scientists and philosophers. According to the initial words of the Torah; When Allah decided to create the universe, He created an essence and cast on it a book of are and might causing it to melt into water. Smoke rose from it a create the sky. Both appeared on the water and the earth came into existence. Mountains were created to keep the earth stable...'

This is a very vast subject and requires a lengthy discussion. The scholars have been debating it and different theories have been forwarded. But only reasoning cannot decide and arrive at a conclusion. Divine revelation provides much information on it, and the prophet صلى الله عليه وسلم conveyed them to the people of the world.¹

SECTION I

الْفَضْلُ الْأَوَّلُ

THERE ONLY WAS ALLAH

(٥٦٩٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِذْ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ أَقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ قَالُوا بَشَرْتَنَا فَأَعْطِنَا فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ أَقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ قَالُوا قَبِلْنَا جِئْنَاكَ لِتَتَّقَهُ فِي الدِّينِ وَإِنْسَأَلْتُكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ قَالَ كَانَ اللَّهُ وَأَمْرٌ يَكُن مَعَهُ شَيْءٌ قَبْلَهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ ثُمَّ آتَانِي رَجُلٌ فَقَالَ يَا عُمَرَ أَدْرِيكَ نَاقَتُكَ فَقَدْ ذَهَبَتْ فَأَنْظَلْتُكَ أَطْلُبُهَا وَأَيُّرُ اللَّهُ لَوْ يَدْرُكُ أَهْمًا قَدْ ذَهَبَتْ وَأَمْرٌ أَقْرَ (رواه البخاري)

5698. Sayyiduna Imran ibn Husayn رضي الله عنه narrated: I was with Allah's Messenger

The story of the creation (Ibn Kathir) throws much light on this subject. (Darul Isha'at Karachi).

صلى الله عليه وسلم when some people of [the well-known tribe of] Banu Tamim came to him. He said to them, "Receive glad tidings, O Banu Tamim!" They said, "You have given us glad tidings (of the religion). Now, give us more."

The some people of Yemen came and he said, "Receive glad tidings, O people of Yemen while Banu Tamim did not accept it." They submitted, "We have accepted it. We have come to you to learn more of religion and to ask you about the beginning of this universe. What existed (prior to that)? He said, "Allah was there (from eternity). There was nothing before (or with Him. His Throne was on water. Then He created the heavens and the earth and recorded everything on the dhikr (the Preserved Tabled - Lawh Mahfuz)."

Imran ibn Husayn رضى الله عنه said; A man come to me at that time, saying, 'Imam, look for you she camel. It has escaped.' So, I went out to look for it. And, I swear by Allah, how I wish that I had not got up and it had disappeared!'

COMMENTARY: When the men of Banu Tamim came to the Prophet صلى الله عليه وسلم and he offered them glad tidings, they submitted that while they recognized the need to understand religion, at that time their man purpose was to acquire some worldly benefits. They failed to seize reward for the hereafter and thus displeased the Prophet صلى الله عليه وسلم.

The intention of the people of Yemen was sincere. They ad come to learn religion and keep the company of the Prophet صلى الله عليه وسلم to correct their belief. They had no mind to acquire from him any worldly benefit. So, they received the glad tidings and submitted in obedience. They succeeded in their ambition.

This teaches us that a believer must always have high, pure and bold ambitions. This takes him to higher degree and assures success in both the worlds.

It is reported of Shaykh Abu Al-Abbas Marsi رحمه الله, that one day he set out from Madinah to visit the tomb of Amir Hamzah رحمه الله. Another man accompanied him. There unexpectedly the door was opened for him and when he went inside, he was amazed to find some people of the unseen world. They were without any shortcoming or defect and free of every kind of deficiency, and they were there with their bodies. He understood that the moment was opportune for prayer and he prayed to Allah for forgiveness and security in both the world He also advised his companion to seize the opportunity and pray telling him. This is the right time for prayers to get answered." But, that man did not pray for the hereafter, for paradise and for forgiveness. All he prayed for was one diner.

They come out to return to Madinah. When they entered Madinah, someone gave that man one dinar and both of them went to the well-known spiritual leader of that time Savyid Abu Al-Hasan Shadhli رحمه الله. He had already learnt of their story through spiritual perception. He reprimanded that man for giving up the opportunity to pray for his success in both the worlds and asked merely for a mere trifling world. He could have put his affairs of the next world right.

Allah is the living. He was there in eternity and will be there in infinity. There was nothing before Him and there is nothing like an end for Him. There was no beginning for Him. He is free from change and newness which are the characteristics of His slaves and creatures. This establishes that He was never into nothingness and will never be into nothingness, for the Being who is forever and will remain for ever cannot be part of nothing.

¹ Bukhari # 3190, Tirmidhi # 3951 (slightly di herwent words).

everything but Allah is new and changing. So, there was none before Him He is over existing. Whatever exists is created by Him. He is the sole creator. So nothing can have existed before Him.

he words that His Throne was on water prove that water and throne were created before the sky and earth. In the beginning, there was nothing but water below the Throne. There was nothing else between them. This is the meaning of Throne being on or above water, not that the throne was on the surface of the water. Besides, it does not mean the water (as we know it) of the oceans, rivers etc. Rather, the water below the Throne was some other kind. It was a demonstration of the Omnipotence and will of Allah. This has been discussed at length in the beginning of the book in the chapter on faith on decree.

Abu Maalik رحمه الله said that the Throne was above water which was on the surface of air. Air was retained by Allah's Power, and will.

As stated, the throne and water were created before the sky and earth. Allah created them with water. He cast His Light on water so it began to effervesce and giant waves were created on it causing froth. This accumulated at the place where the Ka'bah is situated and this is how the first portion of earth came into being. Then, from this portion, the earth was spread all around. The surface of earth thus came into being. Mountains were then created on it to keep it steady. The first mountain to be raised was Mount Abu Qays. When the water had become restless and turbulent, smoke arose from it and the skies were formed.

SAWAH MAHFUZ: Before creating everything, Allah wrote down about them in the preserved Tablet, meaning whatever was to happen with them. It is according to that record that things work. But, what does it mean that Allah wrote in the preserved Tablet?

(i) He may have created letters that composed themselves on the preserved Tablet. Or, (ii) Allah may have commanded the angels to write down and they may have followed His direction. It must be known that the preserved Tablet was written down before the creation of the earth.

IMRAN'S REGRET: Imran ibn Husayn رضي الله عنه concluded the hadith expressing regret that he was lured by His own self to depart from the Prophet صلى الله عليه وسلم suddenly in order to search his she-camel though the Prophet's صلى الله عليه وسلم hadith had not concluded. He could not hear the rest of the saying of the Prophet صلى الله عليه وسلم.

PROPHET صلى الله عليه وسلم DISCLOSED EVERYTHING TILL THE LOST DAY

(٥٦٩٩) وَعَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا فَأَخْبَرْنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ

أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَنَسِيَهِ مَنْ نَسِيَهِ (رواه البخاري)

5699. Sayyiduna Umar رضي الله عنه narrated that "Allah's Messenger صلى الله عليه وسلم stood up among us (to deliver a sermon) and he informed us of the beginning of the creation up to the admittance of the inhabitants of paradise of their abodes and of the inhabitants of hell to their places. But, he who could remember that did remember and he who forgot did forget."¹

COMMENTARY: The Prophet صلى الله عليه وسلم spoke at length that day touching on everything from the beginning to the end; How Allah began the creation, created Sayyiduna Adam عليه السلام and his progeny and decreed their working, the Messenger صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم

and their lives, the way they were treated, how their ummahs were punished or rewarded and how they will fare in the next world. Then he spoke about his own ummah. Some of the listeners remembered all that the Prophet صلى الله عليه وسلم had said but some could not remember everything.

ALLAH'S MERCY PRECEDES HIS ANGER

(٥٧٠٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ تَعَالَى كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي فَهُوَ مَكْتُوبٌ عِنْدَهُ قَوْقُ الْعَرْشِ (متفق عليه)

5700. Sayyiduna Abu Hurayrah رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Surely Allah, he exalted, recorded a writing (or book) before He originated the creation, 'Surely My Mercy has prevailed over my wrath. And it is recorded with Him above the Throne. The writing of book).¹

COMMENTARY: The book is kept with Allah and its contents are not disclosed to anyone. NO one has been given such knowledge as may enable him to understand what is recorded in the Book.

The pushti رحمه الله said that perhaps this Book means the Preserved Tablet. The Prophet's saying that it is recorded with Him (فيه مكتوب عنده) may mean that the stated words are written in the preserved Tablet. It is also possible that it does not refer to the preserved Tablet, but the decree of Allah that He has enforced.

Allah's mercy is more effective and embraces both the believers and the unbelievers. But, His wrath is not shown often. Only sometimes someone becomes subject to it. Allah says in the Quran:

إِنَّ 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)

SUBSTANCE OF CREATION

(٥٧٠١) وَعَنْ عَائِشَةَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ نَّارٍ مِنْ نَّارٍ وَخُلِقَ آدَمُ وَمَا وَصَفَ لَكُمْ (رواه مسلم)

5701. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "The angels are created from light (nur). The jinns are created from the flames of fire (or smokeless fire). And, Aadam عليه السلام was created from what has been described to you already."²

COMMENTARY: According to the Qamoos, 'nur' is 'light' or 'rays of light.' This hadith uses it in the sense of 'light.'

The word (جان) jaan means the jinn, on the community of jinns. It could also mean their forefather, from whom the jinns descended, as Aadam عليه السلام is to mankind.

As for the creation of Prophet Aadam عليه السلام, the words, 'what has been described to you'

¹ Bukhari # 3194, Muslim # 14. 2751.

² Muslim # 20.2996.

mean 'dust' as stated in the Quran (3:59). The quran also says elsewhere 'ringing clay of mud moulded' (15:26, etc).

Some traditions speak of other substances for other created things. Ibn Asakir transmits the hadith of Abu Sa'eed رضي الله عنه in a marfu' form that dates, pomegranate and grapes were created from the residue of the dust of Aadam عليه السلام

Tabarani carries a tradition of Abu Umamah رضي الله عنه in a marfu form that the hoor ayn (the large eyed maiden of paradise) was created from saffron.

THREE KINDS OF CREATIONS OF JINNS & MEN: Haakim ibn Abu Ad-Dunya. Abu Ash-Shaykh رحمه الله and Ibn Marduwyah رضي الله عنه have transmitted the hadith of Abu Darda رضي الله عنه: Allah has created the jinns of three kinds:

- (i) In the shape of snakes, scorpions and crawling insects of the earth.
- (ii) Who are like air in the atmosphere.
- (iii) Who are answerable for their deeds and will be subjected to reckoning.

In the same way, Allah has created mankind in three ways:

- (i) Who are like the quadrapeds.
- (ii) Whose bodies are like the children of Aadam عليه السلام but their souls are like the souls of the devils.
- (iii) Whose bodies and souls are human 2nd on the day of resurrection they will be in the shade of Allah's mercy.

DEVIL'S IDEA OF AADAM'S عليه السلام WOULD

(٥٧٠٢) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا صَوَّرَ اللَّهُ آدَمَ رَفَعَ الْجَنَّةَ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتَرَكَهُ فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ يُنْظَرُ مَا هُوَ فَلَمَّا رَأَاهُ أَجْوَفَ عَرَفَ أَنَّهُ خَلِقٌ خَلَقًا لَا يَسْمَأُ لَكَ (رواه مسلم)

5702. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'when Allah fashioned Aadam عليه السلام in paradise, He left him there as long as He wished to leave him. Then Iblis (the devil) began to go round him (meaning, the mould) to see what it was. When he observed that he had a hollow space inside, he understood that a creation was being brought that lacked self control."¹

COMMENTARY: While this hadith say that prophet Aadam عليه السلام was fashioned in the plain of Arafat in its valley, Ar-Numan. Then when a soul was blown in him, he was taken to paradise. Therefore, this hadith means by in paradise, that after him creation he was brought to paradise. Thus the meaning of the hadith is that after a soul was blown in him and he was brought to paradise, Iblis examined him and found the hollow and commented as he did. He understood that anything that is di-jointed in such a way cannot be strong. He cannot be steady. Iblis came to the conclusion that his internal thought also cannot be steady, so man will be wavering. For example, he will not be able to control his anger and his sexual appetite. He will not distinguish between the lawful and the unlawful. Iblis was pleased that he will find it easy to mislead man.

CIRCUMCISION OF PROPHET IBRHIM عليه السلام

(٥٧٠٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَتَنَ إِبْرَاهِيمُ النَّبِيُّ وَهُوَ ابْنُ ثَمَانِينَ

¹ Muslim # 111-2611, Musnad Ahmad 3-339.

سَنَةً بِالْقُدُورِ - (متفق عليه)

5703. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Ibrahim عليه السلام, the prophet circumcised himself with an axe when he was eighty years old." (Or, "He circumcised himself at Qaddum in Syria at the age of eighty years.")¹

COMMENTARY: The word is an axe if it is read (قَدْرَم) Qadum but the village Qaddum Syria if read with the doubled (قَدْرَم) - (قَدْرَم).

THREE LIES OF PROPHET IBRAHIM عليه السلام

(٥٧٠٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثَ كَذِبَاتٍ تِسْتَبِينَ وَمُهَنْ فِي ذَاتِ اللَّهِ قَوْلُهُ إِنِّي سَقِيمٌ وَقَوْلُهُ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَقَالَ بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذَا أَنِّي عَلَى جَبَّارٍ مِّنَ الْجَبَابِرَةِ فَوَقِيلَ لَهُ إِنَّ هَؤُنَا رَجُلًا مَعَهُ امْرَأَةٌ مِّنْ أَحْسَنِ النَّاسِ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا مَن هَذِهِ قَالَ أُخْتِي فَأَنِّي سَارَةٌ فَقَالَ أَيُّهَا الرَّجُلُ هَذَا الْجَبَّارُ إِنَّكَ تَعْلَمُ أَنَّكَ امْرَأَتِي يَعْجِبُنِي عَلَيْكَ فَإِنِ سَأَلْتِ فَأَخْبِرِيهِ أَنَّكَ أُخْتِي فِي الْإِسْلَامِ لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَعَبْرَتِكَ فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا فَأَمَرَ إِبْرَاهِيمَ يُصَلِّيَ فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَا وَأَمَّا يَدِيهِ فَأَخَذَ وَيُرْوَى فَحَطَّ حَتَّى رَكَّضَ بِرِجْلِهِ فَقَالَ ادْعِي اللَّهَ وَلَا أُصْرِكْ فَدَعَتْ اللَّهَ فَأُطِيقَ فِدَعَانُ بَعْضُ جَبَّابِيهِ فَقَالَ إِنَّكَ لَمَرَاتِي بِإِسَابٍ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ فَأَخَذَهَا هَاجِرَ فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّيُ فَأَوْ مَأْ يَدِيهِ مَهَيَّرَ قَالَتْ رَدَّ اللَّهُ كَيْدَ الْكَافِرِ فِي نَحْرِهِ وَأَخَذَ هَاجِرَ قَالَ أَبُوهُ رِيْرَةٌ تِلْكَ أُمَّكُمْ يَا بَنِي مَاءِ السَّمَاءِ (متفق عليه)

5704. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Ibrahim عليه السلام never lied except on three occasions. Two of these for Allah's sake: when he said, 'I am sick! And, Rather, the biggest of them has done it!'"

And he said, "(The third was) when, one day, he and (his wife) Sarah عليه السلام passed through the city of a tyrant who was told of the arrival of a man alongwith a most beautiful woman. So, he sent for him and asked, 'Who is she?' He said, 'She is my sister.' Then he went to Sarah عليها السلام and said to her, 'surely, wife he learns that you are my wife, then the tyrant would take you away from me. So, if he asks you tell him that you are my sister, for, you are my sister in Islam, there being no believer on the surface of the earth besides you and me.' And, he sent for her and she was brought to him. Ibrahim stood up offer salah (where he was staying). When she came to him (he was overcome by her beauty), he tried to touch her with his hand, but he was seized (unable to move) or he choked. He began to kick the ground with his feet and requested her, 'Pray to Allah for one (to be relieved), I assure you that I will not hurt you. She prayed to Allah, but when he was relieved, he stretched his hand to touch her a second time. He was again seized as previously or more

¹ Bukhari # 3356 Muslim # 151-2370, Musnad Ahmad 2-322.

severely. He said, 'Pray to Allah for me. I shall not hurt you.' She prayed to Allah and he was relieved, He then called one of his officers and said, 'You have not brought to me a human being. You have brought a devil. Give her as a servant, Hajar عليه السلام (Hajjah),

She came to him (Ibrahim) عليه السلام. He was engaged in salah, and asked her through signs with his had what had happened. She said to him, 'Allah threw back the ruse of the infidel in his throat and gave us Hajar as a servant.'

Abu Hurayrah رضى الله عنه said, "That is your mother, O Banu Ma as-Sama."¹

COMMENTARY: The Prophets عليهم السلام are innocent. They do not commit sin, and do not tell lies. The hadith certainly does not mean that prophet Ibrahim عليه السلام perpetrated sin by telling lies three times. The fact is that the falsehood attributed to him is from the point of view of the listeners. Neither what he said fell under the classification of lies nor did he intend to lie or deceive anyone. We may put this thing in another way:

"In this case, 'lying' is a speech meant for a good and pure cause but the addressee does not take it in the sense that the speaker intends to convey. Rather, he interprets them as conceived by his mind (beforehand)." This speech is of the kind of allegorical speech. The orators generally use this style of speech.

Though the hadith enumerates only three such things, there is a fourth too which is not mentioned. He had said on looking at the stars (هذازنن) This is my Lord! (6:76). The reason it is not mentioned is that he had spoken these words when he was a young boy. At that time he was not responsible for anything, so it is disregarded.

I AM SICK: The back ground of these words is that he had tried his best to keep his father Azar and other people of his community away from idol worship. But, they did not heed his advice. Hence, he thought of a way to impress on them that the idols of stone and wood do not benefit or harm them. Accordingly, when the people were preparing for a fate, some of them invited him to it. He was waiting for an opportunity. In the beginning, he declined to join them but when they persisted, he said (الى عقيم) 'I am sick.' This seems to be against facts and untrue because he was not sick at that time. He has merely pretended so that he may not have to go with them. The ulama say that by saying, 'I am sick.' Prophet Ibrahim عليه السلام meant to make clear to them that like every person, sickness affects him now and then. On the face of it, his words should that he was sick and could not accompany them. In fact, however, he meant the opposite of that. Some authorities say that prophet Ibrahim عليه السلام had spoken in such a way that their mind was diverted to the stars. Since they believed in astrology, they presumed that Ibrahim عليه السلام was under the influence of one of the stars, and would fall sick. This interpretation is based on the verse of the Quran that recounts this event. (37:89) According to another opinion, prophet Ibrahim عليه السلام did not mean any physical sickness by the word 'I am sick'; Rather, he meant to express his disgust at heart at their disbelief and transgression. | "I am feeling sick at heart. How then may I come with you?"

THE BIGGEST DID IT: These words of Prophet Ibrahim عليه السلام, "Rather, the biggest of them did it" also concern the first words, 'I am sick,' When everyone was gone to their festival, prophet Ibrahim عليه السلام went to the temple of the biggest idol, sweetmeat, fruit. Etc.

¹ Bukhari # 3356, Muslim # 154-2371, (Tirmidhi # 3177 brief) (Banu na as Sama: children of he water of the heaven?)

were placed in front of the many idols as offerings.

He said to the idols with scorn, 'why do you not eat? Everything is here!' Then, he asked, "why do you not answer me?" then, he broke all the smaller idols and put the axe on the shoulder of the biggest of the idols, and departed from there. When the people returned and saw their idols shattered, they asked each after who could have done it. They concluded that (Prophet) Ibrahim عليه السلام was the only one in the village and he always scorned them for idols worship. So, he was summoned before the elders. When they asked him if he had done it, he said: (Arabic) "Rather, the biggest of them has done it." (21:63) This answer was contrary to facts but it cannot be called a lie because his intention was to put his people on the right path. This is one of the ways to correct a misled people. Prophet Ibrahim عليه السلام people had believed that their idols helped them and avenged their enemies. So he proved them wrong. The idols that could not protect themselves may not be expected to help other.

Some commentators say that in his word (بَلْ لَقَدْ كَفَرَ فَمَنْ كَفَرَ فَمَنْ كَفَرَ فَمَنْ كَفَرَ) the word (كبيرهم) 'the biggest of them' stands for Allah, the Most High. So, whatever happened to the idols was as decreed by Allah who is the Greatest and whose will prevails.

MY SISTER: Sayyiduna Ibrahim عليه السلام said about his wife, Sayyidah Sarah عليه السلام that she was his sister. This apparently is contrary to the facts and one's wife cannot be one's sister. But, in truth it is not against facts because they followed the same religion (Islam) and were siblings-in-religion. The Quran says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

[The believers are but brethren] (49:10)

When two people marry, their religious fraternity does not end. Besides, Sayyidah Sarah was the daughter of Prophet Ibrahim عليه السلام's paternal uncle Kharan. So, calling her a sister cannot be termed a lie.

Prophet Ibrahim عليه السلام said to Sayyidah Sarah عليه السلام, "There is no believer around besides you and me." This was true. At that time, no one else had believed in Prophet Ibrahim عليه السلام. There was no third believer in that city besides them. However, a question does arise: there was a third believer too, Sayyiduna Lut عليه السلام, as the Quran says:

فَأَمَّنَ لَهُ لُوطٌ

[And Lut, believed in him.] (29:26)

This question might be correct in Prophet Ibrahim عليه السلام has said that there was no third believer in the entire world, or if Sayyiduna Lut عليه السلام was there with them.

Shaykh Abdul Haq عليه السلام has written that Perhaps Prophet Ibrahim عليه السلام has referred to their genuine relationship is Islam and the particularity of their relationship that Sayyidah Sarah عليه السلام had. The Shaykh has also answered another question, the summary of which is reproduced here:

Why did prophet Ibrahim عليه السلام not tell straightaway that the woman was his wife? Why did he say, 'She is my sister?' what difference did it make to the tyrant whether the woman was someone's wife or sister? In ancient times even rogues and scoundrels did not take away anyone's wife. The answer to these questions is that the tyrant never snatched anyone's sister from him but took away a wife from her husband. Moreover, that tyrant was a Zoroastrian, a fire worshipper. They have a high regard for the relationship of

brother and sister and they never touch another man's sister when she was under his care If anyone calls a woman his sister then they desist from her. Her Brother is responsible for her. Prophet Ibrahim عليه السلام wished to capitalize on their principle.

However, the tyrant was unrelenting and did not respect their own standard He lost his senses and tried to molest her but did not succeed.

IBRAHIM عليه السلام **STOOD TO PRAY:** When Sayyidah Sarah عليه السلام was taken to the Tyrant, Sayyiduna Ibrahim عليه السلام stood up to offer salah to present his supplication to the Mighty Lord praying to Him to keep his wife safe and to rescue her from her predicament. This is the practice of those of Allah slaves who are close to Him. When they are distress and surrounded b worry, they stand up to offer salah. This is as the Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلصَّوْرِ وَالصَّلَاةِ

[O you who believe! Seek help in perseverance and slah] (2:153)

WAS SEIZED:The Arabic word (أخذ) is in the passive sense. There are three opinions explaining this word.

- (i) When he tyrant advanced with an evil intention, he was compelled to desist by nature.
- (ii) He was seized promptly when he intended to cause her harm and Divine punishment descended on him.
- (iii) When he tried to touch her, he become unconscious.

According to another version, the word (أخذ) is with a shaddah. It means to cast a spell.

The word (نطق) is also in the passive tense. It means to e throttled, or 'have a snoring sound come out from one's throat.

SENT HER HONORABLY: The tyrant was overawed by Sayyidah Sarah عليها السلام. he recognized some supernatural powers in her and was scared b her. He gave her a female slave by the name of Hajar or Aajar. She is better known as Hajarah عليها السلام.

Sayyidah Sarah عليها السلام had no children. So, she presented her to Sayyiduna Ibrhaim عليه السلام, saying to him, 'I hope you will have a child from her.' He was one hundred years old at the time Allah best owed on him a son. (Sayyiduna) Ismail عليه السلام through Sayyidah Hajrah عليها السلام Then, Sayyiduna Sarah عليها السلام also has a child, (Sayyiduna Ishaq عليه السلام).

BANU MA AS SAMA: These words were addressed to the children of Sayyiduna Ismail عليه السلام, the Arabs, Abu Hurayrah رضى الله عنه addressed them in these words to express their noble ancestry and greatness. The water of the heaven is coined to confirm purify. Some authorities say that the Arabs are so-called because they awaits rain. They go where it rains. Some others say that (بنو ماء السماء) refers to the ansars, because they are descendants of Aamir ibn Harithah Azdi, the grandfather of Nu'man ibn Mudhir. His sobriquet was Ma as-Sama. He had earned this sobriquet because people of his tribe used to pray for rain by his virtue.

According to another opinion, Ma as-Sama refers to zamzam. Abu Hurayrah رضى الله عنه referred to the fact that the spring of zamzam was discovered because of Sayyiduna Ismail عليه السلام. Its water had come down to earth from the sacred and pure heaven, and whatever advantages are derived from the earth are sent by Allah from the heaven.

Though all the people of Arabic are not children of Sayyidah Hajrah عليها السلام, yet most of them are the offspring of Sayyiduna Ismail عليه السلام. Therefore, all the Arabs are called Banu

Ma' as Sama on the basis of the majority.¹

SOME WORDS ABOUT THREE PROPHETS عَلَيْهِمُ السَّلَامُ IBRAHIM, LUT, YUSUF

(٥٧٠٥) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ أَحَقُّ بِالشَّكِّ مِنَ إِبْرَاهِيمَ إِذْ قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى وَيَرِحُ اللَّهُ لَوْطًا لَقَدْ كَانَتْ يَلَدِي إِلَى رُكْنٍ شَدِيدٍ وَأَوْ لَيْسَتْ فِي السِّجْنِ طُولَ مَا لَيْتَ يُوسُفَ لَا جَبْنُكَ الدَّاعِي - (متفق عليه)

5705. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "We are more rightful than Ibrahim عليه السلام to doubt when he said:

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

{My Lord, show me how you give life to the dead}. (2:260)

And, may Allah have mercy on Lut عليه السلام who did hope for some strong support for refuge (11:80).

And, if I had been in prison as long as Yusuf عليه السلام was, then I would surely have responded (positively) to the one inviting me out."²

COMMENTARY: The doubt of which this hadith speaks as having overtaken Ibrahim عليه السلام is mentioned in this verse:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى مَا قَالُ تَبٰى وَلَئِنْ لِيُظْمَرُنَّ قُلُوبِي

{And (recall) when Ibrahim said, "My Lord! Show me how you give life to the dead?" He asked, "Do you not believe?" He said, "Yes, but that my heart may rest at ease.} (2:260)

When this verse was revealed, some of the sahabah رضى الله عنهم spoke with a view to show the merit of the Prophet صلى الله عليه وسلم saying that he did not have any doubt of this kind. When the Prophet صلى الله عليه وسلم heard them, he corrected them. 'We have more right to doubt them. "We have more right to doubt than Ibrahim عليه السلام had." In other words, he conceded that both of them could have this kind of doubt though it is an improbable proposition for them to doubt in this way, because all the Prophet عليه السلام are perfect examples of faith and conviction. They are, by nature, preserved from doubt of any kind. Hence, the meaning of the words of the Prophet صلى الله عليه وسلم is that this particular verse does not express any doubt about resurrection of the dead, Rather, prophet Ibrahim عليه السلام had been convinced firmly of that. All he intended was to raise the degrees of his awareness and conviction. He wished to progress from (علم اليقين) knowledge of certainty to (عين اليقين) eye of certainty (102:5%7) which he described as (لِيُظْمَرَنَّ قَلْبِي) 'my heart may be at peace.' He merely wanted his belief to be coupled with observation so that peace of heart may become stranger.

It was to make the sahabah رضى الله عنهم understand that if Prophet Ibrahim عليه السلام could be said to have had doubt, then such doubt could have certainly made inroads into our hearts to. "Thus if doubts and uncertainty do not come to our minds, then you must know that

¹ See also from the Quran, see harvi, p 123, 186f, 193f and also. Stories of the Prophet Ibn Kathir p 87 to 122. (Both, Dar ul Isha'at Karachi.

² Bukhari # 3332, Muslim # 151-152.

Ibrahim عليه السلام, too, was like us, well set at the degree of perfect faith and Divine awareness. No kind of doubt or uncertainty had encroached his mind."

There also is an explanation that: when prophet Ibrahim عليه السلام told the king Nimrud and his subject, 'My Lord given life and caused death.' (2:258) he also requested his Lord to show them how he did it so that everyone may have an observation of it with the eye of certainty.

This saying of the Prophet صلى الله عليه وسلم implicitly expresses the excellence and merit of Prophet Ibrahim عليه السلام over the Prophet صلى الله عليه وسلم though it is confirmed that he himself excels over every other Prophet عليه السلام, the scholars say that the Prophet صلى الله عليه وسلم had expressed the excellence of Prophet Ibrahim عليه السلام out of humility and before the revelation declaring him the chief of all mankind, and more excellent than all else. This explanation applies to every other hadith that seems to conceal his excellence.

MERCY ON YOU: As for Prophet Lut عليه السلام hoping for strong support for refuge, it means strong and powerful people. The people of Prophet Lut عليه السلام were very wicked and deeply sinful. They indulged in homosexuality and instead of paying heed to him, they transgressed beyond limit and ridiculed him. When they exceeded, Allah sent His angels to punish them in their city Sudum. They came in the garb of human beings as guest of prophet Lut عليه السلام. They were young men, very beautiful. On seeing them, Prophet Lut عليه السلام was very worried that his wicked people might do to his guests. He was not told at once that his guests were angels.

The masses soon learnt of the arrival of the guests. They come to prophet Lut عليه السلام and demanded that he hand over to them his guests. He did his best to frustrate their evil desires. When he saw that the people were unmoved, he become dejected and forlorn, and he said,

لَوْ أَنِّي بِيَدِي قُوَّةٌ أَوْ أَوْحَىٰ إِلَىٰ رُكُنِي شَيْئٌ

[would that I had power against you, or might, have some strong support for refuge] (11:80)

It is this wish that the Prophet صلى الله عليه وسلم alluded and exclaimed, "May Allah have mercy on Lut عليه السلام!" He sought human support though the real support is Allah's. It is His power and protection. It is the style of the speaking of the Arabs that when someone falls short in doing something or saying something or does or says what he ought not to have said due done, then they remark. "May Allah be merciful to you!" Or. "May Allah forgive you!" This gives rise to the question whether the Prophet صلى الله عليه وسلم meant that prophet Lut عليه السلام fell short of something and did not rely on Allah's power that he sought refuge of a strong support" (we seek refuge in Allah from such thought). The answer is that he certainly did not seek support of others than Allah. It is wrong to think so and it is also contrary to the ways of the Prophet عليه السلام and it is disrespectful to them.

Prophet Lut عليه السلام had not forgotten Allah and had not sought refuge of someone else. He was extremely worried and in a pitiable condition and he expressed the hope. "May Allah help me and give me enough strength to teach these wicked people a lesson."

Then his Lord helped him. The angels who had come in the form of young beautiful men confided to him that they had been sent by Allah to punish the wicked people.

As for the Prophet صلى الله عليه وسلم saying, he forbade that anyone dead or alive should be backbited and his faults be picked so naturally we cannot imagine that he would say anything about a Prophet (Lut) عليه السلام as will be like degrading him, or showing him as weak. His meaning was Prophet Lut عليه السلام was a human being and in the difficult times,

his human nature prompted him to wish that the wicked people should be punished and he sought support of a strong power and wished for human help.

The action of his teaches us that in such trying circumstances we may seek help because of our links with the world of means. We may use monetary, material and worldly means though we rely only on the Lord of the worlds and we recognize only His help and support. However, the question remains: why did the Prophet صلى الله عليه وسلم begin his saying about Prophet Lut عليه السلام with (برحمته) 'May Allah have mercy.? He did it to preclude anyone from presuming that this event of Prophet Lut عليه السلام is derogatory and below his dignity. Using such words in the beginning of a statement is also a form of supplication and of respect, or it is to retain the rank of the person spoke of.¹

The Quran uses it when addressing the Prophet صلى الله عليه وسلم:

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَبْتَ أَهْمًا

[Allah forgive you (O Prophet)! Why did you permit them (to stay behind)...] (9:43)

If I was I prison so long: The last portion of the hadith is about the patience of Prophet Yusuf عليه السلام. His life story begins when the Aziz (minister) of Egypt bought him as his slave. He brought him home but did not treat him like a slave. He kept him as a son making him responsible for household affairs. Yusuf عليه السلام was young and extremely handsome and chaste, but the wife of the aziz could not check herself and was infatuated with him. However, he kept himself aloof and did not succumb to her advances. He was from a family of Prophets عليهم السلام and Allah had chosen him to be one. She tried to seduce him in many ways but when she could not attract him, she began to compel him, but Allah preserved him from evil. Finally, her husband got wind of her wickedness, but he protected her from blame and praised Yusuf عليه السلام.

Anyway, her motives could not be concealed for long. The women of the royal family learnt of her obsession for he slave little by little and began to gossip. She was embarrassed and thought of a way to get even with them. She invited the woman of the royal family to a banquet. When they were seated and had picked up their knives to cut fruit, she called Yusuf عليه السلام. He obeyed and came out to them to receive her instructions. When the women saw him, they were tantalized and instead of cutting the fruit, they cut of their own hands. The wife of the Aziz was elated and said proudly. "He is the one for whom you blamed me." She confessed that she had tried to seduce him but in vain and said, "If he does not submit to my advances then he will go to prison."

Finally, the Aziz put him in prison for some period in spite of knowing well that he was innocent. He hoped that the episode would be forgotten in this way. Yusuf عليه السلام was in the cell for nine years. Meanwhile the king of Egypt, the pharaoh, learnt of his glorious virtue and powers. He issued a command for his release, but he declined to come out unless his innocence was established. It is about this that the Prophet صلى الله عليه وسلم said, "If I was in place of Yusuf عليه السلام I would have accepted the command to come out of the prison without hesitation, or any condition."

Clearly, the Prophet صلى الله عليه وسلم praised him highly with these words. His patience was remarkable. Having been in prison for a long time, he was not in a hurry to get out without

¹ See (Mar ul Quran v1p 195etc. Darul Isha'at Karachi & stories of the Prophet Ibn Kathir Darul Isha'at Karachi.

aving his innocence established. It was only his greatness and exemplary character. The Prophet صلى الله عليه وسلم praised Yusuf عليه السلام patience but himself displayed immense humbleness, for he himself was no less patient. Rather the Prophet صلى الله عليه وسلم patience overshadowed the achievements of all other Prophets عليهم السلام.¹

PROPHET MUSA عليه السلام ANNOYED BY BANU ISRA'IL

(57:6) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا يَشْتَرِي لَأ يُرَى مِنْ جِلْدِهِ شَيْءٌ إِسْحَاقِيَاءَ فَأَذَاءَ مِنْ أَذَاءِ مَنْ أَذَاءَهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا مَا تَسْتَرُ هَذَا التَّشْتَرُ إِلَّا مِنْ عَيْبٍ يَجْلِدُهُ إِمَّا بَرَصٌ أَوْ أُذْرَةٌ وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَيِّنَهُ فَحَلَا يَوْمَهَا وَحَدَهُ لِيُعْتَسِلَ فَوَصَّ تَوْبَهُ عَلَى حَجَرٍ فَقَمَّرَا الْحَجَرَ بِتَوْبِهِ فَجَمَعَ مُوسَى فِي آثَرِهِ يَقُولُ تَوْبِي يَا حَجَرُ حَتَّى انْتَهَى إِلَّا مَعْلَمًا مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ عُنِيًّا نَأْخَسَنَ مَا خَلَقَ اللَّهُ وَقَالُوا وَاللَّهِ مَا يُؤْمِسُ مِنْ تَابِيسٍ وَآخَذَ تَوْبَهُ وَطَفِقَ بِالْحَجَرِ صَرْبًا فَوَالَ اللَّهُ إِنَّ بِالْحَجَرِ لَتَنْدَبَاتٍ مِنْ آثَرِ صَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا (متفق عليه)

5706. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, Musa عليه السلام was very shy. He kept himself covered, nothing of his body was ever seen because of his modesty. Some of the Banu Isra'il harassed him, alleging, 'He conceals his body to this extent only because of a defect on his skin – perhaps leprosy, scrotal hernia or some other malady.' But, Allah decided to absolve him of what they allege. Thus, one day when Musa عليه السلام secluded himself to have a bath, he placed his garments on a stone but the stone fled with his garments. Musa عليه السلام pursued the stone, calling out, 'My garments, O stone! My garments, O Stone!' He ended up at a company of Banu Isra'il and they observed him naked, the best of men of Allah's creation. So, they said (in one voice) 'By Allah, there is nothing wrong with Musa!' He took his garments and beat the stone with his staff. By Allah, the stone has three, four or five marks of the beating on it."²

COMMENTARY: The Banu Isra'il persecuted and insulted prophet Musa عليه السلام in many ways. Apart from the incident mentioned in the hadith, they refused to give up idol-worship, to accept the Torah, to enter Bayt-ul-Maqdis or to be satisfied with manna and salwa (manna a sweetish liquid and quails). They left no stone unturned to annoy him with their words and deeds. Prophet Musa عليه السلام was, however, determined and unnered. He patiently continued to convey Allah's message to them and to try to guide them to the right path. It was a mighty blessing of Allah that he always came out successful and with honours. Instead of lauding prophet Musa's modesty, they alleged that he had bodily defect. But, as his hadith discloses, he was cleared of that allegation, too certainly, Allah proves as pure and perfect such of His slaves as are engaged in service to His religion and absolves them of any shortcoming with which his antagonists blame them. In this way, Allah causes his sincere slave to rise and be honoured in the sight of the ignorant people.

See also Qasas-ul-Quran stories from the Qura seaheri v1 p 213 etc and stories of the Prophet (Ibn Kathir) Ibn Kathir p 140 etc. both Darul Isha'at Karachi.

Bukhari # 278, Muslim # 156-339, Tirmidhi # 3221 (3232)

As for the stone, it had as many marks on it as many times prophet Musa عليه السلام struck it. Some authorities say that Allah commanded him to pick up the stone and keep it with him. Later, when he come with the Banu Isra'il to Tiyah (the sina'i desert), he struck it with his staff once or many times and twelve springs gushed forth from it, This miracle of Prophet Musa عليه السلام is mentioned in the Quran (2:60): when they came to the desert to sina the Banu Isra'il were perturbed on not finding water. So at the command of Allah, Prophet Musa عليه السلام struck a rock of a mountain so that twelve springs gushed forth for the twelve tribes of Banu Israil, one for each.

This rock of the mountain means the same stone that had fled with the garments of Prophet Musa عليه السلام.

Two of the miracles are known from this hadith. (i) The lifeless stone began to move and run. And, (ii) the staff of Prophet Musa عليه السلام leaving marks on the stone when he struck it with it.

We also learn that is permitted to have a both in a secluded place without clothes on. But, it is better cover one's private parts and the rest of the star while having a bath even in a private place.

It is also known tat the Prophet عليه السلام and the awliyas are troubled by the harassment of the rude and opponents but they persevere.¹

PROPHET AYYUB عليه السلام & ALLAH'S BLESSING

(٥٧٠٧) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا فَحَرَ عَلَيْهِ جَبَأٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَخْتَبِي فِي ثَوْبِهِ فَمَا ذَاكَ رَبُّهُ يَا أَيُّوبُ لِمَ أَكْرَمُكَ اللَّهُ عَمَّا تَرَى قَالَ بَلَى وَعَجْرَتِكَ وَاللَّحْمُ لَا غِنَى

بِي عَنْ بَرَكَاتِكَ - (رواه البخارى)

5707. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "While Ayyub عليه السلام was having a bath in the nude, some golden locusts came down on him. So, Ayyub عليه السلام began to collect them in his garment. His Lord asked him, 'Ayyub, have I not made you independent of what you see? He said, of course, by your Might. But, I cannot do without Your blessing.'²

COMMENTARY: Prophet Ayyub عليه السلام possibly had a lower wrapper round him when he was having a bath, or had nothing on him while had the bath in a secluded place as Prophet Musa عليه السلام was said to have done. While it is not disallowed, the Prophet صلى الله عليه وسلم has said that it is better to be modest before one's Lord and not bathe oneself in the nude even in a secluded place. This is part of noble manner.

He collected the golden locusts in a garment lying by him.

Allah was not angry at him to collecting the golden locusts, but the addressed him out of love and mercy. Prophet he addressed him out of love and mercy. Prophet Ayyub عليه السلام did not collect them out of great but to benefit from the blessing and to give thanks.

Mulla ali Qari رحمه الله said that to desire more wealth is allowed to him who is confident of

¹ See also stories of the Prophet عليه السلام Ibn Kathir pp 187-239, and stories from the Quran, Sesharvi, pp 267-411 (Both) Darul Isha'at Karachi.

² Bukhari # 279.

his self that he would be grateful is Allah. Also, he must spend in Allah. Also he must spend causes that are dear Allah.¹

ALL PROPHET عليه السلام ARE EQUAL

وَعَنْهُ قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَلَى مُحَمَّدًا عَلَى الْعَلَمِينَ فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَلَى مُوسَى عَلَى الْعَلَمِينَ فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَنَطَرَ وَجْهَ الْيَهُودِيِّ فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا كَانَتْ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُخَيَّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَضَعُونَ يَوْمَ الْقِيَامَةِ فَأَضَعُوا مَعَهُمْ فَأَكْوَتَ أَوَّلَ مَنْ يُفِيئُ فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلَا أَدْرِي كَيْفَ وَفِيْمَنْ صَحِقَ فَأَقَامَ قَبْلِي أَوْ كَانَتْ فِيمَنْ اسْتَسْتَيْتِي اللَّهُ وَفِي رِوَايَةٍ فَلَا أَدْرِي أَحْسِبُ بِضَعْفَةِ يَوْمِ الظُّورِ أَوْ بَعَثَ قَبْلِي وَلَا أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُؤْتَسُ بْنُ مَثَى وَفِي رِوَايَةٍ أَبِي سَعِيدٍ قَالَ لَا تُخَيَّرُوا بَيْنَ الْأَنْبِيَاءِ مَتَّفِقٌ عَلَيْهِ وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ اللَّهُ

5708. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man among the Muslims and a man among the Jews abused one another. The Muslim said, "By Him who has chosen Muhammad صلى الله عليه وسلم over all the people of the world!" The Jew countered, "By Him who has chosen Musa عليه السلام over all the people of the world!" The Muslim (flew into a rage and) slapped the Jew. So, the Jew went to the Prophet صلى الله عليه وسلم and complained to him about that which has transpired between him and the Muslim. The Prophet صلى الله عليه وسلم had the Muslim brought to him and asked him what had happened. He reported about it and the Prophet صلى الله عليه وسلم said "Do not regard me as superior, to Musa عليه السلام. On the day of resurrection (when the trumpet is blown), all mankind will become unconscious and I will be unconscious along with them. Then, I will be the first of them to gain consciousness, but I will see that Musa عليه السلام has held the side of the throne. I will not be able to say whether he too had become unconscious and had regained consciousness ahead of me, or he is one of those whom Allah has exempted (from becoming unconscious)."²

According to another version, he said, "I will not be able to say whether his reckoning had taken place when he had fallen unconscious on the day at Toor, or had been resurrected before me. And, I say not that anyone is more excellent than Yunus عليه السلام ibn Matta."

5709. Sayyiduna Abu Sa'eed narrated that he said, "Do not distinguish between the prophet."³

According to another version of Sayyiduna Abu Hurayrah رضى الله عنه he said, 'Do not

¹ See stories from the Quran, Seoharvi (v1 pp 513-522) and stories prophet Ibn Kathir (pp 65 etc) (Both Dar ul Isha'at Karachi)

² Bukhari # 3408, Muslim # 160.2373.

³ Bukhari # 2412, Muslim # 160.2373, Abu Dawud # 4631, Musnad Ahmad 2-204.

regard some of the Prophets of Allah, the Moot High, as more excellent than others."¹
COMMENTARY: Allah has said in he Quran:

انى اصطفيتك على الناس

{I have chosen you above mankind.} (7:144. addressed to Prophet Musa عليه السلام)

This refers to the time of Prophet Musa عليه السلام Allah had declared him to be the best of his time. But, the Jew declared that he was the most superior at all times. In this way, he said that Prophet Musa عليه السلام was better than the Prophet صلى الله عليه وسلم too. This infuriated the Muslim with whom the Jew had argued.

As for the words that Allah has exempted him perhaps, this might have been deduced from the following verse in which the angels are exempted.

وَنُفِخَ فِي السُّورِ فَصَبَقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَن شَاءَ اللّٰهُ

{And the trumpet shall be blown, so all who are in the heavens and all who are on the earth shall swoon, except whom Allah will} (39:68)

So just as the angels will not swoon and are exempted.

"In either case, therefore, whether he recovers from swerving before me or he is exempted, he is definitely more excellent than me on that day. So it is meaningless to say that I am superior to him." However, we must say that the Prophet صلى الله عليه وسلم was being unassuming. He spoke of Prophet Musa عليه السلام as more excellent out of humility. The truth, however, is that Prophet Musa عليه السلام might have had a partial excellence on that day, at the most, which does not deny an absolute excellence of the Prophet صلى الله عليه وسلم.

Besides the foregoing words of the Prophet صلى الله عليه وسلم were spoken when the revelation was not received in which it is declared that the prophet صلى الله عليه وسلم is more excellent than every one else. Once the revelation was received, it is established without any semblance of doubt that the Prophet صلى الله عليه وسلم excellence is confirmed over all else.

As for prophet Musa عليه السلام losing consciousness at mount Tur, he had wished to see Allah when he was there. Allah told him that he would not be able to see Him, but that He would throw this light on a mountain. If it is able to endure the light then Prophet Musa عليه السلام might express his desire. But, when Allah cast His Light on the mountain, that portion of it crashed into pieces, and Prophet Musa عليه السلام fell unconscious.

It is to this swooning that the Prophet صلى الله عليه وسلم referred. If prophet Musa عليه السلام will not swoon on the day of resurrection then that exemption will perhaps be because he had swooned already at Mount Tur.

It must be understood that the swooning mentioned here (on the day of resurrection) is not the one that means death and annihilation which will take place in the beginning of the Last Day after the trumpet is blown because at that time neither of these two Prophet صلى الله عليه وسلم will be there. So that swooning or death and annihilation will not be over them (for they are dead already). Besides, after this death there will be resurrection, not recovering or regaining consciousness. As for the resurrection after death, the first person to be resurrected will be the Prophet (in the gathering place). Hence the swooning that the Prophet صلى الله عليه وسلم mentions in this hadith is the one after resurrection in the place of gathering. All people will fall down after swooning.

¹ Muslim # 163. 2374.

After that, when people regain consciousness, the first person to recover will be the Prophet صلى الله عليه وسلم but he will see that Prophet Musa عليه السلام is already standing, his hand holding the Throne. This will imply:

- (i) Either he was not among those who had lost consciousness,
- (ii) Or he had regained consciousness before the prophet صلى الله عليه وسلم.

DO NOT GIVE ME SUPERIORITY: The Prophet صلى الله عليه وسلم words, "Do not give me superiority above Musa do not mean that there is no difference of rank and degrees between the Prophet صلى الله عليه وسلم and that Prophet Muhammad صلى الله عليه وسلم may not be regarded as more excellent than prophet Musa عليه السلام or any other Prophet صلى الله عليه وسلم. Rather, they means that no Prophet عليه السلام, not even prophet Muhammad صلى الله عليه وسلم, should be called superior in such a way that the one with whom he is compared is belittled or derided. While one of them is extolled the other is underestimated. Not only is this out of keeping with the excellence of the Prophets عليهم السلام but it also creates discard and hatred between the different ummahs.

The Prophet صلى الله عليه وسلم words also mean that superiority of any Prophet عليه السلام should not be expressed in such a way that the one with whom he is compared is divested of all merits. Moreover, all Prophets عليهم السلام are at par as for as prophethood is concerned and every Prophet عليه السلام has an equal position, so none of them should be called superior in terms of prophethood.

The Prophet صلى الله عليه وسلم words that none is superior to Yunus عليه السلام ibn Matta: Matta was the name of the father of Prophet Yunus صلى الله عليه وسلم as stated in the Qamus. But, it is mentioned in Jami-al-Usool that it was his mother's name. He is named here particularly because he did not show perfect resolve and determination. Rather, when his people disobeyed him and caused him hardship, he became impatient and angrily. Went away from them. He sat down in a boat. Given this, some people could suppose that any other prophet عليه السلام might be given superiority over him. However, the Prophet صلى الله عليه وسلم dismissed such in idea. He taught his ummah to keep away from such thought because that would amount to degrading him.¹

The words 'do not regard some of the Prophet صلى الله عليه وسلم of Allah as more excellent than others are as explained previously.

- (i) That could lead to lowering the status of a Prophet عليه السلام.
- (ii) That could compare a Prophet عليه السلام unfavourably in the fold of Prophethood itself.
- (iii) This might have been disallowed before the verse was revealed in which the Prophet صلى الله عليه وسلم is given more excellence. This revelation abrogates the disallowance and it is clear that the Prophet صلى الله عليه وسلم is more excellence than all the Prophet عليه السلام. It is correct, therefore, to call him superior to any of the Prophet عليه السلام.

In the version of the Mishkat the words (لا تفضلوا) are (لا تفضلوا بين انبياء الله) to mean do not differentiate between Allah's Prophet عليه السلام. This will be said to be along the lines of Allah's words:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ وَآخَرِهِمْ

¹ See also 'stories from the Quran' Seoharwi pp 535 to 540, particularly pp 537-540 on the excellence of the Prophet - And the stories the Prophet (pp 181-185) Ibn Kathir (Both Darul Isha'at Karachi.

{we differentiate not between any of them.} (2:136)

NOT BETTER THAN YUNUS عليه السلام

(٥٧١٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ لِلْبُخَارِيِّ قَالَ مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَّبَ

5710. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'It does not behave anyone to say (about me) that I am better than Yunus عليه السلام ibn Matta.'¹

According to another version, he said, "He who says (about me) that I am better than Yunus عليه السلام ibn Matta has indeed lied."²

COMMENTARY: This hadith can mean that no one should say that the Prophet صلى الله عليه وسلم is better than Prophet Yunus ibn Matta. But, it could also mean that none should call himself better than Prophet Yunus عليه السلام ibn Matta.

Such a person is a liar if he means the first thing but if he call himself better than prophet Yunus عليه السلام then, indeed, he is a disbeliever. The ulama say unanimously that anyone who regards himself superior to a Prophet صلى الله عليه وسلم or a Messenger عليه السلام is a disbeliever. As for the Prophet صلى الله عليه وسلم saying that none should call him better than Prophet Yunus عليه السلام ibn Matta, he spoke these words in a humble way. So this hadith does not contradict the hadith:

أنا سيد ولد آدم ولا فخر

{I am the chief of the progeny of Aadam (عليه السلام) and there is no beast about it}

This statement is one of facts and an expression of gratitude.

Why Prophet Yunus عليه السلام was singled out in this hadith has been mentioned in the comments to the previous hadith.

(٥٧١١) وَعَنْ أَبِي بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعُلَامَةَ الَّتِي قَتَلَهُ الْخَضِرُ طَيْبَةٌ كَافِرًا وَأَوْعَاشَ لَا رَهَقَ أَبُو يُوَيْسَ طُعْيَانًا وَكُفْرًا (متفق عليه)

5711. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The boy whom Khidr عليه السلام had killed had the disposition of an infidel.

If he had lived, he would have caused his parents to plunge into disbelief."³

COMMENTARY: According to another hadith (كل مولود يولد على فطرة الاسلام) (every new born is born on the nature of Islam).

So, this hadith means that the boy whom Sayyiduna Khidr عليه السلام had killed was destined to die as a disbeliever.

To be born on the disposition of Islam is to be receptive to guidance and to be able to accept Islam. But, later on in life, outside influences may divert the child to the wrong path and he may not retain the inborn disposition.

¹ Bukhari # 34126, Muslim # 166-2376, Abu Dawud # 4669, Darami # 2746, Musnad Ahmad 170.

² Bukhari # 4604.

³ Muslim # 122-2380.

Khidr is spelt in Arabic with different marks. This is the epithet. His real name was Lyan ibn Malkan (or Balyan ibn Malkan). Some authorities have said that he was the brother of Prophet Ilyas عليه السلام, some have written that he was a son of Prophet Aadam عليه السلام, some others have said that he was through Yafit a descendant of Prophet Nuh عليه السلام, saying also that his father was one of the kings.

It is also stated that he lived in the time of Prophet Ibrahim عليه السلام,

According to a common belief, he was a Prophet, has a long life, is concealed to people generally and will remain alive till the last Day. Because he die drink the water of life. But, some prominent scholars of hadith have denied that he has a perpetual life, among them are Bukhari رحمه الله, Ibn Mubarak رحمه الله and others, yet a majority of the scholars, the Sufis and the righteous people hold that he is alive. Besides, it is generally reported that Khidr عليه السلام has met some righteous men and spoken to them, and he is said to be present at places where god and piety is practiced. He is mentioned often in the life accounts of the mashaykh and strange incidents are recalled.

The Ghawth-uth-thaqalayn, Shaykh Abdul Qadir Jilani رحمه الله, was once speaking on a topic in the light of a Prophetic hadith. Suddenly he saw Sayyiduna KHidr عليه السلام pas by a amr, and said:

قف يا اسرايلى واسمع كلام محمدى

"Stop O Israili (khidr)! Listen to the words of Muhammad صلى الله عليه وسلم.

It is report ed that in those days, whichever of the mashaykh met Khidr عليه السلام, he (khidr) advised him to attend the gathering of Abdul Qadir Jilam رحمه الله because of the blessing that descended thee. Success and good fortune were the lot of those who attended his gatherings.

WHY CALLED KHIDR

(5712) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَجَى الْخُصْرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بِيضَاءَ فَإِذَا هِيَ تَهْتَرُ مِنْ خَلْفِهِ خَضْرَاءَ (رواه البخارى)

5712. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Khidr was so named only because he sat on a barren white land, it turned green with plantation because of his sitting on it."¹

COMMENTARY: Khidr or Khadir means 'green,' verdant, 'vegetables'.

MUSA عليه السلام & THE ANGEL OF DEATH

(5713) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ مَلَكَ الْمَوْتِ إِلَى مُوسَى بْنِ عِمْرَانَ فَقَالَ لَهُ أَحِبَّ رَبَّكَ قَالَ فَلَطَمَ مُوسَى عَيْنَ مَلَكَ الْمَوْتِ فَمَقَّهَا قَالَ فَرَجَعَهُ الْمَلَكُ إِلَى اللَّهِ تَعَالَى فَقَالَ إِنَّكَ أَسَلْتَنِي إِلَى عَبْدِكَ لَا يُرِيدُ الْمَوْتَ وَقَدْ فَحَقَّعْتَنِي قَالَ فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَى عَبْدِي فَقُلِ الْحَيَوَةُ تُرِيدُ فَإِنَّ كُنْتَ تُرِيدُ الْحَيَوَةَ فَصَمِّ بِدِكَ عَلَى مَثْنِ ثَوْرٍ فَمَا تَوَازَتْ بِدِكَ مِنْ شَعْرَةٍ فَإِنَّكَ تَعْبُشُ بِهَا سِنَّةً

¹ Bukhari # 3402, stories of the Prophet, Ibn Kathir (p 247 etc) stories from the Quran Scoharvi (P 393 etc) both DARul Isha'at Karachi,

قَالَ ثُمَّ تَمَوْتُ قَالَ قَالَتِ مَنْ قَرِيبٍ رَبِّ أَدْنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَهُ بِحَجَرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَأُرِيَنَّكُمْ قَبْرَهُ إِلَى حَسْبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الْأَحْمَرِ - (متفق عليه)

5713. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The angel of death (Izra'il) came to Musa عليه السلام ibn Imran. He said to him. 'Respond to your Lord's call, but Musa slapped the angel of death with his fist on his eye, knocking it out so, the angel returned to Allah, the Glorious, and complained, 'You did send me to one of your slaves but he does not wish to die and he has blinded me in the eye.' Allah restored his eye and commended him.' Return to My slave and ask him whether it is life that he desires. If it is so, instruct him to place his hand on an ox'e back. He will than live one year for every hair under his hand (or both his hand). He (Musa) asked, "what after, that?' He said, "when, you will die, He said, 'Then, now! Promptly! My Lord, get me near the sacred territory (as Bayt-ul-Maqdis) a stones; throw from it."

Allah's Messenger said, "By Allah, were I near it, I would surely have shown you his grave beside the road close to the red hillock (or mound)."¹

COMMENTARY: The last wish expressed by prophet Musa عليه السلام before his death was, "My Lord, get me near Bayt-ul-Maqdis" because he desired to be buried there. In these days, that place was the most excellent and the best of all. There are graves of the Prophet's عليه السلام in Bayt ul Maqdis. He emphasized his desire by saying, "a stone throw from it."

He wished to be buried near Bayt-ul-Maqdis, but not within it because, in that case, his grave would become very prominent and a haunt or homage payers. Then people might go astray and fall into mischief.

As for the red hillock, it is near Ariha. It is the area of the valley nearest to Tiyah.

We learnt from this hadith that it is mustahab to be buried near the graves of righteous people and at blessed placed.

❏ **FALSE REASONING:** Some people reject this hadith arguing

- (i) what does it not mean that the angel of death lost his eye?
- (ii) How is it possible for a human being to slap the angel of death when he comes to take the soul?
- (iii) This incident suggest that death was disliked and considered as undesirable and it was desired to live longer in the world.
- (iv) This does not behave one who is a great Prophet and Messenger عليه السلام

These arguments are answered by this interpret action of the hadith as is given in the lines that follow:

The angel of death came to prophet Musa عليه السلام in human form.

Prophet Musa عليه السلام did not recognize him as the angel of death who had come to take his soul. He did not like that a stranger should in trade into his hours.

When he called him to death, Prophet Musa عليه السلام was afraid that the intruder might kill him.

So he got angry and hit him in self defence.

Since the angel was in human form, so human weakness was seen on him and he lost an eye because of the terrible blow given him by Prophet Musa عليه السلام.

Prophet Musa عليه السلام also found him to be a liar because he claimed to extract souls.

¹ Bukhari # 3407, Muslim # 157, 158-2372, Musnad Ahmad 2-315.

Obviously, no human being can extract souls.

So, he was enraged at the perjurer.

Anger should be shown for Allah's sake when anyone lies.

Therefore, no objection should be raised on Prophet Musa's عليه السلام conduct. This is why no questions were put to him by the Lord.

Even after Prophet Musa عليه السلام anger the angel did not resume his angelic form. He departed without disclosing his identity.

Then Allah put the angel back to his own original appearance as an angel. He was cleared of the defect that had come over his human form.

The angel had drawn his own conclusions that Prophet Musa عليه السلام was displeased at the mention of death and did not wish to die. He reported according to Allah. But Allah knew the facts.

Allah sent the angel back to Prophet Musa عليه السلام with a call to death in an extraordinary form.

At the same time, Prophet Musa عليه السلام had realized that this affair concerned the higher world because the intruder had disappeared suddenly.

So, when the angel of death came to him again with news of death, his manner of speech depicted a complete change. He showed a warm reception promptly and departed to the friend of High.

It is said that Prophet Musa عليه السلام was quick tempered. He never tolerated anything against his principle and temperament. When he had gone to Mount Tur or Hawrab to receive the Torah, he had deputed his brother, Prophet Harun عليه السلام to oversee the Banu Isra'il. He was away for more than a month and the Banu Isra'il got the opportunity to play their tricks. They were deputed by an evil man, Samiri, into worshipping a calf. Prophet Harun عليه السلام did his best to dissuade them from their polytheistic learning but his preaching fell on deaf ears. When prophet Musa عليه السلام returned and found them worshipping the calf, he flew into a rage and held Prophet Harun صلى الله عليه وسلم by his hair in head and beard thinking that he had not made the people desist. Prophet Harun عليه السلام enlightened him with the facts and pacified him.

In short, the soundness of this hadith is unquestionable. We must believe in what it says If we do not understand anything of it, we must regard it as our own weakness. The foregoing explanation should have answered the question comprehensively.

DESCRIPTION OF THE PROPHETS عليهم السلام

(٥٧١٤) وَعَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَإِذَا مُوسَى صَرَبٌ مِّنَ

الرِّجَالِ كَأَنَّهُ مِّنْ رِّجَالِ شَوْءَةَ وَرَأَيْتُ عَيْسَى بِنَ مَرْيَمَ فَإِذَا أَقْرَبَ مِنْ رَأْيْتُ بِهِ شَبَهًا عُرْوَةَ بِنَ مَسْعُودٍ

وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبَ مِنْ رَأْيْتُ بِهِ شَبَهًا صَاحِبُكُمْ يَعْغِي نَفْسَهُ وَرَأَيْتُ جِبْرَائِيلَ فَإِذَا أَقْرَبَ مِنْ

رَأَيْتُ بِهِ شَبَهًا دَحِيَّةُ بِنُ خَلِيفَةَ (رواه مسلم)

5714. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Prophet صلى الله عليه وسلم were introduced to me. Behold, Musa عليه السلام was of a light body as through a man of Banu Shanu'ah, And I saw Easa ibn Maryam and, of those people whom I have seen, he resembled most urwah ibn Mas'ud. And I saw

Ibrahim عليه السلام, and of those whom I have seen, he looked most like your (this) companion" - he meant himself - and I saw Jibril عليه السلام, and of those whom I have seen, he is very much like Diryah ibn Khalifah.¹

COMMENTARY: This hadith is about the Miraj or the night of ascension to the heavens. In the Masjid Aqswa (in Jerusaalem) or in the heaven, he met these Prophet's Their souls with the bodies that they possessed in this world were introduced to him. He described them to his sahabah رضي الله عنهم comparing them to the people they knew.

The tribe Shanu'ah belongs to Yemen. Its people are lean. Biyah is a well-known companion of the Prophet صلى الله عليه وسلم. He was very handsome and Jibril عليه السلام often came in his appearance to the Prophet صلى الله عليه وسلم.

(٥٧١٥) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ كَيْدَةَ أُسْرِي فِي مُوسَى رَجُلًا أَدَمَ طَوَالًا جَمْدًا كَأَنَّهُ مِنْ رِجَالِ سُئُوَّةٍ وَأَرَأَيْتَ عَيْنِي رَجُلًا مَرْبُوعًا الْخُلُقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبَطَ الرَّأْسِ وَرَأَيْتُ مَا لَيْكًا حَازَرَ النَّارِ وَاللَّجَالِ فِي آيَاتِ آرْهُنَ اللَّهُ إِيَّاهُ فَلَا تَكُنْ فِي مَرْيَةِ مِنْ رِقَابِهِ (متفق عليه)

5715. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I saw during the night of the miraj, or ascension to the heaven, Musa عليه السلام, aman of brownish colour, tall, curly haired as though he belonged to Banu Shanu'ah (having a similar body and built). And, I saw Easa عليه السلام, a man of medium height (and neither fat nor lean) with a reddish fair colour and long hair. And I saw Maalik, the keeper of hell and the dajjal."

The Prophet صلى الله عليه وسلم seeing them was among the tokens of Allah that He showed him (on that night). 'So, be not in doubt that he did meet them.'²

COMMENTARY: The Arabic word (جمد) means curly haired. Its opposite is (سبط). But Shaykh Abdul Haq Dahlawi رحمه الله said that the word (جمد) also means 'strong and robust.' Short, compact. He also say that in this hadith too it is used in this letter sense to mean prophet Musa عليه السلام was strong and compact in body. He said that the next hadith corroborates his statement when it says that Prophet Musa عليه السلام was (رجل اشمر) and the word (رجل) is applied to him that are not curly.

The words in the hadith (في آيات آرهن الله إياه) 'the tokens of Allah that H showed him' are not part of the Prophet's صلى الله عليه وسلم saying.

And the final sentence (فلا تكن في مريية من رقباه) (so be not in doubt that he did meet him) concerns the initial words of the hadith in which Prophet Musa عليه السلام mentioned, and refers to the verse of the Quran:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مَرْيَةِ مِنْ رِقَابِهِ

{And certainly we gave Musa the Book - so (O Muhamad) be not in doubt in your meeting him⁴ (Musa during the night of Mi'raj)} (32:23)

¹ Muslim # 271-167.

² Bukhari # 3239, Muslim # 165-267, Musnad Ahmad 1-245. The last sentence thus to the verse (32:23).

³ Laxe's Dictionary has under (Arabic) 'curly hair but also 'of compact limbs' 'short' etc.

⁴ It is also translated 'be not in doubt about receiving it (the Book) see Ma'ariful Quran v7, 78 Mufti Muhamms shafi رحمه الله Muktaba Darul Uloom, Karachi.

This means "The fact that you met prophet Musa عليه السلام on the night of the mi'raj is undeniable. There is no doubt about it and no ambiguity at all concerning it.

Thus, it is emphasized that since the Quran also says so, it is beyond shadow of doubt that the Prophet (E met Prophet Musa عليه السلام on the night of the miraj. Let no one entertain any doubt about it.

THE NIGHT OF THE MIRAJ & MEETING THE PROPHETS عليهم السلام & RETURNING THE BOWL OF WINE

(٥٧١٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِي لَقَيْتُ مُوسَى فَمَعْتَهُ فَإِذَا رَجُلٌ

مُضْطَرِبٌ رَجُلٌ الشَّعْرُ كَأَنَّهُ مِنْ رِجَالِ سُوءَاءَ وَ لَقَيْتُ عِنِّي رُبْعَةً أَحْمَرَ كَأَنَّمَا خَرَجَ مِنْ دِيْمَاسٍ يَعْنِي الْحَمَامَ

وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ قَالَ فَأَتَيْتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ وَالْآخَرُ فِيهِ خَمْرٌ فَقِيلَ لِي خُذْ أَيُّهُمَا شِئْتَ

فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَوَيْلٌ لِي هُدَيْتُ الْفِطْرَةَ أَمَا إِنَّكَ لَوِ أَخَذْتَ الْخَمْرَ عَوْتُتَ أَقْمَلْتَ (متفق عليه)

5716. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the night of the mi'raj, I met Musa عليه السلام." Then he described him, saying, "He was mudtarab man" (which could mean that he was tall, or lean, or trembling because of fear of Allah). "His hair were neither curly nor very straight, as though a man of (the tribe of) shanu'ah. And, I met Easa عليه السلام. He was of medium height and had a red complexion. It was though he had come out of a damas (meaning, a hot bath). And, I saw Ibrahim عليه السلام. Of His progeny, I resemble him most."

He said also, "I was brought two vessels, one of them had milk and the other had wine and I was told, 'Take whichever one of the two you wish.' I picked the (One that had) milk and I drank it. I was then told, 'You are guided to fitrah (or true religion). Know, if you had taken wine your ummah would have gone astray.'"¹

COMMENTARY: The ulama have said about mudtarab could be tall, lean, or fearing Allah and trembling because of it.

The words (رجل الشعر) with a kasrah or a sukun on (ج) signify hair that are neither curly nor straight. They have a light wave. But, Mulla Ali Qari رحمه الله has said that the hair tend to be curly. He has chosen this meaning because it agrees with the previous hadith.

Prophet Easa عليه السلام complexion was red tending more on red than white. He looked fresh and bright.

The preposition (في) - in is used with {(خمر) - 'wine'} but not with {(لبن) - 'milk'}. This is only variation of speech But, some people say that it indicates that wine was less in quantity.

In presenting these two things. The objective was to demonstrate the Prophet excellence and merit. He also opted for that which guaranteed what is god and better. He reject ed that which was bad.

Milk is a natural choice and is innate to man. It is pure and a natured nourishment. In the higher world, milk represents guidance and the original status in which human beings are created. It shows that examples and forms of the things of this world are found in the higher world. Appropriate meaning are adopted from them. It is stated in book of

¹ Bukhari # 3394, Muslim # 168-272, Tirmidhi # 3130 3141)

interpretation of dreams that if anyone sees milk or sees himself drinking milk then it is interpreted as 'knowledge, religion and guidance.' Seeing wine, on the other hand, is the reverse of it. It is the root of all evils, wickedness and mischief.¹

The Prophet صلى الله عليه وسلم was told that if he had chosen the bowl or vessel of wine then his ummah would have gone astray. But, he was not told that he would go astray because he is pure and is preserved from falling into evil.

This hadith tells us that if a leader, whether a religious leader or a king or ruler, is steadfast and determined his followers or subjects will follow suit and be on the right path.

PROPHETS عَلَيْهِمُ السَّلَامُ CONTINUE TO DO GOOD DEEDS AFTER DEATH

(٥٧١٧) وَعَنْ ابْنِ عَبَّاسٍ قَالَ سَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَبَمَرَّرْنَا بِوَادٍ فَقَالَ أَيُّ وَادٍ هَذَا فَقَالُوا وَادِي الْأُرْرُقِ قَالَ كَأَنِّي أَنْظُرُ إِلَى يُونُسَ فَدَكَّرْتُ مِنْ لَوْنِهِ وَسَعْرِهِ شَيْئًا وَأَضْعَا أَصْبَعَيْهِ فِي أُذُنَيْهِ لَهْ جُورًا إِلَى اللَّهِ بِالسُّلَيْبِ مَارًّا بِهَذَا الْوَادِي قَالَ ثُمَّ سَرْنَا حَتَّى أَتَيْنَا عَلَى قُبَيْبَةَ فَقَالَ أَيُّ قُبَيْبَةَ هَذِهِ قَالُوا هَرْحَى أَوْ لَيْمَتْ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حُمْرَاءَ عَلَيْهِ جُبَّةٌ صُوفٌ خُطَامُ نَاقَتِهِ خُلْبَةٌ مَارًّا بِهَذَا الْوَادِي مُلَبِّيًا (رواه مسلم)

5717. Sayyiduna Ibn Abbas رضى الله عنه narrated: We traveled (once) with Allah's Messenger صلى الله عليه وسلم between Makkah and Madinah. We come to a desert (the Arabic has - wadi). He asked; Which Wadi is it?" they the sahabah رضى الله عنهم said, "It is as though I see Musa." Then, he said something about his colour and his fair, and resumed the hadith, 'He has put his two fingers in his ears and weeps and implores Allah while calling the talbiyah (at your service - laayk...) as he passes through this wadi.'

We travelled further till we came to a mountain pass. He asked, "whichi mountain pass is it?" They said, "Harsha or lift (فرشى أزلفت). He said, "It is as though I see Yunus on a red she camel, wearing a thick woolen cloak. His she camel's rein is of palm fibre. He passes through this wadi calling the talbiyah."²

COMMENTARY: We know from this hadith that the Prophets عَلَيْهِمُ السَّلَامُ continue to perform good deeds even after they die. We also learn of the importance of hajj (Pilgrimage). Hence whatever is capable of performing hajj must not neglect this obligation.

The Prophets عَلَيْهِمُ السَّلَامُ are like the martyrs. They are alive like the martyrs. In fact, they are more excellent than the martyrs.

Secondly, the Prophet صلى الله عليه وسلم had not recalled his mi'raj and had not said that he saw them with his open eyes but he was recalling his dream in which he had seen these Prophets عَلَيْهِمُ السَّلَامُ. The dream of a Prophet عَلَيْهِ السَّلَامُ is as true as anything seen by anyone's open eye.

Shaykh Abdul Haq Dahlawi رحمه الله has said that it is agreed that all the Prophets عَلَيْهِمُ السَّلَامُ are alive in the true sense and as perceived in the world but their life is invisible to normal eyes. In that case, it is also true that Allah let his dear Prophet Muhammad صلى الله عليه وسلم see

¹ See Dreams and interpretations' Ibn Sireen رحمه الله Dar ul Isha'at, Karachi p 53, 54.

² Muslim # 186, 369, Musnad Ahmad 1-215.

those Prophets عليهم السلام with his open eyes.

ABOUT PROPHET DAWUD عليه السلام

(٥٧١٨) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ فَكَانَ يَأْمُرُ بِهِ وَابْنَهُ

فَتُسْرِعُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرِعَ دَوَابُّهُ وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ (رواه البخاري)

5718. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Recitation of the Zabur was made easy for Dawud عليه السلام. He would give instructions for his beasts to be saddled and before they had been saddled he would complete the recital of the Zabur. And, he ate only from the earning of his hands."¹

COMMENTARY: The hadith does not say how many animals Prophet Dawud عليه السلام had and how much time is took to saddle them. Of course, it was not a very long time as would be enough for anyone else to recite the entire Zabur. Prophet Dawud عليه السلام possessed this ability as an extraordinary distinction. Allah causes time to prolong or to shorten for his chosen slaves.

It is said of Sayyiduna Ali رضى الله عنه, the amir ul Mu'minin, that he would begin recital of the quran when he put his foot on a stirrup of his beast and he completed its recital by the time he put his other foot in the second stirrup and sat on the beast.

Prophet Dawud عليه السلام was also a king and ruler. In spite of that he worked for a living.

JUDGEMENT IN CASE BY FATHER & SON DIFFERED

(٥٧١٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ أُمَّرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِإِوَابِنِ

إِحْدَاهُمَا فَقَالَتْ صَاحِبَتُهَا إِنَّمَا ذَهَبَ بِإِوَابِنِكَ وَقَالَتْ الْأُخْرَى إِنَّمَا ذَهَبَ بِإِوَابِنِكَ فَتَحَاكَمَتَا إِلَى دَاوُدَ فَقَضَى

بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سَلِيمَاتٍ مِنْ دَاوُدَ فَأَخْبَرَ تَاهُ فَقَالَ إِيئُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا فَقَالَتِ

السُّغْرَى لَا تَفْعَلْ يَرْحَمُكَ اللَّهُ هُوَا بُنْتُهَا فَقَضَى بِهِ لِلصُّغْرَى (متفق عليه)

5719. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "There were two women each of whom has a son. A wolf carried away the son of one of them. Her companion said, 'It has carried away your son.' But the other insisted, 'It is your son that the wolf has carried away.' So they took their case to Dawud عليه السلام (for judgement) and he decided in favour of the elder one. Then, they went to Sulayman ibn Dawud عليهم السلام and informed him (of their sidpute). He said, 'Get me a knife that I might divide him between the two of you.' The younger one pleaded, 'Do not do that. May Allah have mercy on you! He is her son!' So, he decided in the favour of the younger (t whom he gave the child)."²

COMMENTARY: Perhaps the women may have been neighbours and their sons may have been of like age and appearance, Or, each of the two woman may have known whose child it was that the wolf had carried away.

¹ Bukhari # 3417, Musnad Ahmad 2-314.

² Bukhari # 3427, Muslim # 20-1720.

Prophet Dawud عليه السلام decided that the wolf had taken away the child of the younger woman, so the surviving child belonged to the older woman. He may have decided because the surviving boy may have been in the custody of the older woman, or he may have resembled her. In the former case, he had relied on Shari'ah, for when proof is wanting in cases of ownership, custody is evidence of ownership. In the latter case he has acted as a physiognomist. Or, some other reason may have prompted him to decide as he did. In any case however, he made an independent judgement and had not received a revelation to guide him, in which case Prophet Sulayman عليه السلام would not have overruled his judgement.

Prophet Sulayman عليه السلام adopted an entirely different approach. He appealed to the emotion of the real mother who could not allow her child to be killed. She preferred to miss him and suffer herself but the child should not be hurt. When he pronounced his judgement, she trembled and surrendered her right. Prophet Sulayman عليه السلام has no doubt thereafter about who the real mother was. The older one might have then conceded that the child belonged to the younger woman.

The reason Prophet Sulayman عليه السلام revoked the judgement of Prophet Dawud عليه السلام, though a Prophet عليه السلام judgement cannot be revoked, is that he had not pronounced a final judgement but it was an administrative measure taken to put off the dispute. Also, perhaps their Shari'ah permitted turning aside a judgement. (otherwise, even an independent judgement of a Prophet عليه السلام cannot be overturned.)¹

FORGOT TO SAY INSHA ALLAH

(٥٧٢٠) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سُلَيْمَنُ لَا ظُفْرَ لَئِيْلَةٍ عَلَى تِسْعِينَ امْرَأَةً وَفِي رِوَايَةٍ بِمِائَةٍ امْرَأَةٍ كُلُّهُنَّ تَاتِي بِقَارِيَسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ الْمَلَكُ قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ وَتَمَّ قَطَافٌ عَلَيْهِمْ فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِي رَجُلٍ وَأَيُّمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ إِنْ شَاءَ اللَّهُ جَاهِدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ (متفق عليه)

5720. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sulayman عليه السلام resolved, 'I shall visit tonight (my) ninety wives - according to another version, he resolved, '(my) are hundred wives - all of whom will give birth to a horseman (meaning a brave fighter) who will wage jihad in Allah's cause. (He omitted to say insha Allah when he resolved though it was a resolve in Allah's path) so, an angel reminded him, 'Say, insha Allah!' But, he forgot and did not say so. Then, he visited (all of) them but none of them conceived save one wife who gave birth to half a man (meaning, malformed child)."

The Prophet صلى الله عليه وسلم added, "By Him in whose hand is Muhammad's hand, if he had said, 'Insha Allah.' They all would have striven in Allah's cause as horsemen."²

COMMENTARY: We know from this hadith how important it is to say insha Allah (if Allah wills) before doing anything and while resolving to do something. It is a prayer, "I will do

¹ For the lives of both these Prophets عليهم السلام see stories from the quran, Shaharvi pp 451-472 and 473-512) and stories of the Prophet Ibn Kathir (p 267-272 and (273-284). Both Darul Isha'at Karachi.

² Bukhari # 2819, Muslim # 25-1654, Tirmidhi # 1532.

this task, If Allah wishes then it will be accomplished." It is necessary to say so because nothing is accomplished without Allah's wish. This is why the angel reminded him to say, 'insha Allah, "There still was time.

Shaykh Abdul Haq رحمه الله said that he not only forgot to say Insha Allah but even after the angel reminded him. Prophet Sulayman عليه السلام did not say it.

Mulla Ali Qari رحمه الله avoid that when the angel reminded him, even then Prophet Sulayman عليه السلام did not say insha Allah because he thought that since he had recalled the words in his mind it was not necessary to speak them out. According to another version, he was made to forget that in the case of possessors of Divine awareness, both mind and tongue should say insha Allah together.

The concluding words of the hadith suggest that omission to say insha Allah was regarded as Prophet Sulayman's عليه السلام lapse. So, he then made amends by repenting and seeking forgiveness of Allah. This is as staged in the quran.

The hadith affirms that it is mustahab to say insha Allah when making a resolve to do something, like, "I shall do that work, insha Allah." This will get Allah's help and blessings to discharge it will and easily. This is as commanded by the quran.

وَلَا تَقُولُوا لَنْ نَعْمَلَ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ

{And say not of anything, 'I am going to do that tomorrow.' Except (by the adding) "if Allah will!"} (18:23-14)

This hadith tells us that Sayyiduna Sulayman عليه السلام possessed immense virility. If this kind of sexual potency is high in men then it is commendable. If it is low then that is regarded as a defect.

SUNNAH OF PROPHETS عَلَيْهِمُ السَّلَامُ TO EARN FOR ONE'S LIVING

(٥٧٢١) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ ذَكَرَ يَأْتِ النَّجَّارَ (رواه مسلم)

5721. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger said, "Zakariya was a carpenter."¹

COMMENTARY: This hadith, like the one about Prophet Dawud عليه السلام affirms that it is the sunnah of the Prophets عليهم السلام affirms that it is the sunnah of the Prophets عليهم السلام to earn one's own livelihood, (see hadith # 5818)

NEARNESS OF PROPHET EASA عَلَيْهِ السَّلَامُ & MUHAMMAD صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(٥٧٢٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوْلَى النَّاسِ بِجِيسِ ابْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ

الْأَكْبَرِ إِخْوَانًا مِنْ عِلَاتٍ وَأُمَّهَا مَهْرَشَتِي وَوَيْتُهُمْ وَاجِدٌ وَكَيْسٌ بَيْنَنَا نَبِيٌّ (متفق عليه)

5722. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am the nearest of all people to Easa ibn Maryam عليهم السلام, in this world and the next (or I the beginning and in the end). The Prophets عليهم السلام are brothers from their father's side their mothers being different, but their religion is one There has been no prophet between (the two of) us."²

¹ Muslim # 169-2379.

² Bukhari # 3442/3443, Muslim # 145-2365.

COMMENTARY: The Prophet صلى الله عليه وسلم was nearest to Prophet Easa عليه السلام in the sense that there was no prophet between them and Prophet صلى الله عليه وسلم. Easa was the one who had given a clear tiding of his coming after him. He also initiated the preface of the Prophet صلى الله عليه وسلم religion and Shari'ah and in the final days he will be the deputy and khalifah of the prophet صلى الله عليه وسلم.

The Prophets عليهم السلام are step-brothers of each other because there is a peculiar relationship between them. Their father is the same because their mission is common which is to guide Allah's creation. Their different mothers are their different Shari'as. Their religion, however, is one. Though their Shari'ah may be different yet their common religion is monotheism.¹

EXCELLENCE OF PROPHET EASA عليه السلام

(5723) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِي آدَمَ يَطْلَعُنُ الشَّيْطَانُ فِي جَنْبَيْهِ يَضْبَعُهُ حِينَ

يُولَدُ غَيْرَ عَيْمَى ابْنِ مَرْيَمَ ذَهَبَ يَطْلَعُنُ قَطْعَنَ فِي الْحِجَابِ (متفق عليه)

5723. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every descendant of Aadam عليه السلام is poked by the devil on his sides with his two fingers at birth, but not Easa ibn Maryam عليه السلام. He went to poke him but could poke only the covering on him, (instead)."²

COMMENTARY: Prophet Easa عليه السلام was safe from being hurt by the devil. His grandmother meaning Sayyidah Maryams عليها السلام mother - had prayed to Allah:

وَأِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

{...and I have named her Maryam and I seek protection for her and for her progeny with you from the accursed devil.} (3:36)

As for the covering (حجاب), it is the wrapper in which a new-born is wrapped called in Arab (مشيمة). The devil tried to poke his finger on the sides of Prophet Easa عليه السلام but his fingers could not make it to his body. So Prophet Easa عليه السلام was safe from harm at the devil's hands. Similarly, the Prophet صلى الله عليه وسلم was exempt from being hurt by the devil at birth. Like Prophet Easa عليه السلام, he too was protected from the devil poking at his sides at birth.

SOME PERFECT COMMON

(5724) وَعَنْ أَبِي مُؤَسَّبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمُلُ مِنَ الرِّجَالِ كَمِيزٌ وَنَمْرٌ يَكْمُلُ مِنَ النِّسَاءِ إِلَّا

مَرْيَمَ بِنْتَ عِمْرَانَ وَآسِيَةَ امْرَأَةَ فِرْعَوْنَ وَفَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

مُتَّفَقٌ عَلَيْهِ وَذَكَرَ حَدِيثُ أَنَسٍ يَا خَيْرَ النَّبِيِّاتِ وَحَدِيثُ أَبِي هُرَيْرَةَ أَيْ النَّاسِ أَكْرَمُ وَحَدِيثُ بَنِي عَمَرَ

الْكَرِيمِ ابْنِ الْكَرِيمِ فِي بَابِ الصَّاحِرَةِ وَالْعَصِيَّةِ -

¹ See stories from the Quran, Seeharvi v1 pp 56 and v2 pp 282 etc and stories of the Prophet, It Kathir pp 287 etc & 308 etc (for both Prophet Zakaria عليه السلام # Easa, Darul Isha'at Karachi.

² Bukhari # 3286, Muslim # 147, 2366.

5724. Sayyiduna Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Many among men have attained perfection, but none of the woman were perfect except Maryam عليها السلام bint Imran and Aasiyah wife of Fir'awn. And the excellence of Ayshah over women is like that of thasid over all food." (what is, excepting the two Maryam and Aasiyah)¹

COMMENTARY: This hadith names two women Sayyidah Maryam عليها السلام bint Imran, the mother of Prophet Easa عليه السلام, and Aasiyah wife of Fir'awn as the most excellent of all women of the world, past and present, for all times. They are more excellent than even Sayyidah Fatimah رضى الله عنها (daughter of the Prophet) صلى الله عليه وسلم, Sayyidah Khadijah رضى الله عنها her mother and the first wife of the Prophet) صلى الله عليه وسلم, Sayyidah Ayshah رضى الله عنها (wife of the Prophet) صلى الله عليه وسلم and his other wives رضى الله عنهن.

However, it is not so. Therefore this hadith is interpreted to mean that the two women named in the hadith are given more excellence than the women preceding the ummah of Prophet Muhammad صلى الله عليه وسلم. (Those two women also belonged to the previous times.)

It is also possible that this saying of the Prophet صلى الله عليه وسلم pertains to the time before he had received the revelation disclosing the excellence of Sayyidah Fatimah رضى الله عنها, Sayyidah Khadijah رضى الله عنها and Sayyidah Ayshah رضى الله عنها and their perfection.

Another possibility is that the Prophet صلى الله عليه وسلم had excluded these perfect women of his ummah and spoken of the excellence of those two women over all the other women. He meant that Sayyidah Maryam عليها السلام bint Imran and Aasiyah were more excellent than the women apart from the perfect women of his ummah (Sayyidah Fatimah, Khadijah and Ayshah رضى الله عنها).

His deduction is based on those other ahadith in which the merit of Sayyidah Fatimah رضى الله عنها and the others is mentioned. For example, according to one hadith, "Fatimah Zehra is the chief of all women of paradise."

As for the last portion of the hadith about the superiority of Sayyidah Ayshah رضى الله عنها, there can be many explanations.

- (i) The reference to women means all the women of the world without exception, Or,
- (ii) The two women named in the hadith Sayyidah (Maryam عليها السلام bint Imran and Aasiyah wife of Fir'awn) are exempted and all other women are included and the translation accommodates this possibility. Or,
- (iii) It means the women of paradise. Or,
- (iv) It refer to the women of this ummah. Or,
- (v) The noble wives of the Prophet صلى الله عليه وسلم are meant.

THARID: Tharid is the food in which bread is crushed and mixed with stew. In those days, the most favorite dish of the Arabs was tharid which is very soft, delicious, quickly digested and very nourishing.

THE MOST EXCELLENT: The ulama differ on which of the three women Sayyidah Ayshah, Khadijah and Fatimah رضى الله عنها is most excellent.

Imran Abu Hanifah رحمه الله said that after Sayyidah Khadijah رضى الله عنها, Sayyidah Ayshah رضى الله عنها is the most excellent of all women of the world.

Ibn Hajar رحمه الله said that Sayyidah Fatimah رضي الله عنها is more excellent than Sayyidah Khadijah رضي الله عنها and Sayyidah Ayshah رضي الله عنها.

When Subki رحمه الله was asked, he said that in his view the most excellent in Sayyidah Fatimah رضي الله عنها bint Muhammad صلى الله عليه وسلم followed by her mother Sayyidah Khadijah رضي الله عنها and then Sayyidah Ayshah رضي الله عنها.

The compiler of the book gave the final verdict that it is deduced from some versions transmitted by Ibn Shaybah رحمه الله that Sayyidah Fatimah رضي الله عنها is the chief of all women of paradise after Sayyidah Maryam عليها السلام bint Imran, Aasiyah wife of Fir'awn and Sayyidah Khadijah عليها السلام. And, Sayyidah Khadijah رضي الله عنها is superior to Sayyidah Ayshah رضي الله عنها.

Subki رحمه الله has cited the ulama of his times to say that Sayyidah Fatimah رضي الله عنها Sayyiduna hasn رضي الله عنه and Sayyiduna Husayn رضي الله عنه being the dearest of the Prophet صلى الله عليه وسلم, are more excellent than the four caliphs (Abu Bakr, Umar, Uthman and Ali) رضي الله عنهم, but this excellence is not absolute because the four caliphs are deserving of more reward and so more excellent than Sayyidah Fatimah رضي الله عنها, Sayyiduna Husayn رضي الله عنه, this is as stated by Ibn Hajar رحمه الله in his sharh (commentary) of Shama'il Tirmidhi.

Therefore, just as the four caliphs and the dear children of the Prophet صلى الله عليه وسلم excel over one another in their peculiar fields and positions, so too of the foregoing women (Sayyidah Khadijah رضي الله عنها, Sayyidah Ayshah رضي الله عنها and Sayyidah Fatimah رضي الله عنها), none has more excellence over the other in an absolute manner in all fields. Rather each of the three of them is more excellent than the other in different aspects.

Sayyidah Ayshah رضي الله عنها stands out above the others in respect of the revelation that the Prophet صلى الله عليه وسلم often received when he was on her bed or in her room.

Sayyidah Fatimah رضي الله عنها was part of the Prophet صلى الله عليه وسلم's life and attention.

Sayyidah Khadijah رضي الله عنها is more superior in the sense that she was the first wife of the Prophet صلى الله عليه وسلم she helped and supported the Prophet صلى الله عليه وسلم more than anyone else. Most of the children of the Prophet صلى الله عليه وسلم were born to her.

Sayyidah Maryam bint Imran and Aasiyah were more excellent than the women of their times.

(# 4896) (ذكر حديث انس)

(# 4893) (وحديث ابو هريرة)

(# 4894) (وحديث ابن عمر)

And, the hadith of Anas رضي الله عنه on the best of the creatures... is 4896.

And, of Abu Hurayrah رضي الله عنه on the most honourable man... is # 4893.

And, of Ibn Umar رضي الله عنه on the noble son of the noble... is # 4894.

SECTION II

الفضل الثاني

WHERE WAS ALLAH?

(5725) وَعَنْ أَبِي رَزِينٍ قَالَ قَالَ فُلَيْكُ يَا رَسُولَ اللَّهِ أَيْنَ كَانَتْ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ قَالَ كَانَتْ فِي عَمَاءِ

مَاءِخَيْتِهِ هُوَاءُ وَمَا فَوْقَهُ هُوَاءُ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ قَالَ يَزِيدُ بْنُ هَارُونَ الْعَمَاءُ أَيْ

لَيْسَ بِمَعْنَى شَيْءٍ.

5725. Sayyiduna Abu Razin رضي الله عنه narrated that he asked, "O Messenger of Allah, where was our Lord before He created His creation?" He said, "He was in space. There

was no air below Him and no air above Him. And He created His Throne on Water."¹

COMMENTARY: The (عما) truly means 'a cloud' either light or dense. Here, this meaning cannot apply. So Allah was said to be in space. This is only an indication, for, no one can comprehend the real answer of the question.

There was no air above or below Him. So, before the creation, he was alone. Nothing else was there.

كان الله وأكر يكن معه شيء

(There was Allah and there was nothing with Him).

Some authorities say that the preceding phrase (was in عما) suggest there was a place for Allah, so the next phrase was added to clarify that (عما) does not mean 'a cloud' for it does need air above and below it, but here air was not present, so a cloud cannot exist without air. Hence, the suggestion that there was a place for Allah is incorrect. In short here (عما) does not mean a cloud and there was no air and Allah existed by Himself requiring no place for Himself.

Allah created his Throne on water. One of the scholars has explained that the man who asked the Prophet صلى الله عليه وسلم really wanted to know where Allah's Throne was before He created the creation? The Prophet صلى الله عليه وسلم told him that the Throne was on water. This has been mentioned previously (hadith # 5498)

ABOUT THE SKIES

(٥٧٢٦) وَعَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَعَى أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عَصَابَةٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيهِمْ فَمَرَّتْ سَحَابَةٌ فَتَنظَرُوا إِلَيْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَسْمُونَ هَذِهِ قَالُوا السَّحَابُ قَالَ وَالْمُزْنُ قَالُوا وَالْمُزْنُ قَالَ وَالْعَنَابُ قَالُوا وَالْعَنَابُ قَالَ هَلْ تَدْرُونَ مَا بَيْنَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالُوا لَا نَدْرِي قَالَ إِنَّ بَيْنَهُمَا مِائَةً وَاحِدَةً وَإِنَّمَا التَّنَابُ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ حَتَّى عَدَّ سَبْعَ سَطُورٍ ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ مِائَةٌ أَوْ مِائَتَانِ بَيْنَ أَعْلَاهُ وَمِائَةٍ وَمِائَتَانِ بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِ هَذِهِ الْعُرْشِ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِائَتَانِ سَمَاءٍ ثُمَّ اللَّهُ فَوْقَ ذَلِكَ - (رواه الترمذى - وابوداؤد)

5726. Sayyiduna Abbas ibn Muttalib رضى الله عنه narrated that he was sitting at Batha with a number of people. Allah's Messenger صلى الله عليه وسلم was among them. A cloud passed overhead and they looked at it. Allah's Messenger صلى الله عليه وسلم asked, "What do you call it?" they submitted "Cloud (سحاب) sahab". He said, "And muzn (مزن) - rain clouds, too." They confirmed, "Muzn." And anan (عنان) - clouds." They confirmed, "Anan," Then he asked, "Do you know the distance between the heaven and earth?" they submitted, "No, we do not know." He said, "The distance between them is seventy one, seventy two or seventy three years. And the heaven above it is likewise distant." And he enumerated the seven heavens (in like manner). "Then above the

¹ Tirmidhi # 3109 (3120) Musnad Ahmad # 12600.

seventh heaven is an ocean and the distance between its surface and bottom is as between heaven and heaven. Above that the eight (angels resembling) mountain goats. The distance between the loaf and hounds (of each of them) is as the distance between heaven and heaven. Above that is Allah."¹

COMMENTARY: The flow of the hadith suggest that Abbas رضى الله عنه had not embraced Islam at that time. So, too, the people with whom he was sitting had not embraced Islam. It seems that all of them belonged to Makkah and since the Prophet صلى الله عليه وسلم was among them, they had perhaps embraced Islam, but, again, if they had not become Muslim, then the Prophet صلى الله عليه وسلم was there to preach to them. He may have seen them together in Makkah and had gone to them to preach.

As for the distance between heaven and earth, it is a narrator who was not certain what exactly the Prophet صلى الله عليه وسلم had said (71, 72 or 73). Moreover, the number does not make it specific but only show that the distance is vast. Hence, this hadith does not contradict another which say that the distance between earth and heaven is five hundred years, and as much between two heavens.

There is an ocean above the seventh heaven. According to another tradition: Allah created His Throne and a vast ocean below it. That ocean is flowing.

The words that Allah is above the Throne imply that He is very High, Mighty and Glorious. These words describe the greatness of kingdom which his supreme. These words do not mean to place Him on the throne or at a particular point and in a direction. He is every where. But, the Prophet صلى الله عليه وسلم used the words to which the human mind is accustomed. He means that Allah is Great, Higher than everything and every thing is under His command and His power. It is as the Quran says:

وَاللَّهُ مِنْ وَرَائِهِمْ مُجِيبٌ

{while Allah is encompassing them from all around} (85:20)

The Prophet صلى الله عليه وسلم spoke in this way to lead his listeners to ponder on the creation of the universe and its working. They were encouraged to think of the creator so that might turn away from idol worship and false beliefs.

ALLAH'S THRONE

(٥٧٢٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ جُهِدْتَ الْأَنْفُسَ وَجَاءَ الْوَيْلُ وَتَمَرَّتِ الْأَمْوَالُ وَهَلَكْتَ الْأَعْمَارُ فَاسْتَنْقَى اللَّهُ لَنَا. فَإِنَّا نَسْتَشْفِعُ بِكَ عَلَى اللَّهِ وَنَسْتَشْفِعُ بِاللَّهِ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ فَمَا رَأَى يُسْتَسْتَعِجُ حَتَّى عُرِفَ ذَلِكَ فِي وَجْهِهِ أَصْحَابُهُ ثُمَّ قَالَ وَيْحَكَ إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ شَاءَ اللَّهُ أَعْظَمُ مِنْ ذَلِكَ وَيْحَكَ أَتَدْرِي مَا اللَّهُ إِذَا عَرَّشَهُ عَلَى سَمَوَاتِهِ أَهَكَذَا وَقَالَ بِأَصَابِعِهِ وَمِنَ الْقُبَّةِ عَلَيْهِ وَإِنَّهُ لَيَأْتِيهِ بِهِ أَطِيطُ الرَّحْلِ بِالرَّكِيَا-

(رواه ابوداؤد)

¹ Tirmidhi: # 3320 (3331), Abu DAud # 4723, Musnad Ahmad 177 Ibn Masih # 193.

5727. Sayyiduna Jubayr ibn Mut'im رضى الله عنه narrated that a villager came to Allah's Messenger صلى الله عليه وسلم and submitted, "Human lives are in distress (because of drought), Children are starving, property is being lost, animals are perishing. So, pray to Allah to let us have rain. We make you our intercessor with Allah and Allah as Shafi with you." The Prophet صلى الله عليه وسلم exclaimed, "Subhan Allah (Allah is without blemish). Subhan Allah!" He did not cease to glorify (Allah) till that (anxiety) was apparent on the faces of his sahabah رضى الله عنه. Then, he said, "Woe to You! Allah is never made shafi (an intercessor) with anyone. Allah's glory is greater than that woe to you! Do you not know how great is Allah? His Throne has encompassed the heavens in this way (and he placed his fingers over his palm to show a done). It creaks with Him as a saddle (of a camel or horse) does with a rider."¹

COMMENTARY: We make Allah as shafi' with you means to make Him an intercessor with you. The villager's meaning was 'we make you and your goodness our intercessor with Allah. We make you our shafi and call upon you to pray to Allah that He have mercy on us and send down on us rain. Also, 'we are hopeful that Allah let you be observant of our plight. May He cause you to recommend us...' But, the villager did not adopt a proper method to express his wish. He was confused and uttered such words as he faltered in saying what he wanted to say and it seemed that he was making Allah an intercessor with the Prophet صلى الله عليه وسلم and was associating him with Allah. As it is, Allah does not take an associate with Him as He says:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

{You have no authority in the matter.}² (3:128)

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

{who can intercede with Him without His permission.} (2:255)

Therefore, this villager's words displeased the Prophet صلى الله عليه وسلم very much. He cautioned the man by calling (سبحان الله) repeatedly (Allah is without blemish). Seeing him, the sahabah رضى الله عنهم were taken aback and became afraid. Fear of Allah gripped them and their faces became pale. When the prophet صلى الله عليه وسلم observed their condition, he stopped saying subhan Allah (سبحان الله) and left the villager alone..

The Prophet صلى الله عليه وسلم explained the greatness of Allah to the villager in a way that he could understand. He said that even the huge throne creaked. This was only by way of an example (an allegorical statement).

ANGELS WHO HAVE CARRIED THE THRONE

(٥٧٢٨) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُزِرْتُ لِي أُنْتُ أُحَدِّثُ عَنْ مَلَائِكَةٍ

مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ سَحَابَةٍ أَدْنَاهُ إِلَى عَاتِقَيْهِ مَسِيرًا سَبْعًا مِائَةً عَامًا - (رواه ابو داود)

5728. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "permission is granted to me (by Allah) that I may speak about one of the

¹ Abu Dawud # 4726, Nasa'i # 1528, Musnad Ahmad 3. 256.

² Abdullah Yusuf Ali has translated these words thus: {Not for you (but for Allah) is the decision} (with the for you and God for Allah).

angels of Allah who bear the Throne. Between the lobe of his ear and his shoulder is a distance like a journey of seven hundred years."¹

HAS JIBRIL عَلَيْهِ السَّلَام SEEN ALLAH

وَعَنْ زُرَّارَةَ بْنِ أَوْفَى ابْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجِبْرِيلَ هَلْ رَأَيْتَ فَاثْتَقَصَّ جِبْرِيلُ وَقَالَ يَا مُحَمَّدُ إِنَّ بَيْنِي وَبَيْنَهُ سَبْعِينَ جَبَابًا مِنْ نُورٍ لَوْ دَنُوتُ مِنْ بَعْضِهَا لَأَخْرَقْتُ هَكَذَا فِي الْمَصَابِيحِ وَرَوَاهُ أَبُو نُعَيْمٍ فِي الْحَلِيَّةِ عَنْ أَنَسٍ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فَاثْتَقَصَّ جِبْرِيلُ -

5729. Sayyiduna zur'arah ibn Awfa رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Jibril عَلَيْهِ السَّلَام, "Have you seen your Lord?" Jibril عَلَيْهِ السَّلَام trembled and said, "O Muhammad between Him and we are seventy screens of nur (Light). Were I to approach one of them, I would be burned."² (This is as in the Masabih).

5730. Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ are narrated it without the words that Jibril عَلَيْهِ السَّلَام trembled. (this is transmitted in al-Hilyah by Abu Nu'aym)

COMMENTARY: Zurarah رَضِيَ اللَّهُ عَنْهُ was a great tabi'I (successor of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ companion) رَضِيَ اللَّهُ عَنْهُ. He was the chief judge of Busrah and a distinguished scholar of his time as also one of the Shaykhs. He had heard ahadith from Ibn Abbas رَضِيَ اللَّهُ عَنْهُ and Abu Hurairah رَضِيَ اللَّهُ عَنْهُ.

He was fearful of Allah and f reckoning is the hereafter. This was reflected in his life. He was once leasing the congregational salah of fajr and when he came to the verse

فَإِذَا نُفِثَ فِي السُّمُورِ

[For when the trumpet is sounded,] (74:8)

he shrieked and fell down and died on the spot. This happened in the times of the Khilafah of Walid ibn Abdullah Malik in 73 AH.

Mulla Ali Qari رَضِيَ اللَّهُ عَنْهُ said, however that Sayyiduna Zararah رَضِيَ اللَّهُ عَنْهُ was a sahabi and he died in the time of Sayyiduna Uthman رَضِيَ اللَّهُ عَنْهُ.

Jibril عَلَيْهِ السَّلَام trembled on thinking of his ability of see Allah, if that was possible, it would necessitate nearness to Allah in a perfect way. He wondered, "If that nearness was available to me, how would I fare?"

This question of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ establishes that the vision of Allah is a possibility in the hereafter. If it was not possible then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have asked this question. However, we have pointed out previously that the ulama differ on whether the angels and the jinn will see Allah in the hereafter or not.

As for the screens between him and Allah, hey veil only the creatures, for the creator can never be covered with veils. Only the created beings are overcome and suppressed.

ABOUT ISRAFIL عَلَيْهِ السَّلَام

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ خَلَقَ إِسْرَافِيلَ مُنْذُ يَوْمِ خَلَقَهُ

¹ Abu Dawud # 4724.

² Masabih us sunah # 4457 and Al-Hilyah.

صَافًا قَدَمَيْهِ لَا يَزِفُّهُ بَصَرُهُ بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبْعُونَ نُورًا مِمَّا مِنْهَا مِنْ نُورٍ يَدُلُّوا مِنْهُ إِلَّا
الْحَبْرُ قِيٌّ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ

5731. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed Allah created Israfil عليه السلام. Since the day he created him, he has been keeping his feet in line without even raising his glance. There are seventy (screens of) nur (Light) between him and the Lord Blessed and Glorious, not one of which he may approach without being burned."¹

COMMENTARY: Israfil عليه السلام does not look here and there and is constantly concentrating on the trumpet. He is ready to obey the command to sound the trumpet.

MERIT OF HUMAN BEINGS

(٥٧٣٢) وَعَنْ جَابِرِ أَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ آدَمَ وَرُزِيَّتَهُ قَالَتِ الْمَلَائِكَةُ يَا رَبِّ خَلَقْتَهُمْ يَا كَلْبُوتَ وَيَسْرَبُوتَ وَيَسْرَبُوتَ وَيَسْرَبُوتَ فَأَجْعَلْ لَهُمُ الدُّنْيَا وَإِنَّا الْآخِرَةَ قَالَ اللَّهُ تَعَالَى لَا
أَجْعَلُ مِنْ خَلْقْتُهُ يَدِيَّ وَدَمْعُتُ فِيهِ مِنْ رُوحِي كَمَنْ قُلْتُ لَهُ كُنْ فَكَانَ

5732. Sayyiduna Jabir رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when Allah created Aadam عليه السلام and his progeny, the angels submitted, 'O Lord, you have created them who eat and drink, merry and ride (on diverse conveyances). So, let them have (the blessing of) the world and let us have (the blessings of) the hereafter.' Allah, the Exalted, said, 'I shall not cause one whom I have created with My hand and in whom I have blown my spirit to be at pass with one to whom I said (Arabic) Be and he came into existence."²

COMMENTARY: The angels regarded themselves like human beings and of the same rank. But, Allah let them know that it was not so. The two different creations cannot be equal. The angels were created on a command while human beings were created through Aadam عليه السلام as the progenitor of mankind. His wife was created from him. Their race will continue to exist and grow till this world lasts. The essence of the angels is simple unblended while the essence of mankind is a compound and mankind is given the ability to receive guidance and also to choose the stray path. Man can adopt the Divine attribute of majesty as well as of glory. Hence, the creation that has been given this kind of ability cannot be compared with another that lacks this ability. Besides man is much higher than the angel in nobility and nearness (to Allah). The angel is created as an innocent being, so is not liable to receive punishment but, at the same time, the angel is also deprived of bounties. In contrast, man can choose the path of piety and of evil. So, if he follows the right path of piety then he deserves blessings in both the world but if he fails in his responsibility and takes the evil path then he becomes liable to punishment in both the worlds.

In conclusion, we may elaborate that the words about Allah blowing His spirit into man are merely to esteem the spirit as noble. It is like saying Bayt Allah then (bayt) the House is ascribed to Allah (though He is not limited to any place). The House is esteemed.

¹ Bayhaqi in Shu'ab ul eeman # 157.

² Bayhaqi in Shu'ab ul eeman # 172.

SECTION III

الْفَضْلُ الْفَائِدُ

MAN'S EXCELLENCE OVER THE ANGEELS

(٥٧٣٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ بَعْضِ

مَلَائِكَتِهِ - (رواه ابن ماجه)

5733. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "The believer (who is perfect, like the prophets and the awliya or friends of Allah) is more esteem able in Allah's sight than some of His angels."¹

COMMENTARY: Some of Allah's angels to which this hadith refers could be the chief angels or any of those common angels who are exclusive in some way or the other. Teebi رحمه الله said that the 'believer' refers to the common group of believers and some of the angels' also are the common group of angel.

Muhyussunnah رحمه الله said, "It is better to say that the common believers are more esteemed than the common angels and the outstanding believers are more esteemed than the outstanding angels." Allah says in the noble Quran:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

{Surely those who believe and do righteous deeds, those - they are the best of creatures} (98:7)

The ahl us-sunnah wa al-jama'ah deduce from this that man is more excellent than the angels. However, some authorities say that it is not enough to say that man is more excellent than the angels, but one must make it clear in detail so that every one of mankind as a whole is not understood to be superior to the angels and it must be defined clearly who is classed among the masses and who is grouped with the prominent. Thus the chief of prominent among the believers comprise Allah's Messenger and prophet عليهم السلام and among the angels they comprise Mika'il عليه السلام Jibril عليه السلام, Israfil عليه السلام and others. The general body of the believers included the perfect delivers like the righteous caliphs, awliya and the ulama.

There is another hadith transmitted through two lines of transmission by Ibn Majah:

المؤمن اعظم حرمة من الكعبة

'The believer deserves to be honoured more than the ka'bah.'

THE DAY OF CREATION

(٥٧٣٤) وَعَنْهُ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْ فَقَالَ خَلَقَ اللَّهُ التُّرْبَةَ يَوْمَ السَّبْتِ وَخَلَقَ فِيهَا

الْجِبَالِ يَوْمَ الْأَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ وَخَلَقَ الْمَكْرُوهَ يَوْمَ الْاَلْتِنَاءِ وَخَلَقَ النَّوْرَ يَوْمَ الْأَرْبَعَاءِ وَ

بَسَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ وَخَلَقَ آدَمَ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ وَآخِرَ سَاعَةٍ مِنَ النَّهَارِ

فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ - (رواه مسلم)

¹ Ibn Majah # 3947.

5734. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم took him by the hand and said, "Allah created the soil (meaning the earth) on Saturday. And He created in it the mountains on Sunday. And, He created the trees on Monday. And, He created its disliked things on Tuesday. And, He created the nur (Or light) on Wednesday. And, He spread the beasts in it on Thursday. And, He created Aadam عليه السلام after on Friday as the last of the creation and he last hour of the day (which was) between asr and the night."¹

(Asr is the afternoon and also the salah at this time.)

COMMENTARY: The Arabic words (يوم السبت) mean 'Saturday' and refer to the very last portion of this day when the day ends. In Arabic it is (عشية الاحد), the inception of the night before Sunday. In this sense, it is a part of Sunday. (According to the lunar calendar, night precedes day so it is Sunday but according too the solar calendar, it is the night of Saturday. In this may, 'tonight' courses confusion).

Therefore this tradition conforms to the verse of the Quran:

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

[Indeed, we created the heaven and the earth and all between them in six day.] (30:38)

As for creating nur on Wednesday, this is how it is in Muslim and the correct versions of Mishkah with (نور). but in the version of Mishkah, it is with (نور) the word being (نور) instead of (نور) meaning fish instead of light. So, perhaps, both these things were created on Wednesday. Friday was the day when all things were finally created and assembled on earthy. Hence, the day is called (جمعة) (jumuah) from ((جمع) - to assemble). The last portion of it saw the completion of the creation with Aadam عليه السلام being created. This is why the last portion of this day (from asr or afternoon till commencement of the night) is blessed and prayers are answered at this time. The ulama hold that at these final moments of Friday, Allah grants prayers.

ABOUT THE EARTH & HEAVENS

(٥٧٣٥) وَعَنْهُ قَالَ بَيْنَمَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَصْحَابُهُ إِذْ أُنِيَ عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا هَذَا قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ هَذِهِ الْعَنَابُ هَذِهِ رَوَايَا الْأَرْضِ يَسُوفُهَا اللّٰهُ إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَكُمْ قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا الرِّقِيقُ سَفُفٌ مَّخْطُوطٌ وَمَكْمُوفٌ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا بَيْنَكُمْ وَبَيْنَهَا قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا ثَمَسِيَانَةٌ عَامِرَةٌ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ سَمَاوَاتٍ إِنْ بُعِدَ مَا بَيْنَهُمَا ثَمَسِيَانَةٌ سَنَةٌ ثُمَّ قَالَ كَذَلِكَ حَتَّىٰ عَدَّ سَبْعَ سَمَوَاتٍ مَا بَيْنَ كُلِّ سَمَائَتَيْنِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللّٰهُ وَرَسُولُهُ أَعْلَمُ قَالَ إِنْ فَوْقَ ذَلِكَ الْعَرْشُ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعِدَ مَا بَيْنَ السَّمَائَتَيْنِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ قَالُوا اللّٰهُ وَرَسُولُهُ

¹ Muslim # 27. 2789.

أَعْلَمَ قَالَ إِنَّهَا الْأَرْضُ ثُمَّ قَالَ هَلْ تَذُرُونَ مَا تَحْتُ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ إِنْ تَحْتَهَا أَرْضًا أُخْرَى يَبْتُهَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ حَتَّى عَدَّ سَبْعَ أَرْضِينَ بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ ثُمَّ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ جَبَلِي إِلَى الْأَرْضِ الشُّغْلَى لَهَبَطَ عَلَى اللَّهِ ثُمَّ قَرَأَ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ رَوَاهُ أَحْمَدُ وَالْبُرَيْمِيُّ وَقَالَ الْبُرَيْمِيُّ قَرَأَ اللَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآيَةَ تَدُلُّ عَلَى أَنَّهُ أَرَادَ أَهْبَطَ عَلَى عِلْمِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ وَعِلْمُ اللَّهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ-

5735. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Prophet صلى الله عليه وسلم and his sahabah رضى الله عنهم were seated once when clouds appeared overhead. Allah's Prophet صلى الله عليه وسلم asked (them), "Do you know what these are?" They submitted, "Allah and His Messenger know* better." He said, "These are anan (clours), they are the carriers of water of the earth. Allah directs them to the people who neither thank Him nor pray to Him." Then, he asked, "do you know what is above you?" They submitted, "Allah and His Messenger know better." He said, "It is (the heaven called) taqi that is an elevated protected ceiling and a sea (without support) that will not fall" The, he asked, "do you know how much distance separates you and the heaven?" they submitted, "Allah and His Messenger now better." He said "Between you and it is a distance of five hundred y ears." Then he asked, "Do l you know that lies above it?" They submitted, "Allah and His Messenger know better." He said, "there are two heaven separated by a distance of five hundred years." Then, he spoke in this manner till he counted seven heavens, saying that the distance between every two heavens being like the distance between the heaven and earth. Then, he asked. "Do you know what is above that?" They submitted, "Allah and His Messenger know better. He said, "Indeed, above that is the Throne. The distance between it and the (last or seventh) heaven is a distance like that between every two heavens." The, he asked, "Do you know* what lies below you?" they submitted, "Allah and His Messenger know better." He said, "It is he earth. "then, he asked, "Do you know what is under it?" They submitted, "Allah and His Messenger know better." He said, "There is under is another earth, a distance of five hundred years separating them." He continued till he had counted seven earth, every two of them being separated by a distance of five hundred years. Then, he said, "by Him who has the souls of Muhammad in His hand, were you to throw down a rope to the lowest earth, it would come down to Allah." Then, he recited.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

[He is the first and the Last, and the Manifest and the Hidden. And He know all things.]¹ (53:3)

Tirmidhi says that some scholars say that 'the rope would come down to Allah' means 'It would reach His knowledge, His power and His sovereignty. They are omnipresent, but His is on the Throne just as He describes Himself in His Book.'¹

¹ Tirmidhi # 3298 (3309), Musnad 206.

COMMENTARY: The clouds and described as carriers of water with the word (روايا) which is the plural of (راوية): meaning 'the camel hat is employed to draw water.' The clouds too pour down water to irrigate the land.

In spite of that, the people who benefit from rain do not express gratitude to Allah. Rather, they ascribe partners to Him and attribute to others the blessings they receive. Also, they do not supplicate Allah but all upon their deities. However, Allah continues to be merciful to them. He lets them have what they need and keeps them safe.

Raqi (رفع) is the name given to the first heaven. Some scholars say, however, that every heaven is called raqi.

Allah has created the heaven is such a way that there is no likelihood of it falling down or being damaged in any way whatever. It is suspended in vacuum like a wave of water. There is no pillar or any support holding it is place.

All the earths are as far away from each other as are the heavens away from each other. Those who say that the earths are joined to each other and there is not any noticeable distance between them rely on the use of the singular tense of earth in the Quran though the plural tense is used for heaven. This is contrary to the hadith. Perhaps the Quran uses the singular tense for earth because those who live on it are concerned only with it not with the other earths. But, it is not the same with the heavens. All the creature on this earth benefit from every heaven above them and are so concerned with all heaven above them.

As for the rope coming down to Allah when it is dropped, it is as explained by Tirmidhi. It will come within His knowledge, power and sovereignty, this means that Allah's knowledge. His authority and His domain embrace it, and enforce it. In these words the Prophet made it clear that Allah being on the Throne does not presuppose that His knowledge, power and sovereignty are limited only to the heavens. Rather, the heights of the heavens and the depth of the earth are equally embraced by Him His knowledge. Power and sovereignty extends equally on the surface of the earth and lower down is its depths as it does in the heavens. It is perhaps to bring out this reality that it is said, 'The mi'raj of Sayyiduna Yunus عليه السلام was his being lodged in the belly of a fish just as the mi'raj of the Prophet صلى الله عليه وسلم was accomplished in the heavens.'

Tirmidhi has pointed out that the Prophet صلى الله عليه وسلم recited the verse (57:3) to explain the words about the rope reaching down to Allah. The words (بكل شيء عليم) describe His knowledge being all-comprehensive. The words (هو الاول والاخر) say that He is All-powerful. He is the First in whose hand is everything. Whatever exists comes into existence from nothing by His power. And, He is the Last. All creation will perish but He will remain and continue to exist.

The next words (والظاهر والباطن) and the Manifest and the Hidden speak of His authority. He is so very manifest that everything is under His domination and authority. No one can dictate to Him so the subject all things as He likes. And He is invisible to all creation from their sight and perception, yet He is the Hope and support of all of them. He is Aware of their unseen condition. No one's secret is concealed from Him.

His glory is on the Throne just as He describes Himself in His Book. This refers to the verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

[The compassionate who as positioned Himself on the throne (of power and glory) (20:5)

¹ Tirmidhi (observation after ahadith) # 3298 (3309)

This verse would not cause anyone to doubt that Allah is positioned at any one place. This verse really means that His knowledge, power and authority are manifest.¹

HEIGHT OF SAYYIDUNA AADAM عليه السلام

(٥٧٣٦) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ طُولُ آدَمَ سِتِّينَ ذِرَاعًا سَبْعَ أذْرُعٍ عَرْضًا.

5736. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah Messenger صلى الله عليه وسلم said, "Adam's height was sixty cubits and he was seven cubits broad."²

COMMENTARY: The Arabic word is (ذراع). It is an arm's length, from elbow to the wrist. This word is also used for a yard. As for the arm, it refers to the arm of the people around a normal arm as we know.

THE NUMBER IS PROPHET عليه السلام

(٥٧٣٧) وَعَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَتَبِيِّ كَانَتْ

قَالَ نَعَمْ تَبِيِّ مَكَّلَهُ قُلْتُ يَا رَسُولَ اللَّهِ كَمِ الْمُرْسَلُونَ قَالَ ثَلَاثِمِائَةٍ وَبِضْعَةَ عَشَرَ جَمًّا غَفِيرًا وَفِي رِوَايَةٍ

عَنْ أَبِي أُمَامَةَ قَالَ أَبُو ذَرٍّ قُلْتُ يَا رَسُولَ اللَّهِ كَمِ وَقَاءِ عِدَّةِ الْأَنْبِيَاءِ قَالَ مِائَةٌ أَلْفٌ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا

الرُّسُلُ مِنْ ذَلِكَ ثَلَاثِمِائَةٍ وَخَمْسَةَ عَشَرَ جَمًّا غَفِيرًا.

5737. Sayyiduna Abu Dharr رضى الله عنه narrated, "I asked, O Messenger of Allah, who was the first of the Prophet عليه السلام? He said, 'Adam عليه السلام, I asked, 'O Messenger of Allah, and was he a Prophet?' He said, 'Yes! A prophet with whom Allah spoke.' I asked, 'O Messenger of Allah, how many Messenger were there (among them)?' He said, 'Three hundred and en plus a large number.'

According to another version by Sayyiduna Abu Umamah رحمه الله (a tabi'i) Sayyiduna Abu Dharr رضى الله عنه narrated that he asked, "O Messenger of Allah, what is the complete number of prophet (inclusive of Messengers among them)?" He said, "One hundred and twenty four thousand of whom three hundred and fifteen were Messenger, is a large number."³

COMMENTARY: Prophet Aadam عليه السلام was not merely the father of mankind and the guide but he also was their prophet and Messenger. There is no doubt that he was a Prophet. He also brought Allah's messages for the human beings through revelation from Allah. The very messages from his scriptures and his Shari'ah. In this sense, he was not only a prophet but he also was a Messenger, for he received both the scriptures and a Shari'ah.

The difference between a rasul (Messenger) and a nabi (Prophet) is that the former is a prophet who has been granted a new Shari'ah and Book the responsibility to convey is Allah's creatures. The latter is every prophet whether he has been given a new Shari'ah and Book or not and he follow the preceding Shari'ah and Book, and he may or may not have been made responsible to convey the message.

As for the number of Prophets عليهم السلام this hadith says that they were one hundred and

¹ Ma'ariful Quran, v6 p79. (English Translation) Mufti Muhammad Shafi. Maktaba Darul uloom.

² Musnad ahmad 2-535.

³ Musnad Ahmad 5-178.

twenty four thousand but another puts the figure at two hundred and twenty four thousand. The ulama say that this issue should not be probed deeply and no definite number should be suggested. We must believe that only Allah knows the exact number and we must believe in all His Prophet and Messengers. In this way, none of them will be left out and no one who is not a prophet will be included as one.

HEARING IS NOT THE SAME AS SEEING

(5738) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْخَبْرُ كَالْمَعَايِنَةِ إِنَّ اللَّهَ تَعَالَى أَخْبَرَ مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ فَلَمَّ يُلْقِ لَأَلْوَاءَ فَلَمَّا عَايَنَ مَا صَنَعُوا أَلْقَى الْأَلْوَاءَ فَأَنْكَسَرَتْ رَوَى الْأَحَادِيثُ الثَّلَاثَةُ أَحْمَدُ۔

5738. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Hearing of something is not the same as seeing with the eyes indeed, Allah, the exalted, informed Musa عليه السلام of what his people had done regarding the (worship of the) calf but he did not cast down the tablets yet when he saw (with his eyes when he came to them) what they had begun to do, he threw down the tablets and they broke."¹

COMMENTARY: It is an appropriate adage that seeing is believing. A person is not as much impressed or hurt on hearing a news as he is on seeing it. The example cited by the Prophet صلى الله عليه وسلم of Prophet Musa عليه السلام is worthwhile. When he went to Mount Tur to converse with Allah and to receive from Him the Divine law (the Torah) for the Banu Isra'il, his people on the lower level in the wadi Seena followed the wicked man Samiri who led them to worship the calf.

Allah informed Prophet Musa عليه السلام about it. He was grieved and angry on hearing of it, but when he returned to his people and saw them involved in worship of the calf, his anger knew no bounds. In his rage he hurled down the tablets on which the Torah was inscribed. They broke into places. He meant to say that the Divine Command can benefit only those who believe, so there was no use retaining the tablets for the disbelievers.

However, that did not mean that the commands were repealed. Rather, they stood as they were and the Torah was retained.

¹ Musnad Ahmad 1-271.

CHAPTER – XVIII¹THE EXCELLENT QUALITIES OF THE
CHIEF OF THE MESSENGER صلى الله عليه وسلم

بَابُ سَيِّدِ الْمُرْسَلِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet's صلى الله عليه وسلم merits and excellences are uncountable. NO tongue or pen can enumerate all his virtues and good qualities. However, the compiler of the Mishkah has put together ahadith about some of his excellences in this chapter.

All the ulama say unanimously that the Prophet صلى الله عليه وسلم is the chief of all the children of Prophet عليه السلام Aadam and the most excellent of all the prophets عليهم السلام. Prophet Ibrahim عليه السلام is the next most excellent of all the Prophets عليهم السلام and, after him, Prophet Musa عليه السلام. But, nothing is known from the ulama clearly about who is the one after him. But, some of them name Prophet Easa عليه السلام, followed by Prophet Nuh عليه السلام. The ulama say that these five Prophet عليه السلام are the most resolute of all the Prophets. They have been steadfast, patient and resolute in the path of truth.

SECTION I

الفصل الأول

THE PROPHET'S صلى الله عليه وسلم EXCELLENT LINEAGE

(5739) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ مِنْ خَيْرِ نُزُلٍ بَيْنِي أَدَمَ قَرْنًا فَقَرْنَا حَتَّى كُنْتُ مِنَ الْقُرْبِ الَّذِي كُنْتُ مِنْهُ (راه البخارى)

5739. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been sent through the best of generations of the descendants of Aadam عليه السلام, generation after generation till I was brought into existence in the present generation."²

COMMENTARY: The best of generations were his forefathers, They were the best people of their times. Examples are prophet Isma'il and his children. After him, was Kinanah and his children. Then Hashim and his children. His forefathers traced upto Prophet aadam عليه السلام were all noble men of their times. They were honourable, glorious and excellent.

MORE ON IT

(5740) وَعَنْ وَائِلَةَ بْنِ الْأَسْقَمِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَادِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَى مِنْ بَنِي هَاشِمٍ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لِلْمُؤَدَّبِ بْنِ إِدْرِيسَ أَنَّ اللَّهَ اصْطَفَى مِنْ وَادِ إِسْمَاعِيلَ وَاصْطَفَى مِنْ وَادِ إِسْمَاعِيلِ بَنِي كِنَانَةَ

5740. Sayyiduna Wathilah ibn Asqa رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, Allah chose kinanah from the offspring of Isma'il عليه السلام

¹ The Arabic Book has before this hadith (كتاب الفضائل والصفات) [Book of excellences and characteristics] in parenthesis.

² Bukhari # 3557, Musnad Ahmad 2-383.

and He chose Quraysh from Kinanah and from the Quraysh He chose the Banu Hashim. He then chose me from the Banu Hashim."¹

According to another version (in Tirmidhi): "Surely, Allah chose from the children of Ibrahim عليه السلام, Isma'il عليه السلام and He chose from the children of Isma'il, Banu Kinanah."²

COMMENTARY: The Prophet صلى الله عليه وسلم was on offspring of Sayyiduna Isma'il عليه السلام. The father of Sayyiduna Isma'il عليه السلام, Qaydhar had a son Adnan. The offspring of Adnan comprise all the noted tribes of Banu Ismail. This is why the Arabs Mustaribah Banu Ismail called Adnani or children of Adnan.

Adnan had a son Ma'add who had a son Nizar. He had four sons who are well-known, two of them Rabi'ah and Mudar were more prominent. They were the ancestors of the large tribes of the Arab peninsula.

Mudar's children included lower down the tree Kinanah. His children comprised the most well-known tribe among the tribes of Mudar. Kinanah had a son Nadar who had Maalik who had Fihri whose title was Quraysh. His children had many tribes all of whom were called Quraysh. They were diversified in groups and various regions. They were neither unified nor under a proper administration.

Then, Qusayy ibn Kilab came into light. He took great pains to organize all the Quraysh tribes. He brought them together and created in them a sense of awakening. The result was that the Quraysh dominated not only Makkah but also all of the Hijaz. This is why some people suggest that Quraysh was the title of Qusayy ibn Kilab because the word Quraysh (قُرَيْش) is derived from (قَرَشَ) which means to assemble, to gather together and to organize.

However, it is better known that Quraysh is a sea animal that is very strong and powerful. Ibn Abbas also reported that the Quraysh are so-called because Quraysh (Qarsh (قَرَش) is a very dangerous fish that swallows all other fish. No other fish can hurt it. The Qamoos also gives this reason why the Quraysh are so-called.

When Islam came into focus the most known, honoured and dominant branch of the Quraysh was Banu Hashim. The Prophet صلى الله عليه وسلم was born among them. His genealogy traced in this manner:

Muhammad صلى الله عليه وسلم ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihri ibn Malik ibn Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'add ibn Adnan.

The genealogy table hereafter is not reliably reported.

This detailed reproduction makes the hadith very clear. Allah caused Banu Kinanah to be the most distinguished of the descendants of Prophet Isma'il عليه السلام. Then He caused the Quraysh to be the most powerful of the Banu Kinanah. Of the Quraysh, Allah caused Banu Hashim to be the most prominent and He made Prophet Muhammad صلى الله عليه وسلم to be the most excellent of the Banu Hashim.

Therefore, the Prophet صلى الله عليه وسلم is the cream of all the distinguished and great men of his time.

¹ Muslim # 1-2278.

² Tirmidhi # 3605, Musnad Ahmad 3-107.

PROPHET صلى الله عليه وسلم WILL BE THE CHIEF ON THE DAY OF RESURRECTION

(٥٧٤١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدٌ وَأَنَا سَيِّدُ وَآدَمُ يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُسْتَمْعٍ - (رواه مسلم)

5741. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the chief of the descendants of Aadam on the day of resurrection. (I shall be) the first for whom the grave will be split open. (I shall be) the first to intercede and the first whose intercession will be approved."¹

COMMENTARY: On the day of resurrection, the Prophet صلى الله عليه وسلم will be the epitome of all human perfectness and greatness. No one else will have a higher rank and no one else will be worthy of leadership. He is the chief of all men in both the worlds. This hadith speaks specifically of the day of resurrection because on this day, no one will demur and no one will challenge him, while in this world the disbelievers and the hypocrites opposed him during his lifetime and continue to oppose his teachings even after his death.

This hadith confirms, if one read between the lines, that he is more excellent than the angels too. Previously we have commented on the hadith about not giving excellence to one Prophet over another and not giving him excellence over prophet Musa عليه السلام and Prophet Yunus عليه السلام. (see hadith 5708, 5709, 5710)

UMMAH OF MUHAMMAD صلى الله عليه وسلم WILL BE THE LARGEST OF ALL UMMAHS

(٥٧٤٢) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَفْرَغُ بَابَ الْجَنَّةِ - (رواه مسلم)

5742. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I will be the Prophet among all Prophets who will have the greatest number of followers on the day of resurrection. And, I will be the first (of them) to knock at the gate of paradise."²

COMMENTARY: The large number of the Prophet صلى الله عليه وسلم ummah has been mentioned in a previous hadith too. His ummah in paradise will be two third of all dwellers of paradise. This means that if anyone has a large number of followers then that is a sign of his greatness. This is why Imam Abu Hanifah رحمه الله is regarded as of a higher rank. His school of thought has more followers than any other. And likewise, among the reciters of the Quran, Imam Aasim رحمه الله has a higher rank. There are more people observing his recital in the science of tajweed.

DOOR OF PARADISE WILL BE OPENED FIRST FOR THE PROPHET عليه السلام

(٥٧٤٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ يَفْرَغُ بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَاسْتَفْتِحْ فَيَقُولُ الْحَازِمُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ فَيَقُولُ بِكَ أَمْرٌ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ - (رواه مسلم)

¹ Muslim # 3-2278.

² Muslim # 196-331.

5743. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, I shall come to the gate of paradise and seek to get it opened. The keeper will ask, "who are you? I shall say, 'Muhammad !' He will say, 'I have been commanded (to open it) for you but not for anyone before you."¹

FIRST TO INTERCEDE

(٥٧٤٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صَدَّقْتُ وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا صَدَّقَهُ مِنْ أُمَّتِهِ إِلَّا الرَّجُلُ وَاحِدٌ - (رواه مسلم)

5744. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the first to intercede in paradise (for my ummah to get them to be admitted and to get their ranks raised). No Prophet has received as much confirmation as I have received. And, indeed, among the prophet, there was a Prophet in whom no one of his ummah but one man believed."²

THE SEAL OF THE PROPHETS عليهم السلام

(٥٧٤٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخْلُوعٌ وَمَخْلُوعٌ الْأَنْبِيَاءِ كَمَقْلٍ قَصْرٍ أَحْسَنَ بُنْيَانِهِ تُرِكَ مِنْهُ مَوْضِعٌ لَيْتَهُ قَطَافٌ بِي النَّظَائِرِ يَتَمَجُّبُونَ مِنْ حُسْنِ بُنْيَانِهِ إِلَّا مَوْضِعَ تِلْكَ اللَّيْتَةِ فَكُنْتُ أَنَا سَدَدْتُ مَوْضِعَ اللَّيْتَةِ حَسْرَةً مِنَ الْبُنْيَانِ وَحَسْرَةً مِنَ الرَّسُولِ وَفِي رِوَايَةٍ فَأَنَا اللَّيْتَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ -

(مشفق عليه)

5745. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My example when compared to the Prophet is like a castle that is constructed beautifully, rearing out space of one brick. Those who looked and went round it were delighted with its beautiful construction except for the unfilled space of that brick. I was the one who has filled up that space of the brick. I was the one who has filled up that space of the brick. With me, the construction (of the castle) is complete and with me the Messengers are complete."

According to another version: "So, I am the brick and I am the seal of the Prophets"³

COMMENTARY: This hadith is a perfect evidence that the series of Prophets عليهم السلام that Allah has began with Prophet Adam عليه السلام concluded with Prophet Muhammad صلى الله عليه وسلم. After him, neither has any prophet or Messenger come nor will any of them come in future in this world.

The previous Prophets عليهم السلام had prepared the castle of religion and only it had to be perfected which was accomplished by the Prophet صلى الله عليه وسلم. The religion is now perfect and the Shari'ah is complete. There remains no need of any prophet to come.

¹ Muslim # 197-333.

² Muslim # 196-332.

³ Bukhari # 3535, Muslim # 21. 2286, (Tirmidhi # 369 (3633) narrated by Ubayy ibn Ka'b), رحمه الله.

THE QURAN IS THE GREATEST MIRACLE

(٥٧٤٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُحْطِيَ مِنَ الْآيَاتِ مَا وَمَعْلَهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَخِيَا أَوْحَى اللَّهُ إِلَيْهِ فَاذْجُورَاتِ أَكْثَرُ هُمْ تَابِعًا

يُؤْتِرُ الْقِيَمَةَ (متفق عليه)

5746. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "there is no Prophet among the Prophet who has not been given enough of a miracle as you encourage men to believe. And what I have been given is a revelation from Allah (which will remain forever). I hope that (because of that) I will have the largest number of followers on the day of resurrection of all the prophet."¹

COMMENTARY: Every Prophet عليه السلام whom Allah sent to any people was given by Him miracle to support his claim to prophethood. On seeing something that defied reasoning and was contrary to custom, every intelligent person believed in the Prophet's truth and mission. However, the miracle of the Prophet عليه السلام remained as long as he was alive. For instance, Prophet Musa عليه السلام was given the miracles of the 'staff' and the 'white hand' (white to the beholders; white without evil - he Quran 7:108, 20:22, 26:33). The magicians of his time who had a field day in that age submitted to him as did many people on seeing his miracles. They were convinced of his prophethood. Then, in the age of Prophet Easa عليه السلام, the science of medicine was at its peak and physicians were noted for their ability to cure, Prophet Easa عليه السلام was given the miracle whereby he revived the dead and cured the leprosy and restored the eyesight of the born blind. His miracle outdid the science of medicine. (The Quran 3:49, 5:11). However, neither the miracle of Prophet Musa عليه السلام nor that of Prophet Easa عليه السلام remained after their death. The miracles disappeared with them.

In comparison to them, the miracle given to the Prophet صلى الله عليه وسلم in the form of the Quran is of a perpetual nature. In his times, eloquence was at its peak. The Arabs boasted that all other people were dumb before their eloquence. Hence, the Quran was revealed to the Prophet صلى الله عليه وسلم. Its eloquence and fluency amazed the greatest of their eloquent scholars and literate men. The best of their words were brought to naught before the Quran's eloquence. They could not produce anything matching the Quran even after sitting together and doing their utmost.

Allah has preserved this great miracle till the last day. It has been presenting testimony to the truth of the chief of the Messengers in every age and will continue to do so.

This is why the Prophet صلى الله عليه وسلم declared emphatically that his miracle will subsist till the Last Day and people will continue to believe. Hence, on the day of resurrection, the believers who are convinced of his mission as Prophet and Messenger and of his miracle the Quran, will form a large majority.²

¹ Bukhari # 4981 Muslim # 152-239.

² See an Approach to the Quranic Sciences, Mawlana Mufti Muhammad Taqi Usmani, Darul Isha'at Karachi.

FIVE CHARACTERISTICS OF THE PROPHET ﷺ EXCLUSIVE FOR HIM

(5747) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرَ بِالرُّعْبِ مِثْرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيَصِلْ أَجَلْتُ لِي الْمَغَانِمَ وَأُمِّرْتُ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِدَ إِلَى النَّاسِ عَامَّةً - (متفق عليه)

17. Sayyiduna Jabir رضي الله عنه narrated that Allah's Messenger (ﷺ) said, "I have been given five (such) things that none (of the Prophet or Messengers) before me has been given. (They are:)

1. I have been helped by fear (that is instilled in the hearts of the enemies) as for away as a month's journey.
2. The entire earth has been made for me a mosque (so a place of offering the salah) and a means of obtaining purity. Thus any man of my ummah of salah comes. (If he does not find water, he may make tayamum which is dry ablution).
3. The booty (of war) has been made lawful to me but was not made lawful to anyone before me.
4. I have been given the right to intercede (which is a mighty intercession generally). And,
5. The Prophets were sent to their own ummahs (people) particularly, but I have been sent to all mankind (everyone on earth)."¹

MENTARY: the Prophet ﷺ said that Allah has given him help and victory in a way that his enemies are overawed even when they are as far away as one month to him. They flee merely on hearing of him.

Second characteristic is that previously it was not proper to offer salah and worship anywhere but only in the specified places. The earlier people could engage in worship at only the specified places. But, for the Prophet's ﷺ ummah all the earth is a place of worship except bathrooms, graveyards and such places as are known to be impure.

In some way, the previous ummahs could obtain purity only by using water. However, for the Prophet's ﷺ ummah is permitted to use pure dust or soil to make tayammum if water is not available or cannot be used for a reason valid in Shari'ah.

For the Prophet's ﷺ ummah is allowed to take the spoils. As for the previous ummahs, if the spoils were anything other than animals, they were heaped at one place till a fire descended from heaven and devoured all that and returned. If there were livestock and animal in the spoils, they would go to only those people who had snatched them from the enemy and took possession of them. Their prophet and Messenger would get nothing of them.

However, prophet Muhammad ﷺ is allowed both the Khums (which is one-fifth of the spoils) and the safi. The safi is the choicest thing in the spoils which the Prophet ﷺ took for himself. Examples of Safi include a sword and such other things.

Prophet ﷺ will be honoured as the chief intercessor on the day of resurrection.

He will be offered all opportunities and places of intercession. We have spoken on this in detail in the chapter on intercession (from hadith # 5511 to 5611).

The Prophet صلى الله عليه وسلم has been sent to all people everywhere and to every era. He has been sent not to mankind alone but also to the jinns. He conveyed Allah's message not only to mankind but also guided the jinns. This is why he is called (رسول الظنين) resul uth thaqalayn¹ (Messenger to the two dependants). Perhaps his mission to the jinns was not disclosed till after this hadith was narrated.

(٥٧٤٨) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُضِيَكَ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيكَ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُجِلَّتْ لِي الْعَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَظَهْرًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ لِي النَّبِيُّونَ - (رواه مسلم)

5748. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been bestowed excellence over the Prophets in six ways: I am given such words as are brief but comprehensive in meaning. I am helped by fear (cast in the hearts of the enemies). Spoils are made lawful to me. The earth (all of it) is made for me a mosque (where my ummah may worship) and a means of obtaining purity. I am sent to all mankind (as their prophet). And, with me the series of Prophet culminate s."²

COMMENTARY: Being given brief but comprehensive words is to be bestowed the ability to convey commands of religion and guidance and other messages on worldly and religious affairs in a compact and complete manner. The saying of the Prophet صلى الله عليه وسلم include a very large number of (Arabic) succinct messages in few words. By way of example, we present some of them:

- (1) (إنما الأعمال بالنيات) Surely, deeds will be judged by intentions.
- (2) (ومن حسن العزاء تركه ما لا يعنيه) The beauty of anyone's Islam lies in abandoning what is of an concern to him.
- (3) (تألمن الصبيحة دين) religion is wishing well for others.
- (4) (العدة دين وعده) Promise is like religion.
- (5) (المشاور موثوق) He who is consulted is a trustee.

Some of the scholars have compiled such ahadith diligently and with great effort.

Some exponents say that (جوامع الكلم) brief comprehensive words mean the noble Quran. In brief sentences much is conveyed. However, the first explanation is more correct, become the same message is given in another hadith (انحصه لى الكلام) and it means: "brief words have been chosen for me." Thus (جوامع الكلم) refers to the prophet صلى الله عليه وسلم sayings.

After the Prophet's death, revelation has ceased to come down. There will be no other prophet or Messenger, for the religion is now perfected. Before the Last Day, Prophet Easa عليه السلام will descend to strengthen and spread this religion.

¹ The words thaqalayn in 'dependants' (Nadvis vocabulary the Quran), 'two heavy species (Ma'riful Quran), 'both world (Yusuf Ali), 'you two (chawla), 'two classes (Daryabaddi)

² Muslim # 5-523.

KEYS TO TREASURES

(٥٧٤٩) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيَّنَّا أَنَا نَائِمٌ رَأَيْتُنِي أُتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوَضَعَتْ فِي يَدَيْ - مُتَّفَقٌ عَلَيْهِ -

5749. Sayyiduna Abu Hrayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been sent with words that the brief but thorough. And, I have been helped by fear (instilled in the hearts of enemies). And, while I was asleep, I saw that keys of the treasures of the earth were brought to me and they were put in my hand."

COMMENTARY: The final portion of the hadith means that Allah gave the Prophet صلى الله عليه وسلم glad tidings through his dream that He has made it easy for him and his ummah to conquer vast territories and get their treasures. The treasures and the minerals in mines including gold, silver and other previous metals.

GRANT FOR THE PROPHET'S UMMAH

(٥٧٥٠) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَعَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مَلِكُهَا مَا رَوَى لِي مِنْهَا وَأَعْطَيْتُ الْكُذْرَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَنْتَسِبِيَهُمْ يَنْتَسِبُهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي قَصَيْتُ قَضَاءَ فَإِنَّهُ لَا يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَكُمْ بِسَنَةِ عَامَةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَنْتَسِبُهُمْ وَلَوْ اجْتَمَعَتْ عَلَيْهِمْ مَنْ يَأْقِطَارِ هَاحِثِي يَكُونُ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا - (رواه مسلم)

5750. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah brought together the earth for me (like within a palm). Then I saw it from east to west. So, I am given with certainty that my ummah will get dominance over the territories that were brought together for me. I am given the two treasures: the red and the white (meaning, gold and silver). I prayed to my Lord for my ummah that He should not destroy them by a general famine, and that He should not let an enemy, other than their own people, subjugate them and uproot them. And, indeed my Lord said, 'O Muhammad when I decree something, it is not revoked. And, I have given you for your ummah (an assurance) that I shall not destroy them by a general famine and shall not let an enemy, other than their own people, subjugate them and uproot them even though all their enemies (throughout the world) were to write against them from different regions of the world, unless some of them destroy some others and take each other as captives.'"

COMMENTARY: The red and the white refer to gold and silver. The kingdoms of Chosroes and Caesar (of Persia and Byzantine, respectively) are meant. This came true and the Muslims conquered both these territories.

¹ Bukhari # 2977, Muslim # 1. 522.

² Muslim # 19-2889.

Allah has preserved all Muslims from two things forever,

- (i) All Muslims as a whole will never face famine to the extent that they perish.
- (ii) All Muslims as a whole will never be wiped out by non-Muslim enemies.

However, if Muslims destroy themselves by in-fighting and killing and disgracing each other, that will be a different thing. Their common enemy might then take advantage of the situation.

THE UNANSWERED PRAYER FOR THE UMMAH

(٥٧٥١) وَعَنْ سَعْدِ بْنِ أَبِي سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ فَرَكَعَ فِيهِ رَكَعَتَيْنِ وَصَلَّيْنَا مَعَهُ وَدَعَا رَبَّهُ طَوِيلًا ثُمَّ انْصَرَفَ فَقَالَ سَأَلْتُ رَبِّي ثَلَاثًا فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسِّنَةِ فَأَعْطَانِيهَا وَسَأَلْتُ أَنْ لَا يَجْعَلَ بَاسَهُمْ بَيْنَهُمْ فَمَنْعَنِيهَا - (رواه مسلم)

5751. Sayyiduna Sa'd رضي الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم passed by the mosque of (a tribe of the ansar), Banu Mu'awiyah. He entered it and offered two raka'at salah in it. We too offered the salah with him. He then made a lengthy supplication to his Lord. Then, he turned around and said, 'I prayed to my Lord for three things and two things. He has given to me but He has refused to give one. I asked my Lord that He should not destroy my ummah by famine. So, He granted me that (my prayer). I asked my Lord that He should not destroy my people by drowning. So He granted me that, I asked Him that He should not cause them to fight each other, but He denied me that.'"¹

COMMENTARY: It was time for a prescribed salah when the Prophet صلى الله عليه وسلم was near the mosque of Banu Mu'awiyah. He supplicated Allah for three things, for his ummah either during the last sitting posture of the salah or after offering the salutation. Since one of his supplications was not accepted, it follows that even prayers of Prophet عليه السلام may not be granted some times, (see also hadith # 5754).

THE PROPHET صلى الله عليه وسلم IS MENTIONED IN THE TORAH

(٥٧٥٢، ٥٧٥٣) وَعَنْ عِظَاءِ بْنِ يَسَارٍ قَالَ لَقِيْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ قُلْتُ أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَةِ قَالَ أَجَلٌ وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ قَالَ بَعْضُ صَفِيهِ فِي الْقُرْآنِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا أَوْ مُبَشِّرًا وَنَذِيرًا وَحِزْرًا الْأَلْمِينِ أَنْتَ عَبْدِي وَرَسُولِي سَمِعْتُكَ الْمَتَوَكِّلَ لَيْسَ بِمُؤَيَّدٍ وَلَا غَلِيظٌ وَلَا سَخَابٌ فِي الْأَسْوَاقِ وَلَا يَذْفَعُ بِالسَّيِّئَةِ الشَّيْئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ وَأَنْ يَقْرِضَهُ اللَّهُ حَتَّى يُقْبَلَ بِهِ الْهَيْلَةُ الْعُوجَاءُ يَا أَيُّهَا يَحْيَىٰ لَوْلَا إِلَهَ إِلَّا اللَّهُ وَيَقْتَسِمُ بِهَا أَهْلُهَا عُمِيًّا وَإِنَّا صَمَّا وَقُلُوبُنَا غُلْفًا رَوَاهُ الْبُخَارِيُّ وَكَذَا الدَّارِيُّ عَنْ عِظَاءِ عَنِ ابْنِ سَلَامٍ سَمِعْتُهُ وَذَكَرَ حَدِيثُ أَبِي هُرَيْرَةَ عَنْ الْأَخْرُوشِ فِي بَابِ الْجُمُعَةِ

¹ Muslim # 21-2890, Musnad Ahmad 1-162.

5752. Sayyiduna Ata ibn Yasar رضى الله عنه (a well-known tabi'i) narrated that he met Sayyiduna Abdullah ibn Amr ibn Aaas رضى الله عنه and requested him, "Inform me of the description of Allah's Messenger as given in the Torah." He said, "Of course, by Allah indeed, he is described in the Torah with some of his description in the Quran. And, he quoted:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

[[O Prophet! Surely, we have sent you as a witness and a bearer of glad tidings and a warner] (33:45) and a protector of the ummis (unlettered). You are My slave and My Messenger. I have named you Al-Mutawakkil (one who trust) is not harsh, rude and vociferous in the markets, one who will not repel evil with evil, but will pardon and forgive. And Allah will not take away his soul till He sets right through him the drifting creed till they say: (لَا إِلَهَ إِلَّا اللَّهُ) - 'there is no god but Allah' - and he open thereby blind eyes and deaf ears and incorrigible (neglectful) hearts].¹

5753. Sayyiduna transmits a similar hadith from Ata رحمه الله on the authority of Ibn Salaam رضى الله عنه.²

COMMENTARY: Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه was a great scholar, a renowned reciter of the Quran who had committed it to memory and a companion of the Prophet صلى الله عليه وسلم. He was a good scribe. He had a good knowledge of the earlier Divine Books too like the Torah and Injil. The Prophet صلى الله عليه وسلم had permitted him to record his ahadith. So, he wrote down whatever he heard from the Prophet صلى الله عليه وسلم, which is why he, like Sayyiduna Abu Hurayrah رضى الله عنه, has narrated many ahadith. Many of the tab'un (epigones) have narrated ahadith from him.

Since he was qualified, Sayyiduna Ata ibn Yasar رحمه الله asked him about the Prophet صلى الله عليه وسلم description in the Torah and he enlightened him. He began to describe in the words of the Quran then followed with the description as in the Torah about the Prophet's صلى الله عليه وسلم coming. The word ummis (unlettered) refers to the people of Arabia. They are called the ummis because most of them did not know to read and write.

Or, they are called ummi in relation to Um al-Qura (a name of Makkah) where they lived. Furthermore, the Arabs are singled out because the Prophet صلى الله عليه وسلم belonged there and he was sent to the Arabs first to preserve them from the dominance of non-Arabs. He was to arm them, before anyone else sought them, with the weapon of religion, faith and manners. The Prophet صلى الله عليه وسلم presence was a perfect protection for all the people from the devil's temptation and the soul's mischief. Some scholars say that 'protection' refers to the people of the Prophet's time being safe from Divine punishment and perishing as long as he was among them. It is as the noble Quran says:

وَمَا كَانَ لِلَّهِ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

[But Allah was not going to chastise them while you were among them.] (8:33)

The Prophet صلى الله عليه وسلم is described as one who will not make noise in the markets. Markets are mentioned only because people generally forget themselves here and put aside their seriousness. It includes otherwise to any public place.

¹ Bukhari # 2125, Musnad Ahmad 2. 174

² Darimi # 6

بِر حَدِيثِ أَبِي هُرَيْرَةَ تَخْنُ الْأَخْرُوتُ فِي بَابِ الْجُمُعَةِ

And the hadith of Abu Hurayrah رضي الله عنه: "We are the last ones.." is the # 1354, 1355 (i chapter on Friday)

SECTION II

الأفضل الثاني

THE PROPHET'S صلى الله عليه وسلم THREE SUPPLICATIONS FOR THE MUSLIMS

(57) عَنْ خَبَابِ بْنِ الْأَرْتِ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةً فَأَطَاعَهَا فَأَلْزَمْنَا يَا رَسُولَ اللَّهِ صَلَّيْتَ صَلَوةً لَمْ تَكُنْ تُصَلِّيْهَا قَالَ أَجَلُ إِهْمَا صَلَوةً رَغْبَةً وَرَهْبَةً وَإِنِّي سَأَلْتُ اللَّهَ فَرِيحًا فَأَعْطَانِي وَوَمَمَعِي وَاحِدَةً سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسِنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنِّي بِمُرِّ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُزَيِّقَ بَعْضُهُمْ بِأَسْبَغِ نَفْعِي فَمَنْعَنِيهَا - (رواه الترمذى والنسائى)

57/54. Sayyiduna Khabbab ibn Arat رحمه الله said, "Allah's Messenger صلى الله عليه وسلم offered a salah with us and made it lengthy. So, some of us asked, 'O Messenger of Allah, you have led us in a salah as you have never before offered.' He said, 'certainly, this was a salah of want and of fear. And, I prayed to Allah in it for three things. He granted me two but denied me one. I prayed to Him that He should destroy my ummah by famine and He granted me that (Prayer). And, I prayed to Him that He should not let an enemy alien to them subjugate them, and He granted that (prayer). And, I prayed to Him not to let them taste the fear (or tyranny) of another, but He denied me that (Prayer)."¹ (see also hadith # 5751).

PROTECTED FROM THREE THINGS

(58) وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَجَارَكُمْ مِنْ ثَلَاثٍ خِلَالِ أَنْ لَا يَدْعُو عَلَيْكُمْ نَيْبُكُمْ فَتَهْلِكُوا جَمِيعًا وَأَنْ لَا يَظْهَرَ أَهْلُ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ وَوَلَا تَجْتَمِعُوا عَلَى سَلَاةٍ - (رواه ابوداؤد)

5755. Sayyiduna Abu Maalik Ash'ary رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah, Mighty and Glorious, has preserved you from three things:

- that your prophet should not invoke a curse on you asking that all of you should, perish,
- that followers of falsehood should not dominate those who pursue truth, and
- that you must not, all of you unite on the wrong path."²

COMMENTARY: The Prophet's صلى الله عليه وسلم prayer for Muslims is that even if their enemies outnumber them and are stronger than them, they should not be able to wipe them out. According to Hakim, Sayyiduna Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said: my ummah, some people will always dominate with the Truth: till the day of resurrection.

¹ Tirmidhi # 2175 (2182), Nasa'i # 1638, Musnad Ahmad 5-109.

² Abu Dawud # 4253.

According to Ibn Majah. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Some people of my ummah will remain faithful to Allah's command always. Their enemy will never be able to cause them harm."

He also prayed for them that they must not unite on falsehood. This means that all Muslims can never unite on a false belief or ideology. It is possible that some of them might follow non-Islamic principles to serve their selfish ends sometimes and they might declare that to be lawful. However all of them or all Muslim leaders will not succumb to on an Islamic principle or belief.

This portion of the hadith is evidence that unanimity as proof. And unanimity means that the mujtahids and distinguished ulama of their time are agree and at one of any command or principle of Shari'ah.

MUSLIMS WILL ALWAYS UNITE AGAINST COMMON ENEMY

(٥٧٥٦) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يَجْتَمِعَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ سَيْفَيْنِ

سَيْفًا مِنْهَا وَسَيْفًا مِنْ عَدُوِّهَا - (رواه ابو داود)

5756. Sayyiduna Awf ibn Maalik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah will not let two swords to join together against this ummah, a sword of their own and a sword of their enemy."¹

COMMENTARY: Muslims will never be eliminated. It will never happen that they are beset with in-fighting and mutual discord and at the same time they have to cope with a common enemy who attacks them.

Imam Turpushti رحمه الله has interpreted the hadith to mean that whenever Muslims begin to fight each other. Allah will cause an enemy to subdue them and his tyranny will bring the Muslims back to their inherent unity. They will cease to fight each other and become friends.

Imam Tazhibi رحمه الله has written that Allah will not subject the Muslims to two fighting's a one time. Whenever they encounter a non-Muslim enemy, they will set aside their common differences and repulse the alien enemy.

THE PROPHET'S صلى الله عليه وسلم NOBLE DESCENT

(٥٧٥٧) وَعَنِ النَّبَّاسِ أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ سَمْعَةً بَيْنَنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلَى الْوَدْبِيِّ فَقَالَ مَنْ أَنَا فَقَالُوا أَنْتَ رَسُولُ اللَّهِ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ إِبْنُ اللَّهِ خَلْقَ

الْحَلْقِ فَجَعَلَنِي فِي خَيْرِهِمْ ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِ

هِمْ قَبِيلَةً ثُمَّ جَعَلَهُمْ بِيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا فَأَنَا خَيْرُهُمْ دَمًا وَخَيْرُهُمْ بَيْتًا - (رواه الرمزى)

5757. Sayyiduna Abbas رضى الله عنه narrated that he came to the Prophet صلى الله عليه وسلم after having heard something (about the infidels casting aspersions on the Prophet صلى الله عليه وسلم and asking why Allah chose him instead of the notables of Makkah and informed him about it). The prophet صلى الله عليه وسلم stood up on the pulpit and asked, "Who am I?" They submitted, "You are Allah's Messenger." He said, "I am

Muhamad ibn Abdullah ibn Abdul Muttalib. Allah created the entire creation (mankind and jinn) and (among them) He created me as the best of them. Then He caused them (the best of mankind) to be in two groups (the Arabs and the non-Arabs) and he created me in the best (of the better group). Then He made them (of the superior) into tribes and created me in the best of the tribes (the Quraysh). Then, He made them into families and created me I the best of the families and created me in the best of the families (the Banu Hashim). So, I am the best of them (among mankind and among the Arabs) both family wise and as an individual."¹

COMMENTARY: In these words, the Prophet صلى الله عليه وسلم made clear to every one that because of his excellent lineage and superior family background, he was the most deserving of being the last prophet of Allah and of receiving His last Book. It was Divine wisdom that one who assumed prophethood and messengership should be of a high standard as regards lineage and family background but it is not necessary for a prophet to have a high family descent. It is merely to silence the people who argue that they were noble and had a better ancestry. The foolish infidels were very loud about it when the Prophet صلى الله عليه وسلم was commissioned. They argued that one of their nobles was best suited to receive Allah's last Book and to become His Prophet. However, as for as prophethood concerned, this itself is a great honour and a sign of nobility. Any kind of dignity or greatness is meaningless before prophethood which does not depend on a high descent. And, there is no other qualification besides simply Allah blessing. He may choose anyone He likes for this hour and place. It is as the Quran says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

[Allah known best where to place His message.]²

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

[But Allah chooses for His grace whom He wills] (2:105)

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

[And the grace of Allah on you has always been great](4:113)

PROPHET صلى الله عليه وسلم WAS CONFIRMED EVEN BEFORE PROPHET AADAM عليه السلام WAS CREATED

(٥٧٥٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ نَبِيُّنَا رَسُولُ اللَّهِ عَنِّي وَجَبَتْ لَكَ النَّبِيُّةُ قَالَ وَأَدْمُرْتَيْنِ الرُّوحَ وَالْجَسَدَ-

(رواه الترمذی)

5758. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that they (the sahabah) رضى الله عنهم asked, "O Messenger of Allah, when was prophethood bestowed on you?" He said, "When Aadam عليه السلام was between soul and body." (He was without spirit but only with his body)³

COMMENTARY: The Prophet صلى الله عليه وسلم was chosen for his mission as early as before the

¹ Tirmidhi # 3607 (3625).

² See Ma'ariful Quran v 3p 459.

³ Tirmidhi # 3609 (3629)

piril was blown into the body of Prophet Aadam عليه السلام. This is a figurative expression to say that Prophet Aadam عليه السلام was not created when Prophet Muhammad صلى الله عليه وسلم was to be Prophet and Messenger.

PROPHET صلى الله عليه وسلم WAS SELECTED AS SEAL OF PROPHETS عَلَيْهِمُ السَّلَام BEFORE CREATION

(٥٧٦٠، ٥٧٥٩) وَعَنْ الْعُرْبِيَّاتِ بْنِ سَارِيَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِيْ عِنْدَ اللَّهِ مَكْتُوبٌ

خَاتِمُ النَّبِيِّينَ وَإِنَّ أَدَمَ لَمُنْجِدِلٌ فِي طِينَتِهِ وَسَأَخْبِرُكُمْ بِأَوَّلِ أَمْرِي دَعْوَةً إِبْرَاهِيمَ وَبَشَارَةً عَيْشَى وَرُؤْيَا

أُمِّي النَّبِيِّ رَأَتْ حَبِيْرًا وَصَعْتَيْنِ وَقَدْ خَرَجَ لَهَا نُورٌ أَصَابَ أَمَّا مِنْهُ فَضُورُ السَّامِرِ رَوَاهُ فِي شَرْحِ الشُّنَّةِ وَرَوَاهُ أَحْمَدُ

عَنْ أَبِي أُمَامَةَ مِنْ قَوْلِهِ سَأَخْبِرُكُمْ إِلَى آخِرِهِ-

5759. Sayyiduna Irbad ibn Sariyan رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I was recorded as the seal of the Prophets عليهم السلام by Allah when yet Aadam عليه السلام was in (the form of) his unneeded clay. Let me tell you about my first state. It was supplication of Ibrahim عليه السلام, the glad tidings of Easa عليه السلام and the dream of my mother when she gave birth to me. A light shone before her whereby the castles of Syria were brightened for her."¹

5760. Sayyiduna Abu Umamah رضى الله عنه narrated this hadith from: 'Let me tell you...' till the end of it.²

COMMENTARY: The Arabic word about prophet Aadam's عليه السلام state is (طينه) and means 'a lump of clay' Naturally disposition is also called (طينت) the Prophet صلى الله عليه وسلم was decreed to become a Prophet even before the mould of Prophet Aadam عليه السلام has formed. The mould as being shaped.

There was no reason why the Prophet صلى الله عليه وسلم mission was decreed in advance apart from letting the angels know that he was destined to become the last Prophet. The souls, too, were to be informed of his mission.

According to one hadith, the Prophet's صلى الله عليه وسلم name is inscribed on the throne, the paragon, in paradise at various places, on the chest of the large eyed maidens of paradise (Maryam), on the eye-lashes of the angels. Some scholars say that the spirit of the Prophet صلى الله عليه وسلم used to train and correct all spirits in the world of the spirits. When he came to the world, he himself engaged in the same work as a guide and teacher of all human beings. It is established without any doubt whatsoever that all the souls had come into existence long before their bodies were created.

The Prophet صلى الله عليه وسلم also confirmed that not only was his coming decreed before the creation of Prophet Aadam عليه السلام and the higher world had known it, but also the prophets in this world had conveyed tidings of his coming and of his high rank. Evidence for that is the prayer of Prophet Ibrahim عليه السلام that he had made while raising the structure of the Ka'bah. It is reproduced in the Quran in these words:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ

[Our Lord! And raise up in their midst a Messenger from amongst them who shall recite to them your revelations, and shall teach hem the Book and the wisdom, and shall purify them. Surely you, only you, are the Mighty, the wise!] (2:129)
Similarly long before he come Prophet Easa عليه السلام had given glad tidings to the Banu Isra of his coming. The Quran says:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

[..and giving glad tidings of a Messenger who shall come after me, whose name shall be Ahmad] (61:6)

The fact that the Prophet صلى الله عليه وسلم mother saw dreams giving glad tidings and, at the time of his birth, she experienced wonderful and amazing things is evidence that the nur (Light) of his prophethood and messenger ship had appeared even before he was sent.

As for the Prophet صلى الله عليه وسلم mother seeing the castles of Syria, She may have seen them in a dream or during awakening. In the former case, she may have dreamt some time before his birth. According to a hadith when the time of the birth of the prophet drew near, she saw in a dream that an angel told her that she had a prophet in her womb.

In the second case, she had the vision at the time of his birth. Some tradition say that at the time of his birth, such light issued forth from his mother Sayyidah Amnah رضى الله عنها that the castles and houses of Syria were seen clearly. This was an indication that the child's prophethood would throw its light all over the world from east to west and the darkness of disbelief would face away.

MERIT OF THE PROPHET صلى الله عليه وسلم

(٥٧٦١) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدٌ وَأَدَمُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَائِمُ الْجِبَدِ يُدَوَّنُ شَحْرٌ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ أَدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ - (رواه الترمذی)

5761. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the chief of the descendants of Aadam عليه السلام on the day of resurrection. There is no boast about it. In my hand will be the standard of praise. There is no boast about it. On that day, no prophet, whether Aadam عليه السلام or any other, but will be under my standard. And, I shall be the first for whom the earth will be cleft open (and I shall arise). And, there is no boast about it."¹

COMMENTARY: The Prophet صلى الله عليه وسلم said, "There is no boast about it" to mean there that he was not being arrogant or proud about it. Rather, he was acknowledging the blessing and being grateful for it in the light of the words of Allah:

وَأَمَّا بِرِغْمَةٍ رَبِّكَ فَحَدِّثْ

¹ Tirmidhi # 3615 (3635)

{And as for the blessing of your Lord proclaim it.} (93:11)

also let the blessings be known so that the people may esteem his worth and believe in and thereby their faith may gain strength.

ne word (لواء) is a banner or a standard or a flag. It is used also for a spear. The Prophet صلى الله عليه وسلم would be distinguished on the day of resurrection for having praised and glorified Allah. Pitching a spear or raising a standard banner or flag is to demonstrate someone's fame and renown. Allah will open the Prophet صلى الله عليه وسلم heart in such a way that he will be inspired to praise Allah in a unique way as no one else will have done.

he Prophet صلى الله عليه وسلم is associated with (حمد) praise. His name is (محمد) and (احمد) Muhammad and Ahmad (which are derived from (حمد) praise He is the one of (مقام محمود) - raise-worthy station.

PROPHET صلى الله عليه وسلم IS ALLAH'S HABIB (DEAR)

(٥٧٦٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَكَّرُونَ قَالَ بَعْضُهُمْ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ مُوسَى كَلَّمَهُ تَكَلِيمًا وَقَالَ آخَرُ فَعَيَّنِي كَلِمَةُ اللَّهِ وَرُوحَهُ وَقَالَ آخَرُ أَدُمُ اضْطَفَّاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلِمًا مَكْمُورًا وَعَجَبْتُكُمْ إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ وَعَيَّنِي رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ وَأَدُمُ اضْطَفَّاهُ اللَّهُ وَهُوَ كَذَلِكَ آلا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لُؤَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ نَحْتَهُ أَدُمُ قَمَنَ دُونَهُ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشْفَعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ يُجْرِكُ خَلْقَ الْجَنَّةِ فَيَمْتَحُ اللَّهُ فَيْدَ خَلِيلِيهَا وَمَعِيَ قُرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوْلِيَيْنِ وَالْآخِرِينَ وَلَا فَخْرَ۔ (رواه الترمذى والدارىمى)

5762. Sayyiduna Ibn Abbas رضى الله عنه narrated that some of the companions of Allah's Messenger صلى الله عليه وسلم were sitting together. He came out (from his room) and, as he approached them, he heard them conversing. One of them said, "Surely Allah has chosen Ibrahim عليه السلام as a Khalil (friend)." Another said, "Musa عليه السلام spoke to him directly." Someone else exclaimed. "Easa عليه السلام is Allah's word and His spirit." Yet another said, "Aadam عليه السلام Allah chose him!"

Allah's Messenger صلى الله عليه وسلم came to them and said, "Indeed, I have heard your conversation and your amazement that Ibrahim عليه السلام was the friend of Allah. That is so! And, Musa عليه السلام was the confident of Allah. That is so! And, Easa عليه السلام was the spirit of Allah and His word. That is so! And, Aadam عليه السلام was Allah's chosen one. That is so! Know, and I am the habib (dear one) of Allah (and He loves me). There is no boast about it!"

On the day of resurrection, I shall be the holder of the standard of praise (حمد) under which will be Aadam عليه السلام and other besides him. There is no boast about it! And, I shall be the first intercessor and the first whose intercession will be accepted on the day of resurrection. There is no boast about it! And, I shall be the first to knock at the

chain of the (gate of) paradise, so Allah will open it for me and admit me into it. With me will be the poor people among the believer. There is no boast about it! And, in the sight of Allah, I am the noblest among the earliest and the later ones, no boast!"¹

COMMENTARY: the Prophet صلى الله عليه وسلم said, "I am the habib of Allah!" Some of exponer have written that both khalil and habib mean friend, but habib is a dear friend while kha is (just) a friend.

Mulla Ali Qari has written that khalil is a friend whose friendship is prompted by a ne while habib has no other objective beyond being friends.

It must be borne in mind that, as it is, all Prophet عليه السلام and Messengers صلى الله عليه وسلم and, fact, all believers and friends and dear ones of the Lord, But, there are degrees of friendship and love. This discussion is about the highest and the best friendship. The chief eviden tat the highest degree of friendship is the one the Prophet صلى الله عليه وسلم had with Allah lies this verse of the quran.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

{Say, "If you love Allah then follow me. Allah will love you." (3:31)}

The Prophet صلى الله عليه وسلم will be the first person to enter paradise. Then among the believe the first to enter paradise will be the poor and indigent mahajirs and ansars. They will according to their ranks, some before other. According to another hadith, the prophet صلى الله عليه وسلم said, "The poor people of my ummah will enter paradise before the rich by fi hundred years."²

This is evidenced that a patient preserving poor man is better than a grateful rich man. According to the Sufis, faqr (poverty is not hunger and need. Rather, it is to be needy on of Allah and not to ask him for anything but only His pleasure.

Imam Thawri رحمه الله said that faqr or poverty is to be content even when one does not ha property and means, and when one does have property, one spends it.

The Prophet صلى الله عليه وسلم sought refuge from poverty of the soul but praised richness of the soul. Hence, the main thing is Allah's pleasure. whatever one's condition - poverty richness -, if it deprives one of Allah's pleasure then it is bad. However, generally, weal keeps one involved in evil and sin while poverty keeps one safe from sin and evil. This why Allah kept most prophets عليه السلام and the awliya رحمه الله in poverty. Their poverty was means of raising their standing, degrees and ranks our argument is that since a po disbelievers punishment in hell will be lighter than a rich disbelievers, it follows th poverty will also weigh in favour of a poor Muslim in paradise.

MERIT OF PROPHET صلى الله عليه وسلم UMMAH.

وَعَنْ عُمَرَ وَبْنِ قَتَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَحْنُ الْأَخْرُورُ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ وَإِنِّي قَائِلٌ قَوْلًا غَيْرَ فَمَحْرِبُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَمُوسَى صَفِيٍّ اللَّهِ وَأَنَا حَبِيبُ اللَّهِ وَمَعِي لِيَوْمِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَإِنَّ اللَّهَ وَعَدَنِي فِي أَقْبَتِي وَإِحَارَهُمْ مِنْ نَدْبٍ لَا يَعْمَهُمْ بِسِنَّةٍ وَلَا

¹ Tirmidhi # 3416 (3636), Darimi.

² Tirmidhi # 2358 to 2312, Ibn Majah # 4122, 4223, Musnad Ahmad 2-243 # Mishkah # 5243 etc.

يَسْتَأْصِلُهُمْ عَذْوٌ وَلَا يَجْتَمِعُهُمْ عَلَى صَلَاةٍ - (رواه الدارمي)

5763. Sayyiduna Amr ibn Qays رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "We are the last (in terms of being the last to come to this world) but we shall be the over takers (or the first to enter paradise) on the day of resurrection (with our High ranks). And, I say a word without boasting (for it is a fact); Ibrahim عليه السلام is the friend of Allah, Musa عليه السلام is Allah's chosen one and I am Allah's beloved one (Habib). And, on he day of resurrection, he standard of praise will be with me (at the maqam Mahmood or the praiseworthy station). And, indeed, Allah has promise me concerning my ummah that He would protect them from three things:

- i. He will not afflict them with a general famine (causing all of them to suffer).
- ii. NO enemy will eliminate them.
- iii. And, He will not let all of them go astray together."¹

THE PROPEHT صلى الله عليه وسلم IS LEADAER & SEAL OF PROPHET

(٥٧٦٤) وَعَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فَحْرَ وَأَنَا خَاتِمُ النَّبِيِّينَ وَلَا

فَحْرَ وَأَنَا أَوَّلُ شَافِعٍ وَمُشَفِّعٍ وَلَا فَحْرَ - (رواه الدارمي)

5764. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I shall be the leader of (all) the Messengers عليهم السلام (and Prophets عليهم السلام on the day of resurrection). No beast. And, I am the one to set a seal to prophethood. (There will be no prophet or Messenger after me.) No boast. And, I will be the first to make intercession and will be the first whose intercession will be accepted. No boast."²

HONOUR ESTEEM FOR THE PROPHET صلى الله عليه وسلم

(٥٧٦٥) وَعَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا قَائِدُهُمْ

إِذَا وَقَدُوا وَأَنَا خَطِيْبُهُمْ إِذَا أَنْصَتُوا وَأَنَا مُسْتَفِيعُهُمْ إِذَا حُسِبُوا وَأَنَا مُبْتَقِرُهُمْ إِذَا أَيَسُوا الْكِرَامَةَ

وَالسَّفَاتِيمَ يَوْمَئِذٍ وَيَوْمَئِذٍ يَوْمَئِذٍ وَيَوْمَئِذٍ يَوْمَئِذٍ وَأَنَا أَكْرَمُ وُلْدِ آدَمَ عَلَى رَبِّي يَطْلُوفُ عَلَى أَلْفِ خَادِمٍ كَأَنَّ

بَيْضَ مَكْنُونٍ أَوْ لَوْلُؤُ مَنفُورٍ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ -

5765. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the first to come out (of the grave) When mankind are resurrected. And I shall be their leader when are presented (before Allah). And, I shall speak for them when they are silent. And I shall intercede for them when asked after they are rest rained. And, I shall give them glad tidings (of forgiveness and mercy) when they despair. On that day, honour and keys (to paradise) will be in my hand. And, on that day, the banner of praise will be in my hand. And, I shall be the most honourble of the offspring of Aadam عليه السلام in the sight of my Lord. Thousand of servant will be moving around me as though they were concealed eggs or scattered pearls."³

¹ Darami 54, MUsnad Ahmad 2. 243.

² Darami # 49.

³ Tirmidhi # 3610, Darami.

COMMENTARY: People will be absolutely quiet in the gathering place. They shall be terrorized and deeply worried. NO one will dare to utter a word or present an excuse. The Prophet صلى الله عليه وسلم will step forward and put in a word on behalf of everyone. He will make intercession for everyone. Leave aside the common people even the Prophet عليه السلام will not speak. He will praise Allah as He is worthy. Only he will be permitted to speak as the Quran says:

هَذَا يَوْمٌ لَا يَتَلَفُوهُ وَلَا يُؤَدُّ لَهُمْ فَيَعْتَذِرُونَ

[This is the day they shall not speak, nor shall be given leave, so that they might excuse themselves] (77L:35, 36)

The Prophet صلى الله عليه وسلم is exempted from that. Or, in the beginning, no one will be permitted to speak but, later the Prophet صلى الله عليه وسلم will be allowed to speak. Or, this verse applies only to the disbelievers.

The people will despair after, being terrified as they are, they will have approached all the prophets, one by one but none of them will make bold to speak on their behalf. Prophet Muhammad صلى الله عليه وسلم will then intercede for them with Allah. In this way he will get them relief from their despair.

The reference to concealed eggs is to be eggs of the ostrich. These eggs are a symbol of cleanliness. These eggs are pure white with a reddish tinge so they look very beautiful.

However, it is stated in Majma'al Bihar that 'concealed eggs' are oyster shells that are safe from hands and sights of people. So they are very beautiful.

This means that the servants in attendance on that day will look very good because of the cleanliness and handsome appearance.

As for the scattered pearls, they look very good when they are not in a string. So, those servants all in a string. So, those servants all around the Prophet صلى الله عليه وسلم will look very beautiful and present a great sight.

THE PROPHET صلى الله عليه وسلم WILL STAND TO THE RIGHT OF THE THRONE

(5766) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَكْمَى حُلَّتُهُ مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقْوَمُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقْوَمُ ذَلِكَ الْمَقَامَ غَيْرِي رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةٍ جَامِعِ الْأَصُولِ عَنْهُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَأَكْمَى-

5766. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I shall be given to wear garments of paradise. Then, I shall stand at the right of the Throne. No one of the creatures will stand at this place other than I."¹

Another version by him is: 'I shall be the first for whom the earth will be split open and I shall be given to wear...' ²

WASILA FOR THE PROPHET صلى الله عليه وسلم

(5767) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَلُوا اللَّهَ لِىَ الْوَيْسِلَةَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْوَيْسِلَةُ قَالَ

¹ Tirmidhi # 3611 (3631)

² Jami ul Usul. But the hadith in Tirmidhi begins as the second version does.

أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَبْتَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُوا أَنِ أَكُونُ أَنَا هُوَ - (رواه الترمذی)

5767. Sayyiduna Abu Hurairah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Ask Allah that He may grant me the Wasilah." They (the sahabah) رضى الله عنهم asked, "O Messenger of Allah, what is the Wasilah?" He said, "the highest rank in paradise. No one will get to it, but only one man. And, I hope that I may be the one."¹

COMMENTARY: The Prophet صلى الله عليه وسلم instructed his ummah to pray to Allah to grant him the wasilah to him. He may have done so out of his need, or out of humility, or to have them make this prayer constantly. IN that way they themselves would benefit and get the reward, too.

The Prophet صلى الله عليه وسلم may also have intended to guide them thereby to demonstrate their mutual love. Every Muslim must pray for elevation of rank of his relative and friend.

The Prophet صلى الله عليه وسلم expressed in a modest way and to observe etiquette before the Lord that he hoped he would be the exclusive man. It is known, otherwise, that the highest rank of paradise which is described as wasilah is reserved for him alone.

PROPHET صلى الله عليه وسلم IS IMAM OF ALL THE PROPHETS عليهم السلام

(٥٧٦٨) وَعَنْ أَبِي بِن كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَهُ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ - (رواه الترمذی)

5768. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that the Prophet (ﷺ) said, "when it is the day of resurrection, I shall be the Imam of the Prophets عليهم السلام and their speaker and the one who will intercede on their behalf. No beast."²

PROPHET IBRAHIM عليه السلام & PROPHET MUHAMMAD صلى الله عليه وسلم

(٥٧٦٩) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ وَوَلَاةً مِنَ النَّبِيِّينَ وَرَأْسَ وَوَلِيَّ أَبِي وَخَلِيلٌ رَبِّي ثُمَّ قَرَأَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَرَى الْمُؤْمِنِينَ - (رواه الترمذی)

5769. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, for every prophet there is a friend among the Prophet. My friend is my father - the friend of my Lord." Then he recited:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَرَى الْمُؤْمِنِينَ

[Surely the people of closest claim to Ibrahim are those who followed him and this Prophet and those who have believed. And, Allah is the Protector of the believers]³ (3:68)

MISSION OF THE PROPHET صلى الله عليه وسلم

(٥٧٧٠) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ بَعَثَنِي لِتَسْمَاةٍ مَكَارِمِ الْأَخْلَاقِ وَكَمَالِ

¹ Tirmidhi # 3612 (3632), Musnad Ahmad 2. 265.

² Musnad Ahmad 2-265, Tirmidhi.

³ Tirmidhi # 2995 (3006)

مكارين الأفعال - (رواه في شرح السنة)

5770. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah has sent me that I may perfect good qualities of character and complete good deeds."¹

COMMENTARY: The Prophet صلى الله عليه وسلم words imply: "That I may guide Allah's creatures and lead them to perfect ness in outward dealings and habits and internal morals."

TORAH'S REFERENCE TO THIS UMMAH

(٥٧٧١) وَعَنْ كَعْبِ بْنِ يَحْيَى عَنْ الشُّرَيْبِ قَالَ نَحَدُّ مَكْتُوبًا مُحَمَّدًا رَسُولَ اللَّهِ عَبْدِي الْمُحْتَارَ لَا قُطَّ وَلَا غَلِيظٌ وَلَا سَخَابٌ فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَوَلَكِنْ يَغْفُو وَيَعْفُرُ مَوْلِدُهُ بِسَكَّةٍ وَهَجْرَتُهُ بِطَيْبَةِ وَمُلْكُهُ بِالشَّامِ وَأُمَّتُهُ الْحَمَادُونَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالصَّرَّاءِ يَحْمَدُونَ اللَّهَ فِي كُلِّ مَأْزِلَةٍ وَيُكَبِّرُونَ عَلَى كُلِّ شَرَفٍ رُغَاءًا لِلشَّمْسِ يُصَلُّونَ الصَّلَاةَ إِذَا جَاءَ وَقْتُهَا يَتَأَرَّضُونَ عَلَى أَلصَّافِهِمْ وَيَتَوَضَّأُونَ عَلَى أَنْظَرِافِهِمْ مُتَادِيهِمْ يُتَادِي فِي جَوِّ السَّمَاءِ صَفُّهُمْ فِي الْقِتَالِ وَصَفُّهُمْ فِي الصَّلَاةِ سَوَاءً أَلْهَمُ بِاللَّيْلِ دَوِيٌّ كَدَوِيٍّ الشَّحْلِ هَذَا لُفْظُ الْمَصَابِيحِ وَرَوَى الدَّارِمِيُّ مَعَ تَعْيِيرٍ يَسِيرٍ -

5771. Sayyiduna Ka'b رحمه الله (a tabi'i) related from the torah, saying, "Muhammad (will be) Allah's Messenger. His chosen slave. He will not be rude, coarse or vociferous in the markets He will not return evil with evil, but he will forgive and pardon. His birth will be in Makkah and his emigration will be to Taybah (Madinah) and his rule will be in Syria. His ummah will be deeply devoted to praising Allah. They will praise Allah in ease and in difficulty. They will praise Allah while alighting or stopping over, and will declare His greatness whenever ascending (or on every rising ground). They will determine (hour of salah by) the sun's movement and offer salah at its hour. They will fusten their lower garments at their waists. They will make ablution at their limbs. Their mu'adhdhin will call out (for salah) in the open. Their rows will be alike in war and in (congregational) salah. They will be soft spoken (in worship) at night like the buzzing of the bees."²

COMMENTARY: The rule being in Syria means that the results of religion and prophethood will be seen there. The banner of Allah will be raised there though jihad. Indeed, it is a fact that Islam's message reached this place most of all. Muslim had to wage jihad most in this place. Apart from that, the message of Islam has spread all over the world. Also, the caliphate functioned from Syria in the time of Mu'awiyah رضى الله عنه and the Banu Umayyah

As for determining hours of salah by the movement of the sun, the Muslims calculate these hours and times of other worship from sunrise to sunset and at the declension of the sun during day time. They observe their worship of Allah at proper hours.

Abdullah ibn Abu Awfa رضى الله عنه has narrated (as transmitted by Haakim) in a marfu form, "The best of Allah's slaves are they who watch for the movements of the sun, moon and

¹ Bayhaqi in sharh us sunnah # 3622.

² Darami # 8.

stars to determine hours of worship of Allah."

(٥٧٧٢) وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ مَكْتُوبٌ فِي التَّوْرَةِ وَصْفُهُ مُحَمَّدٌ وَعِيسَى ابْنُ مَرْيَمَ يُدْفَنُ مَعَهُ قَالَ

أَبُو هُرَيْرَةَ وَقَدْ بَقِيَ فِي الْبَيْتِ مَوْضِعٌ قَبْرٍ - (رواه الترمذی)

5772. Sayyiduna Abdullah ibn Salaam رضى الله عنه said, "The description of Muhammad صلى الله عليه وسلم is written in the Torah. (It is) also (written) that Essa ibn Maryam عليه السلام will be buried next to him."

Abu Hawdud رضى الله عنه (a narrator of this hadith) said, "Space for a grave is retained in the house (of Sayyidah Ayyshah) رضى الله عنه"

COMMENTARY: IN the house (meaning, the room), the Prophet صلى الله عليه وسلم, Abu Bakr رضى الله عنه and Umar رضى الله عنه are buried in such a way that the Prophet's صلى الله عليه وسلم grave is in the front, Abu Bakr's رضى الله عنه head is in line with the Prophet صلى الله عليه وسلم chest and Umar's رضى الله عنه head is in line with the chest of Abu Bakr رضى الله عنه. There is space for one grave next to Umar's رضى الله عنه grave. Many of the sahabah رضى الله عنهم hoped to be buried in that place, but that could not be done. It is Divine wisdom to keep this place vacant so that Prophet Eesa عليه السلام may be buried here in the Last Days.

According to a tradition: "when he will be in the final days of his life, Prophet Eesa عليه السلام will go to Makkah to perform hajj. While returning, he will die between Makkah and Madinah. His body will be brought to Madinah and he will be buried in the rawdah next to Umar رضى الله عنه. Thus the two sahabis will rest in their graves between the two Prophet till the Last Day"

SECTION III

الْفَضْلُ الثَّلَاثُ

EVIDENCE OF PROPHET'S صلى الله عليه وسلم EXCELLENCE OVER PROPHETS عَلَيْهِمُ السَّلَامُ & DWELLERS OF HEAVEN

(٥٧٧٣) عَنِ ابْنِ عَبَّاسٍ قَالَ إرَى اللَّهَ تَعَالَى فَفَضَلَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَنْبِيَاءِ وَعَلَى أَهْلِ السَّمَاءِ

فَقَالُوا يَا أَبَا عَبَّاسٍ بِمَ فَضَّلَهُ اللَّهُ عَلَى أَهْلِ السَّمَاءِ قَالَ إرَى اللَّهَ تَعَالَى لِأَهْلِ السَّمَاءِ وَمَنْ يَقُولُ مِنْهُمْ إِرَى إِلَهًا

مِنْ دُونِهِ فَبَدَّلَكَ نَجْرِيَهُ جَهَنَّمَ كَذَلِكَ نَجَزَى الظَّالِمِينَ وَقَالَ اللَّهُ تَعَالَى لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا

فَتَحَنَّنَّا لَكَ فَمَحَامِدًا لِنُعْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالُوا وَمَا فَضَّلَهُ عَلَى الْأَنْبِيَاءِ قَالَ قَالَ

اللَّهُ تَعَالَى وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ الْآيَةُ وَقَالَ اللَّهُ تَعَالَى

لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَّاسٍ فَأَرْسَلْنَاكَ إِلَى الْغَيْبِ وَالْإِنْسِ -

5773. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah, exalted, gave to Muhammad صلى الله عليه وسلم excellence over the Prophets عَلَيْهِمُ السَّلَامُ and over the dwellers of heaven. Some people asked, "O Abu Abbas, in what manner has Allah given him, excellence over the dwellers of heaven?" He said that Allah, the Exalted, says to the dwellers of heaven:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِثْلُ مَا لِلَّذِينَ كَفَرُوا قَدْرُكَ فَذُوقْ كَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ

[And whosoever of them should say, "Surely I am a god besides him," such a one we would recompense with hell. Thus do we recompense the evildoers] (21:29)

And, Allah the Exalted, said to Muhammad ﷺ:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُخْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

[Surely, we have granted you a manifest victory, that Allah may forgive you of your fault that which is past and that which is to come] (48:1-2)

They asked, "And in what manner is he more excellent than the Prophet ﷺ? He said that Allah, the Exalted, says:

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ

[And we have sent no Messenger but with the language of his people that he might make (the message) clear for them. Then Allah sends whom He will astray and guides whom he will...] (14:4)

And Allah, the Exalted, said to Muhammad:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَاسٍ

[And we have not sent you save as a bearer of glad tidings and a Warner to all mankind] (35:28)

So, indeed, He sent him to the jinns and mankind.¹

COMMENTARY: the exegetes have interpreted the words; {that Allah may forgive you..} (48:1-2) in different ways. The best of their explanation is that these words of the Quran may not be taken in their literal sense. Rather, they express perfect love and kindness to him and speak of his exclusive distinction. For example, when a master is extremely pleased with slave's obedience and expresses his pleasure, he says to him "Go, I have forgiven you perfectly... You are not blamed" The slave may never have committed any wrong in fact.

The verse of the Quran (34:28) mentions only mankind, but Ibn Abbas رضي الله عنه says that they mean that Allah has sent the prophet ﷺ to both mankind and jinn. The reason is that man is the noblest of creatures, so both are covered. This is clear from other verses of the Quran and from the ahadith too. This verse makes clear that the Prophet's mission is universal and not limited to any people or region. This rejects the contention of the people of the Book that he was sent only to the Arabs.

WHAT MADE HIM SURE THAT HE IS A PROPHET

(٥٧٤) وَعَنْ أَبِي ذَرٍّ رِبِّ الْعَقَابِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ عَلِمْتَ أَنَّكَ نَبِيٌّ حَتَّى اسْتَبَقْتَنِي فَقَالَ يَا أَبَا ذَرٍّ أَتَانِي مَلَكَابٌ وَأَنَا بِنِعْمِ بَطْلَانٍ مَكَّةَ فَوَقَّعَ أَحَدُهُمَا إِلَى الْأَرْضِ وَكَانَ الْأَخَرُ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَهْوَمُو قَالَ نَعَمْ قَالَ فَرَزْنُهُ بِرَجُلٍ فَوَزِنْتُ بِهِ فَوَزَنْتُهُ ثُمَّ قَالَ زِنُهُ بِعَشْرَةِ فَوَزِنْتُ بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ زِنُهُ بِأَلْفِ فَوَزِنْتُ بِهِمْ

¹ Darimi # 46.

فَرَجَحْتُهُمْ كَأَنِّي أَنْظُرُ إِلَيْهِمْ يَنْتَثِرُونَ عَلَيَّ مِنْ خِفَّةِ الْمِيزَانِ قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَوْ وَرَزْنَتْهُ بِأَمْتِهِ لَرَجَحْتَهُمَا - (رواهما الدارمي)

5774. Sayyiduna Abu Dharr Ghifari رضى الله عنه narrated that he submitted. "O Messenger of Allah, how did you know that you are a prophet and were confident of it? He said, "O Abu Dharr, I was at a place in the valley (Batha) of Makkah, when two angels come to me. One of them descended on the earth and the other stayed (where he was) between heaven and earth. One of them asked his companion, 'Is he the one?' He said, 'Yes' so, he (the first) said, 'weigh him against a man.' I was weighed against him and I turned out heavier than the man. Then he said, 'weigh him against ten men.' I was weighed against them and I was heavier than them. Then he said, 'weigh him against one hundred man.' So I was weighed against them and I was heavier. He then said, 'weigh him against one thousand man.' So, I was weighed against them and I came out heavier than them. It was as though I saw them tumbling over me because of the lightness of the pan (that rose high unbalancing them). Then, one of them said to his companion, 'were you to weigh him against his ummah, he would outweigh them.'"¹

SACRIFICE IS BINDING ON THE PROPHET صلى الله عليه وسلم ALWAYS

(٥٧٧٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُتِبَ عَلَيَّ الشَّحْرُ وَأَمْرٌ يُكْتَبُ عَلَيْكُمْ وَأَمْرٌ يَصَلُوهُ الصَّحْيُ وَأَمْرٌ تَوَمَّرُوا بِهَا - (رواه الدارقطني)

5775. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The sacrifice is made obligatory for me while it is not prescribed for you. (I have to observe it in every condition whether I own he required finance or not but you are bound only when you are financially capable of doing it,) I am commanded to offer the salah of duha (forenoon) but you are not commanded. (It is merely supererogatory for you)."²

¹ Darimi # 14.

² Daraqutni # 282 # 42 in chapter on hunting.

CHAPTER - XIX

NAMES OF THE PROPHET ﷺ & HIS DESCRIPTION

This chapter covers the names of the Prophet ﷺ and his looks, meaning, height, countenance, etc.

HOW MANY NAMES: The prophet ﷺ has many names. Some are mentioned in the Quran, some in the earlier heavenly Books, some have been mentioned by the Prophets عليهم السلام and some are recounted in the ahadith.

How many they are is not known for certain. According to Muwahib Ladunyah, there are many of the names and epithets of the Prophet ﷺ in the Quran. Some ulama have collected ninety-nine names, the same number as Allah's names.

Qadi Iyad رحمه الله has said that Allah has given thirty of His names to his dear Prophet ﷺ.

Some scholars have written that if we pick out the names of the Prophet ﷺ from the earlier heavenly Books and the Quran and the hadith, they number three hundred. According to another opinion, their number is four hundred.

Qadi Abu Bakr ibn al-Arab رحمه الله, a great scholar of the maaliki school of thought, writes that some suffi say that Allah has one thousand names and His dear prophet also has one thousand names. The meaning of names is the attributes by which the Prophet is described. Every attribute and description gives one name.

Suyuti رحمه الله compiled a book on the names of the Prophet ﷺ. Teebi رحمه الله has enumerated twenty two names and he has thrown light on them.

As for the compiler of the Mishkah, he has reproduced only two traditions giving many names of the Prophet ﷺ.

THE REAL NAME: The real name of the Prophet ﷺ that is most commonly known and by which he is addressed is MUHAMMAD. His grandfather, Abdul Muttalib, had given him this name. It is reported that someone asked him "why have you not named your grandson after your ancestors? And, why have you given him a name that is new to your clan and no one among them had ever used it?" He said, "I have given this name to my grandson in the hope that people all over the world may praise him."

According to another version, he said, "In order that Allah may praise him in the heavens and the earthlings too may have their tongues moist with praise."

According to a tradition, much before the Prophet ﷺ's birth, Abdul Muttalib dreamt that a chain made of silver emerged from his back, one of whose loops went up to the heaven, another to the limits of the east and another to the limits of the west. Then it changed into a strong tree. Light and radiance spread on its leaves and people from the east to the west gathered under its leaves. On awakening, he related his dream to the people. Some interpreters of dream congratulated him, saying, "A boy will be born as your descendant who will be obeyed from east to west and will be praised in the heavens and the earth. (Thus, when his grandson was born, he named him MUHAMMAD.

The Prophet's mother, Aamina رضي الله عنها, too, dreamt during her pregnancy that someone said to her, "You have conceived a leader and Prophet of these people when he is born call him MUHAMMAD."

It is stated in tradition that before the Prophet صلى الله عليه وسلم was born, no one was named Muhammad. However, when the Prophet of the Book read in their heavenly Books that a Prophet was to arise whose name will be Muhammad who would be the last Prophet of Allah, four men hoped that they should have him in their family and named their new born sons MUHAMMAD. However, even these four names cannot be said to have preceded the Prophet's صلى الله عليه وسلم name, because these four men, too, had first heard of the name of the Prophet صلى الله عليه وسلم and then they gave it to their sons.

SECTION I

الْفَضْلُ الْأَوَّلُ

NAMES OF THE PROPHET عليه السلام

(٥٧٧٦) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ فِي أَسْمَاءِ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ فِي الْكُفْرِ وَأَنَا الْهَاشِرُ الَّذِي يُجْتَمِعُ النَّاسُ عَلَى قَدَمَيْ وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ - (متفق عليه)

5776. Sayyiduna Jubayr ibn Mut'in رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "I have names. I am Muhammad. I am Ahmad, I am al-Mahi by whom Allah erases disbelief. And I am al-Hashir at whose feet people will be gathered (or behind whom people will gather). And I am al-Aaqib, and al-Aaqib is he after whom there is no Prophet."¹

COMMENTARY: Some versions have the name Mahmood, too, with Muhammad and Ahmad. All three of them are derived from one root (حمد) hmd. 'Mahmood' means one who is praised in this world as well as the next.

'Muhammad' is one who is praised tremendously.

'Ahmad' is he who is praised by the preceding people and the later ones preceding people and ones later ones. He is praised most in the previous heavenly Books.

'Ahmad' also means one who holds the banner of praise and who praises his Lord to such a large extent and in such a good way that no one else knows as much. This will happen on the day of resurrection at the Maqam Mahmood.

Mahi is he who erases. Allah erased disbelief most by the Prophet propagation of religion.

Aaqib is one who comes after everyone, the last. The Prophet صلى الله عليه وسلم has come after all Messengers and prophets in this world. No prophet or Messenger will come after him.

(٥٧٧٧) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً فَقَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُهَيَّبُ وَالْهَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ - (رواه مسلم)

5777. Sayyiduna Abu Musa Ash'ary رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم used to name himself with different names before us. He would say, 'I am Muhammad, Ahmad, Al-Muqaffi (who has followed other Prophets) عليهم السلام. Al-Hashir (who will gather all people in the hereafter), Nabi Ut-Tawbah (Prophet of repentance) and Nabi ur-Rahmah (Prophet of mercy)."²

¹ Bukhari # 3532, Muslim # 124, 125, 2354, Tirmidhi # 2840 (2849), Musnad Ahmad 1-161, Muwatta Maalik # 61. 1-1.

² Muslim # 126. 2355.

COMMENTARY: The Prophet صلى الله عليه وسلم called himself 'Prophet of repentance' because the creatures repented at his hands and absolved themselves of their previous life of disbelief and hypocrisy, or sin and disobedience resolving to obey Islam in a perfect way, henceforth.

It could also be that the Prophet صلى الله عليه وسلم made repentance and sought forgiveness very often and he turned to Allah as a basic principle of his life, so he called himself the 'Prophet of repentance.'

Moreover, it was only because of him that if a Muslim made a repentance orally with a sincere heart, Allah accepted their spoken repentance. On the other hand people of the past ummahs were not forgiven until they were awarded punishment for their sins either execution or some other form. Hence, the Prophet صلى الله عليه وسلم was nabi ut-tawbah (Prophet of repentance.)

As for the name 'Prophet of mercy,' this is derived from the Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

[And we have not sent you but as a mercy to the worlds] (1:107)

REVILERS REMOVED

(٥٧٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللَّهُ عَنِّي شَرَّ

قُرَيْشٍ وَأَعْتَهُمْ يَسْتَمُونَ مُدْمَمًا قَبِيحًا يُرَبُّ مُدْمَمًا وَأَنَا مُحَمَّدٌ - (رواه البخاري)

5778. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Does it not amaze you how Allah preserves me from the reviling of the Quraysh and their cursing? They revile ((مذمم) - mudhammam] the blameworthy and they curse (مذمم) the blameworthy, but I am (محمد) Muhammad (who is praiseworthy)."¹

COMMENTARY: The Arabic word ((مذمم) 'blameworthy' is the opposite of (محمد) 'MUHAMMAD' the wicked quraysh, in their hatred for the Prophet صلى الله عليه وسلم, called him ((مذمم) Mudhammam which means blameworthy. They reviled and cursed him using this name, mudhammam. The Prophet صلى الله عليه وسلم comforted his sahabah رضى الله عنهم and advised them not to be provoked by the conduct of the Quraysh. Allah has preserved him from their reviling and cursing.

FEATURES OF THE PROPHET صلى الله عليه وسلم

(٥٧٧٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَوَّطَ مُقَدَّمُ رَأْسِهِ وَخَلَّتْ

وَكَانَ إِذَا أَهَنَ لَمْ يَتَبَيَّنْ وَإِذَا سَجِعَتْ رَأْسُهُ تَبَيَّنَ وَكَانَ كَيْفَ شَعْرِ اللَّحْيَةِ فَقَالَ رَجُلٌ وَجْهَهُ وَخَلَّ السَّيْفِ

قَالَ لِإِبْلِ كَانَتْ مَقْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَتْ مُسْتَدِيرًا وَرَأَيْتُ الْخَائِرَ عِنْدَ كَيْفِهِ مَقْلَ بَيْضَةِ الْحَمَامَةِ

يُشْبِهُ جَسَدَهُ - (رواه مسلم)

5779. Sayyiduna Jabir ibn Sumarah رضى الله عنه narrated that the head and beard of Allah's Messenger صلى الله عليه وسلم had turned gray from their front portion. When he

¹ Bukhair # 3533.

applied oil to his hair, this was not visible, but when his head was unkempt, this was visible And, he had a thick beard.

A man remarked (On hearing him), "His face was like a sword (bright)" Jaabir رضي الله عنه said 'No! Rather, it was like the sun and the moon and it was round. And, I did see the seal (of prophethood) near his shoulder looking like a pigeon's egg being of the same colour as his body'¹

COMMENTARY: the Prophet صلى الله عليه وسلم has very few grey hair. So, when he applied oil to his hair, the grey hair were concealed in the black. During his last days, too, when he had grown old, he had not more than twenty grey hair on his head and beard. Rather, one version puts their number as fewer than that.

His beard was thick. One version says (كث اللحية): 'he was thick-bearded.'

It is known with certainty how long his hair were.²

However, the length of the beards of his sahabah رضي الله عنهم and other religious men is known. For instance Sayyiduna Ali رضي الله عنه had a dense and long beard so that his chest remained covered with it up to his shoulders. Sayyiduna Ibn Umar رضي الله عنه did not let his beard go beyond one fist down. As for shaykh Abdul Qadir Jilani رحمه الله, his beard to was very long and thick.

In short, it is not proper to keep a beard shorter than a fist in length. Regarding having a longer beard, the traditions differ.

FACE LIKE SWORD: Someone compared the Prophet's صلى الله عليه وسلم face with a sword in brightness, but that might also suggest that it was long. So, Jabir رضي الله عنه made it clear that his face was round. Also, it was not absolutely round like the moon or the sun. It was neither absolutely round not absolutely long. Rather, it was nearer round. There are different ways in which it is expressed in ahadith: (ثم يكن بالموكلم) not absolutely round or absolutely long.

(مثل القمر): like the moon.

(وكان وجهه قطعة القمر): like a piece of moon.

According to a version, his face was bright like the full moon. Another version says that when he was happy, his face was like a mirror so that is reflected the wall brightly.

According to Mawahib Laduniyan, people have coined these similitude's according to their understanding and current style. But, as for as the Prophet صلى الله عليه وسلم features are concerned, nothing resembles his features.

SEAL OF PROPHETHOOD: According to another tradition, the seal of prophethood was between the shoulders of the Prophet صلى الله عليه وسلم. It was nearer to the left shoulder.

It did not look like a stain or an unseemly blot. It was of the same colour as his body, so it did not stand out.

THE REALITY OF THE SEAL OF PROPHETHOOD: The seal of Prophethood was on the Prophet's صلى الله عليه وسلم body since his birth. It was like a pigeons egg, round slightly raised on the body between his shoulders. This slight bulge is called (خاتم نبوت) Khatim nabuwah (or seal of prophethood). It is also the symbol of his office. There are different traditions out its size and colour. However, the gist of these is:

¹ Muslim # 109-2344.

² See Tirmidhi, ahadith # 3655 to 3658, "The way of the Holy Prophet Muhammad صلى الله عليه وسلم Dr Muhammad Abdul Hr Ansari

Its size was not constant, but varied, increasing and decreasing.

Its colour kept changing.

INSCRIPTION: There are also different traditions about what was written on this seal of prophethood, or not written at all some tradition have:

- (i) Muhammad is Allah's Messenger (محمد رسول الله)
- (ii) (وحده لا شريك له توجه حيث كنت فانك منصور) He (Allah) is along. He has no partner look at i from wherever you are, you are helped.

It is reported that the seal of prophethood had so much shine on it that eyes could not stand it for long.

IN THE PREVIOUS BOOKS: The seal of prophethood is also mentioned in the previous Divine Books, the torah, Injil, etc. When the Prophets عليهم السلام gave tidings of the Last Prophet محمد عليه السلام, they were particular to mention this symbol on his back.

Haakim رحمه الله has transmitted in Mustadrak a tradition narrated by Wahb ibn Munabbih that there had never been a prophet or Messenger عليه السلام who did not have the symbol of prophethood (meaning, the seal) on his right arm, but the symbol of our Master صلى الله عليه وسلم was on his back between his two shoulders. It was like a seal that is applied to a proclamation or a document. When it is compared to ordinary, everyday things, it is done to make people understand it, otherwise, in reality, it is such a great and unusual Divine symbol that only Allah knows its nature.

THE SEAL WAS BELOW HIS LEFT SHOULDER

(5780) وَعَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أَكَلْتُ مَعَهُ خُبْزًا وَ لَحْمًا أَوْ قَالَ ثَرِيدًا ثُمَّ دُرْتُ خَلْفَهُ فَتَنَظَّرْتُ إِلَى خَاتِمِ النَّبُوءَةِ بَيْنَ كَتِفَيْهِ عِنْدَ نَا غِصِّ كَتِفِهِ الْيُسْرَى جُمُعًا عَلَيْهِ خِيَلَاءٌ
كَأَمْقَالِ الْقَائِلِ - (رواه مسلم)

5780. Sayyiduna Abdullah ibn Sarjis said, "I (visited and) saw the Prophet صلى الله عليه وسلم and ate bread and meat." Or he said, "tharid with him. Then I went behind him and looked at the seal or prophethood between his shoulders near the soft bone of his left shoulder blade, like fist with moles similar to wants."¹

KINDNESS TO CHILDREN

(5781) وَعَنْ أُمِّ خَالِدِ بْنِ سَعِيدٍ قَالَتْ أُنِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثِيَابٍ فِيهَا حُمِيضَةٌ سَوْدَاءٌ صَغِيرَةٌ فَقَالَ ابْنُ ثَوْبَانَ بِأَمْرِ خَالِدٍ فَأَنَى بِهَا تَحْمُلُ فَأَخَذَ الْحُمِيضَةَ بِيَدِهِ فَأَلْبَسَهَا قَالَ ابْنُ ثَوْبَانَ وَأَخْلَقَنِي ثُمَّ آتَانِي وَأَخْلَقَنِي وَكَانَتْ فِيهَا عِلْمٌ أَحْضَرُ أَوْ أَضْعَرُ فَقَالَ يَا أُمَّ خَالِدِ هَذَا سَنَاءٌ وَهِيَ بِالْحَبِشَةِ حَسَنَةٌ قَالَتْ فَذَهَبَتْ أَلْعَبُ بِخَاتِمِ النَّبُوءَةِ فَرُبِّي أَبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْتَهَا - (رواه البخارى)

5781. Sayyiduna Umm Khalid رضي الله عنها daughter of Sayyiduna Khalid ibn Sa'eed رضي الله عنه narrated that some garments were brought to the Prophet صلى الله عليه وسلم (as a gift). They included a small black hemed cloak. He said, "Call Umm Khalid to me!" She

¹ Muslim # 112-2348.

was taken to him duly carried. He took the cloak in his hand and put it on her and said (as he usually prayed for anyone who cure a new garment), "Wear it and tear it. Wear it again and tear it out." (He prayed in this way For her to live long).

It had green or yellow marks on it. He said, "This is saraah which means 'good' in the Abyssinian language."

She added, "I played with the seal of prophethood and my father rebuked me, but Allah's Messenger صلى الله عليه وسلم said, 'Let her alone!'" (She was a child then.)¹

MORE ON PROPHET صلى الله عليه وسلم FEATURES

(5782) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدِيمِ وَلَا لَيْسَ بِالْحَمِيدِ الْقَطِطِ وَلَا بِالسَّنْبِ بَعْدَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَا يَسْتَيْسِرُ فِي رَأْسِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ وَفِي رِوَايَةٍ يَصِفُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَبْعَةً مِنَ الْقَوْمِ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ أَرْهَمَ اللُّوْبِ وَقَالَ كَانَ شَعْرُ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَنْصَافِ أُذُنَيْهِ وَفِي رِوَايَةٍ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ مُتَمَقُّ عَلَيْهِ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ قَالَ كَانَ صَحْرَ الرَّاسِ وَالْقَدَمَيْنِ لَمْ أَرَبَعْدَهُ وَلَا قَبْلَهُ وَمِثْلَهُ وَكَانَ بَسِطَ الْكُمَّيْنِ وَفِي أُخْرَى لَهُ قَالَ كَانَ شُئْرُ الْقَدَمَيْنِ وَالْكَفَّيْنِ -

5782. Sayyiduna Anas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم was neither very tall nor short. Neither was he very fair nor dark. Neither was his hair very curly nor straight. Allah commissioned him (as Prophet) when he was exactly forty years old. He stayed in Makkah for ten years and in Madinah ten years. And Allah ceased him to die when he was sixty years old. And (at this age), there were not in his head and beard twenty grey hair.

According to another version: He described the Prophet صلى الله عليه وسلم. He said, "He was of average height among the people, neither tall nor short. He had a fair complexion." And, he added, "The hair of Allah's Messenger صلى الله عليه وسلم come up to half of his ears."

According to another version: (He said that his hair were) between his ears and his shoulders.

According to another version by Bukhari: He said, "He had a large head and large feet. I have not seen the like of him before him or after him. He had large wide palm.

According to another version: He said, "His feet and palms were hard and thick."²

COMMENTARY: The Prophet صلى الله عليه وسلم height was average inclined to tallness. Some versions say that if he stood among some people, he looked taller than them even if there were tall people present. This does not mean that he was very tall. Rather, it means that he was distinguished. Allah had given him a great personality so that he stood out and was conspicuous among people. Even among tall people. Allah made him seen.

Bukhari # 3071.

Bukhari # 3547, 3548, Muslim # 113. 2347.

The Prophet صلى الله عليه وسلم was not so very write that the redness of his complexion would be lost into it. He was also not dark wheatish, but his complexion was radish white.

His hair were not very curly as the hair of he Ethiopians. They were between the extremes but tending to curl.

As for the Prophet's life in Madinah, he lived there for ten years. There is no disagreement about it But, opinions differ on how long he stayed in Makkah after he was commissioned (as Prophet). The most plausible report is that he was in Makkah for thirteen years after beginning his mission. This means that his life was sixty three years. The narrator of the hadith under discussion has rounded off the thirteen years and means that the Prophet صلى الله عليه وسلم stayed in Makkah after becoming Prophet for about ten years and so he lived about sixty years (ignoring the three years). They were not particular in those days to mention fractions.

As for the length of his hair, when they were oiled and combed, they looked long. Without oil and combing, they seemed short. It is stated in najma ul bihar that when he did not have the hair trimmed for a length of time, they looked long but after they were cut short, their length decreased. Thus, it depends on how anyone saw him. He reported according. The Prophet صلى الله عليه وسلم used to have a haircut from time to time, but we have no confirmation from any tradition that he ever had his hair shaved completely apart from the occasions when he performed hajj and umrah. He had his head shaved as part of the rites of these pilgrimages.

Large, fleshy feet are sign of bravery and steadfastness. If the head is large, it symbolizes leadership and intelligence. The Arabs honoured people who had a large head. A small head is a defect and means little sense.

The Prophet صلى الله عليه وسلم also had heavy and fleshy large palms. This also is a sign of strength and courage.

(٥٧٨٣) وَعَنِ الْبَرَاءِ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْبُوعًا بُعِيدًا مَا تَبَيَّنَ الْمُتَكَبِّرِينَ لَهُ شَعْرٌ بَدَلَةً
شَحْمَةً أُنْزِيَهُ رَأْيُهُ فِي حُلَّةٍ حُمْرَاءَ لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ مُتَّفِقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ مَا رَأَيْتُ مِنْ
زَيْنٍ لَيْسَ فِي حُلَّةٍ حُمْرَاءَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرُهُ يُضْرِبُ مُتَكَبِّرِيهِ بُعِيدًا مَا تَبَيَّنَ
الْمُتَكَبِّرِينَ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ-

5783. Sayyiduna Bara رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was of average height, broad shouldered. He had dense hair that reached his ear-lobes. He had seen him wear a red (striped) garment and had not seen any thing more beautiful than he.

According to another version transmitted by Muslim: He said that he had not seen anyone with a lock of hair, long and hanging, and in red clothing more beautiful than Allah's Messenger صلى الله عليه وسلم. His hair came down to His shoulders. He was broad shouldered and was neither tall nor short.¹

COMMENTARY: The scholars of hadith have thoroughly examined the traditions and biography and assert that garments mean that the lower garment he was wearing and the cloak he had on him had red stripes on them. Similarly, the ahadith mention green

¹ Bukhari # 3551, Muslim # 91-2337, Tirmidhi # 3635.

garments also mean green garments also men green stripes on the lower garment and cloak. The Arabic language has three words for hair on the head. They are:

- (i) (حنه) hair that hang beyond the ear lobe up to the shoulders. But, sometimes it is applied to hair generally, whether short or long.
- (ii) (لنه) hair that go beyond the earlobes but not up to the shoulders.
- (iii) (رفه) hair that go up to the earlobes, not beyond.

(٥٧٨٤) وَعَنْ سَمَالِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْفَمْرِ

أَشْكَالُ الْعَيْنِ مَنُوهُوشُ الْعَقَبَيْنِ قِيلَ لِسَمَالٍ مَا صَلَّيْتُ الْفَمْرَ قَالَ عَظِيمُ الْفَمْرِ قِيلَ مَا أَشْكَالُ الْعَيْنِ قَالَ طَوِيلُ شَقِ

الْعَيْنِ قِيلَ مَا مَنُوهُوشُ الْعَقَبَيْنِ قَالَ قَلِيلُ لَحْمِ الْعُقَبِ - (رواه مسلم)

5784. Sayyiduna Simak ibn Harb رحمه الله reported that Sayyiduna Jabir ibn Sumarah رضي الله عنه said, "Allah's Messenger صلى الله عليه وسلم had a dali mouth, ashkal eye (redness in white) and manhoosh ankles." Simak رحمه الله was asked, "What is dali mouth?" He said, "A large mouth." He was asked, "what is ashkal eyes?" He said, "Their range of sight was long." He was asked, "what is manhooh ankles?" He said, "Little flesh on ankles."¹

COMMENTARY: Among the Arabs, if a man has a large mouth, it is considered praiseworthy. If it is small then that is a shortcoming some people say that a large mouth implies fluency and eloquence in speech.

The meaning of ashkal eyes is having redness in the white of the eyes. The which Simak رحمه الله has said is an error. It does not mean a long range of eye-sight. The linguists give the same meaning as we have: redness in the white of the eyes.

(٥٧٨٥) وَعَنْ أَبِي التُّفَيْلِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَيْضًا مَلِيحًا مُقَصَّدًا - (رواه مسلم)

5785. Sayyiduna Abu Tufayl رضي الله عنه said, "I saw Allah's Messenger صلى الله عليه وسلم. He was white handsome and of a moderate build."²

PROPHET صلى الله عليه وسلم NEVER USED A DYE

(٥٧٨٦) وَعَنْ ثَابِتٍ قَالَ سُئِلَ أَنَسٌ عَنْ خِصَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ لَمْ يَبْلُغْ مَا يَخْتَصِبُ

لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتِهِ فِي لِحْيَتِهِ وَفِي رِوَايَةٍ لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتِ كُنْ فِي رَأْسِهِ فَعَلْتُ - مُتَّفَقٌ عَلَيْهِ

وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ إِنَّمَا كَانَتِ الْبَيَاضُ فِي عُنُقَيْهِ وَفِي الشَّدَائِنِ وَفِي الرِّاسِ نَبْدًا -

5786. Sayyiduna Thabit رضي الله عنه said that Sayyiduna Anas رضي الله عنه was asked about the hair dye of Allah's Messenger صلى الله عليه وسلم. He said, "The Prophet صلى الله عليه وسلم has not reached the age when a dye should be used. If I wished to count. I could count the number of grey hair in his beard."

According to another version: "If I wished to count the grey hair in his head, I could have done so.

According to another version: "There were a few grey hair above his chin (on the beard), on temples and on his head."¹

¹ Muslim # 97. 2339.

² Muslim # 99. 2340

COMMENTARY: the age of the Prophet صلى الله عليه وسلم when he died could, at most, be called the beginning of old age. He did not have many grey hair that he could have need for a dye. The few that had grown were not noticeable.

PALM WERE SOFT SWEAT WAS FRAGRANT

(5787) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْهَرَ النَّوْبِ كَانَ عَرَقُهُ النَّوْلُ إِذَا مَشَى تَكَفَّأَ وَمَا مَسَسْتُ دِيْبَاجَةً وَلَا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا شَجَمْتُ مِسْكَ وَلَا عَذْبَةً أَطْيَبَ مِنْ رَائِحَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (متفق عليه)

5787. Sayyiduna Anas رضى الله عنه narrated: "Allah's Messenger صلى الله عليه وسلم had a clear complexion. (The drops of) his sweat matched pearls. When he walked, he bent forward I had not touched brocade or silk that was softer than the palm of Allah's Messenger صلى الله عليه وسلم. And I had not smelt musk or ambergris sweeter than the fragrance of the body of Allah's Messenger."²

COMMENTARY: The Prophet's صلى الله عليه وسلم manner of walking and his pace were dignified and reflected his humility. If looked as though he was cooing down from an elevated place into a declivity. Also, it was the manner of valiant, strong man taking steps forward. His walk was not unsteady and he did not drag his feet.

PERSPIRATION OF THE PROPHET صلى الله عليه وسلم

(5788) وَعَنْ أُمِّ سُلَيْمٍ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا بَاتَتْ فِي بَيْتِهَا فَيَقْبُلُ عِنْدَهَا فَتَبْسُطُ نِطْعًا فَيَقْبُلُ عَلَيْهِ وَكَانَتْ كَيْدِيَّ الْعَرَقِ فَكَانَتْ تَجْمَعُهُ فِي الطَّيِّبِ فَقَالَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُمَّ سُلَيْمٍ مَا هَذَا قَالَتْ عَرَقُكَ تَجْمَعُهُ فِي طِينِنَا وَهُوَ مِنْ أَطْيَبِ الطَّيِّبِ وَفِي رِوَايَةٍ قَالَتْ يَا رَسُولَ اللَّهِ تَرَجُّوْا بَرَكَتَهُ لِيُصَيِّبَنَا قَالَ أَصَبَتْ - (متفق عليه)

5788. Sayyidah Umm Sulaym رضى الله عنها said that the Prophet صلى الله عليه وسلم used to visit her and have a nap in her house. She used to spread out a leather cloth on which he had his nap. He used to perspire profusely. She collected his perspiration and put it in the perfume. The Prophet صلى الله عليه وسلم asked, "O Umm Sulaym, what is this?" she said, "It is your perspiration that we mix with our perfume. It is the most fragrant perfume."

According to another version: She said, "O Messenger of Allah, we hope for your blessing on our children (thereby)." He said, "You did the correct thing."³

COMMENTARY: Sayyidah Umm Sulaym رضى الله عنها was mother of Sayyiduna Anas رضى الله عنه who was a dear servant of the Prophet صلى الله عليه وسلم. Allah had enabled that to love Him, His religion and His Prophet صلى الله عليه وسلم, she was a very intelligent and a learned woman. She had a faster relationship with the Prophet صلى الله عليه وسلم which is why he visited her to have a

¹ Bukhari # 5895, Muslim # 104-2341.

² Bukhari # 3561, Muslim # 62. 2330.

³ Bukhari # 6281, Muslim # 63-2331

nap in the afternoon, being her mahram.

LOVE OF CHILDREN

(5789) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّى اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْاَوَّلَى ثُمَّ خَرَجَ اِلَى اَهْلِهِ وَخَرَجْتُ مَعَهُ فَاَنْتَقَبَلَهُ وَالِدَارُ فَجَعَلَ يُسَمِّحُ خَدَّيْ أَحَدَهُمْ وَاحِدًا وَاحِدًا وَأَمَّا أَنَا فَمَسَحَ خَدَّيْ فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُودَةِ عَطَّارٍ رَوَاهُ مُسْلِمٌ وَذَكَرَ حَدِيثُ جَابِرٍ سَمُّوا بِاسْمِي فِي بَابِ الْاِسْمِ وَحَدِيثُ السَّائِبِ بْنِ يَزِيدَ نَظَرْتُ اِلَى خَاتِمِ النَّبُوَّةِ فِي بَابِ اِحْكَامِ الْوَيْتِ وَ-

5789. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated. "I offered the salah of Zuhr with Allah's Messenger صلى الله عليه وسلم. Then he went out to (go to) his family. I went out with him, too. Some children met him and he began to stroke their cheeks, one after the other, Then he stroked my cheeks and (from that) I sensed a coolness and a fragrance in his hand as though he had just brought it out of a scent container."¹

COMMENTARY: In the words 'then he stroked my cheeks,' the word cheek is in the singular form in some copies of the book.

The hadith speaks of the fragrance of the body of the Prophet صلى الله عليه وسلم. Even if he did not use an extra scent, his body did emit a sweet odour. However, he did often use a scent also so that he may be most fragrant when meeting the angels to receive the revelation and when being with the Muslims.

The hadith of Jabir رضى الله عنه Give yourself my name in is # 4750.

And of Sa'ib ib Yazid رضى الله عنه I hared at the seal of prophethood is # 476.

SECTION II

الْفَضْلُ الثَّانِي

MORE ON PROPHET DESCRIPTION

(5790) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ صَحْرُ الرَّاسِ وَالْيَدَيْنِ وَالْقَدَمَيْنِ مُشْرَبًا حُمْرَةً صَحْرُ الْكَرَادِيْسِ طَوِيلٌ الْمَشْرَبَةُ إِذَا مَشَى تَكْفَأُ كَكُفِّ الْاِنَّمَا يَنْحَطُّ مِنْ صَبَبٍ لَمْ أَرُ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

5790. Sayyiduna Ali ibn Abu Talib رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was neither tall nor short. His head and beard were large. His palms of the hands and feet were hard and thick. His complexion was reddish white. He had large joints. The hair on his breast was a fine, long line up t his naval. When he walked, he leaned forward as though he descended down a slope. (Ali رضى الله عنه said that) he had never seen anyone like him before him or after him.²

COMMENTARY: The walk as though he was coming down a declivity was like a strong, brave man's walk as explained previously (comments on hadith # 5787). He took resolute

¹ Muslim # 80.2329.

² Tirmidhi # 3637 (3657), Musnad Ahmad # 1122.

steps forward.

It is also explained that his walk was a humble persons walk. There was no arrogance on it.

(٥٧٩١) وَعَنْهُ كَانَ إِذْ وَصَفَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَكُنْ بِالنَّظْوِيلِ الْمَمْعُطِ وَلَا بِالْقَصِيرِ الْمَتَرْدِدِ وَكَانَ رُبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْمَجْمِدِ الْقَطِطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا رَجُلًا وَأَمْرًا يَكُنُّ بِالْمُظَهَّرِ وَلَا بِالْمُكَلْتَمِ وَكَانَ بِالْوَجْهِ تَدْوِيرًا أَيْضًا مُشْرَبًا أَدْعَمَ الْعَيْنَيْنِ أَهْدَبَ الْأَشْفَارَ جَلِيلُ الشَّاشِ وَالْكَيْدِ أَحْرَدُ ذُو مُسْرِيَةٍ شَيْءٌ الْكَقَمَيْنِ وَالْقَدَمَيْنِ إِذَا مَشَى يَتَقَلَّبُ كَأَمَّا بِيَمِينٍ فِي صَبَبٍ وَإِذَا التَّقَّتْ التَّقَّتْ مَعَايِينَ كَيْفِيهِ خَائِمُ النَّبُوءَةِ وَهُوَ خَائِمُ النَّبِيِّينَ أَحْوَدُ النَّاسِ صَدْرًا وَأَصْدَقُ النَّاسِ لَهْجَةً وَاللَّيْهَمُ عَرِيكَةٌ وَأَكْرَمُهُمْ عَشِيرَةً مَنْ رَأَاهُ بَدِيهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَا عِنْتَهُ لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِغْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه الترمذی)

5791. Sayyiduna Ali رضي الله عنه described the prophet صلى الله عليه وسلم saying. He was neither very tall nor very short, but was of a moderate height. His hair were neither very curly nor very straight, but between them. He was not fat. His face was not very round, yet had a roundish look. He was reddish white with wide black eyes and long eyelashes He had large joints and broad shoulders.

He was not hairy except for some hair on his chest (forming a fine line up to his navel). The palms of his hands and his feet were hard and thick. When he walked, he put down his feet firmly (on the ground) raising them as though he walked down a slope. If he looked at anyone, he turned completely (not giving merely a side glance).

Between his shoulders was the seal of prophethood and he was the seal of Prophet عليه السلام. He was the best of men at heart (generous) and the most truthful of all men. He was very mild and the noblest and most honoured. If anyone saw him all of a sudden, he was overcome with awe. And he who chose his company, loved him.

He who describes him, admits, 'I have not seen the like of him before or since. May blessings of Allah and peace be on him.'²

COMMENTARY: This hadith says that he was not hairy... The word used is (اجرد) instead of (اشعر). The latter implies hair all over the body while the former means hair here and there on the body. So, it reconciles this hadith with those that say: he had some hair on limbs other than chest and naval too.

If the Prophet صلى الله عليه وسلم had to see anyone to his right or left or to pay attention to someone, he did not merely cast a side glance. Rather, he turned to him with full attention. He did not just turn a stiff neck, but turned his face calmly with compassion to the side at which he had to look, or he turned his entire body to that side. In this way, he gave his full attention where he was required to give.

The Prophet صلى الله عليه وسلم was very generous. He was driven by a natural sentiment, sincerity and compassion but not ostentation or compulsion. Mulla Ali Qari رحمه الله has said that if (اجرد) is

¹ Ali ibn Abu Talib رضي الله عنه

² Tirmidhi # 3638 (3458), Musnad Ahmad # 944.

supposed to be derived from (جودت) them it would mean that he was generous at heart and bold. He did not feel hurt if anyone of his companions or a nomadic villager spoke roughly or harshly. If (جود) is said to be derived from (جور) then it means that he never hesitated in giving anything to anyone, be it property. Knowledge, manners, teaching or training. He was truthful. No one was truer than he was. The word (لهج) may also imply that his speech was very dignified. His tone was polite and his tongue was very clear and he spoke distinctly. If anyone had not known him and meets him for the first time, then he was inspired with reverence and he began to fear him. However, after a brief companionship, he could become familiar and would begin to love him.¹

PROPHET'S FRAGRANCE LASTED AFTER HE HAD WALKED AWAY

(٥٧٩٢) وَعَنْ جَابِرِ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْلُكْ طَرِيقًا فَيَتَّبِعُهُ أَحَدٌ إِلَّا عَرَفَ أَنَّهُ قَدْ سَلَكَهُ مِنْ طَيِّبٍ عَرُفَهُ أَوْ قَالَ مِنْ رِيحٍ عَرَفَهُ - (رواه الدارمي)

5792. Sayyiduna Jabir رضي الله عنه narrated that never did the Prophet صلى الله عليه وسلم walk along a path without the next passerby detecting that he had preceded him because of his sweet fragrance.

Or, he said, "...owing to the fragrance of his perspiration."²

COMMENTARY: The word 'or, he said' one spoken by sub-narrator who was unsure whether was told. The meaning in either case is identical.

The word (عرف) simply means 'smell' or 'odour' whether sweet or bad, but it is generally used for sweet odour. Anyway, the hadith tells us that whenever the Prophet صلى الله عليه وسلم passed by, the surroundings were filled with his sweet fragrance, either of his body or of his perspiration. Anyone who followed him could say from the peculiar odour that the holy Prophet صلى الله عليه وسلم had gone by that path before him. This fragrance was from his own self and not of any scent that one uses.

HE WAS LIKE THE RISING SUN

(٥٧٩٣) وَعَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ قَالَ قُلْتُ لِلرَّبِيعِ بِنْتِ مُعَاوِذِ بْنِ عَمْرٍاءَ صَفِيحُ لَنَا رَسُولٌ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ يَا بَيْتُ لَوْ رَأَيْتَهُ رَأَيْتُ السَّمْسَ تَطَالَعَةً - (رواه الدارمي)

5793. Sayyiduna Abu Ubaydah رحمه الله, son of Sayyiduna Muhammad ibn Ammar ibn Yasir رضي الله عنه said that he requested Sayyidah Rubayyi بنت Mu'awwidh ibn Arfa رضي الله عنه. Describe to us Allah's Messenger صلى الله عليه وسلم. She said, "O my son, if you had seen him, you would have seen the sun rising."³

COMMENTARY: The Prophet صلى الله عليه وسلم was so very impressive and radiant that seeing him was like seeing the bright sun.

¹ See also Tirmidhi (English translation of this hadith) note after he hadith Abu Ja'far Asma is explanation (v2 p622), Darul Isha'at Karachi.

² Darimi # 66.

³ Darimi # 60.

MORE BEAUTIFUL THAN MOON

(٥٧٩٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَابٍ فَبَجَعْتُكَ أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ فَإِذَا هُوَ أَحْسَنُ عِنْدِي مِنَ الْقَمَرِ - (رواه

الترمذى والدارمى)

5794. Sayyiduna Jabir ibn Samurah رضى الله عنه said, "I saw the Prophet صلى الله عليه وسلم on a moonlit night. I would now look at him and now at the moon. He had on him a red (striped) robe. Indeed, he was more beautiful in my sight than the moon."¹

COMMENTARY: the moon's beauty is only to the sight, but the Prophet صلى الله عليه وسلم beauty was to the eye as well as real and intrinsic. Jabir رضى الله عنه gave vent to his inner love when he qualified his words with 'in my sight.' Indeed, then Prophet beauty was moon in everyone's sight.

PROPHET'S صلى الله عليه وسلم PACE

(٥٧٩٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الشَّمْسُ تَجْرِي مِنْ وَجْهِهِ وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ إِنَّا لَنَجْهَدُ أَنْفُسَنَا وَإِنَّهُ لَخَيْرٌ مُمْكِرِينَ - (رواه الترمذى)

5795. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "I have not seen anything more beautiful than Allah's Messenger صلى الله عليه وسلم. It looked as though the sun sailed (its path) in his face. And, I have not seen anyone walk faster than Allah's Messenger. It looked as though the land is rolled up for him, while we had to exert ourselves (walking with him), but he walked effortlessly."²

COMMENTARY: The sahabah رضى الله عنهم had to strain themselves to keep pace with the Prophet صلى الله عليه وسلم who walked his normal pace yet remained ahead of them. Indeed, this was his miracle.

LAUGH WAS ONLY A SMILE

(٥٧٩٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ فِي سَائِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ أَكْحَلُ الْمَيْتِينَ وَكَيْسَ بِأَكْحَلٍ - (رواه الترمذى)

5796. Sayyiduna Jabir ibn samurah رضى الله عنه narrated that the calves of Allah's Messenger صلى الله عليه وسلم were slender and delicate. He did not laugh but merely smiled. When he (Jabir) looked at him, he presumed that he had applied collyrium, but he had not applied collyrium.³

COMMENTARY: The Prophet صلى الله عليه وسلم eyes were naturally filled with collyrium. They looked beautiful.

¹ Tirmidhi # 2823), Musnad ahmad 2. 350.

² Tirmidhi # 3648 (3668).

³ Tirmidhi # 3645 (3665), Musnad Ahmad # 20971.

SECTION III

الفصل الثالث

TEETH OF THE PROPHET صلى الله عليه وسلم

(٥٧٩٧) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ الثَّيْتَيْنِ إِذَا تَكَلَّمَ رُنِي كَالثُّورِ يُخْرِجُ

مِنْ بَيْنِ ثَنَائِيَاهُ - (رواه الدارمي)

5797. Sayyiduna Ibn Abbas رضى الله عنه said, "The front two teeth of Allah's Messenger (were broad and) had space between them. When he spoke it seemed as though light emitted from (each if) these two teeth."¹

COMMENTARY: The front two upper and two lower teeth are called (ثيان) and (ثنايا) thayan and thanaya. The first word is a dual form and the second is the plural. The two teeth to the right and left of each of them are called (رباعيات) raba'yat.

The hadith discloses that the two front teeth were not joined to one another but had space between them. Not only the upper two teeth, but the two lower teeth also had space between them.

PROPHET'S PLEASURE SHOWED ON HIS FACE صلى الله عليه وسلم

(٥٧٩٨) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُرَّ اسْتَبَارَ وَجْهُهُ حَتَّى كَأَنَّ

وَجْهَهُ قِطْعَةٌ قَمَرٍ وَكُنَّا نَعْرِفُ ذَلِكَ - (متفق عليه)

5798. Sayyiduna Ka'b ibn Maalik رضى الله عنه narrated that: The face of Allah's Messenger صلى الله عليه وسلم lit up when he was pleased so that it looked as though it was a piece of the moon. We understood from that (how he felt).²

DESCRIPTION IN THE TORAH

(٥٧٩٩) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرِضٌ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يُعَوِّدُهُ فَوَجَدَ أَبَاهُ عِنْدَ رَأْسِهِ يَقْرَأُ التَّوْرَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا يَهُودِيُّ

أُنشِدْكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى هَلْ تَجِدُ فِي التَّوْرَةِ نَعْتِي وَصِفَتِي وَمَحْرَجِي قَالَ لَا قَالَ النَّبِيُّ

بَلَى وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا نَجِدُكَ فِي التَّوْرَةِ نَعْتِكَ وَصِفَتِكَ وَمَحْرَجِكَ وَإِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

وَإِنَّكَ رَسُولُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَاحِبَ أَقْبَمُوا هَذَا مِنْ عِنْدِ رَأْسِهِ وَأَوْأَخَاكُمْ رَوَاهُ

الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ -

5799. Sayyiduna Anas رضى الله عنه said that a boy who was a Jew used to serve the Prophet صلى الله عليه وسلم (as his servant). He fell ill. So the Prophet صلى الله عليه وسلم paid him a sick visit. He found his father sitting by his head reciting the Torah. (It was as the Muslims recite surah Yasin from the Quran to one who is experiencing the pangs of death.) Allah's Messenger صلى الله عليه وسلم said to him, 'O Jew I adjure you by Allah who

¹ Darimi # 58.

² Bukhari # 3556, Muslim # 53. 2769.

revealed the Torah to Musa, do you find in the torah my mention or description and my coming forth (from my native land)?" He said, "No!" But, the boy interjected, "Of course, by Allah! O Messenger of Allah, we do find you in the Torah. Your mention, your description and your coming forth. And, I do testify that there is no god but Allah and that you are Allah's Messenger."

So, the Prophet صلى الله عليه وسلم said to his companions, "Get this one away from beside his head. And become guardian of your brother (in religion so look after his burial, etc he dies)."¹

COMMENTARY: The Prophet صلى الله عليه وسلم words 'my coming forth' could refer to his emigration from Makkah to Madinah (where he come). Or, they could refer to his being commissioned as Prophet.

The words (تعت) and (صفت) are synonyms meaning description. Here, (تعت) means his intrinsic qualities while (صفت) means his apparent and seen attributes.

PROPHET صلى الله عليه وسلم COMING IS ALLAH'S MERCY

(٥٨٠٠) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذْ مَا أَنَا رَحْمَةٌ مَهْدَاةٌ رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي

فِي شُعَبِ الْإِيمَانِ -

5800.Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Indeed, I am but a mercy that has been bestowed (by Allah)."²

COMMENTARY: The Prophet صلى الله عليه وسلم words mean; My coming, my mission as a Messenger and the religion that I have brought are the great mercy of Allah. He has bestowed the mercy as a bounty to the people of the earth. Those who took His gift are successful. Those who did not accept it failed miserably. The message of this hadith conforms to the verse of the Quran.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

[And we have not sent you (O Prophet) but as a mercy to the worlds] (21:107)

This hadith also brings out the greatness and nobility of the Prophet صلى الله عليه وسلم ummah. The reason is clear: the Divine gift is sent only to those people who are great and noble.

¹ Bayhaqi in Dala'il un Nabuwah 2-272, 4-272.

² Darimi # Bayhaqi in Shu'ab ul Eeman # 1446.

CHAPTER - XX

CHAPTER & HABITS OF THE PROPHET ﷺ

The word in the chapter heading is (اخلاق). It is the plural of (عقل) and means: natural disposition, inborn quality.

And (سمائل) is the plural of (سمال) which means; natural disposition, character, temper habit.

SECTION I

أَفْضَلُ الْأَوَّلِ

UNMATCHED GOOD CHARACTER

(٥٨٠١) عَنْ أَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ وَلَا لِمَا صَنَعْتُ وَلَا لِمَا

صَنَعْتُ - (متفق عليه)

5801. Sayyiduna Anas رضي الله عنه narrated that he served the Prophet صلى الله عليه وسلم for ten years during which he never chided him, "Fie!" And he never (scolded him), "why did you do it?" and never, "why did you not do it?"¹

COMMENTARY: The version in Muslim says nine years (instead of ten). When the Prophet صلى الله عليه وسلم emigrated from Makkah and came to Madinah, Anas رضي الله عنه was eight years old, or ten. His mother and some of her relative who were ansar brought him to the Prophet صلى الله عليه وسلم and left Anas رضي الله عنه with him to serve him. From that day in till the death of the Prophet صلى الله عليه وسلم ten years later, he remained in his service. During this long period, the Prophet صلى الله عليه وسلم never even said 'Oof' to him, leave aside scolding him (اف): Different diacritical marks and placed on this word. It escape one's mouth when one is faced with a disliked or an unpleasant situation.

Sayyiduna Anas رضي الله عنه was never rebuked by the Prophet صلى الله عليه وسلم for dereliction of duty or for doing something on his own. However, this concerns worldly affairs and personal service. It does not concern religious duties and obligations because any neglect or excess in that cannot be condoned.

Teebi رحمه الله said that the excellence of Anas رضي الله عنه is also disclosed from this hadith. He never procrastinated and never failed to obey the Prophet صلى الله عليه وسلم. However, the correct meaning of the hadith is as mentioned in the lines preceding this paragraph.

KINDNESS & OVERLOOKING

(٥٨٠٢) وَعَنْهُ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا فَأَرْسَلَنِي يَوْمًا يَحَاجُّنِي

فَقُلْتُ وَاللَّهِ لَا أَذْهَبُ وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ حَتَّى

أَمَرَ عَلَى صَبِيانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَبِضَ بِقَمَائِي مِنْ

وَرَأَيْتِي قَالَ فَنظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ يَا أُنَيْسُ دَهَبَتْ حَيْثُ أَمَرْتُكَ فَلَمْ نَعْمَ أَنَا أَذْهَبُ يَا رَسُولَ

¹ Bukhari # 6038, Muslim # 51-2309, Abu Dawud # 4774, Tirmidhi # 2015, (2022), Darimi # 82.

اللَّوْمِ (رواه مسلم)

5802. Sayyiduna Anas رضى الله عنه said, Allah's Messenger صلى الله عليه وسلم was the best of men in character. One day, he sent me on an errand. But, I declared, 'By Allah, I shall not go! In my heart, however, I did resolve that I would go to obey the command of Allah's Messenger صلى الله عليه وسلم to me. So, I went out and passed by some boys who were playing in the street (and I paused to watch them). Behold! Allah's Messenger came there soon and hold me by the nape. I (turned and) looked at him and he was smiling and asked, 'O Unays! Will you to go where I instructed you go?' I submitted, 'Yes, I am going. O Messenger of Allah.'¹

COMMENTARY: Sayyiduna Anas رضى الله عنه recalled this event of his very early days of service when he was of a childhood age. He did not the Prophet صلى الله عليه وسلم looked at his refusal generously because of his childhood and did not reprimand him. The Prophet صلى الله عليه وسلم called him Unays out of love and compassion. It the diminutive from of 'Anas' to emphasize his smallness and love for him.

EXEMPLARY TOLERANCE

(٥٨٠٣) وَعَنْهُ قَالَ كُنْتُ أَهْبِي هَمَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُرْدًا نَجْرَانِيًّا غَلِيظًا حَائِشِيَّةً فَأَذْرَكُهُ أَغْرَابِيًّا فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً وَرَجَعْتُ نَبِيَّ الْمُهَاجِرِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَحْرِ الْأَغْرَابِيِّ حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَا أَثَرُهَا بِهَا حَائِشِيَّةُ الْبُرْدِ مِنْ شِدَّةِ جَبَذَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ هُمُرِي مِنْ مَمَالِ اللَّهِ الَّتِي عِنْدَكَ فَالْتَمَسْتُ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَحِكَ ثُمَّ أَهْرَكَهُ بِعَطَائِهِ - (متفق عليه)

5803. Sayyiduna Anas رضى الله عنه said, "I was walking with Allah's Messenger صلى الله عليه وسلم who was wearing a (striped) cloak with a coarse fringe and it was from Najran (Of Yemen). A villager come across him and nabbed the cloak with such a force that the Prophet صلى الله عليه وسلم was pulled towards the villager's chest. I saw that, because of his forceful pull, the neck of Allah's Messenger صلى الله عليه وسلم was marked by the fringe of the cloak. Then he demanded, 'O Muhammad, give instructions that I should be given something from the property of Allah that you have! Allah's Messenger صلى الله عليه وسلم turned towards him. Then, he smiled (Kindly) and the commanded that something should be granted to him.'²

COMMENTARY: According to another version, the villager added, after 'the property of Allah that you have; (مال الله الذي عندك)

(It is not that I ask from your own property or from father's property) And, it is zakah from Allah's property that I mean.

This hadith shows how kind and forbearing that Prophet صلى الله عليه وسلم was. How great was the Prophet صلى الله عليه وسلم! The villager was utterly ignorant, bad-mannered and uncivil. He presented his petition in a very rude way.

We learn from this hadith that the rulers must show patience when their subjects hurt them. It is also the demand of wisdom that they should bestow something to someone and

¹ Muslim # 54-21310, Bringing up children in Islam, Shaykh ulwaan, p 378, Darul Isha'at, Karachi.

² Bukhari # 3149, Muslim # 128-1057, Ibn Majah # 3553, Musnad Ahmad 4. 223.

preserve their dignity.

PROPHET'S ﷺ COURAGE

(٥٨٠٤) وَعَنْهُ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشَجَعَ النَّاسِ وَلَقَدْ فَرَزَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَأَنْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فَأَسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسُ إِلَى الصَّوْتِ وَهُوَ يَقُولُ لَمْ تُرَاعُوا لَمْ تُرَاعُوا وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ حُرِّيٍّ مَاعَلَيْهِ سَرْجٌ وَفِي عُنُقِهِ سَيْفٌ فَقَالَ لَقَدْ وَجَدْتُهُ بَحْرًا - (متفق عليه)

5804. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger ﷺ was the best of men, the most generous of men and the bravest of men. One night, the people of Madinah heard a frightening sound (as of an approaching enemy) and went in the direction in which it originated but they met the Prophet who had preceded them towards that sound (and had returned from there). He comforted them, "Do not fear! Do not fear!" He was riding a horse of Abu Talhah رضي الله عنه that was bare backed, having no saddle on it. On his neck was a sword. He remarked 'I found it (swift) running like a river.'¹

COMMENTARY: According to one tradition, the horse was that day Therefore, it became swift and no other horse could overtake it. So, this was one of the miracles of the Prophet ﷺ that the condition of the horse changed after the Prophet ﷺ rode it for a little while.

It is not only bravery but also mustahab to advance towards suspicious movements of an enemy or of any other nature. One may even proceed alone. However, one must be sure that there is no risk to life.

This hadith also proves that it is allowed to borrow, or ride a borrowed horse or any beast too urge jihad. It is also mustahab to keep the sword on the neck.

NEVER TURNED DOWN REQUEST FOR HELP

(٥٨٠٥) وَعَنْ جَابِرٍ قَالَ مَا سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ لَا - (متفق عليه)

5805. Sayyiduna Jabir رضي الله عنه said, "Never was Allah's Messenger ﷺ asked for anything and he said, 'No.'²

COMMENTARY: Ibn Hajar رحمه الله said that if the Prophet ﷺ had I his possession what anyone asked for, he gave it to him promptly. If he did not have it and could not procure it for the person who asked, he did not give a point blank refusal. Rather, he observed silence or excused himself politely or made a supplication for the rationed, under no circumstances did he decline outright.

Shaykh izzud din said that he never said 'No' simply to rebuff the petitioner. It is a different thing if he could not meet the request and he used the word to present his excuse. For instance, he said once: (لا اجد ما احملكم عليه) (I have no beast to offer you to ride).

The poet Fazraq has composed a couplet about it:

¹ Bayhaqi # 6033, Muslim # 48. 2307.

² Bukhari # 6037, Muslim # 56. 2311.

لولا الشهد كانت لاؤه نعم

ما قائل لا قط الا في تشهده

Another Persian poet has said the same thing:

مگر باشهاد ان لا اله الا الله

نه رفت کلمه لا بر زبان او برگز

They both bring out the point that the Prophet صلى الله عليه وسلم never said, 'No' except in his taahhahhud (testimony about Allah's unity): I bear testimony that "There is no God but Allah."

GENEROUS GRANT WITHOUT TEAR OF POVERTY

(٥٨٠٦) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْمَا بَيْنَ جَبَلَيْنِ فَأَعْطَاهُ إِيَّاهُ فَأَتَى قَوْمَهُ فَقَالَ

أَيُّ قَوْمٍ أَسْلِمُوا قَوْمَ اللَّهِ إِنَّ مُحَمَّدًا لَيُعْطِي عِظَاءَ مَا يَخَافُ الْفَقْرَ - (رواه مسلم)

5806. Sayyiduna Anas رضي الله عنه said that a man asked the Prophet صلى الله عليه وسلم for so many sheep as may fill the valley between two mountains. He gave him all of that. He came to his people and said, 'O my people, embrace Islam, for by Allah, Muhammad صلى الله عليه وسلم gives so much that he does not fear poverty.'¹

COMMENTARY: Perhaps the petitioner had not imagined that he would get all that so very easily.

When the Prophet صلى الله عليه وسلم gave him, he was non-plussed. He realized Muslim to rely on Allah and to be content and to practice abstinence. Hence he advised his people to embrace Islam, for, prophet Muhammad صلى الله عليه وسلم does not worry about poverty and want.

PERSISTENT DEMAND OF THE VILLAGERS

(٥٨٠٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْفَلَةً مِنْ حُتَيْنٍ فَحَبَلَتْ

الْأَعْرَابُ يَسْتَلُونَهُ حَتَّى اصْطَرَوْهُ إِلَى سَمْرَةَ فَحَطَبَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

أَعْطُونِي رِدَائِي لَوْ كَانَتْ لِي عِدَّةٌ هَذِهِ الْعِصَاءُ نَعَمْ لَقَسَمْتُه بَيْنَكُمْ ثُمَّ لَا تَجِدُونِي بَحِيلًا وَلَا كَذُوبًا وَلَا جَبَالًا -

(رواه البخاري)

5807. Sayyiduna Jubayr ibn Mut'im رضي الله عنه said that he was traveling with Allah's Messenger صلى الله عليه وسلم having returned from Hunayn. (On their way, somewhere,) the villagers intercepted him and pestered him with requests forcing him back against an acacia tree where his cloak was entangled in the tree. So, the Prophet صلى الله عليه وسلم paused and said, "Let me have my cloak. If I had quadrupeds (sheep and camels, etc) as many as these thorny trees, then, too, I would disburse them among you. Then, you would not find me niggardly, not a liar (making false promises) and not faint-hearted (as my withhold from giving you)."²

COMMENTARY: The Battle of Hunayn was fought immediately after he conquest of Makkah. The Prophet صلى الله عليه وسلم had to fight it with the Banu Hawazin and Banu Tha'iq and their allies all of whom inhabited a place between Makkah and Ta'if. Initially, the

¹ Muslim # 2312, Musnad Ahmad 3-108.

² Bukhari # 2821.

Muslims faced stiff resistance but finally gained a decisive victory.

The Muslim took six thousand captives and a large booty that comprised of forty four thousand camels. More than forty four thousand sheep and four thousand oqiyah silver. The Muslim army was made up of ten thousand sahabah رضي الله عنهم from Madinah both ansars and Muhajirs and the two thousand Makkans who had embraced Islam at the conquest of Makkah.

The Prophet صلى الله عليه وسلم had the entire booty kept in custody at Ja'arah near the battlefield. And, he led the army to put down the uprising of the people of Ta'if. After successfully suppressing the uprising, he returned to Ja'arah and began to distribute the booty that was stored there. He gave away most of it to the people of Makkah to win over their hearts. He also gave some of it to the other deserving ones. The case of the man who was given all that he asked (hadith # 5806) relates to this booty. When he departed from there, he had distributed all the property. So when he met the villagers on the way, he could not meet their demand. Also, he could not refuse them outright and hurt their feelings. However, when they persisted and were very demanding, he spoke to them as the hadith tells us. He assured them that he had given away all property and if he did have anything he would not disappoint them. He stressed that he was not lying and was not scared of poverty if he would have nothing.

These words of the Prophet صلى الله عليه وسلم are evidence that if anyone does not know you then it is proper to tell him of your virtues to create confidence in him. This is allowed.

OBLIGING THE POOR

(٥٨٠٨) وَعَنْ أَنَسٍ قَالَ كَانَتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْعِدَاةَ جَاءَ حَذَمُ الْمَدِينَةِ بِأَنْبِيئِهِمْ فِيهَا

الْمَاءُ فَمَا يَأْتُونَ بِأَنْاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرَبَّمَا جَاءَهُ بِالْعِدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا - (رواه مسلم)

5808. Sayyiduna Anas رضي الله عنه narrated that whenever Allah's Messenger صلى الله عليه وسلم had offered the salah of fajr, the servants (of the people) in Madinah brought their vessels containing water. So, whoever brought a vessel, he did dip his hand into it (to please them and let them have blessings thereby). Often, they would bring them on a cold morning and he would dip his hand into them.¹

COMMENTARY: This hadith speaks of the Prophet's صلى الله عليه وسلم kindness and compassion for his ummah. He loved them. It also guides that one must also endure difficulty and hardship if by that, one can be of help to the creatures.

PROPHET'S صلى الله عليه وسلم COMPASSION FOR THE POOR

(٥٨٠٩) وَعَنْهُ قَالَ كَانَتْ أَمَةٌ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ تَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنْطَلِقُ بِهِ

حَيْثُ شَاءَتْ - (رواه البخاري)

5809. Sayyiduna Anas رضي الله عنه said, "One of the several female slaves of the people of Madinah used to hold the hand of Allah's Messenger صلى الله عليه وسلم (whenever she was upset) and she then took him (by his hand) where she wished."²

¹ Muslim # 74. 2324.

² Bukhari # 6072.

COMMENTARY: If she deemed it necessary, she took him out of Madinah and told him of heir anxiety. This shows how much concerned the Prophet صلى الله عليه وسلم was for his ummah. He loved them and was most humble with them.

(٥٨١٠) وَعَنْهُ أَرَبَ الْمَرْأَةُ كَانَتْ فِي عَقْلِهَا شَيْءٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِرَبَ لِي إِيَّاكَ حَاجَةٌ فَقَالَ يَا أُمَّرُ
فُلَانٍ أَنْظِرِي أَيْ السِّكِّتِ شِئْتِ حَتَّى أَقْفِي لَكَ حَاجَتَكَ فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَعَتْ مِنْ
حَاجَتِهَا - (رواه مسلم)

5810. Sayyiduna Anas رضى الله عنه narrated that a woman had a unbalanced mind. She submitted, "O Messenger of Allah, I need something from you." He said, "O Umm Fulaan (mother of so and so)! Choose a place (where you wish to tell me). I shall do what you wish (and listen to your problem)." Then, he accompanied he (where she took him) to a road till she got what she needed land told him what her problem was.¹

COMMENTARY: The Prophet صلى الله عليه وسلم was not all alone with the woman as one can be in a house, there were people around and those living there but they had kept their distance (and narrated this hadith).

PRAISEWORTHY CHARACTERISTICS

(٥٨١١) وَعَنْهُ قَالَ لَمْ يَكُنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا نَعَانًا وَلَا سَبَابًا كَانَتْ يَقُولُ عِنْدَ
الْمُعْتَبَةِ مَا لَهُ كَرِبَ جِبْتُهُ - (رواه البخارى)

5811. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was neither indecent in speech nor given to abuse anyone. If he admonished anyone, he only said, "What is wrong with him? May his forehead become full of dust!"²

COMMENTARY: the word (فاحش) - fahsh translated 'indecent; actually means to transgress or go beyond limit in saying something or in giving a reply Mostly it is used to refer to sexual intercourse shamelessly, like abusing someone's parents. This word is used for excesses, grave since, evil habits and adultery.

The word (نعا) (la'n) translated 'abuse' is to 'drive away,' deprive, 'degrade' or revile. When used for an act of Allah, it means that He puts away, deprives of His mercy. If used as from a creature then it is a curse and a prayer against someone calling for him to be deprived a Divine mercy. It is a grave sin to make this prayer against one who does not deserve it and if it is done repeatedly then it is a grave sin. The ulama say unanimously that it is forbidden and unlawful to curse a specified person even if he is a disbeliever. But, if it is known for certain of anyone that he had died as a disbeliever, like Abu Jahl, then it is not forbidden to curse him. Similarly, if some people are involved in evil and sin, then it is not forbidden to curse them as a group, like 'Allah's curse be on the disbelievers, the wrong doers, the tyrants, those who devour interests, and the like.

There are two kinds of (لعنة) - curse.

- (i) Deprivation of Allah's mercy and of admittance to paradise, and calling for perpetual punishment which is consignment to hell. This is exclusive for

¹ Muslim # 26. 2326.

² Bukhari # 6031, Musnad Ahmad 3. 126.

the disbelievers.

- (ii) Deprivation of Allah's particular mercy, of nearness to Him and of the rank of the foremost, choicest people, this prayer is made against sinners and evildoers of certain degrees.

If this difference between the two kinds is borne in mind, then many doubts would be set at rest.

"May his forehead become dusty." When the Prophet صلى الله عليه وسلم was displeased, these words were the only expression of his displeasure. Even when saying so, he did not address the persons directly but he used the third person pronoun.

The same meaning is expressed by the words. 'May his nose be covered with dust!' Both these expressions allow for one of two meanings. They may be a figurative expression of imprecations, or they may mean a supplication and a figurative expression of worship and prostration because one who worships and prostrates himself has his forehead and nose cling to dust, and these expressions would mean

سجد الله وجهك

May Allah cause your face to prostrate itself before him!

PROPHET صلى الله عليه وسلم DID NOT CURSE EVEN HIS ENEMIES

(٥٨١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الشِّرْكَائِ قَالَ إِنْ لَمْ أُبْعَثْ لَعَانًا وَإِنَّمَا بُعِثْتُ

رَحْمَةً - (رواه مسلم)

5812. Sayyiduna Abu Hurayrah رضى الله عنه narrated that someone submitted, "O Messenger of Allah, do invoke a curse on the polytheists." He said, "I am not sent as one who invokes curses. Rather I am sent only as a mercy."¹

COMMENTARY: The prophet صلى الله عليه وسلم made it clear that he is instrumental in bringing mercy to the worlds irrespective of believers and disbelievers. It is as the Quran says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

{And we have not sent you (O Prophet), but as a mercy to the world} (21:107)

In that case, how may he be expected to curse the disbelievers howsoever antagonistic they be? It is very clear that the Prophet صلى الله عليه وسلم brings mercy to the believers. As for those who do not believe, he is the means of mercy to them in the sense that, though they disobey Allah and His Messenger صلى الله عليه وسلم and are rebellious, his being is responsible for wording of punishment from them in this world. It is as Allah says:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

{...but Allah was not going to chastise them while you (O Prophet) were among them} (8:33)

In fact, Allah did not restrict this favour up to the life of the Prophet صلى الله عليه وسلم. He let it continue forever, He decreed that a universal, Complete punishment will not grip the people till the Last Day. As against this, the previous ummahs were destroyed completely and wiped off because of the curse invoked by their Messengers عليه السلام. Not even a

¹ Muslim # 87. 2599, see also hadith # 5800.

semblance of them remained.

Teebi رحمه الله explained these words to mean! "I have not come to put anyone away from Allah's mercy. Rather, my mission is to bring people nearer to Allah's mercy by guiding them and by presenting the best of manners. Therefore, I may not be expected to invoke curses on the disbelievers."

PROPHET صلى الله عليه وسلم WAS VERY MODEST

(٥٨١٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَدْرَاءِ فِي خُدْرِيهَا
فَإِذَا أَرَى شَيْئًا يَكْرَهُهُ عَرَفْتَاهُ فِي وَجْهِهِ - (متفق عليه)

5813. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that the Prophet صلى الله عليه وسلم was more modest than a virgin observing the veil. When anything happened which he did not approve, they detected signs of that on his face.¹

COMMENTARY: the virgin veiled girl remains indoors and is more modest than the virgin who does not observe the veil and does not confine herself indoors. The Arabic words (عذراء) is a veil.

The Prophet صلى الله عليه وسلم face was quick to reflect anything naturally disliked or contrary to Shari'ah. The Sahabah رضي الله عنهم realized that promptly and tried to correct the mistake. In that way, his displeasure was removed.

However, this was possible only when the displeasure was caused by a natural factor or something makruh and disliked by Shari'ah,

Nawawi رحمه الله said that when such a disliked thing happened, the Prophet صلى الله عليه وسلم did not say so in words but his displeasure was apparent on his face. The sahabah رضي الله عنهم could read it on his face.

This hadith highlights the merits of modesty. It also teaches us that this attribute must be strengthened as much as possible. But, it must not hinder discharge of an obligation to anyone or in shari'ah and must not cause any kind of loss.

NEVER LAUGHED WITH MOUTH OPEN

(٥٨١٤) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا قَطُّ صَاحِحًا حَتَّى أَرَى مِنْهُ أَهْوَاتِهِ
وَأَمَّا كَانُ يَتَبَسَّمُ - (رواه البخاري)

5814. Sayyiduna Ayshah رضي الله عنها narrated: I never saw the Prophet صلى الله عليه وسلم laugh so outrageously (with his mouth wide open) that I might see his uvula. He merely smiled (for a laugh).²

COMMENTARY: Some people laugh their hearts out, hilariously. Their mouths are wide open so that their uvula and throat are visible. The Prophet صلى الله عليه وسلم never laughed in this manner. Often he smiled on a happy occasion, though sometimes, he laughed lightly. We have spoken on that in a previous chapter on the relative subject. (Book XXIV, Chapter VII, Laughing, hadith # 4745 to 4749.)

¹ Bukhari # 3562, Muslim # 67. 2320

² Bukhari # 6092.

MANNER OF TALKING

(٥٨١٥) وَعَنْهَا قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ كَانَ يُحَدِّثُ حَدِيثًا لَوْ حَدَّثَهُ الْعَادُ لِأَخْصَاءِهِ (متفق عليه)

5815. Sayyidah Ayshah رضي الله عنها said, "Allah's Messenger صلى الله عليه وسلم did not speak briskly like your jabber. Rather, he spoke in a distinct way so that one who wished could count his words."¹

COMMENTARY: The Prophets صلى الله عليه وسلم manner of speech was very clear and pleasant. He was dignified and serious. He spoke with pauses and his sentences were well spaced. His words could be counted. He did not speak ceaselessly and rapidly. The listeners could understand him easily and they had no doubts about his words. ◊

HELPED IN HOUSEHOLD WORK

(٥٨١٦) وَعَنِ الْأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةٍ أَهْلِيهِ تَعْنِي خِدْمَةَ أَهْلِهِ فَإِذَا خَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ - (رواه البخاري)

5816. Sayyiduna Aswad (ibn Yazid) رحمه الله said, "I asked Ayshah رضي الله عنه 'what did the prophet صلى الله عليه وسلم do in his house?' She said, "He would occupy in mahnah which is to help his family with household chores. When it was time of salah, he went out to (offer) the salah."²

COMMENTARY: The word in the text (مهنة) mahnah or mihnah is 'to Serve' 'be of service; and 'be occupied in work.' Sayyidah Ayshah رضي الله عنها has also defined the word: 'was of service to his family' Examples are milking the sheep, mending sandals, patching garments, and so on.

To attend to household chores and to help the family members are what the Prophet صلى الله عليه وسلم did. It is a sunnah of the Prophet صلى الله عليه وسلم did. It is a sunnah of the Prophet صلى الله عليه وسلم and the righteous to work at home.

Sayyiduna Aswad was a prominent tabi'i. He was alive in the time of the Prophet صلى الله عليه وسلم and did see the righteous caliphs and did listen to ahadith from the tongue of the distinguished sahabah رضي الله عنهم (companions). He was a highly devoted worshipper, an ascetic and a possessor of great qualities, He had the great good fortune and opportunity to perform eighty pilgrimage - hajj and umrah. He fasted regularly till his death and recited the Quran from cover to cover twice every night. He was a high-ranking faqih (jurist) and narrated many ahadith.

NEVER SEIZED REVENGE

(٥٨١٧) وَعَنْ عَائِشَةَ قَالَتْ مَا خَيْرُ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أُمَّرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِذَا قِيَامَ كَانَ إِذَا كَانَ ابْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ فِي

¹ Bukhari # 3568, Muslim # 160-3493.

² Bukhari # 676, Tirmidhi # 2489 (2497)

شَيْءٍ قَطُّ إِلَّا أَرْتِ يُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمُ لِلَّهِ بِهَا - (متفق عليه)

5817: Sayyidah Ayshah رضي الله عنها narrated, "Allah Messenger صلى الله عليه وسلم was never given choice between two things but he selected the easier and lighter of the two as long as it did not involve a sin. If it was a sin, then he was the farthest away from it of all people. And, Allah's Messenger صلى الله عليه وسلم never took vengeance on his own account for anything. But, if what Allah has forbidden was violated then he seized revenge for it for Allah's sake."¹

COMMENTARY: Being given choice of one of two things presupposes the choice is given by Allah or by the people. Clearly Allah will not give a choice in which a sin is involved Besides, the Prophet صلى الله عليه وسلم is innocent. So, it may be like the choice Allah gave the Prophet صلى الله عليه وسلم to live in the world and to have the treasures of the world - or to be content with what is provided for the necessities of life. He chose the second thing. He did not choose the first because though by itself it is not a sin get it may lead one away from worship if one continues to occupy oneself in the world.

If the choice is given by the people that can be given by the disbelievers or by the Muslims. In the former case, the choice will definitely involve a sin.

In the latter case, anything that could lead to a sin has been classed a sin. Examples are choice between mujahadah (struggle, effort and iqtisad (moderation). Now, though mujahadah is not a sin, yet if one goes to the extremes and practices severity it may lead to destruction. In this case, mujahadah is disallowed.

The choice between two things as given by Allah might also be give to the Prophet صلى الله عليه وسلم not for himself but for other. For example, he might be asked to choose one of two (or more) kinds of punishment to his ummah for a certain sin. The Prophet صلى الله عليه وسلم would choose a lighter punishment. Or, if he was given a choice to kill the infidels in his custody or levy a jizyah and protect their lives and property, he would spare their lives and properties and ask them to pay the jizyah (which is a head tax imposed by Islam on the people of the Book living in an islamic state, after which their lives and properties are protected).

Also, Allah gave him choice between mujahadah in worship of Him and iqtisad. He chose iqtisad (moderation instead of struggle).

Ibn Hajar رحمه الله said that the Prophet صلى الله عليه وسلم never avenged himself for any wrong or crime, against him, or for anything done against his wishes. It should not cause us to ask why then he had many of those people killed who had caused him harm. Actually, they were sentenced to death because they also had perpetrated that which Allah has forbidden and they had transgressed the limits when antagonizing Islam and had become liable to punishment for the sake of Allah.

THE PROPHET صلى الله عليه وسلم NEVER SEAT ANYONE

(٥٨١٨) وَعَنْهَا قَالَتْ مَا صَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأَةً وَلَا خَادِمًا إِلَّا أَرْتِ

يُجَاهِدُ فِي سَبِيلِ اللَّهِ وَمَا نَزَلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهِ إِلَّا أَرْتِ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمُ

لِلَّهِ - (رواه مسلم)

¹ Bukhari # 3560, Muslim # 77. 2327.

5818. Sayyidah Ayshah رضى الله عنها said that Allah's Messenger صلى الله عليه وسلم did not ever beat anyone with his hand, neither a woman nor a servant. But he did engage in jihad in Allah's path. And never was any wrong done to him for which he seized vengeance from the person who did that except when what Allah has forbidden was violated. In this case, he did as seek revenge for the sake of Allah.¹

COMMENTARY: The Prophet صلى الله عليه وسلم did not beat anyone but he is said to have struck the riding beast sometime,

He never beat a servant and a woman, these two classes are generally considered weak and are often prone to man's anger. Both of them should not be belittled and neglected. However, under some circumstances and subject to some conditions, it is permitted to give them a light beating, but, even then, it is better to refrain from beating them.

This must not be cited as evidence for not beating the children because it is of prime concern that they should be brought up and trained strictly. There is no reason to be lenient in this regard. A person beat his children or a servant is to satisfy one's ego. The real thing is that:

- it is better to beat one's children to correct them when they are wrong.
- It is better to pardon the two (women and servant) in order to curb one's ego.

Jihad in Allah's path is against His enemies. Hence, when so engaged, the Prophet صلى الله عليه وسلم made no concessions and did not pardon anyone. It is the Battle of Uhud, he killed Allah's enemy Ubayy ibn Khalaf with his own hands.

Jihad in Allah's path is not merely against His enemies. It is also the imposition and enforcement of the hudood and tazirat (prescribed punishment and discretionary punishments).

SECTION II

الْفَضْلُ الْاَلَايِ

TREATMENT OF SERVANTS

(5819) عَنْ أَنَسٍ قَالَ خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ ثَمَابٍ سِنِينَ خَدَمْتُهُ عَشْرَ سِنِينَ

فَمَا لَأَمْرِي عَلَى شَيْءٍ قَطُّ أُتِي فُيُوبِ عَلَى يَدَيَّ فَوَارِكٌ لَا أَمْرِي لِأَمْرٍ مِنْ أَهْلِهِ قَالَ دَعَاؤُهُ فَإِنَّهُ لَوْ فُهِىَ شَيْءٌ كَانَ هَذَا

لَفُظَ الْمَصَابِيحَ وَرَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ مِمَّا تَعَبَّرَ بِهِ -

5819. Sayyiduna Anas رضى الله عنه said, "I began to serve Allah's Messenger when I was eight years old. I served him for ten years (which was his total stay in Madinah). He never blamed me for anything wrong that befell at my hand. If a blaming one from his family blamed me, he would say, 'Leave him alone! If anything is decreed it will take place.'²

This is as in the Masahih, but Bayhaqi has a slightly different wording.

COMMENTARY: If anything is lost, broken or destroyed that is under the Divine decree even if it happened at someone's hand or for some apparent reason. There is no point in blaming anyone.

According to another hadith, "If a female slave or servant breaks something, do not beat her because everything will perish. There is a term for it."

¹ Muslim # 79. 2328.

² Shu'ab ul eeman # 8070, Musnad Ahmad 3-231.

PRAISEWORTHY CHARACTERISTICS OF THE PROPHET صلى الله عليه وسلم

(٥٨٢٠) وَعَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجِحًا وَلَا مُتَفَحِّحًا وَلَا سَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَكَانَ يَغْفُو وَيَصْفَحُ - (رواه الترمذی)

5820. Sayyidah Ayshah رضي الله عنها said, "Allah's Messenger صلى الله عليه وسلم was not indecent of speech by nature nor lewd on purpose. He was never vociferous in the markets. And, he never repaid evil with evil, but he forgave and pardoned (outwardly and inwardly in like with Allah's words (فَاغْفُفْ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُغْفِرِينَ)) Forgive them then, and pass (them) over. Surely, Allah loves the charitable - 5:13)¹

PROPHET صلى الله عليه وسلم WAS HUMBLE

(٥٨٢١) وَعَنْ أَنَسٍ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ كَانَ يَمُودُ الصَّرِيضَ وَيَتَّبِعُ الْجُنَّازَةَ وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ وَيَرْكَبُ الْحِمَارَ وَلَقَدْ رَأَيْتُهُ يَوْمَ رَحِيْبَةَ عَمْرٍاءَ جَمَارٍ خَطَامُهُ يُعْفُ - رَوَاهُ ابْنُ حَاجَةَ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ -

5821. Sayyiduna Anas رضي الله عنه said of the Prophet صلى الله عليه وسلم recalling his excellent manners and habits). "He used to visit the sick, to follow the funeral (Procession), to accept a slave' invitation and to ride on a donkey. I did not see him on the day of Khaybar (riding) on a donkey whose rein was of palm fibres."²

COMMENTARY: The slave's invitation was extended after getting permission nfrom his master. It follows naturally that the Prophet صلى الله عليه وسلم never refused any invitation from anybody.

This hadith recounts the praiseworthy attributes of the Prophet صلى الله عليه وسلم He was humble and was kind and loving to all men without distinction. He never was boastful. When necessary, he did not why form riding a donkey particularly in the Battle of Khaybar when it was a day to demonstrate e ones greatness, he rode a donkey. This shows that there was no egoism in him, no false show of greatness and no pretence.

PROPHET صلى الله عليه وسلم MENDED HIS SANDALS

(٥٨٢٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْصِفُ نَعْلَهُ وَيَحْبِطُ ثَوْبَهُ وَيَعْمَلُ فِي بَيْتِهِ كَمَا يَعْمَلُ أَحَدُكُمْ فِي بَيْتِهِ وَقَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ يَغْلِبُ ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَحْدُمُ نَفْسَهُ - (رواه الترمذی)

5822. Sayyidah Ayshah رضي الله عنها said, "Allah's Messenger صلى الله عليه وسلم used to mend his sandals, sew his garments and toil in his house as one of you toils in his house." She added, "He was a human being among human beings. He searched his garment for lice, milked his sheep and looked after himself. (This means that he generally did his own work and seldom asked others to do it)."³

COMMENTARY: The Prophet صلى الله عليه وسلم used to examine now and then whether lice had

¹ Tirmidhi # 2016 (2023)

² Ibn Majah # 4178, Bayhaqi in Shu'ab ul eeman # 8190.

³ Musnad Ahmad 6. 167 (Not found in Tirmidhi though the text refers to it.)

fallen into his clothing. So, this does not contradict the tradition that says that lice did not trouble him. Recording to Mawahib Laduniyah, lice was never found on his clothing or body, at all.

According to Imam Fakhruddin Razi رحمه الله never did a fly land on the Prophet's صلى الله عليه وسلم body and never did a mosquito or any other insect trouble him.

As for the description of the Prophet صلى الله عليه وسلم as a human being among human beings, Teebi رحمه الله said that Sayyidah Ayshah رضي الله عنها spoke these words as a prelude to the next words. She has in mind the accusation of the disbelievers that if he was a prophet then he would not live or ordinary people but as a king who demonstrates his majesty and glory. The Quran has referred to this accusation of the disbelievers thus:

مَا لِي هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ

[What kind is this Messenger? He eats food and walks in the streets] (25:7)

It is to reject the disbelievers that Sayyidah Ayshah رضي الله عنها said that the Prophet صلى الله عليه وسلم was one of the creature of Allah, and a human being like any other of the children of Prophet Aadam رضي الله عنه. The only difference between him and the rest is that Allah has chosen him as His Prophet and Messenger, made him high with the highest values of mankind and gave him the best of manners as make him as example of nobility of mankind. The Quran says of him:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ

[Say: I am but a human being like you, it has been revealed to me..] (18:110)

These can be no better example of one who is so noble and distinguished as to be at the highest standard yet lived like a common man. His life was very simple like any ordinary creature of Allah. Spiritually he traveled up to the heavens and the height of the throne but physically he was humble like the creatures of dust. He mingled with the masses and lived like them and toiled as they did. He was kind and sympathetic to them and helped and cooperated with them. This is an example of his noble manners. In this way he also taught others that humility should be considered as the height of character and morals.

That he conveying of Allah's message to the creatures should be regarded as a responsibility which cannot be discharged without being in touch with the people. This can be done only by relieving oneself of egoism and pride and abstaining from ostentation. One must present oneself as a common man.

MINGLING WITH PEOPLE

(٥٨٢٣) وَعَنْ خَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ قَالَ دَخَلَ نَفَرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ فَقَالُوا لَهُ حَدِّثْنَا أَحَادِيثَ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ جَارَهُ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَكَتَبْتُهُ لَهُ فَكَانَ إِذَا ذَكَرْنَا

الدُّنْيَا ذَكَرَهَا مَعَنَا وَإِذَا ذَكَرْنَا الْأَخْرَةَ ذَكَرَهَا مَعَنَا وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا فَكُلُّ هَذَا أَحَادِيثُكُمْ عَنِ

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه الترمذی)

5823. Sayyiduna Kharijah ibn Zayd ibn Thabit رحمه الله narrated that some people come to (his father) zayd ibn Thabit رضي الله عنه and requested him to narrated to them some ahadith of Allah's Messenger صلى الله عليه وسلم. He said, "I was his neighbor. So,

whenever he received a revelation he would send for me and I would (go to him and) write it down for him. (It was his habit that) when he conversed about this world, he spoke of it along with us. When we conversed about the hereafter, he spoke of it alongwith us. And, when we spoke about food. He too spoke about it along with us.

I narrate to you all this about Allah's Messenger صلى الله عليه وسلم.¹

COMMENTARY: Sayyiduna Zayd رضى الله عنه was very near to the Prophet صلى الله عليه وسلم both spiritually and physically. He was more aware of the Prophet صلى الله عليه وسلم life than anyone else. He discloses that the Prophet صلى الله عليه وسلم maintained very close social ties with the people. He was familiar with them and joined them in their conversation over a wide range of subjects. They never broached anything disliked and blameworthy. That could not be done in his presence and he could not be expected to attend such a gathering where disliked topics could be raised. This hadith, therefore, does not contradict the hadith:

انه صلى الله عليه وسلم كان يحجز لسانه الا فيما يعينه وان مجلسه علم

"The Prophet صلى الله عليه وسلم kept his tongues in check except when it was necessary to speak. Surely, his assembly was of learning."

Often, topics of the world do provide beneficial knowledge of different aspects. Hence every gathering will be called on assembly of learning even if worldly topics are discussed, but they provide beneficial knowledge of various kinds.

If a gathering discusses affairs of the world and not of religion and lacks any benefit, then the attendance of the Prophet صلى الله عليه وسلم will mean that he and sahabah رضى الله عنهم discussed such things as are permissible. He did so to let them know that such meetings and discussions are allowed. It was Wajib (obligatory) for the Prophet صلى الله عليه وسلم to join in such discussions.

In conclusion Zayd رضى الله عنه confirmed that the hadith he narrated was authentic. He thereby fulfilled the conditions that apply to narration of ahadith.

SHAKING HANDS & MANNER OF SITTING

(5824) وَعَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَافَحَ الرَّجُلَ لَمَّ يَدَهُ مِنْ يَدِهِ حَتَّى

يَكُونَتْ هُوَ الَّذِي يَلْزُمُ يَدَهُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَتْ هُوَ الَّذِي يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ

وَأَمْرٌ مَقْدَمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ. (رواه الترمذى)

5824. Sayyiduna Anas رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم shook hands with a man, he did not take away his hand until the man took away his hand. And he did not turn away his face from the man's face until the man turned away his face. And he was never seen with his knees stretched in front of the person with whom he was sitting.²

COMMENTARY: These two characteristics of the Prophet صلى الله عليه وسلم of not taking away his hand from the man's hand after a handshake and his sight from him till he preceded in doing 60 speak highly of his humility and forbearance.

¹ Bayhaqi in Sharh us sunnah # 3679.

² Tirmidhi # 2490.

He did not sit ahead of his neighbour but he always sat in line with the others and never stretched his knees in front of, or before, anyone sitting with him.

Some exponents say that in keeping with manners of sitting, the Prophet صلى الله عليه وسلم never sat down with his knees raised in the company of other people.

Some others have said that the words mean; 'he did not stretch his feet wide in front of anyone.

This hadith teaches us to respect our Muslim brothers whether they are junior to us or senior in rank.

NEVER KEPT ASIDE ANYTHING FOR HIMSELF

(٥٨٢٥) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدَّخِرُ شَيْئًا لِعَدِيهِ - (رواه الترمذی)

5825. Sayyiduna Anas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم never kept aside anything for the morrow.¹

COMMENTARY: He had perfect trust Allah. He relied completely on the mercy of Allah, so he never kept anything aside for the next day.

However, he did store for his family whatever they would need for one year. He was apprehensive lest they lose patience at the time of need and become anxious.

PROPHET صلى الله عليه وسلم OBSERVED LONG SILENCE

(٥٨٢٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ رَوَاهُ فِي شَرْحِ التَّنْبِيهِ -

5826. Sayyiduna Jabir ibn Samurah رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم was given to observe silence very often.²

COMMENTARY: He spoke little. He spoke only when necessary otherwise he maintained silence. Bukhari, Muslim and others have transmitted a hadith:

من كان يؤمن بالله واليوم الآخر فليقل خيرا وليسك

'He who believes in Allah and the Last Day must speak what is good, otherwise he must keep quiet.'³

Sayyiduna Abu Bakr رضي الله عنه used to say:

ليتني كنت اخرس الا عن ذكر الله

"Would that I were dumb except for mention and remembrance of Allah."

MANNER OF PROPHET SPEECH

(٥٨٢٧) وَعَنْ جَابِرٍ قَالَ كَانَ فِي كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْتِيلٌ وَتَرْسِيلٌ - (رواه ابوداؤد)

5827. Sayyiduna Jabir (ibn Abdullah) رضي الله عنه said that the speech of Allah's Messenger صلى الله عليه وسلم was distinct and with pauses (unhurried).⁴

COMMENTARY: His words were clear and well separated. He did not speak hurriedly.

¹ Tirmidhi # 2362.

² Baghawi in Sharh us sunnah, Musnad Ahmad # 2362.

³ Bukhari # 6476 (Abu Shurayh) (different wording Abu Hurayrah) 6018, 6019, 6135, 6136, 6138, 6475, Muslim # 75-47, 77-48, Tirmidhi # 2507, 1974, Tirmidhi # 2508.

⁴ Musnad Ahmad # 4838.

The words used are (برسِل) and (برسِل), so it seems that (برسِل) refers to his recital of the Quran: to read gracefully and distinctly, in tonation (of the Quran) with measured voice.¹ And (برسِل) refers to his general conversation.

(٥٨٢٨) وَعَنْ عَائِشَةَ قَالَتْ مَا كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَ كُرْ هَذَا وَكَثْرَتُهُ كَانَتْ يَتَكَلَّمُ بِكَلَامٍ بَيِّنَةٍ فَضْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ - (رواه الترمذی)

5828. Sayyiduna Ayshah رضي الله عنها said, "Allah's Messenger صلى الله عليه وسلم did not talk unceasingly and rapidly like your talking, but he spoke distinctly and spaced out his words. Thus, whoever sat with him could retain them in memory."²

SMILING LIPS

(٥٨٢٩) وَعَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَرْمٍ قَالَ مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه الترمذی)

5829. Sayyiduna Abdullah ibn Harith ibn Jaz رضي الله عنه said, "I have not seen anyone smiling more often than Allah's Messenger صلى الله عليه وسلم did."³

AWAITING THE REVELATION

(٥٨٣٠) وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ يَتَحَدَّثُ يُكْهِرُ أَرْبَ ظُرْفَةٍ ظُرْفَهُ إِلَى السَّمَاءِ - (رواه ابوداؤد)

5830. Sayyiduna Abdullah ibn Salaam رضي الله عنه said that whenever Allah's Messenger صلى الله عليه وسلم talked while sitting, he often raised his eyes to the sky.⁴ (He waited for Jibril عليه السلام and the revelation.)

COMMENTARY: Even while conversing with anyone, the Prophet صلى الله عليه وسلم had his sight toward the sky. He hoped Jibril عليه السلام would come to him bringing the revelation.

SECTION III

الأهل الأئمة

PROPHET'S SON IBRAHIM رضي الله عنه

(٥٨٣١) عَنْ عُمَرَ وَبْنِ سُوَيْدٍ عَنْ أَنَسٍ قَالَ مَا رَأَيْتُ أَحَدًا كَانَتْ أَرْحَرَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ إِبْرَاهِيمُ ابْنُهُ مُسْتَرْضِعًا فِي عَوَالِي الْمَدِينَةِ فَكَانَ يَنْطَلِقُ وَكُنْ مَعَهُ فَيَتَحَدَّثُ الْبَيْتَ وَإِنَّهُ لَيَدَّخِرُ وَكَانَ يَطْرُقُهُ فَيَتَأْتِيهِ وَيَأْخُذُهُ فَيَقْبَلُهُ ثُمَّ يَرْجِعُهُ قَالَ عُمَرُ وَقَدْ نَأُو فِي إِبْرَاهِيمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ ابْنَ إِبْرَاهِيمَ ابْنِي وَإِنَّهُ مَاتَ فِي الْغَدِيِّ وَإِنَّ لَهُ لِيَطْرُقُنِي نَكْمَلًا لِي رِصَاعَهُ فِي الْحَيَاةِ - (رواه مسلم)

¹ See vocabulary of the Quran compiled Abdullah Abbas an Nadwi, Daral Isha'at, Karachi (p 211)

² Tirmidhi # 3639 (3659)

³ TRiridhi # 3641 (3661).

⁴ Abu Dawud # 4837.

5831. Sayyiduna Amr ibn Sa'eed reported that Sayyiduna Anas رضى الله عنه narrated, "I never saw anyone more compassionate to the family than Allah's Messenger صلى الله عليه وسلم. His son, Ibrahim رضى الله عنه (whose mother was Mariyah Qutbiyah) رضى الله عنه was being suckled (by a faster mother) in Awali of Madinah. He would go there other. We would go with him and he would enter the house that was full of smoke (because) the child's faster father was blacksmith. (His kiln used to fill the house with smoke, but love of his son drone the Prophet صلى الله عليه وسلم into the smoke filled house.) He would take the child (in his arms), kiss him and return (after making some enquiries)."

Sayyiduna Amr رضى الله عنه (narrated further from Sayyiduna Anas رضى الله عنه "when Ibrahim رضى الله عنه died, Allah's Messenger صلى الله عليه وسلم said, 'Ibrahim is my son who has died while he was beings suckled. Two faster mothers are appointed for him. They will complete his suckling in paradise."¹

COMMENTARY: The Arabic word (فطر) stands for faster.-mother. Her husband, the faster father is also called (فطر). The Prophet صلى الله عليه وسلم son, Ibrahim رضى الله عنه was entrusted to a faster mother as was the ancient custom of the Arabs. Her name was Umm Sayf and her husband was Abu Sayf who was a blacksmith. When Ibrahim رضى الله عنه died he was being suckled and he was an infant of sixteen or seventeen months. He was he son of Allah's Messenger صلى الله عليه وسلم so because of his blessings, Allah elevated him in rank, and not only did He admit him to paradise straightaway but also appointed for him two faster mother in paradise. They were assigned the task of suckling him till his period of sucking him till his period of suckling (two years) was completed.

PROPHETS CHARACTER IMPRESSED IN JEW

(٥٨٣٢) وَعَنْ عَلِيِّ بْنِ أَبِي يَهُودِيٍّ كَانَتْ يُقَالُ لَهُ فُلَانٌ حَبْرٌ كَانَتْ لَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَنَاءٌ يَبْرُؤُ فَتَقَاضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ يَا يَهُودِيُّ مَا عِنْدِي مَا أُعْطَيْتُكَ قَالَ قَرَأْتُ لَا أَفَارِقُكَ يَا مُحَمَّدٌ حَتَّى تُعْطِيَنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اجْلَسَ مَعَكَ فَجَلَسْ مَعَهُ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْأَخِرَةَ وَالْعَدَاةَ وَكَانَتْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَدُّ دُونَهُ وَيَتَوَعَّدُونَ فَفَطِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَسَمَّوْنَ بِهِ فَقَالُوا يَا رَسُولَ اللَّهِ يَهُودِيُّ يَحْبِبُكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَعَنِي رَبِّي أَنْ أَظْلِمَ مُعَاهِدًا وَغَيْرَهُ فَلَمَّا تَرَجَّلَ النَّهَارُ قَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَسَطْرُ مَالِي فِي سَبِيلِ اللَّهِ أَمَا وَاللَّهِ مَا فَعَلْتُ بِكَ الَّذِي فَعَلْتُ بِكَ إِلَّا لَا تُنْظَرُ إِلَيَّ نَعْمَتِكَ فِي الثُّورَةِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ مَوْلِدُهُ بِمَكَّةَ وَمُهَاجِرُهُ بِطَيْبَةَ مُلْكُهُ بِالشَّامِ لَيْسَ بِقَيْظٍ وَلَا غَلِيظٍ وَلَا سَحَابٍ فِي الْأَسْوَابِ وَلَا مَمْرِيَّ بِالْفُحْشِ وَلَا قَوْلَ الْمُتِنِّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ وَهَذَا مَالِي فَأَحْكُمُ فِيهِ بِمَا أَرَاكَ اللَّهُ وَكَانَتْ

¹ Muslim # 64-2316.

اليهودي كغير المال رواه البيهقي في دلائل النبوة-

5832. Sayyiduna Ali رضي الله عنه narrated that there was a Jew (in Madinah). He was (a scholar) called so and so scholar (hibr). Allah's Messenger صلى الله عليه وسلم owed him some dinars. He demanded repayment from the prophet صلى الله عليه وسلم. He said to him, "O Jew, I have nothing that I may give you (in payment)." He said, "Then I shall not separate from you, O Muhammad, till you repay me." So Allah's Messenger صلى الله عليه وسلم said, "In that case, I shall sit with you." And, he sat down.

Then, Allah's Messenger صلى الله عليه وسلم offered the salahs of Zhr, asr, maghrib, ishas and (in the morning) fajr. The sahabah رضي الله عنهم (observed this and had become very angry and they) threatened and warned him. Allah's Messenger صلى الله عليه وسلم understood what they were doing (and his dislike for that was apparent on his face. They realized his displeasure so) they submitted, "O Messenger of Allah, a Jew has held you back..." so Allah's Messenger صلى الله عليه وسلم said, "My Lord has forbidden me to do wrong to one with whom a covenant is finalized, or to anyone else."

As the day advanced, the Jew said, "I testify that there is no God but Allah and I testify that you are Allah's Messenger. Half of my property I give in Allah path. And, know by Allah, I did not do what I did to you except to verify your description as found in the Torah. (It says:) 'Muhammad ibn Abdullah will be born in Makkah, will emigrate to Taibah (Madinah) and will have his kingdom in Syria. He will not be harsh and rude, and vociferous in the markets. He will not be marked by vulgarity or indecent speech. I testify that there is no God but Allah and I testify that you are Allah's Messenger. As for this my property, decide about it in the light of what Allah has directed you." And the Jew was very affluent.¹

(Allah improved his after life too with his property).

COMMENTARY: The Prophet صلى الله عليه وسلم offered the salah of fajr which means that he remained seated with the Jew all day and all night. Neither did he sleep nor did he rest. Perhaps this took place in the Masjid Nabawi but it is also possible that it took place somewhere else. The Prophet صلى الله عليه وسلم may have been there and the Jew may have come up to him. Then he sat there with the Jew, all day and all night.

The wording not to do wrong to one with whom one has covenanted and with anyone else is a specific statement moving to a general one. The Prophet صلى الله عليه وسلم first mentioned the covenant specifically. The Jew was one of the dhimmis who had been extended protection. The Prophet صلى الله عليه وسلم meant to say, "If I move away from him and refuse to sit with him without repaying his debt to him then that would amount to wronging him. And Allah has forbidden me to do that." Then he enlarged the scope of it, saying, 'Not merely this one but I am forbidden to be unjust to anyone at all, whether a covenant is made with him or not.

Against the normal procedure of moving from the general to the specific, the Prophet صلى الله عليه وسلم mentioned the specific before mentioning the general. This was necessary in this case. Moreover, he made it clear that if a Muslim is wronged then he may be compensated by giving him the pieties of the wrongdoer and thus please him. But if a disbeliever is wronged then pious deeds cannot be given to him. So, it becomes impossible to obtain his pleasure. Neither can pious deeds be given to him nor can they be of use to him in any

¹ Bayhaqi in Dila'il un nab awad 6. 280.

way. Hence, on the day of resurrection of such a person with whom a covenant is made complains against a Muslim of wrongdoing then it will become very difficult for the Muslim to please him.

This is why the Prophet صلى الله عليه وسلم decided to make this difficulty known and he named first the one with whom a covenant stands. Then he mentioned everyone else in a general way.

When the Jew restrained the Prophet صلى الله عليه وسلم for not being able to repay the debt, none of the sahabah رضى الله عنهم came forward to pay it on behalf of him. There could be two reasons for that:

- (1) They too were unable to make a payment.
- (2) The Jew refused to accept any payment from them because he wished to verify the description of the prophet صلى الله عليه وسلم in the Torah.

Finally, the Jew said, "This my property..." He may have pointed out to his property or to the place where it was. Then, he authorized the Prophet صلى الله عليه وسلم to use the property according to Allah's pleasure for the benefit of religion.

In the beginning he gave away half of his property. But, when faith made strong home in his heart he offered all his property and his son life too in Allah's path.

KINDNESS TO THE POOR & NEEDY

(5833) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ الذِّكْرُ وَيُقَلُّ النَّعْوُ

وَيُطِيلُ الصَّلَاةَ وَيُقْصِرُ الْخُطْبَةَ وَلَا يَأْتِيَنَّ أَحَدٌ يَتَمَنَّى مَعَ الْأَرْمَلَةِ وَالْوَسْكَانِ فَيَتَحَوَّنَ لَهُ الْحَاجَةَ. (رواه،

والنسائي والدارمي)

5833. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم engaged in dhikr (remembrance of Allah) very often, but he occupied in idle talk very rarely. He prolonged the salah but shortened the sermons. He never hesitated to walk with a widow or a poor person and he got them what they needed.¹

COMMENTARY: The dhikr is mention and remembrance of Allah and of everything that concerns or leads to it. It is a fact that the Prophet صلى الله عليه وسلم engaged in mention of Allah very often or in different ways all the time and every moment.

Idle or vain talk cover everything other than dhikr and concerns the world. In fact, every affair of the world even if there is some wisdom in it is also idle talk compared to true dhikr. This is why Imam Ghazali رحمه الله had said:

ضيمت قطعة من العمر العزيز في تأليف البسيط والوسيط والوجيز

"I have misused part of my life in writing my basit, wasit, and wajiz books." (simple, average and brief.)

Though such affairs of the world are not devoid of wisdom do not fall under the classification of idle or vain talk, yet they are grouped with idle and vain because of their outward form and their origin, and keeping aside their reality. It is to support this interpretation that the Sufis رحمه الله say:

حسنات الأبرار سيئات المقربين

¹ Nasai'i # 1414, Darimi # 74.

"The good deeds of the pious are the evil deeds of the near ones."

It is also wrong to take (لغو) in its real meaning 'vain,' useleßs, 'idle' etc. because never did the Prophet صلى الله عليه وسلم engage in such talk and neither can it be imagined. Allah has described the believers as abstaining from it. So how may we think of the Prophet صلى الله عليه وسلم engaging in it.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

[And those who from (everything) vain turn away...] (23:3)

Some authorities say that the word (عدم) - little, seldom: rarely) is used here in the sense of 'never' (عدم) - lacking). They cite the verse of the Quran:

فَلَيْلًا قَلِيلًا وَمُتُونًا

[So, they believe just in very little things (meaning, only what is common to Islam and Judaism)] (2:88) Mufti Muhammad Taqu Usmani: The meanings of the Noble Quran.

Though this opinion eliminates many disputes about the word (لغو) - vain, idle), yet it is not appropriate to the syntax of the hadith because the word (كثير) - much, very often) demands the same meaning for (قليل) - seldom, rare) as used in the hadith.

As for prolonging salah and making the sermon brief, it refers particularly to the salah of Friday. The prophet صلى الله عليه وسلم used concise but comprehensive words in his sermon of Friday. Every sentence had few words but conveyed a wide meaning. However, when he had to offer much advice, he delivered a long, detailed sermon too. Normally, his sermon was shorter than his salah. Moreover, we have read a hadith in the chapter on Friday (the sermon & the Friday salah # 1406):

ان طول صلاة الرجال وقصر خطبة

"Surely the length of the salah of a man and the brevity of his sermon are a sign of his understanding." (Muslim 47-869)

Salah is the mi'raj of the believer and an occasion of prayer to his Lord, so, it must be lengthened. The sermon invites the people to the truth which calls for eloquence and fluency. People might be led to believe that there is ostentation in the delivery. Hence, it must be shortened. That would be better.

THE QURAYSH BELIED THE PROPHET صلى الله عليه وسلم

(٥٨٣٤) وَعَنْ عَلِيٍّ أَيْ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَا نُكَدِّبُكَ وَلَكِنْ نُكَدِّبُ بِمَا جِئْتَ بِهِ

فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ فَأَمَّهُمْ لَا يُكَدِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَأَيْتِ اللَّهِ يَخْذُونَ - (رواه الترمذی)

5834. Sayyiduna Ali رضي الله عنه narrated that Abu Jahl said to the Prophet صلى الله عليه وسلم "We do not belie you, but we reject that which you have brought as false. So, Allah the exalted revealed about them:

فَأَمَّهُمْ لَا يُكَدِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَأَيْتِ اللَّهِ يَخْذُونَ

[Though in truth they belie not you, yet the evildoers in fact deny the revelations of Allah.]¹ (6:33)

¹ Tirmidhi # 3064 (8085)

COMMENTARY: Abu Jahl rejected "that which you have brought." These are the revelation meaning the Book of Allah and the Shari'ah. He said, "We belie you because we do not regard your Book and Shari'ah as true. If you take these things away, then we have no quarrel with you. But, this accursed one could not realize that if Muhammad صلى الله عليه وسلم did not lie in worldly matters as the Quraysh too admitted then why would he lie in religious matters and news of the hereafter why would he call them towards falsehood. The truth was that the chiefs of the quraysh of Makkah were spiteful and hostile to the Prophet صلى الله عليه وسلم. They were jealous because this orphan and ummi was raised to a very high rank. How could they who possessed riches and power obey him? This spite, hostility and jealousy get them to say things that were very unreasonable.

Tafsir Kashaf - the exegesis of the Quran presents two meaning of the verse quoted in the hadith (6:33).

- (1) O Muhammad, these infidels who belie you and refuse to believe, do not refute you but, in fact, they repudiate the revealed verses of Allah and His religions. The example of this is a slave of his master whom people trouble because of his unusual doings. The master tells him that the people do not trouble him but actually trouble the master himself. The master says, 'I will teach them a lesson.'
- (2) O Muhammad, these infidels do not belie you. Rather, they regard you as true and trustful and they cite your examples truthful. They actually belie Allah's verses and His religion. This meaning is more compatible with the hadith.

PROPHET صلى الله عليه وسلم DID NOT CHOOSE RICHNESS FOR HIMSELF

(٥٨٣٥، ٥٨٣٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ لَوْ شِئْتُ لَسَارَتْ مَعِيَ جِبَالُ الذَّهَبِ جَاءَنِي مَلَكَ وَإِنَّ حُجْرَتَهُ لَتَسَاوَى الْكُحْبَةَ فَقَالَ إِنَّ رَبِّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَقُولُ إِنَّ شِئْتَ نَبِيًّا عَبْدًا وَإِنَّ شِئْتَ نَبِيًّا عَلِيًّا فَتَنْظُرُكَ إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ فَأَشَارَ إِلَى آتٍ صَعًا نَفْسِكَ وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ فَأَلْتَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرِئِيلَ كَأَلْتَفَتِهِ لَهْ فَأَشَارَ جِبْرِئِيلُ بِيَدِهِ آتٍ تَوَاصَةً فَقُلْتُ نَبِيًّا عَبْدًا قَالَتْ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ لَا يَأْكُلُ مَشْرُوبًا يَقُولُ أَكُلُّ كَمَا يَأْكُلُ الْعَبْدُ وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ. (رواه في شرح السنة)

5835. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said (to her), 'O Ayshah, if I had wished, mountains of gold will move with me. An angel had come to me. Its waist was as high as the Ka'bah. He said, 'Your Lord has conveyed to you salaam (greeting of peace on you). And offers you that you may be a Prophet and a slave, or a prophet and a king. I looked at (the angel) Jibril عليه السلام (a questioning look). He gestured that I should humble myself (and choose a life of hardship and poverty, not of leisure).¹

5836. Sayyiduna Ibn Abbas رضي الله عنه version has Allah's Messenger صلى الله عليه وسلم turned to Jibril عليه السلام (On receiving the message) as though seeking his advice. Jibril عليه

¹ Bayhaqi # 3683.

السلام made a gesture with hand (indicating the earth) to say that he should humble himself. "So I said, 'Prophet and slave!

Sayyidah Ayshah رضى الله عنها said, "After that Allah's Messenger صلى الله عليه وسلم never ate reclining. He said, 'I eat like a slave eats and I sit as a slave sits.'"¹

COMMENTARY: The Prophet صلى الله عليه وسلم was advised to choose humbleness in the world. But, this means a high rank with Allah. As against this, kingship and affluence leads to rebellion and forgetting Allah. These people become arrogant and ungrateful. Jibril عليه السلام gave this advice on the basis of the general trend. This is why most of the Prophet صلى الله عليه وسلم, ulama (scholars) and righteous people chose life of poverty and hardship. They always preferred a life of hard work and toil to riches and luxury.

اللَّهُمَّ اجْعَلْنَا مِنْهُمْ وَاحْشُرْنَا مَعَهُمْ

(O Allah cause us to be among them and gather to wit h them).

The Prophet صلى الله عليه وسلم said that he ate like a slave. He was not particular patience and expressed gratitude. He did not crave for rich and good kind of food and did not feel a dislike for poor kind of food.

He said that he sat as a slave sits with folded legs as one sits while offering salah. This is a best manner of sitting. Or, it is a sitting posture with one knees raised as one sits while eating. The Prophet صلى الله عليه وسلم generally sat in this manner.

CHAPTER - XXI

THE MISSION OF THE PROPHET & صلى الله عليه وسلم THE BEGINNING OF THE REVELATION

بَابُ الْمَبْعُوثِ وَبَدَأِ الْوَحْيِ

The Arabic word in the caption is (المبعث) al-mab'ath refers to (بعث) - ba'ath) and the period of ba'ath. And ba'ath means 'to raise,' 'to send.' In this place, it means: Allah sent Muhammad as His prophet and Messenger to all His creatures.

The word (بدأ) - bada'c) mean 'begin,' 'initiate,' 'commence.'

Some versions have (بدو) instead of (بدأ). It means 'to appear,' 'to manifest.' Though both convey the some meaning yet the first version is correct.

The word (وحي) (wahy) means basically 'pointation,' 'to write,' 'to allude,' 'to hint' 'to talk softly,' 'to send a message,' 'to cast' and 'to inspire.' It is stated in Mashariq ul-Anwar that (وحي) wahy is 'to send a secret message swiftly.

There were different form of wahy (Allah's Message and guidance) to the Prophet صلى الله عليه وسلم and other Prophets عليهم السلام. some if them were honoured with direct conversation with Allah, like Prophet Musa عليه السلام. This is known from the Quran. The Prophet صلى الله عليه وسلم too was honoured in this way on the eight of the mi'raj.

The second form of wahy was through the angels as messengers. Jibril عليه السلام used to bring Allah's message and guidance. He delivered that message just as it was, word for word, Generally this from of wahy took place.

The third form of wahy was inspiration. Allah put the message in the heart (of the inspired). The Prophet صلى الله عليه وسلم said, for instance: (اللقى لى روعى) "It was put in my heart." It is

¹ Bayhaqi # 3684.

said that most of the wahy received by Prophet Dawud عليه السلام was of this form. This much is about the wahy that was sent to the Prophets عليهم السلام. but, the Quran also refers to wahy sent to others than the Prophet's عليه السلام. In such cases wahy (revelation) means ilham (inspiration) as stated in the Quran:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

[And we inspired the mother of Musa... " (28:7)

Also, the word (وحى) wahy is used in the sense of (امر) command. For example, the Quran says:

وَأَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ

[And I commanded the disciples....] (5:111) or:

[And, I enjoined upon the disciples...]¹

Furthermore, wahy also means 'to make it natural.' a disposition; Allah says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

[And your Lord put it in the nature of the bee - or, inclined the bee- ... (to do)...]²
(16:68)

SECTION I

الْفَضْلُ الْأَوَّلُ

BEGINNING OF MISSION OF PROPHET صلى الله عليه وسلم

(٥٨٣٧) عَنْ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعِينَ سَنَةً فَمَكَتَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ

سَنَةً يُؤَخِّى إِلَيْهِ ثُمَّ أَمَرَ بِالْهَجْرَةِ فَهِيَ جَزْعُ عَشْرِينَ سَنَةً وَهُوَ ابْنُ ثَلَاثٍ وَبِئْسَ سَنَةً - (متفق عليه)

5837. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was chosen for his mission at the age of forty. He stayed in Makkah for thirteen years during which he received revelation regularly. Then he was instructed to emigrate.

So, he emigrated (to Madinah) for ten years before he died at the age of sixty three.³

COMMENTARY: The Prophet's صلى الله عليه وسلم age was as stated in this hadith but other reports have been given too. For instance, Ibn Abbas رضى الله عنه himself gave the Prophet's age as sixty five in another hadith (5838) Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم was sixty years old when he died (see hadith 5839) following). It seems that both of them have brought the figures to the nearest round number.

BEGINNING OF REVELATION

(٥٨٣٨) وَعَنْهُ قَالَ أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتِ وَيَرَى

النُّصُوءَ سَبْعَ سِنِينَ وَلَا يَرَى شَيْئًا وَكَمَاتَ سِنِينَ يُؤَخِّى إِلَيْهِ وَأَقَامَ بِالْمَدِينَةِ عَشْرًا وَتَوَوَّى وَهُوَ ابْنُ خَمْسٍ وَ

بِئْسَ سَنَةً - (متفق عليه)

¹ The urdu text is translated (instead of any recognized translation of the (Quran). The second is from the meaning of the Noble Quran, Mufti Muhammad Taqi Usmani.

² from the urdu text.

³ Bukhari # 3851, Muslim # 117-2351, Tirmidhi # 3652 (3672)

5838. Sayyiduna Ibn Abbas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم stayed in Makkah for fifteen years (after being commissioned). For seven (of these) years, he heard the voice (of Jibri) عليه السلام calling, 'O Muhammad) and saw the light (of a mysterious kind in the dark) but did not see anything (in the light). And, for (the remaining) eight years, he received revelations, Then, he stayed in Madinah ten years and died (there at the age of sixty five."¹

COMMENTARY: We have spoken against the previous hadith on the age of the Prophet صلى الله عليه وسلم being (sixty three or) sixty five. As for his stay in Makah after becoming prophet, this hadith puts it at fifteen years while the previous said that it was thirteen years. We say the same thing here as we had said previously (# 5837) about his age that Ibn Abbas had rounded off the figures in both cases.

This hadith says that the Prophet صلى الله عليه وسلم heard voices and saw light after being commissioned in Makkah for the initial seven years of the fifteen he stayed in Makkah. However, historical accounts and some other ahadith assert that this happened before he became prophet and began his mission. The wisdom behind that was that he may be familiar with the world of the angels and should not find it unbearable afterwards.

PROPHET'S AGE AT DEATH

(٥٨٣٩) وَعَنْ أَنَسٍ قَالَ تَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً - (متفق عليه)

5839. Sayyiduna Anas رضى الله عنه said, "Allah took him (meaning the Prophet) صلى الله عليه وسلم when he had completed sixty years of his life."²

AGES OF THE PROPHET صلى الله عليه وسلم & THE RIGHTEOUS CALIPHS

(٥٨٤٠) وَعَنْهُ قَالَ فُيِّضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ رَوَاهُ مُسْلِمٌ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ ثَلَاثٍ وَسِتِّينَ أَكْثَرُ -

5840. Sayyiduna Anas رضى الله عنه said, "The Prophet صلى الله عليه وسلم died when he was sixty three years old, Abu Bakr رضى الله عنه too, when he was sixty three years old and Umar, too, when he was sixty three years old."³

And, Muhammad ibn Isma'il Bukhari رحمه الله said, "Sixty three (years) is (given as the age of the Prophet's death) in most ahadith)."

COMMENTARY: As stated previously, the most correct reports of the Prophet صلى الله عليه وسلم age is that he was sixty three years old when he died. As for Abu Bakr رضى الله عنه, all traditions say that he too died when he was sixty three years old. His caliphate lasted two years and four months. He was younger than the Prophet صلى الله عليه وسلم by same number of months as he survived after him.

There are different reports of the age of Umar رضى الله عنه but the most correct is that he lived for sixty three years. Some traditions say fifty nine years. The compiler of Mishkah has written: "The slave Abu Lulu who belonged to Mughirah ibn Shu'bah رضى الله عنه hit Umar رضى الله عنه with a dagger on Wednesday, 26th Dhul Hijjah 23 AH in Madinah and wounded him. Then, on

¹ (Bukhari # ?) Muslim # 123, 2353, Tirmidhi # 3651 (3670/1) Musnad Ahmad 1-266.

² Bukhari # 5900, Muslim # 113-2347.

³ Muslim # 114-2348, Tirmidhi # 3653 (3673) by Tahir

Sunday 10th Muharram 14AH Umar رضى الله عنه was buried. He was sixty three years old at that time." This statement is most correct. His caliphate lasted ten years and six months.

According to waqidi, Sayyiduna Uthman رضى الله عنه was martyred by an Egyptian rebel Aswaad Tajibi on Friday, 18th Dhull Hijjah 35 AH. He was buried on Saturday in Jannat ul baqi. He was eight two years old on that day. Some people say that he was eighty eight years old. Some other traditions are also narrated about him. His caliphate was spread over nearly twelve years (some days fewer than that).

Sayyiduna Ali رضى الله عنه become caliph on the day Uthman رضى الله عنه was martyred. On Friday, 17th Ramadan 40 AH, Abdur Rahman ibn Muljim attacked him in Kufah and he was wounded seriously. Three days later he handed over his soul to its Greater. He was buried in Najaf at the age of sixty three. His caliphate lasted a few days more than four years and nine months.

Imam Bukhari رحمه الله said that most statement agree that the Prophet صلى الله عليه وسلم was sixty three years old. Reports about his age being otherwise are fewer like sixty years. Hence, this report (of 63 years) is accepted as more correct. As for as his birth is concerned, the most authentic report is that he was born in the year of feel (elephant). Qadi Iyad said that historians and the ulama are unanimous about it. Besides that also agree that he was born in Rabi ul-Awwal on a Monday, but they differ on the date being twelfth, eighteenth or tenth. His death also occurred in Rabi ul-Awwal or the twelfth, Monday in the midmorning (or time of duha).

HOW THE WAHY REVELATION BEGAN

(٥٨٤١) وَعَنْ عَائِشَةَ قَالَتْ أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَتْ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ وَمِثْلَ فَلَقِيَ الشُّبْحَ ثُمَّ حَسِبَ رَأَى الْهَلَاءَ وَكَانَتْ يَخْلُو بِبَنَاتِ حِرَاءَ فَوَيْحَتْ فِيهِ وَهُوَ الشُّعْبُدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَأْتِيَ إِلَى أَهْلِهِ وَيَسْتَرُوْهُ لِذَلِكَ ثُمَّ يَرْجِعُهُ إِلَى خَدِيجَةَ فَيَسْتَرُوْهُ بِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي حِرَاءَ حِرَاءَ فَمَجَّاءُ الْمَلَكُ فَقَالَ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الْقَائِلَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الْقَائِلَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ فَرَجَعَهُ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِعُ فُؤَادَهُ فَخَلَّ عَلَى خَدِيجَةَ فَقَالَ رَمَلُونِي فَرَمَلُونِي حَتَّى ذَهَبَ عَنِّي الرَّوْءُ فَقَالَ خَدِيجَةُ وَأَخْبَرَهَا الْخَبْرَ لَقَدْ نَبِيْتُ عَنِّي نَسِيْتُ فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ لَا يَخْرِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّجَمَ وَتَضُدُّ الْحَدِيثَ وَتَحْمِلُ الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتُقْرِئُ الشَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ إِلَى وَرَقَةَ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَظَرٍ فَخَدِيجَةُ فَقَالَتْ لَهُ يَا ابْنَ عَمِّهِ مِنْ ابْنِ أَخِيكَ فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ خَبْرَ مَا رَأَى فَقَالَ لَهُ وَرَفَّهَ هَذَا النَّامُوسُ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى يَلِيَّتِي كُنْتُ فِيهَا جَدْعًا يَلِيَّتِي
 أَكْرُبُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مُخْرِجِي هُمْ قَالَ نَعَمْ لَمْ يَأْتِ
 رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي وَارْتِ يَذِرْكُنِي يَوْمُكَ أَنْضَرَكَ نَضْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَفَّهَ
 أَبْ تُؤْفَى وَقَتْرَ الْوَجْهِ - مُتَّفَقٌ عَلَيْهِ

5841. Sayyidah Ayshah رضي الله عنها narrated: The first revelation Allah's Messenger صلى الله عليه وسلم was as true dreams. All his dreams were like clear, bright dawn. Then, he began to prefer solitude and confined himself in the cave Hira where he occupied in tahannuth which is spending may night at a stretch in reflection and worship away from his family (having carried his provision along). When he desired to go to his family he returned home to Khadijah رضي الله عنها and brought fresh provision as much again (to the came). Truth came to him in the cave Hira. There, an angel (Jibril عليه السلام or Isra'fil عليه السلام) came to him and said, 'Read!' He said, (ما أنا بقارى) 'I am unread.' The prophet صلى الله عليه وسلم said, "The angel then held me and squeezed me so hard that I felt pain. Then he let me go and asked me again, 'Read I said again that I am unread. The angel again took me in his grip and squeezed me as hard as before causing me severe pain. Then he released me and said, 'Read', I repeated that I was unread. He took me a third time and embraced me very hard (choking me till I could bear no more). On releasing me, he said (this time):

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ
 الْإِنْسَانَ مَا لَمْ يَعْلَمْ

[Read in the name of your Lord who created - created man (and everything) from a blood-clot. Read and your Lord is Most Bountiful who taught by the pen - taught men that (which) he knew not.] (96:1-5)

(Then the angel disappeared.) Allah's Messenger صلى الله عليه وسلم then returned home with these verses, his heart beating hard. (According to one version: the veins on his shoulders and neck were swollen. He said to Khadijah رضي الله عنها, 'Cover me up with a blanket! Cover me upon. (He used the plural form (زملوني) so they covered him up (زملوه) and gradually his heart beat was normal (and his physical condition improved). Then he recounted to Khadijah everything that had happened and said, 'I fear for my life.' She comforted him, 'you should not worry. By Allah, He shall never let you down. You join ties of relationship, are truthful, carry the burden of the tired, help and needy, care for the guest and cooperate with people who are afflicted by ups and downs and are wronged.' Khadijah رضي الله عنها then took him to her paternal cousin, waraqah ibn Nawfal. (He had converted to Christianity during the jahiliyah and was a scholar of the Hebrew language. He used to write down the Injeel into Hebrew. He had grown old and had lost his eyesight). She said to him, 'O cousin, listen to what your nephew says: Waraqah asked him, 'O nephew, what do you see?' Allah's Messenger صلى الله عليه وسلم recounted to him his experience in detail. Waraqah said, 'It is the names (the same angel) whom Allah had sent to Musa عليه

السلام. would that I were young when you become a Prophet! Would that I were alive when your people expel you (from Makkah)!

Allah's Messenger رضى الله عنه asked in amazement, "Will they drive me out?" He said, Yes! Whenever a Prophet has brought a message like the one you have brought he was always opposed. (According to one version: the disbelievers were hostile to him and persecuted him) If I am there during those days I will be of utmost help to you.' But, he died a few days thereafter. (At the same time,) revelation was interrupted (for about three years).¹

(٥٨٤٢) وَرَأَى الْبُخَارِيُّ حَتَّى حَزَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا بَلَعْنَا حُرْنَا عَدَا مِنْهُ مَرَارًا نَحْيَ يَبْرُدَى
مِنْ رُؤْسِ شَوَاهِقِ الْجِبَلِ فَمَلَّمَا أَوْفَى بِذُرْوَةِ جَبَلٍ لَكِنِ يُلْقَى نَفْسَهُ مِنْهُ تَبْدَى لَهُ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ
رَسُولُ اللَّهِ حَقًّا فَيَسْكُنُ لَذَلِكَ حَاشَهُ وَتَقَرُّ نَفْسُهُ۔

5842. (Bukhari's version also has) The Prophet صلى الله عليه وسلم was deeply grieved on that account. We have learnt of it (from many ahadith). Many a morning, he ascended a mountain to throw himself down, but Jibril عليه السلام came suddenly every time he went up the peak of a mountain to jump down from it and assured him, 'Muhammad (مخفذاً أنك رسول الله حقاً) (surely, you are Allah's Messenger)!' This calmed him down and set his heart at peace.²

COMMENTARY: Sayyidah Ayshah رضى الله عنها described the beginning of revelation either on hearing it from the Prophet صلى الله عليه وسلم directly or on learning of it from one of the sahabah رضى الله عنهم because she herself was not born at that time.

The scholars say that the Prophet used to see true dreams six months before he was commissioned. True dreams are when Allah makes the person get the reflection of those things on his mind and heart and feelings. Those things are to occur later or have occurred but he is unaware of them. Just as a persons; hear and mind, and perception and feelings are alert when he is awake, so too this sleeping person's perception and feelings become alert on the command of Allah. The result is that when he awakes he sees it occur exactly in the same way or becomes aware of it. This things happen only on the command of Allah the High and so it is not at all impossible in practical life. Everything is under the power and ability of Allah the Omnipotent, and His command and action can never be obstructed by sleep or anything else.

THE CAVE: Hira is a well known mountain in the outskirts of Makkah. It is also called Jabl Thawr. The Ka'bah is seen from its peak. Perhaps this is why the Prophet صلى الله عليه وسلم had chosen its cave to worship Allah in solitude. It is said that when the ka'bah was attacked by Abrahah and his men riding on elephant, Abdul Muttalib, too, had sought refuge at this mountain and had engaged in supplication at this place.

The scholars of hadith have written exhaustively on the subject of solitude and seclusion. Allah's pious slaves and those possessed of Divine awareness have been observing it

¹ Bukhari # 3, Muslim # 118. 252, "The Life of Prophet Muhammad صلى الله عليه وسلم, Ibn Kathir, p 123 (Darul Isha'at Karachi).

² Bukhari # 1982, "The life of Prophet Muhamad صلى الله عليه وسلم, Ibn Kathir, p 123/4, Darul Isha'at, Karachi.

throughout ages. The Prophet صلى الله عليه وسلم, too, was made to practice it before assuming his mission. When one is alone, the heart and mind are at peace perfectly and so receptive. They are enabled to concentrate on Allah and they are cut off from worldly worries, pursuits and desires. They are able to remember Allah and worship Him with humility, submissiveness, hope and fear. They can concentrate and feel the radiance of their experience.

However, it does not follow that seclusion is ideal always and commended by Shari'ah. Rather, just as seclusion is beneficial so is associating and intermingling profitable. Which of the two courses is ideal depends on the circumstances. If evil is outspread and mingling with people might divert a person from piety and they are unwilling to listen to advice and preaching then seclusion is better. If there is no risk to religion and people need to be taught and guided to piety then it is better to stay with, and among, them.

TAHANNUTH: This words stands for worship in the nights as explained by Sayyidah Ayshah رضي الله عنها herself, or by one of the sub-narrator: 'spending many nights at a stretch in worship...' Of course days are included. Only nights are mentioned because being secluded and alone in more appropriate at night. It was not for long that he devoted himself to worship but a few days and nights. This is why the words 'at a stretch' are appended. However, some authorities have not rejected the possibility that it means very often because a continuity is mentioned only when it stretches over an extraordinarily long period and for many days together.

The Prophet صلى الله عليه وسلم stayed in the cave till he wished to go home and attend to the needs of the people of his family. One version has the word (رجع) 'to return' instead on (بترج) 'to long to see one's people.'

Moreover, he took with him provision for some days in the cave. When that was exhausted he came home and took enough of fresh provision to last a few more nights. Thus, hunger was removed so that it might not hinder him from worship and he may concentrate. Clearly it does not belie tawakul (which is to place trust in Allah) to keep necessary provision with oneself.

The scholars say that the Prophet صلى الله عليه وسلم secluded himself in the cave for one month every year. This was the month of Ramadan.

Opinion differ on which of the previous Shari'ahs, if any, the Prophet صلى الله عليه وسلم followed, or pursued a course of action that he considered as correct. Many scholars say that he followed the Shariah of Prophet Ibrahim عليه السلام. This is why one version of this hadith has the word (يتحنث) instead of (يتحنف) which means the hannaf of harif path which is the religion of Prophet Ibrahim عليه السلام. However, the most correct thing is that he did not follow any religion. Rather Allah had given him insight that led him to pious and good deeds so he did that which Allah approved.

As for his worship, it was made up of dhikr (remembrance of Allah) and physical effort, not of contemplation and reflection.

UMMI: The Prophet صلى الله عليه وسلم said to the angel, 'I am unread,' or ummi. He meant that he was unable to read well. Or, these words escaped his tongue out of fear on seeing an angel all of a sudden. He did not give this reply because he was an ummi and was really unable to read. It was not so. Umi is unread but it does not preclude him from reading after anyone prompts and reaches him, particularly if he is eloquent and intelligent. Or course, an ummi cannot read or copy what is written down by looking at it. According to the Qamoos, an umi is one who cannot write and read what is written.'

Some versions say that Jibril عليه السلام gave to the Prophet صلى الله عليه وسلم a silken scripture that was studded with jewels. He asked him to read it but he said, "I do not know to read." He said that he could not see anything written down on the silken pages, "What may I read?" Therefore, keeping this tradition before us, we can determine definitely the meaning of the words, 'I am unread' or "I do not know how to read."

When the angel squeezed the Prophet صلى الله عليه وسلم, he felt pain because of the force applied. But, the aim of the angel was to transfer I the Prophet's صلى الله عليه وسلم being the angelic light and in his heart awareness of wahy or revelation. This was meant to give the Prophet صلى الله عليه وسلم strength and power to bear the might of Divine revelation. This meaning and interpretation holds good if the Arabic word in the text is red (جهد) jahd. But, if it is read (جهد) juhud then it will imply that the angel too had to endure great hardship.

WE CREATED EVERYTHING: These words of the Quran: He who created you (and everything). Make clear that you must not rely on your capacity and strength, or on someone else's help. Reliance must be placed on Allah alone in all cases and help must be sought only from Him because He has created everyone. He alone is powerful over all things.

THE FIRST SURAH: Which of the surahs of the Quran was revealed first of all? It is evident from this hadith, and the majority of the ulama and exegetes hold that the surah al-Alaq (الفرأ) whose initial verses are quoted in this hadith was the first surah revealed. But, some scholars contend that surah al-Muddathhir was the first surah. This opinion is weak and so untenable. But, Mulla Ali Qari رحمه الله has reconciled the two opinions very adeptly. He said, "I say that the surah al-Alaq (العلق) is the first surah revealed while al-Muddathhir is the additional first surah." He means that after the first revelation with surah al-Alaq, the series of revelation was broken for some period. When it commenced again, the surah al-Muddathhir was the first revealed surah. In passing, it is pertinent to say that this is the opinion of those scholars who maintain that (بسم الله الرحمن الرحيم) is not part of the surah but is revealed to distinguish two different surahs, and to separate them.

PEN: The word pen could mean the one that obeyed Allah's Command and recorded all branches of knowledge from the first to the last and was the first means to write down all Divine Books. It could also mean the pen as we know it, which represents the pen of nature in the human world by which man enlarges on the knowledge and wisdom granted by Allah to disclose myriads of sciences.

Allah taught man whatever he knew not. It was beyond man to acquire knowledge of things that come into existence every moment. It is only the light of knowledge and wisdom that Allah has granted that raises him to the heights of learning.

It is possible that here man means the perfect, man, the Prophet صلى الله عليه وسلم. In this case, it refers to Allah's words:

وَعَلَّمَكُم مَّا لَمْ تَكُن تَعْلَمُونَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكُمْ عَظِيمًا

[And he has taught you what you know not Allah's bounty upon you is ever great]

(4:113)

FEARED FOR LIFE: The Prophet صلى الله عليه وسلم feared for his life. This could be for one of many reasons. He found himself facing a new situation suddenly and worried whether he would manage to handle it. Would he be able to endure persecution at the hands of the people? He was worried that he would have to part from this native city and the vicinity of

the ka'bah

SAYYIDAH KHADIJAH رَحْمَةُ اللهِ عَلَيْهَا, **COMFORTED HIM:** She recounted to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ his good qualities. He carried other people's burden and looked after his family. The Arabic word (كَلٌّ) kall) stands for burden as well as family. Hence, the whole will read: one of your great attributes is that you spend on your family and words and carry the burden of their responsibilities willingly. You are not discouraged by the effort you have to make for this even if they sever ties of kinship with you.

Carrying burden of other people also includes spending on the poor, weak, orphans and widows.

She also said: You earn to help the poor and needy. But with a slight change of the vowels (كَلٌّ (ت) (تَكْسِب) to (كَلٌّ)) it would mean; you help the poor and needy to earn their living. However, the those in either case is the spend on pious work. Some people say that it means: "You spend on the poor." They maintain that (مَعْدُوم) means "the poor only."

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ helped people out of their difficulties. He cooperated with them in this matter. For example, if anyone was in debt or unable to pay the diyah¹ imposed on him then the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ get him out of trouble. These are the real difficulties (from the words (نَوَائِبُ الْحَقِّ)) meaning natural ones. So, it is better and desired to help such an afflicted person who is naturally helpless. If anyone brings on himself an affliction by his own doings like by being spendthrift then to help him out of his predicament is not classed as a recommended deed.

Sayyiduna Khadijah رَضِيَ اللهُ عَنْهَا recounted to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ his good habits. This is evidence that a person's god habits and noble character preserve him from falling into disaster and affliction. Allah grants peace and safety by virtue of these pious characteristics. This is why Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا spoke in this manner. She was very wise and foresighted. She was the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ companion for a long time as his wife and she was the first to believe in him and no one else shares with her this distinction. We learn from this hadith that when reasoning demands it is allowed to praise anyone on his face. And, if anyone on his face, And, if anyone is fearful then must be comforted and old of means of peace and security.

This hadith reveals that the Prophet poverty was of his own liking and his own choice, not to his dislike and worry. Its true objective was generosity and compassion to the highest degree. We also learn that even before he become prophet, he possessed these good qualities. Thus, they were ingrained in him naturally and by birth.

WARAQH: Warqah ibn Nawfal was the paternal cousin of Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا. She was the daughter of Khuwaylid ibn Asad ibn Abdul Uzza. Waraqah was the son of Nawfal بن Asad ibn Abdul Uzza. Waraqah belonged to the idolaters of Makah but had become a Christian during the jahiliyah. Then he gain mastery over the injil (Bible) and translated it into Arabic. With the advent of the signs of prophethood, when Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا took the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to him, waraqah had become very infirm and had lost his eyesight.

Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا described the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Waraqha as his nephew. She did this out of respect for his old age otherwise he was not his nephew. Besides it was a custom among the Aras to call each other 'uncle' or 'nephew.'

¹ Diyah is blood money.

NAMUS: The word namus is applied to the king's confident and trustworthy man. So on this basis, the people of the Book called Jibril عليه السلام, the namus. Some authorities say that the words namus is given to one who is trusted with good secrets while jamus to him who is a keeper of secrets of an evil nature.

Since Waraqah was a Christian it would have been more appropriate if he had described the Namus whom Allah had sent with revelation to Prophet Essa عليه السلام. But, he was biased and instead of mentioning Prophet Easa عليه السلام, he named Prophet Musa عليه السلام because he was a more illustrious Prophet from the point of view of a more compact Book and Shari'ah that were given to him.

The words of waraqah that he would help the Prophet if he were alive when his people opposed him prompt the ulama and exponents of ahadith to assert that had believed in the Prophet صلى الله عليه وسلم, but, they differ on whether he was a sahabah or not. If his words and meeting relate to after the Prophet صلى الله عليه وسلم mission began and was announced then clearly waraqah will be called a shabi but if they relate to the very initial period of the disclosure of Prophethood, then Waraqah will not be called a sahabi.

Mulla Ali Qari رحمه الله has cited the Qamus to say that opinions differ on whether Waraqah was a believer and had embraced Islam.

After the first revelation mentioned in this hadith, establishing and disclosing his prophethood, there was a pause in the descent of revelation. Some authorities say that the pause lasted three years, some put it at six months and some at two months and a half.

Ibn Hajar رحمه الله writes that pause in receipt of revelation does not mean that Jibril عليه السلام, too stopped coming to the Prophet صلى الله عليه وسلم. The pause was only in the coming down of the Quran. Jibril عليه السلام continued to come but did not bring the Quran.

The wisdom in suspending the revelation was to eliminate completely the traces of fear with which the Prophet صلى الله عليه وسلم was overcome after the first revelation. This was replaced by a desire and longing.

نوشت سلاے وکلایه نه فرستاد

دیرست که دلدار پیایه نه فرستاد

FIRST VERSES AFTER PAUSE WAS OVER

(5843) وَعَنْ جَابِرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ عَنْ فَرَاةِ الْوَجِيِّ قَالَ فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَ بِي بَجْرَاءٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَبُجِئْتُ مِنْهُ رُغْبًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ فَجِئْتُ أَهْلِي فَمَلْتُ رَمْلُونِي رَمْلُونِي فَرَمْلُونِي فَأَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبُّكَ فَكَبِيرٌ وَتِيَابِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ ثُمَّ حَمَى الْوَجِيُّ وَتَتَابَعَرَّ

(متفق عليه)

5843. Sayyiduna Jabir رضي الله عنه narrated that he heard Allah's Messenger (JE) described the fathrat ul wahy (pause in the revelation). He said, "I was walking when I heard a voice from the heaven. I raised my eyes and, behold! There was the angel who had come to me at (the cave of) Hira. He was seated on a throne between heaven and earth. I was so very overawed that I fell down on the ground and

returned to my family and said, 'wrap me up! Put a blanket over me" Then Allah, the Exalted, sent down:

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبِّكَ فَكَبِّرْ ۚ وَثِيَابِكَ فَطَهِّرْ ۚ وَالرُّجْزَ فَاهْجُرْ

{O you enwrapped in your mantle, arise and warn! And your Lord do magnify, and your garments do purify, and defilement to shun} (74:1-5)

Thereafter, revelation became hot and care continuously."¹

COMMENTARY: The words 'And warn (the creatures)' mean that he should warn the disbelievers of the punishment of hell. Perchance they might give up disbelief and idolatry and pursue the right path of faith and Islam. He was directed to give glad tidings of reward to the faithful so that they may be induced to do more of the good deeds.

And, he should magnify his Lord. He alone is the possessor of greatness and might. Hence, "regard Him as worthy of honour and prostrate yourself before Him. Do not associate anyone else with Him in greatness and might. If you are confronted with something from others then say 'Alahu Akbar (Allah is the Greatest) It is reported that on receiving this command, the Prophet صلى الله عليه وسلم called out Allah Akbar spontaneously. Then, Sayyidah Khadijah رضى الله عنها too raised the takbir (Allah Akbar).

He was overjoyed and satisfied. He was convinced that he had received those words as a revelation from Allah.

To keep garments pure is to keep them clean and preserve them from impurity. Some have said that it means to shun had habits and traits

The words 'to shun defilement' mean: keep away from polytheism and sin forever, constantly. '

It is also said that the narrator observed brevity and omitted to recite the next verses:

وَلَا تَكْفُرْ كَتَكْفِيرًا ۚ وَإِلَٰهًا غَيْرَ اللَّهِ فَاصْبِرْ

{And how not favour seeking more in gain! Show not favour seeking more in gain! And for the sake of your Lord, be patient!} (74:6-7)

The same tradition is narrated in Tafsir Madarik in the word of Sayyiduna Jabir رضى الله عنه in this way:

The Prophet صلى الله عليه وسلم said, "I was on the mountain Hira when someone called me, 'O Muhammad! Surely, you are Allah's Messenger.' I looked around and then raised my eyes and behold! The angel had called me. He was sitting on a throne between heaven and earth. I was startled on seeing him and I went back to Khadijah. I asked her to put a blanket over me. She wrapped me with a blanket. Then Jibril عليه السلام came and recited to me:

يَا أَيُّهَا الْمُدَّثِّرُ

The rest of the hadith is as narrated-previously.

THE MANNER OF THE REVELATION

(٥٨٤٤) وَعَنْ عَائِشَةَ أُرِيَتْ حَارِثَ بْنِ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ

يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِينِي وَمِثْلَ صَلَافَةِ الْحَرَسِ وَهُوَ أَشَدُّ عَنِّي

¹ Bukhari # 4, Muslim # 161-255, Tirmidhi # 2325 (2336), Musnad Ahmad # 15037.

فَيُقَصِّرُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَخْيَانًا يَسْتَمَقِلُ لِي الصَّلَاةُ رَجُلًا فَيَكَلِّمُنِي فَأَعْرَجُ مَا يُقُولُ قَالَتْ عَائِشَةُ
وَلَقَدْ رَأَيْتُهُ يُتْرَلُ عَلَيْهِ الْوُخْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِرُ عَنْهُ وَارْتَبَتْ جَبِينُهُ لِيَتَّقَصِدُ عَرَفًا. (متفق عليه)

5844. Sayyidah Ayshah رضي الله عنها narrated that Harith ibn Hisham رضي الله عنه (who was brother of Abu Jahl and he had embraced Islam before the conquest of Makkah) asked, "O Messenger of Allah, how does revelation come to you?" Allah's Messenger صلى الله عليه وسلم said, "Sometimes, it comes like the ringing of a bell. This is the kind that is the most severe for me. When it goes form me, I retain whether the angel has said. Sometime, the angel comes to me in human form and speaks to me and I remember whatever he says."

Sayyidah Ayshah رضي الله عنها said, Even on a day of severe cold. I saw that when revelation come to him and when it ended, perspiration poured down his forehead."¹

COMMENTARY: The Prophet صلى الله عليه وسلم described the first kind of revelation of very severe. It was difficult to pick its words, meaning and objective, become the articulation was in an uncustomary manner. The other from was in human speech and easy to understood.

ANGEL IS HUMAN FORM:when Jibril عليه السلام come in human form, he generally took the appearance of the shabi, Diyyah Kalbi رحمه الله.

COMPATIBILITY:the ulama say that in order to benefit and to gain more, it is essential that the speaker and the listener should be compatible with one another so that one is not scared of the other. Since Jibril's عليه السلام angelic form and spiritual form overwhelmed the Prophet صلى الله عليه وسلم, so the Prophet صلى الله عليه وسلم was brought out of his human form for some time. The result was that the Prophet صلى الله عليه وسلم gained compatibility with Jibril عليه السلام on the angelic level. This is the first kind of revelation to which the Prophet صلى الله عليه وسلم referred. Sometimes it was the other way about and Jibril عليه السلام was brought out of the angelic world into the human world for some time. In this kind they were compatible on the human level. This is the second kind of revelation which the Prophet صلى الله عليه وسلم described.

However, this piece is correct if the ringing of a bell (صلاة الجرس) to which the Prophet صلى الله عليه وسلم has referred is the sound of the revelation itself. This is deduced from the hadith. But, some authorities say that the sound resembling the ringing of a bell was the voice of Jibril عليه السلام himself. It was heard from him before he conveyed the revelation so that the Prophet صلى الله عليه وسلم might be prepared to receive the revelation and he may resolve to hear only the words of revelation and nothing else may get into his hearing. This is why the Prophet صلى الله عليه وسلم found the first kind of revelation every taxing. All his energy and mental powers were devoted solely to receiving the revelation.

As for Sayyidah Ayshah's رضي الله عنها saying that after revelation ended, the Prophet perspired profusely, this seems to happen at the end of the first kind of revelation. However, it is possible that this happened after both kind of revelation ended.

¹ Bukhari # 2, Muslim # 87-2333, Tirmidhi # 3634 (3654), Nasai'i # 932, Muwatta Maalik # 7-1512, Musnad Ahmad # 35307.

PROPHET'S ﷺ CONDITION WHEN REVELATION WAS RECEIVED

(٥٨٤٥) وَعَنْ عِبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُنزِلَ عَلَيْهِ: الْوَحْيُ كُرِبَ لِذَلِكَ وَتَرَبَّدَ وَجْهَهُ وَفِي رِوَايَةٍ نَكَسَ رَأْسَهُ وَنَكَسَ أَصْحَابُهُ رُؤُسَهُمْ فَلَمَّا أَتَى عَنْهُ رَفَعَهُ رَأْسَهُ (رواه مسلم)

5845. Sayyiduna Ubadah Ibn Samit رضي الله عنه said that when revelation came down to the Prophet ﷺ he was worried because of that and his face changed colour and he (looked) stern.

According to another version: (When revelation descended in him) the Prophet ﷺ lowered his head and his sahabah رضي الله عنهم lowered their heads (meaning, those of them who were around). When it ceased to come down on him, he raised his head (and they followed suit).¹

COMMENTARY: The Prophet's worry on receiving the revelation was on account of the responsibility placed on him thereby. He had to retain it in his mind verbatim and then he had to pass it on to other people. This responsibility exhausted him. It is for this reason that Allah says:

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

{(O Prophet) Move not your tongue therewith to make haste with it (the Quran to retain it). Surely upon us rests the collection thereof and the reciting thereof.} (75:16-17)

Or, the Prophet ﷺ was upset and worried because of the verses of the Quran warning of punishment. He thought of his ummah and how they will fare.

The Sahabah رضي الله عنهم also lowered their heads. Perhaps it was because of their association with him to such an extent that they naturally got the same sentiments that the Prophet ﷺ was experiencing. Or, they saw him lowering his head, so emulated him and lowered their heads too.

THE FIRST INVITATION TO ISLAM

(٥٨٤٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَحِدَ الصَّفَا فَبَعَثَ يُنَادِي يَا بَنِي عَبْدِ مَنَظَرٍ يَا بَنِي عَبْدِ مَنَظَرٍ قُرَيْشٍ حَتَّى اجْتَمَعُوا وَبَعَثَ الرَّجُلَ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيُنْظَرَ مَا هُوَ فَبَجَاءَ أَبُوهَا وَفَرِيشٌ فَقَالَ أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ صَفْحِ هَذَا الْجَبَلِ وَفِي رِوَايَةٍ أَنَّ خَيْلًا تَخْرُجُ بِالْوَادِي تُرِيدُ أَنْ تُخِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِينَ قَالُوا نَعَمْ مَا جَاءَ سَيْتَ الْأَصْدَقِ قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ قَالَ أَبُوهَا تَبَا لَكَ الْهَذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ - (متفق عليه)

5846. Sayyiduna Ibn Abbas رضي الله عنه narrated that the verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

¹ Muslim # 88-2334.

{And worn your clan the nearest kin.} (26:214)

When it was revealed, the Prophet صلى الله عليه وسلم went out and ascended (the mount) As-Safa. There he called, "O Banu Fhr! O Banu Adi!" (In this way), he called all the clans of the Quraysh till they had assembled, so much so that if anyone could not come out, he sent a representative to find out what it was about. Abu Lahab and (all) the Quraysh had come. Then he asked. "What do you say: were I to tell you that cavaliers were approaching from the side of this mountain" - or, according to a version: "in the wadi with intention to make a raid on you, will you believe me?" They said, "Yes we have found you to be truthful always." He said, "(Listen!) I am a warner to you of a harsh punishment awaiting (you)." Abu Lahab exclaimed. "May you break you hands! In this for which you brought us together?" On that, a revelation come down:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

{Perished are the hands of Abu Lahab and perished is he!} (111:1)

COMMENTARY: The word (يَدَا) 'hands' is either superficial or means the entire body. Normally, hands represent the limbs of a person. There is another example in the Quran:

ذَلِكَ بِمَا قَدَّمْت يَدَاكَ

{All this is due to what your hands sent ahead...} (22:10)

Some traditions mention that Abu Lahab had a stone in each hand at that time. He become furious on hearing the Prophet صلى الله عليه وسلم and threw the stones at the Prophet صلى الله عليه وسلم. In this case, the verse would mean:

{May the hands of Abu Lahab perish and may he perish!} (111:1)

FROM MA'ARIFUL QURAN: Abu Lahab (father of flame) was nickname of Abd ul Uzza, a son of Abdul Muttalib. His name smacks of paganism.²

FATE OF THE PERSECUTORS

(٥٨٤٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عِنْدَ الْكَعْبَةِ وَجَمْعُهُ فَرَيْشٍ فِي مَجَالِسِهِمْ إِذْ قَالَ قَائِلٌ أَيْكُمْ يَقُومُوا إِلَى جُرُورِ الْفُلَانِ فَيَعْمَدُ إِلَى فِرْيَتِهَا وَدَمِهَا وَسَلَاخِهَا تُرْبُ يَهْلِكُ حَتَّى إِذَا سَجَدَ وَصَعِدَ بَيْنَ كَيْفِيهِ فَأَنْبَعَتْ أَشْقَاهُمْ فَلَمَّا سَجَدَ وَصَعِدَ بَيْنَ كَيْفِيهِ وَتَبَّتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا فَصَحَّكُوا حَتَّى مَالَ بَعْضُهُمْ عَلَى بَعْضٍ مِنَ التَّوْحُلَاتِ فَأَنْطَلَقَ مُنْطَلِقِي إِلَى قَاطِمَةَ فَأَقْبَلَتْ تَسْعَى وَتَبَّتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا حَتَّى أَلْقَتْهُ عَنْهُ وَأَقْبَلَتْ عَلَيْهِمْ تَسْبِيحُهُمْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَالَ اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ ثَنًا وَكَانَ إِذَا دَعَى دَعَى فَلَمَّا وَإِذَا سَأَلَ سَأَلَ لَمَّا أَلْهَمَهُمُ عَلَيْكَ بِعَمْرٍو بْنِ هِشَامٍ وَعُتْبَةَ بْنِ رَبِيعَةَ وَشَيْبَةَ ابْنِ رَبِيعَةَ وَالْوَلِيدَ بْنَ عُتْبَةَ وَأَمِيَّةَ بْنَ خَلْفٍ وَعُتْبَةَ بْنَ أَبِي مُعَيْطٍ وَمَحْمَرَةَ بْنَ الْوَلِيدِ قَالَ عَبْدُ اللَّهِ فَوَاللَّهِ لَقَدَّرَ آيَتُهُمْ صُرْغِي يَوْمَ بَدْرٍ ثُمَّ سَجِدُوا إِلَى الْقَلْبِ قَلْبِ

¹ Bukhari # 4770, Muslim # 208. 355, Tirmidhi # 3363 (3374).

² Ma'ariful Quran v8 p 909, Mawlana Muhammad Shafi, Maktaba Darul Uloom, Karachi.

بَدْرُهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُثْبَةَ أَصْحَابِ الْقَلْبِيبِ لَعْنَةً - (متفق عليه)

5847. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated: while Allah's Messenger صلى الله عليه وسلم was offering salah in the ka'ah and the (chief of the) Quraysh were assembled there, one of them suggested, "which of you will get up and go to (that neighborhood to) the sacrificial camel of so and so family, get its entrails, its blood, its skin over the fetus and wait for him to prostrate himself, then put all that on his shoulders?"

The most wretched of them (Uqbah ibn Abu Mu'ayt or Abu Jahl) went off (brought all the filth). When the prophet صلى الله عليه وسلم prostrated himself, he put that between his shoulders. He remained in prostration and they laughed their hearts out falling on each other. Someone rushed out and informed Fatimah رضى الله عنه. She came hurriedly. He was in prostration till she threw the filth away from him turned to them and gave them a piece of her mind.

When Allah's Messenger صلى الله عليه وسلم finished his salah, he prayed thrice:

اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ

"O Allah (I complain to you about the quraysh ruin them.."

When he supplicated Allah, he repeated it thrice and when the asked, he did it thrice. He prayed:

"O Allah, ruin Amr ibn Hisham, Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, Walid ibn Utbah, Umayyah ibn Khalaf, Uqbah ibn Abu Mu'ayt and Umarah ibn Walid."

Abdullah رضى الله عنه added: By Allah, I did see them lying face down were dragged to the well -the well of Badr.

Allah's Messenger صلى الله عليه وسلم said, "The who are thrown in the well are accused."¹

COMMENTARY: The scholars of the hadith say that the wretched man who had volunteered to throw rubbish on the Prophet صلى الله عليه وسلم was Abu Jahl.

It is also reported that one of them had pointed out to the Prophet صلى الله عليه وسلم offering the salah and remarked:

الاي ينتظرون الى هذا المراني

"Will you not look at this show off?"

Sayyidah Fatimah رضى الله عنها was very young when this happened. When she was born the Prophet صلى الله عليه وسلم was forty-one years old. She was bold even at her young age and came swiftly to help the Prophet صلى الله عليه وسلم she removed the filth from the Prophet صلى الله عليه وسلم shoulder and then took the chiefs of the Quraysh to task. None of them dared to stop her.

The names that the Prophet صلى الله عليه وسلم took and cursed them were the worst enemies of Allah's religion and His Messenger صلى الله عليه وسلم. They were the chiefs of the quraysh and were in the forefront to persecute the Prophet صلى الله عليه وسلم. But, he remained patient. Rather, he persevered for a long time, but when Allah decreed their downfall, he cursed them. Each of them met the evil consequence of his doing.

The Prophet صلى الله عليه وسلم initially told his sahabah رضى الله عنهم that they who were thrown into the well are accursed. Then he addressed the wretched ones and said, "O denizens of the well,

¹ Bukahzi # 1240, Muslim # 107, 1794.

have you found the promise of your Lord true? Indeed, I did find the promise He made to me to be true."

These concluding words of the hadith are not reproduced here but have been quoted in a hadith in the Book of Jihad.

When we say that eth chiefs of the Quraysh net this fat e, we means most of them, some of them, like Umrah ibn Wahid, did not participate in the Battle of Badr. He died in Ethiopia. Uqbah ibn Mu'ayt managed to keep away from the Battle of Badr but was latter consigned to death very painfully. Umayyah ibn Khalaf was killed in the Battle of Badr but his corpse had swollen to such an extent that he could not be dragged to the well because of its weight. These things may be read in books of seerah and history.

IMPURITY & SALAH: When the idolaters threw impurity on the Prophet صلى الله عليه وسلم, he did not abandon his salah but he completed it. The reason is that till then blood and such things as well as the slaughter of the idolaters was not prohibited. So the Prophet صلى الله عليه وسلم salah was not voided. The same things applied to wine before it was prohibited. If any of it fell on clothing, they could be worn to offer salah which was valid.

PERSEVERANCE IN THE FACE OF HARSHTEST PERSECUTION

(٥٨٤٨) وَعَنْ عَائِشَةَ أُمِّهَا قَالَتْ يَا رَسُولَ اللَّهِ هَلْ آتَى عَلَيْكَ يَوْمٌ كَارٍ أَشَدَّ مِنْ يَوْمِ أُحُدٍ فَقَالَ لَقَدْ لَقِيتُ مِنْ قَوْمِكَ وَكَارٍ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُكَ نَفْسِي عَلَى ابْنِ عَبْدِيَالَيْلِ بْنِ كَلْبٍ فَلَمْ يُجِيبْنِي إِلَى مَا أَرَدْتُ فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِهِ فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَجَابَةِ قَدْ أَظَلَّتْنِي فَتَنْظَرْتُ فَإِذَا فِيهَا جِبْرِيْلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ قَالَ فَنَادَانِي مَلَكَ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَأَنَا مَلَكَ الْجِبَالِ وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ إِنَّ شِئْتَ أَنْ أُطِيقَ عَلَيْهِمُ الْأَحْشَبِيْنَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَرْجُوا أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يُعْبُدُ اللَّهَ وَخَدَهُ لَا يُشْرِكُ بِهِ شَيْئًا - (متفق عليه)

5848. Sayyidah Ayshah رضى الله عنها narrated that she asked. "O Messenger of Allah, have you faced a day more severe than the day of Uhud?" He said, "indeed, I did face much (persecution) from your people, the severest that I faced from them was on the day of Al-Aqabah. I had come to Ibn Abd Yall ibn Kulal (and presented to him Islam) but he did not accept what I presented. So, I set out (from him), grieved and (walked ahead) following my nose unmindful of my bearing until I came to Qarn ath-Tha'alib (where I regained my senses). A cloud overshadowed me. And, I looked and behold! Jibril عليه السلام was inside. He called me and said, 'Surely, Allah has heard what your people have said. He has heard their rejection of your call. He has sent to you the angel of the mountains that you may command him to do what you wish about them.'

Then, the angel of the mountains called me and offered me salaam (greeting) He said, 'O Muhammad, indeed, Allah has heard what you people have said, I am the angel of the mountains. Allah has sent me to you that if you wish, you may

command me to cover them with (the two mountains) Al-Almshabayn. (inverting them over them)."

Allah's Messenger صلى الله عليه وسلم said further that he said to him, "Rather, I (do not wish them to perish, but I) hope that Allah may raise from their loins such people who will worship Allah alone and will not associate anything with Him (They will not associate with Him neither in an unseen manner nor openly.)"¹

COMMENTARY: Aqabah is the pass between two mountains. Here, however, it is the place in Mina. The jamarat ul-aqabah is face here by the pilgrims.

It was the Prophet صلى الله عليه وسلم practice to invite people to Islam during the pilgrimage and when they gathered on occasions and festivals. He conveyed to them Allah's message, exhorted them to do good and impressed on them that they should abstain from evil. He also warned them of Allah's punishment.

He did the same thing at Al-Aqabah before a number of people who had gathered there. He invited all tribes to embrace Islam. Then he came to Banu Thaqif for the same purpose and preached to their chief, Ibn Abd Yalil. Not only did they decline² to listen to him, they set their rogues after him. They harassed and reviled him. Most of all, they hurled stones at him causing him to bleed profusely.

On the one hand, they turned down the invitation to religion and on the other they mercilessly persecuted the Prophet صلى الله عليه وسلم causing him to bleed all over the body. This treatment confused him terribly. He lost his way and forge where he was headed, In this state of utter perturbation he walked aimlessly hither and thither. Gradually, as he calmed down, he realized that he was at Qarn ath-Tha'alib. This place is the miqat for the pilgrims from Najd (where they assume the ihram or sacred state of the pilgrims). It is also called qarn manazil.

It was here that Jibril عليه السلام and the angel of the mountains met the Prophet صلى الله عليه وسلم with Allah's message. But, in spite of having faced severe torment at their hands, he showed mercy. He pleaded that perhaps their offspring would believe and become Muslims.

WOUNDED AT UHUD

(٥٨٤٩) وَعَنْ أَنَسِ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَسِرَتْ رَبَائِيَّتَهُ يَوْمَ أُحُدٍ وَشَجَّ فِي رَأْسِهِ فَجَعَلَ

يَسْلُكُ الدَّمَ عَنْهُ وَيَقُولُ كَيْفَ يُفْلِحُ قَوْمٌ سَجُّوا رَأْسَ نَبِيِّهِمْ وَكَسَرُوا رَبَائِيَّتَهُ. (رواه مسلم)

5849. Sayyiduna Anas رضي الله عنه narrated that at the battle of Uhud one of the four teeth (called the rabaiyah) of Allah's Messenger صلى الله عليه وسلم was broken and he suffered a wound on his head. As he wiped off blood from himself, he continued to say. "How may a people hope to prosper after having sounded the head of their prophet and broken one of his raba'iyah?"²

COMMENTARY: The rabi'yah are the two upper and two lower teeth between the front (thnayah) and anyab (canine) teeth. The right of the two lower teeth of the Prophet (ﷺ) was broken. His lower lip too was cut. The tooth did not dislodge completely but was chipped. The man who had struck the Prophet صلى الله عليه وسلم and done this harm was Uqbah ibn Abu Waqqas, brother of the well known sahabi Sa'd ibn Abu Waqqas رضي الله عنه. Opinions differ on

¹ Bukhari # 3231, Muslim # 111. 1795.

² Bukhari # 5733, Muslim # 104. 1791, Tirmidhi # 3003, (3013, 3014).

whether Uqbah embraced Islam and become a sahabi or not. It is said that everyone of his descendants lost his front tooth when he attained majority without any apparent reason. Some versions mention that the Prophet's forehead was wounded instead of his head. It is also reported that precisely when the Prophet صلى الله عليه وسلم was hurt, a roc dropped from the mountain on the man who had hit the Prophet صلى الله عليه وسلم and he was rendered to piece.

The Prophet صلى الله عليه وسلم also suffered other hardships in the Battle of Uhud. The infidels had dug many trenches on the battlefield and had concealed them with hay and grass. The Prophet صلى الله عليه وسلم fell in one of those with his horse. Sayyiduna Talhah ibn Ubaydullah ran up to him and carried him out of the pit. The Prophet صلى الله عليه وسلم said (أرجيه طلحه) "Talha has made his admittance to paradise certain."

Also, the helmet he was wearing broke and two of his edges pierced the Prophet صلى الله عليه وسلم cheek. They were deeply set so that when Sayyiduna Abu Ubaydah Ibn Tarrah رضى الله عنه pulled them with his teeth, his teeth broke and dislodged. Sayyiduna Maalik ibnSinan رضى الله عنه stepped forward and sucked the blood from the Prophet صلى الله عليه وسلم wound until it was cleaned. The prophet صلى الله عليه وسلم prayed for him too, "He who sucked my blood as it poured and thereby cleaned it is assured of paradise."

Sayyiduna Ali رضى الله عنه brought water in his helmet to lean the wound on his head. Sayyidah Fatimah رضى الله عنها took a piece of saddle cloth, burnt it down and filed the wound with its ashes to stop bleeding.

Some traditions state that when the Prophet صلى الله عليه وسلم temperament become uneasy because of the wounds, as human nature does, this verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ

[Not for you (but for Allah), is the decision: whether He turn in mercy to them, or punish them: for they are indeed wrong doers] (3:128)

It is reported that when the Prophet صلى الله عليه وسلم wounds bled he began to wipe them to prevent any drop of it falling on the ground. He said at the same time, 'If even one drop of my blood falls on the ground then no one can prevent. Heavenly punishment from descending on the disbelievers.'

According to one tradition, the Prophet صلى الله عليه وسلم received seventy blows with the sword on his face but Allah made all those strikes ineffective.

ALLAH PUNISHES ONE WHO IS KILLED BY HIS MESSENGER صلى الله عليه وسلم

(٥٨٥٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ

يُؤَيِّرُوا إِلَى رَبَائِعِيَّتِهِ اسْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ يُقْتَلُهُ رَسُولُ اللَّهِ فِي سَبِيلِ اللَّهِ۔ (متفق عليه)

5850.Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah's severest anger is on those people who did this their prophet (and he pointed to his tooth broken by the infidels in the Battle of Uhud). Allah's severest anger is on a man whom Allah's Messenger kills in Allah's path."¹

COMMENTARY: Anyone killed in jihad by Allah's Messenger will be subject to Allah's Messenger severest punishment. This condition of jihad excludes one who is punished

¹ Bukhari # 4073, Muslim # 106. 1793, Musnad Ahmad 2-317.

under a prescribed punishment (huddood) or retaliation (Qisas). Such a one does not fall under the purview of this warning.

As for the words 'Allah's Messenger' they could refer to the Prophet صلى الله عليه وسلم himself or to all the Prophets صلى الله عليه وسلم.

If anyone is killed by a Messenger of Allah then it is a clear evidence that he is not eligible to be forgiven under any circumstances what so ever and no latitude can be given to him. He was deserving of being killed and is liable to be sent to hell.

This chapter has no Section II.

SECTION III

الْفَصْلُ الثَّالِثُ

THE FIRST REVELATION

(5851) عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ الْقُرْآنِ قَالَ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ رَدِّكَ قَالَ أَبُو سَلَمَةَ سَأَلْتُ جَابِرًا عَنْ ذَلِكَ وَقُلْتُ لَهُ مِثْلَ الَّذِي قُلْتُ لِي فَقَالَ لِي جَابِرٌ لَا أُحَدِّثُكَ إِلَّا بِمَا حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاوَزْتُ حِجْرًا شَهْرًا فَلَمَّا قَضَيْتُ جَوَارِيَّ هَبَطْتُ فَمُودِيَّتُ عَنْ يَمِينِي فَلَمَّ أَرَسِيْنَا وَنَظَرْتُ عَنْ شِمَالِي فَلَمَّ أَرَسِيْنَا وَنَظَرْتُ عَنْ خَلْفِي فَلَمَّ أَرَسِيْنَا فَتَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ دَيِّرُونِي قَدْ تَرُونِي وَصَبُّوا عَلَيَّ مَاءَ بَارِدًا فَكَرَلْتُ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَفِّرْ وَتُبَايِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَذَلِكَ قَبْلَ أَنْ تُفْرَضَ السَّلْوَةُ (متفق عليه)

5851. Sayyiduna Yahya ibn Abu Kathir رحمه الله said, 'I asked Abu Salamah ibn Abdur Rahman رضي الله عنه about the first revelation from the Quran. He said, 'It was (بابها المدثر) O you enwrapped... (74)'

I said, 'They say that it was (القراباسم ربك) Recite, in the name of your Lord... (96:1-5)

Abu Salamah رضي الله عنه said, 'I had asked Jabir رضي الله عنه about that and had said to him like what you have now told me (because he too had said that it was Muddaththi). So, Jabir said to me that he would not narrate to me except what Allah's Messenger صلى الله عليه وسلم had told them. He had said:

[I stayed for one month in Hira. On finishing the period of stay. I descended. I was called. So I looked to my right, but found nothing. Then, I looked to my left, but did not see anything. Then, I looked behind me, but saw nothing. So, I raised my head, I saw something (and was frightened, for, it was an angel). I went to Khadijah and said: wrap me up They wrapped me up and poured cold water over me (to calm me down. Then, this (revelation) descended:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَفِّرْ وَتُبَايِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

[O you enwrapped in your mantle! trise and warn! And your Lord do magnify, and your garment do purify, and defilement do shun!] (74:105)]

That was before salah was prescribed.¹

¹ Bukhari # 4922, Muslim # 161-257, Musnad Ahmad 3-306.

COMMENTARY: It seems that the narrated had forgotten the true position and the background of the question. This is why he has narrated the hadith in this way. It is a fact that the first revelation was (بايها المدثر). Of course, after that, revelation was suspended for some time and when it was resumed, the first portion was (القراباسمريك) surah al-Muddaththir. This is as in the hadith of Sayyidah Ayshah رضي الله عنها (# 5841). The sura al-Mudaththir was the first revelation after the pause (or fatrah). It is not really the first but first when revelation was resumed.

We have also seen the hadith of Sayyiduna Jabir رضي الله عنه (# 5844) That also makes it clear that surah al muddaththir is the first revelation after the fatrah (pause) and, overall, it is the second. We might also say that the narrator of this hadith, under discussion had chosen to be brief. He omitted to mention (القراباسمريك) surah al-Alaq and only mentioned what happened after the fatrah or pause.

CHAPTER – XXII

THE SIGNS OF PROPHETHOOD

بَابُ عِلَامَاتِ النَّبُوءَةِ

The word (علامات) in the caption is the plural of (علامة) which means 'a sign,' particularly one which is posted at the edge of a road. It is a sign post guiding travelers to their destination. Two other words (معلم) and (علم) also mean the same thing.

However, the word (علامات) is used here to mean the signs that speak of the prophethood of Prophet (Muhammad) صلى الله عليه وسلم. They point out to his personal attributes, manners and peculiarities, to his merits and his description, and to his deeds and his circumstance. And sensible person may compare them with his life and derive the conclusion that he is, indeed, the Prophet and Messenger.

The description of the Prophet صلى الله عليه وسلم in the previous heavenly Books are also of the same category.

MIRACLES: All the miracles that were performed at his hands are sign of his prophethood. Therefore, we cannot understand why the compiler of Mishkah has created two chapters:

- (i) Signs of Prophethood.
- (ii) Miracles (XXIV).

How has he differentiated between the 'signs' and the 'miracles'? Both are made up of uncustomary signs and happening.

The exponents of the Mishkah have been unable to decipher a sound reasoning for this.

SECTION I

الْفَضْلُ الْأَوَّلُ

SPLITTING OF THE HEART

(٥٨٥٢) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرَائِيلُ وَهُوَ يَلْعَبُ مَعَ الْغُلَامَاتِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَأَسْتَحْرَجَ مِنْهُ عِلْقَةً قَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ ثُمَّ غَسَلَهُ فِي طَلْحٍ مِنْ ذَهَبٍ بِمَاءِ زَهْرٍ ثُمَّ لَامَهُ وَأَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغُلَامَاتُ يَسْتَعُونَ إِلَى أُمِّهِ يَعْزِي ظَنَرَهُ فَقَالُوا إِنَّ مُحَمَّدًا قَدْ

فَتَبَّلَ فَانْعَبَلُوهُ وَهُوَ مُتَّقِعُ اللَّوْبِ قَالَ أَنَسٌ فَكُنْتُ أَرَى أَكْثَرَ الْوَحْيِ فِي صَدْرِهِ - (رواه مسلم)

5852. Sayyiduna Anas رضى الله عنه narrated that (this account concerns the childhood of) Allah's Messenger صلى الله عليه وسلم (when he was with his mother and) was playing with (other) children Jibril () come and took hold of him, threw him down (face up) and split open his heart. Then he took out of it a clot of blood and said, "This is the devil's portion in you." (Now, the devil will have no opportunity to try to overpower you). Then he washed the heart with the water of zamzam in a gold dish, mended it and replaced it where it was. The children (panicked and) ran to his mother, meaning his foster-mother (Halimah) رضى الله عنه and exclaimed, "Muhammad has been killed." They (meaning Halimah رضى الله عنه and her neighbours) come to him and found him looking worried (but otherwise sound).

Sayyiduna Anas رضى الله عنه added: "I used to observe the mark of the stitches of his chest."¹

COMMENTARY: In the jami ul-Usool, the words (استخرجه) 'brought out' are found after (قلبه) 'from his heart.' The entire sentence is:

فشق عن قلبه واستخرجه فاستخرج منه علقه

and the translation:

"Then he split open his (breast from near his) heart and took out the heart and from it a clot of blood."

The gold dish was used to recognize the Prophet صلى الله عليه وسلم greatness and nobility. As for the prohibition and dislike of the use of gold, it is in this world. The objective of the prohibition is to put people to a trial. There are many things in this life from which they must abstain in order that they might go through a trial. Those who emerge successful will get the some things as reward in the hereafter. Not only will gold be permitted in the hereafter but all the vessels of paradise will also be of gold. The splitting of the breast of heart on this occasion or on the night of ascension does not concern this world. Rather, it concerns the unseen world and the circumstances of the next world. Moreover, the Prophet صلى الله عليه وسلم had not used the vessel of gold himself. Rather, the angels had used it. They are not subject to commands and rulings as we are. Moreover, this event portions the time when commands and rulings had not been imposed. Lawfulness or unlawfulness from the point of Shari'ah had not been made known.

This hadith is evidence that the water of zamzam is the best of all water. It is better than the water of paradise, too. But better than zamzam is the water that bubbled out of the Prophet's صلى الله عليه وسلم fingers a miracle because it came out from the Prophet صلى الله عليه وسلم fingers and had the effects of his noble body. On the other hand, the water of zamzam was discovered after Prophet Isma'il عليه السلام rubbed his heels on the ground (or, after Jibril عليه السلام struck his wing).

This hadith and others like it are such that they must be accepted as they are. It is neither allowed nor necessary to try to find explanations or far fetched meanings for them. Even if human mind cannot grasp them, it is enough that they concern the working of the Omnipotent Allah, and the Prophet صلى الله عليه وسلم has informed us about the. His truthfulness can never be questioned. He is the truthful whose truth is confirmed.

¹ Muslim # 211-162, Tirmidhi # 3346 (3357) has not they put in faith and wisdom.

WHY WAS IT DONE: It was Divine wisdom to have the Prophet's صلى الله عليه وسلم unseen inside bright and pur and his heart fine and radiant so that there should be no obstacle to absorbing the light of Divine revelation. Also, his mind and heart should be prepared to bear the burden of the responsibility of messenger ship, and the devil's promptings should have no influence on him. Also, the devil may be unsuccessful in making him negligent and may despair of doing that. This is clear from the words of Jibril عليه السلام:

هَذَا حِطُّ الشَّيْطَانِ مِنْكَ

"This is the devil's portion in you."

FOUR TIMES HEART WAS SPLIT: The Prophet's صلى الله عليه وسلم heart was split four times.

- (1) During his childhood at the house of his foster-mother as stated in this hadith.
- (2) When he was ten years old.
- (3) When prophethood was bestowed on him.
- (4) On the night of mi'raj (or the ascension to the heavens when Jibril عليه السلام came to take him).

OTHER PROPHETS TOO: The ulama differ on whether the heart was taken out and washed of all the Prophets; عليه السلام or only of Prophet Muhammad صلى الله عليه وسلم. The tradition of Sayyiduna Ibn Abbas رضى الله عنه about the taboot and the sakinah discloses that there was (among other souvenirs) a dish in the taboot in which the hearts of the Prophet صلى الله عليه وسلم were washed. This tradition upholds the view of those ulama who say that, like the Prophet صلى الله عليه وسلم, the breasts of other Prophet صلى الله عليه وسلم were split and their hearts were washed.

STONE GREETED THE PROPHET صلى الله عليه وسلم

(٥٨٥٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْرِفُ حَجْرًا يَمَكَّةَ كَأَنَّ

يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَا أَعْرِفُهُ الْآنَ - (رواه مسلم)

5853. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I know a stone in Makkah that used to greet me (with salaam) even before I was assigned the mission (of prophethood). And, indeed, I recognise it now (too)."¹

COMMENTARY: Whenever the Prophet صلى الله عليه وسلم passed by that particular stone, he heard from it a voice, saying (السلاام عليك يا رسول الله) "As-salaam u alaykum, O Prophet of Allah" Some scholars of hadith say that the stone is the hajr aswad (Black Stone - in the ka'bah). Some others say that is the (زرقاق - زرقاق) zaqqaq ul hajr. It is still found in Makkah. It lies at a place between the Masjid Haram and the home of Sayyidah Khadijah رضى الله عنها. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said to her. "After Jibril (عليه السلام) came to me with tidings of my prophethood, any tree or stone that I come across, greeted me: (السلاام عليك يا رسول الله) "As salaamu alayka (peace be on you) "Messenger of Allah."

SPLITTING OF THE MOON

(٥٨٥٤) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّةً مِنْ أُمَّةٍ قَالَتْ هُوَ

¹ Muslim # 2-2277, Tirmidhi # 3624 (3645)

الْقَمَرَ شِقَّتَيْنِ حَتَّى رَأَوْا جِزَاءَ يَدَيْهِمَا - (متفق عليه)

5854. Sayyiduna Anas رضي الله عنه said that the People of Makkah (the disbelievers) asked Allah's Messenger صلى الله عليه وسلم to show them a sign. He showed them the moon in two pieces (after pointing to it with his hand) so much so that they could see Hira between them.¹

(٥٨٥٥) وَعَنْ ابْنِ مَسْعُودٍ قَالَ انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُرْقَتَيْنِ فُرْقَةٌ فَوْقَ الْجَبَلِ وَفُرْقَةٌ دُونَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْهَدُوا - (متفق عليه)

5855. Sayyiduna Ibn Mas'ud رضي الله عنه narrated that in the time of Allah's Messenger صلى الله عليه وسلم the moon was split (from the middle) in two halves, one half was above the mountain and the other below it. Allah's Messenger صلى الله عليه وسلم said, "Tastify (to my prophethood)."²

COMMENTARY: The word 'testify' is replaced by some 'came and look at this miracle' in this case (شهدوا) will be said to be derived from (شهادة) instead of (شهادة).

There is no doubt whatsoever in this miracle of the splitting of the moon. A large number of the sahabah رضي الله عنهم have narrated it, as also innumerable tabi'un. Thereafter, countless ulama and scholars of hadith have transmitted the traditions.

Allamah Ibn Subki رحمه الله has written in sharh Makhtasar Ibn Hajib that the tradition of the splitting of the moon a mutawatar. Bukhari, Muslim and others have transmitted it through so many lines of transmission that there can be no doubt about it at all. Besides, the Quran, too, it is greatest evidence. The exegetes say unanimously that it is confirmed by these verses:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ * وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَعْتَبٌ *

{The Hour has down nigh, and the moon was split asunder. And yet if they see a sign, they turn away and say, "A continuous sorcery."} (54:1-2)

These verses do not refer to the splitting of the moon on the Qiyamah on the day of resurrection because of the words:

إِن يَرَوْا آيَةً يُعْرِضُوا لَهَا

[And yet when they see a sign, they turn away..]

Many other religions and many philosophers have rejected this miracle on the ground that in the heavenly bodies no miracle and out of the customary is ever possible. We must bear in mind that Allah is the Creator of everything including the heavenly bodies and He is Omnipotent. Everything works on His command. He can do anything He likes with everything. He will roll up the heavens on the Last Hour.

The idea that the out of the customary cannot take place in the sky and heavenly bodies has been proven wrong after due research. Man has traveled to the moon and this achievement lends support to the possibility of the moon splitting.

The moon was split on the demand of some people. This happened at night, of course, and

¹ Bukhari # 3637, Muslim # 46-2802.

² Bukhari # 3636, Muslim # 44-2800.

for a short while. So, all people everywhere cannot possibly have seen it. Most of the people where it was night may have been asleep. Besides, the moon is not seen all over the world at the same time.

Some outsiders who had come to Makkah and then returned to their native places informed their fellow citizens there of his occurrence. This is reported in Islamic history continuously since then though other people may deny it. However, some of them also report it. For instance, the king of vihar in Malabar embraced Islam only because of the observance or confirmation of this event.¹

¹ We reproduce here the relative portion from the Ma'ariful Quran v6 pp 238-242) Mufti Muhammad Shafi رحمه الله, (English translation Muktaba Darul Uloom, Karachi.)

The disbelievers of Makkah asked the Messenger of Allah to produce a proof in support of his claim, and he, with the dispensation of Allah, split the moon into two parts. This miracle is verified by the concluding part of verse 1: 'and the moon has been split asunder. The incident has been criticized against the Miracle of Moon-Splitting.

The critics have raised two types of criticism against the miracle; One is based on the assumptions of Greek philosophers, and the other is based on layman's thinking.

The deviant Greek philosophers assume that it is not possible for the heaven and other celestial bodies to split or crack, and rejoin. But this is merely in idea unsubstantiated by any solid or concrete proof. Whatever proof or evidence the philosophers have advanced is flimsy, shaky, inadequate and unsubstantial. The Islamic philosophers [mutakallimin] have broken down their arguments and have shown that they are baseless, false and absurd. They could not prove by any rational argument that moon-splitting is impossible. Indeed illiterate people regard every unusual thing as impossible. Obviously, the very meaning of mujizah or a prophetic miracle is that it is an unusual event that is abnormal and out of general habit, which cannot be performed by common people. Any ordinary work which can be performed at any time cannot be called mu'jizah or miracle.

The other criticism based on a layman's thinking is that if such a wonderful event had taken place, its knowledge would have been commonplace and would have found its mention in the books of history, but they say that they have found no such thing recorded.

Such a thinking is too simplistic which lacks careful analysis. A careful analysis shows that the event had occurred in Makkah at night. At that particular moment, in many parts of the world it must have been day time where and when the question of witnessing this event does not even arise. In many other countries, it must have been middle of the night, or last part of the night when the people normally sleep. Furthermore people who are awake also do not stare at the moon all the time. Splitting of the moon would not make any difference on the moonlight spared on the earth, so that it would attract people's attention. The event took place suddenly and lasted for a short while. It is a daily experience that in particular countries at different times lunar eclipses take place. Nowadays a forecast is made about its occurrence well in advance, yet there are hundreds of thousands of people who are absolutely unaware of it. Can this be the proof that the lunar eclipse did its occurrence cannot be denied or refuted when the travelers arrived and were asked about it, they all confirmed that they did see the two parts of the moon; (Ibn Kathir)

Besides, the event is recorded in the famous and reliable history book of India called. *Tarikh-e-Farishtah*. It has been mentioned in this book that the Maharajah, a native ruler, of Malabar had witnessed this phenomenon that night with his own eyes, and had it entered in his diary. This incident was the cause of his embracing Islam. Earlier on the narratives of Abu Dawud Tayalisi and Baihaqi were quoted about the pagans of Makkah themselves who inquired from the people arriving from the neighboring parts of the country and they confirmed and verified that they had seen it. Allah, the Pure and the Exalted, know best.

ABU JAHL FACED TRENCH OF FIRE

(٥٨٥٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو جَهْلٍ هَلْ يُعْفِرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ فَقِيلَ نَعَمْ فَقَالَ وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَا طَأْبَ عَلَى رَقَبَتِهِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي رَعِمَ لِيَطَأَ عَلَى رَقَبَتِهِ فَمَا فَجِحَهُ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقْبَيْهِ وَيَتَّقِنُ بِيَدَيْهِ فَقِيلَ لَهُ مَا لَكَ فَقَالَ إِنَّ رَبِّي بَيْنِي وَبَيْنَهُ حَنْدَقًا مِنْ نَارٍ وَهُوَ لَا أَجْنِحَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ دَنَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ حُصُوا حُصُوا - (رواه مسلم)

5856. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Abu Jahl asked (in a derogatory tone). "Does Muhammad make his face dusty in your presence?" It was said, "Yes" So, he asserted, "by Laat and Uzza, if I see him do that, I shall trample his neck." So he come to Allah's Messenger صلى الله عليه وسلم while he was offering salah having resolved to trample his neck but he has not advanced when he suddenly stopped and went backwards on his heels (to his own people) and seemed to put back something with his hand (and was awe-stricken). Someone asked him, "What has happened to you?" He said, "I see a trench of fire between him and me This inspires fear. And (I see) wings!" (They were angels) Allah's Messenger صلى الله عليه وسلم said, "If he had come near to me, the angels would have cut him limb by limb."¹

TURNED OUT AS FORETOLD

(٥٨٥٧) وَعَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ بَيْنَا أَنَا وَعِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاهُ رَجُلٌ فَدَسَّ إِلَيْهِ الْمَفَاقَةَ ثُمَّ آتَاهُ الْأَخْرَقُ فَشَكَى إِلَيْهِ قِطْعَةَ السَّبِيلِ فَقَالَ يَا عَبْدِي هَلْ رَأَيْتَ الْحَيْرَةَ فَإِنَّ طَأْبَكَ بِكَ حَيَوَةٌ فَكَلَّهِنَّ الطَّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ حَتَّى تَطْلُوفَ بِالْكَهْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ وَأَنْتَ طَأْبَكَ بِكَ حَيَوَةٌ لَتُفْسَحَنَّ كُنُوزٌ كَسْرَى وَأَنْتَ طَأْبَكَ بِكَ حَيَوَةٌ لَتَرَيْنَنَّ الرَّجُلَ يُحْرِمُ مِلْدَاقَهُ مِنْ دَهَبٍ أَوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ وَيَلْقَيْنَنَّ اللَّهَ أَحَدُكُمْ يَوْمَ يَلْقَاهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجَمَاتٌ يَخْرُجُ لَهُ فَيَقُولُ لَأَذْرَأَبِعَثَ إِلَيْكَ رَسُولًا فَيُؤْتِيكَ فَيَقُولُ بَلَى فَيَقُولُ أَلَمْ أُعْطِكَ مَالًا وَأَفْضَلَ عَلَيْكَ فَيَقُولُ بَلَى فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ وَيَنْظُرُ عَنْ شِمَالِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ انْفُثُوا النَّارَ وَلَوْ بِشِقَى تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَيَكْتُمُ طَائِمَةً قَالَ عَبْدِي فَرَأَيْتَ الطَّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ حَتَّى تَطْلُوفَ بِالْكَهْبَةِ لَا تَخَافُ إِلَّا اللَّهَ وَكُنْتُمْ فِيمَنْ افْتَتَحَ كُنُوزَ كَسْرَى بِنِ هُرْمُزٍ وَأَنْتَ طَأْبَكَ بِكُمْ حَيَوَةٌ لَتَرُونَنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرِمُ مِلْدَاقَهُ - (رواه البخارى)

5857. Sayyiduna Adi Ibn Hatim رضي الله عنه narrated that he was sitting with the Prophet صلى الله عليه وسلم. A man came to him and complained to him of his poverty. Then another

¹ Muslima # 38-2297.

came and complained to him of highway robbery.

Then he said, "O Adi, have you seen Hira? If you live long, you will see a woman setting out from Hira till she circumambulates the Ka'bah. She will fear no one but Allah. If you live long, (you will see) the treasures of kisra will be conquered. And, if you will long, you will see that a man comes out with a handful of gold or silver seeking will find no one to take it from him. And, indeed, one of you will meet Allah on the day he meets him, there being no interpreter between him and Allah. He will ask him, 'Did I not send to you a Messenger who conveyed the message to you?' He will submit, 'Of course (you did send). He will then ask, 'Did I not give you wealth and raise you high?' He will submit, 'Of course (you did). And will look to his right and see nothing but hell. Then he will look to his left and see nothing but hell.

Preserve yourselves from the fire (of hell), even if it is with half a date (in charity). And, if anyone does not have even that much, then a good word (kindness and politeness) should do it."

Sayyiduna Adi رضى الله عنه said (After narrating this hadith). "Indeed, I did see a woman travel (alone) from Hira till she circumambulated the Ka'bah without fearing anyone besides Allah. And, I was among those who conquered the treasures of Kisra ibn Hurmuz (ibn Newshirwan, the king of Persia). And, now, if you have a long life, you shall see that the Prophet Abu al-Qasim صلى الله عليه وسلم said about one coming out with his hand full (of gold or silver to give away but find no one to take it)."¹

COMMENTARY: The Prophet صلى الله عليه وسلم foretold three things that would happen.

- (1) The Arabs will experience perfect peace and security and there would be no crime in Arabia.
- (2) Muslims would conquer Persia.
- (3) The Islamic countries will prosper economically. People will find no one to receive their zakah. There will be no needy person in the Islamic states.

Of these three assumptions, the narrator of the hadith Adi ibn Hatim رضى الله عنه observed the two coming out true. The thirds, as some ulama say will occur in the time of Prophet Easa عليه السلام towards, the last days of the world. Some other ulama say that it has transpired in the era of Umar ibn Abdul Aziz. رحمه الله. In his time, everyone was well-off so that there was no one to receive charity.

While the Prophet صلى الله عليه وسلم enlightened the two who had brought their complaints he spoke his words to Adi رحمه الله, who was present in the company. He meant that the other sahabah رضى الله عنهم may hear too.

After he spoke of the prosperity to come, he cautioned Muslims not to become negligent when they are free of worldly cares and are affluent. The luxury obtained by worldly riches leads to difficulty in the hereafter and regret. But, if they are used for worldly comfort as well as on pious causes then there is ease in both the worlds. The Prophet صلى الله عليه وسلم gave good tidings of paradise and at the same time warned of chastisement. He gave the Muslims glad tidings of affluence and warned them of the severity of the Last Day.

On the day of resurrection, Allah and His creature will speak directly. The creature will be brought before Him.

¹ Bukhari # 3595.

Allah will remind His creature that he had bestowed wealth on him in the world. He will ask rhetorically to emphasize that He had favoured him. The man will find himself surrounded by hell. The only way out will be over the narrow bridge, sirat. If he had been pious in the world and Allah favours him, then he will manage to pass over it. Allah says:

وَأَنْتُمْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

[And there is not one of you but shall come to it, that for your Lord is (a matter) decreed, decided. Then we shall deliver those who fear (Allah)...] (19:71)

This is why Prophet صلى الله عليه وسلم said, "Guard yourself against hell.) The best way to do it is through charity too. If that cannot be done then be police and have a good word to please others, provided, of course, that does not infringe religion.

BELIEVERS MUST BE PREPARED TO ENDURE HARDSHIP

(٥٨٥٨) وَعَنْ خَبَابِ بْنِ الْأَرَاتِ قَالَ شَكَوْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكَعْبَةِ وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْنَا لَا تَدْعُوا اللَّهَ فَمَعَدَ وَهُوَ مُخَضَّرٌ وَجْهَهُ وَقَالَ كَأَنَّ الرَّجُلَ فِيْمَنْ كَانَ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجَاعُ وَيُسْتَارُ فَيُوضَعُ قَوْقَارِيَةٌ عَلَيْهِ فَيَأْتِيَنِ بِأَثْمِنَ فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَيُنْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونََ لَحْيِهِ مِنْ عَظْمٍ وَنَحْصٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهُ لَيَتِمِّنَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّايِبُ مِنْ صَعَاءٍ إِلَى حَصْرَمَوْتٍ لَا يَخَافُ إِلَّا اللَّهَ أَوْ الدَّيْبَ عَلَى عَنَتِهِ وَلَيْسَ كَمَنْ تَسْتَعْجِلُونَ - (رواه البخاري)

5858. Sayyiduna Khabbab ibn Al-Arat رضى الله عنه said, "We complained to the Prophet صلى الله عليه وسلم when he was lying down in the shade of the Ka'bah with a striped cloak and a pillow. (We complained that) the (polytheists and the) idolaters persecuted us. We requested him to make supplications to Allah. His face become red. He sat up and said, 'people have gone before you when a pit was dug for a man in the earth. He was cast into it. A saw was brought and kept on his head and it was severed into two. But, that did not deter him from his religion. And there also was one whose body was combed with iron combs below his flesh in bone and marrow. But that did not deter him from his religion. And there also was one whose body was Combed. By Allah, this affair will come to a perfection to the extent that a rider will travel from sanah to Hadramowt, not fearing anything but Allah, or that a wolf might tear into his sheep. But you make haste.'¹

COMMENTARY: The Prophet's face turned red because of his internal distress on hearing the complaint of the sahabah رضى الله عنهم about the persecution at the hands of the idolaters. Also, he did not like that they should be impatient and this is borne out by what he said afterwards.

Sana' was a village in the suburb of Damascus. It is also the name of the capital of Yemen. There is plenty of water and greenery in Yemen.

Hardramawt was a place in Yemen, it is the name of a large territory to the east of Aden made

¹ Bukhari # 3612.

up of many cities and habitations. At one time, this used to be name of the righteous and the men of Allah. There were so many of them and so many of them were born here that it used to be said (حضر الموت من حيث الألبان) hadramawt is the growing place of the awliya (friend of Allah).

This place was called Hadramawt because the glorious Prophet Salih عليه السلام had died here. When he was dying, he said (حضر الموت) hadra mawt (death has come) From that very time, it came to be called Hadramawt. Some others have named the Prophet Jarjis عليه السلام as the one who died here and since then the place got the name Hadramawt.

As for the sheep being safe from the wolf, this does not really mean what it says. It is not possible by habit. Of course, in the time of Prophet Easa عليه السلام when he descends, there will be peace and security and wolves will refrain from attacking.

In this hadith, however, the meaning is that there will be complete peace and people will be safe from each other.

DREAM & PRAYER

(٥٨٥٩) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ وَكَانَتْ تَحْتُ عِبَادَةَ ابْنِ السَّامِيتِ فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ ثُمَّ جَلَسَتْ تَقْلِبُ رَأْسَهُ فَبَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ قُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ أَنَسُ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَزُكُّونَ ثَبِيحَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَيْرَةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَيْرَةِ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ فَدَعَاَهَا ثُمَّ وَصَّ رَأْسَهُ فَبَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ قَالَتْ يَا رَسُولَ اللَّهِ مَا يَضْحَكُكَ قَالَ أَنَسُ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ كَمَا قَالَ فِي الْأَوَّلَى فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِينَ فَرَكِبْتُ أُمَّ حَرَامٍ الْبَحْرِيَّةَ فِي زَمَنِ مُعَاوِيَةَ فَصَرَعَتْ عَن دَائِبَتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكْتُ - (متفق عليه)

5859. Sayyiduna Anas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم used to visit Sayyidah Umm Haram bint Milhan رضي الله عنه. She was the wife of Sayyiduna Ubadah ibn Samit. (Accordingly) one day when he visited her, she gave him food and then sat examining his head for lice. Allah's Messenger صلى الله عليه وسلم went to sleep. When he woke up, he was laughing. She said, "I asked what makes you laugh, O Messenger of Allah? He said, 'some people of my ummah were shown to me waging battle in Allah's path sailing on the sea as though kinds on thrones' - or, he said, 'like king on thrones.' I submitted, 'O Messenger of Allah, pray to Allah that He may cause me to be among them.' He prayed for me. After that, he put down his head and went to sleep. Again, when he awoke, he was laughing. I asked him, 'O Messenger of Allah, what is it that makes you laugh?' He said, 'Some of my ummah were presented to me fighting a battle in Allah's path...' and he spoke as he had spoken before. I submitted, 'O Messenger of Allah, pray to Allah that He should make me one of them.' But, he said, 'You are (already) among the first.'

Indeed, Sayyidah Um Haram رضى الله عنه sailed on the sea in the time of Sayyiduna Mu'awiyah (ibn Abu Sufyan) رضى الله عنه but as she landed on the shore (and rode her beast). She fall down from her riding beast and was martyred (in Allah's path).¹

COMMENTARY: Sayyidah Umm Haram رضى الله عنه was the daughter of Milhan ibn Khalid. She belonged to the tribe Banu Najar. She was the maternal aunt of Sayyiduna Anas (R, sister of his mother Sayyidah Umm Sulaym رضى الله عنه. They were both maternal aunts of the Prophet صلى الله عليه وسلم through fosterage or some other kind of relationship.

Imam Nawawi رحمه الله has written that the ulama say that Sayyidah Um Haram رضى الله عنه was a mahrm of the Prophet صلى الله عليه وسلم. This is why he would go to her in the afternoon and have a nap at her home. However, the ulama differ on their kind of relationship that made them mahrm of one another.

Sayyidah Umm Haram رضى الله عنها had embraced Islam and had pledged allegiance to the Prophet صلى الله عليه وسلم. In the time of Uthman رضى الله عنه she set out for jihad along with her husband. Ubadah ibn Samit رضى الله عنه who was a distinguished ansar sahabi. She reached Rome and attained martyrdom there.²

LICE: We have spoken exhaustively on this subject previously. The Prophet صلى الله عليه وسلم had no lice on his body. She merely wished to clean his hair and to verify whether lice had grown in his hair.

ON THRONES: The words in the hadith 'as though kings' or 'like kings...' are spoken by a narrator to say that the Prophet صلى الله عليه وسلم said one of these phrases. There is no noticeable difference in the meaning. The Prophet صلى الله عليه وسلم compared the surface of the sea to the surface of the earth and a ship to a throne. He meant to say that though people will be risking their lives yet their objective will be sincere and motivated by faith and desire to please Allah. So they will not be fearful. They will be mentally calm and peaceful. In their boasts they will regard themselves as safe as a king in his protected palace.

MORE NAVAL EXPEDITIONS: The fact that the Prophet صلى الله عليه وسلم said to Umm Haram رضى الله عنه that she was on the first expedition by sea shows that his second dreams was about other people. It means that such expeditions will continue to be carried on. The rank of those who participated in the first batch was higher than the rank of the following bathes. She had proceeded in the time of Mu'awiyah رضى الله عنه not when he was a caliph but when he was governor of Syria. The caliph of that time was Uthman رضى الله عنه. This should cause no confusion.

BEAUTY OF MUHAMMAD'S WORDS

(٥٨٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ صَمَادًا قَدِيمَ مَكَّةَ وَكَانَ مِنْ أُرْدُنُوشُوءَاءَ وَكَانَ يَبْرِقُ مِنْ هَذَا الرِّيحِ
فَسَجَّ سَفَهَا أَهْلَ مَكَّةَ إِنَّ يَحْوُلُونَ مُحَمَّدًا مَجْنُونًا؟ فَقَالَ لَوَائِي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ
عَلَى يَدَيْ قَالَ فَلَقِيَهُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَرْتَقُ مِنْ هَذَا الرِّيحِ فَهَلْ لَكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Bukhari # 2788, Muslim # 160-1912, Tirmidhi # 1545 (1651) Nasa'i # 3171, Muwatta Maalik 39 (inad) Musnad Ahmad 6-361, 3-240.

² According to Ibn Kathir's رحمه الله seerah p 883, She sailed over the Red see to Cyprus in 27 AH, Muwiyah رضى الله عنه was governor of Syria (Darul Ishaat Karachi. The life of Prophet Muhammad صلى الله عليه وسلم).

أَبِ الْحُمْدِ لِلَّهِ تَحْمُدُهُ وَتَسْمِيئُهُ مِنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔ أَمَّا بَعْدُ فَقَالَ أَعِدْ عَلَيَّ كَلِمَاتِكَ هُوَ لَأَيُّ قَاعَادٍ هُنَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ مَرَّاتٍ فَقَالَ لَقَدْ سَمِعْتُ قَوْلَ الْكَاهِنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعْرَاءِ فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هُوَ لَأَيُّ قَاعَادٍ وَقَدْ بَلَغَن قَامُوسَ الْبَحْرِيَّاتِ يَدُكَ أَبَا يَمُكَ عَلَى الْإِسْلَامِ قَالَ فَبَاتِعَدُ رَوَاهُ مُسْلِمٌ وَفِي بَعْضِ نُسَخِ الْمَصَابِيحِ بَلَّغْنَا نَاعُوسَ الْبَحْرِ وَذَكَرَ حَدِيثًا آخَرَ مِنْ هَذِهِ بِرُتَبَةٍ جَابِرِ بْنِ سَمُرَةَ يَهْلِكُ كَسْرِي وَالْآخِرُ لَتُفْتَحَنَّ عَصَابَتُهُ فِي بَابِ الْمَلَاجِمِ۔

5860. Sayyiduna Ibn Abbas رضي الله عنه said that Dawud come to Makkah. He belonged the Azd Shanu'ah. (This was the early period of Islam) He used to cast spells to drive away the jinn (from one possessed). From the foolish ones among the Makkans, he heard that Mahammad had gone and (meaning that he was possessed by a jinn). So, he said, "If I see this man, perhaps Allah will cure him at my hand." Ibn Abbas رضي الله عنه added, "So, he met him and said, 'O Muhammad! practice incantation to expel the jinn. Do you want me (to cure you)? Allah's Messenger صلى الله عليه وسلم said, 'All praise belongs to Allah. We praise him and we seek His help. He shown Allah guides, none can lead astray and he whom he lets go astray. None can guide. I bear testimony that there is no God but Allah alone. He has no partner. And, I bear testimony that Muhammad is His slave and His Messenger. To proceed...' But, he put in 'Repeat to me these your words.' So, Allah's Messenger صلى الله عليه وسلم repeated them three times. Then he (Dimad) said, 'I have heard the words of the soothsayers, the chants of the sorcerers, the poetry of the poets. But, I have never heard anything like these your words. They have reached the depths of the sea (of knowledge and eloquence in their effect on the listeners). Let me have your hand. I pledge allegiance to you and I embrace Islam."

Ibn Abbas رضي الله عنه said, "He pledged allegiance to him."¹

Some texts of the Masabih have 'Naus' instead of 'qamus' in his words, and balaghnaa instead of 'balaghna.'

COMMENTARY: Some people have written Dimam instead of Dimad. Shanu'ah is a large tribe of Yemen, and Azd is its branch.

Dimad was a physician, as he was an incantor. On the whole he was a knowledgeable man, but incantation or casting spells was his specialized profession. He had known the Prophet صلى الله عليه وسلم even before he was commissioned. Therefore, when he come to Makkah after his Prophethood was announced and the evil idolaters cast aspersions on his mental state or that he was possessed, Dimad volunteered to treat him because of the previous familiarity. So, he come to the Prophet صلى الله عليه وسلم who decided not to give the lie to him straightway but to present to him the message of Allah in such a way that he would himself see that there was nothing wrong with the Prophet صلى الله عليه وسلم. He began to deliver a sermon, but he had barely finished praising Allah when Dimad was impressed and requested that the

¹ Muslim # 46. 868.

prelude must be repeated. There was no need to go ahead with the sermon. Dimad رضى الله عنه accepted that he was Allah's Messenger صلى الله عليه وسلم and embraced Islam. Thus he was among those fortunate ones who become Muslim in the earliest stage of Islam. (May Allah be pleased with him)

In conclusion, the words (لاموس) or (لاموس) are found in different versions. Generally (لاموس البحر) is said to be correct. The word (لاموس) is not found in most dictionaries and a third word is also found sometimes (لاموس)

وَذَكَرَ حَدِيثًا أَبِي هُرَيْرَةَ وَجَابِرِ بْنِ سَمُرَةَ يَهْلِكُ كِسْرَى وَالْآخَرُ لَمْ تَشْحَنَ عَصَابَتَهُ فِي بَابِ الْمَلَا حِجْرِ

And he hadith of Abu Hurayrah رضى الله عنه and of Jabir ibn Samurah: 'Kisra will perish...' and 'A group will gain... are at # and 5407 respectively.

This chapter has no section II.

SECTION III

الْفَضْلُ الثَّلَاثُ

ABU SUFYAN WITH THE RAYSAR

(٥٨٦١) عَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي أَبُو سُوْفْيَانَ بْنِ حَرْبٍ مِنْ فِيهِ إِلَى فِي قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَبِينَا أَنَا بِالشَّامِ إِذْ جِئْتُ بِكِتَابٍ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هِرْقُلَ قَالَ وَكَانَ رَحِيئَةَ الْكَلْبِيِّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُشَيْرَى فَدَفَعَهُ عَظِيمِ بُشَيْرَى إِلَى هِرْقُلَ فَقَالَ هِرْقُلُ هَلْ لَهْمُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يُزْعَمُ أَنَّهُ نَبِيٌّ قَالُوا نَعَمْ وَدَعَيْتُكَ فِي نَفْسِهِ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرْقُلَ فَأَجْلَسْنَا بَيْنَ يَدَيْهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يُزْعَمُ أَنَّهُ نَبِيٌّ قَالَ أَبُو سُوْفْيَانَ فَمُلِّتُ أَنَا فَأَجْلَسُونِي بَيْنَ يَدَيْهِ وَاجْلِسُوا أَصْحَابِي خَلْفِي ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يُزْعَمُ أَنَّهُ نَبِيٌّ فَإِنِ كَذَّبْتَنِي فَكَذَّبُوهُ قَالَ أَبُو سُوْفْيَانَ وَآيُمُ اللَّهُ لَوْ لَا مَخَافَةُ أَنْ يُؤْتَمَرَعَ الْكُذِبَ لَكَذَّبْتُهُ ثُمَّ قَالَ لَتَرْجُمَانِهِ سَلُهُ كَيْفَ حَسَبَهُ فَيُكْرَمُ قَالَ قُلْتُ هُوَ فِيْنَا دُوْحَسِبُ قَالَ فَهَلْ كَانَتْ مِنْ آبَائِهِ مِنْ مِلَّةٍ قُلْتُ لَا قَالَ فَهَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لَا قَالَ وَمَنْ يَتَّبِعُهُ أَشْرَافُ النَّاسِ أَمْ صُغَفَاءُ هُمْ قَالَ قُلْتُ بَلْ صُغَفَاءُ هُمْ قَالَ أَيَزِيدُونَ أَمْ يَنْفُسُونَ قَالَ قُلْتُ لَا بَلْ يَزِيدُونَ قَالَ هَلْ يَزِيدُونَ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطُهُ لَهُ قَالَ قُلْتُ لَا قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ قَالَ فَكَيْفَ كَانَتْ قِتَالُكُمْ إِقَاءَهُ قَالَ قُلْتُ يَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سَجَالًا يَبِيْبُ مَنَا وَنَوِيْبُ مِنْهُ قَالَ فَهَلْ يَغْدِرُ قُلْتُ لَا وَنَحْنُ مِنْهُ فِي هَذِهِ الْمُدَّةِ لَا تَدْرِي مَا هُوَ صَانِعٌ فِيهَا قَالَ وَاللَّوْمَا أَمَكْنَنِي مِنْ كَلِمَةٍ أَنْدُخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ لَا ثُمَّ قَالَ لَتَرْجُمَانِهِ قُلْ لَهُ إِنَّ سَأَلْتُكَ عَنْ حَسَبِهِ فَيُكْرَمُ فَزَعَمْتَ إِنَّهُ فَيُكْرَمُ دُوْحَسِبُ وَكَذَلِكَ الرَّسُلُ

تُبْعْتُ فِي أَحْسَابِ قَوْمِهَا وَسَأَلْتُكَ هَلْ كَانَتْ فِي آبَائِهِ مِلْكٌ فَرَزَعَمْتُ أَنْ لَا فَقُلْتُ لَوْ كَانَتْ مِنْ آبَائِهِ مِلْكٌ قُلْتُ رَجُلٌ يَطْلُبُ مِلْكَ آبَائِهِ مِلْكَ فَرَزَعَمْتُ أَنْ لَا فَقُلْتُ لَوْ كَانَتْ مِنْ آبَائِهِ مِلْكَ قُلْتُ رَجُلٌ يَطْلُبُ مِلْكَ آبَائِهِ وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَصْعَقَاءُ هُمْ أَمْ أَشْرَاءُ فَهُمْ فَقُلْتُ بَلْ صُغَفَاءُ هُمْ وَهُمْ أَتْبَاءُ الرُّسُلِ وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ أَنْ يَقُولُ مَا قَالَ فَرَزَعَمْتُ أَنْ لَا فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَّ الْكَذِبِ عَلَى النَّاسِ ثُمَّ يَدْمَهُ فَيَكْذِبُ عَلَى اللَّهِ وَسَأَلْتُكَ هَلْ يَزْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ فَرَزَعَمْتُ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بِشَائِئِهِ الْقُلُوبَ وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ فَرَزَعَمْتُ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الْإِيمَانُ حَتَّى يَبْتَغَى وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ فَرَزَعَمْتُ أَنْكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَوَبَيْنَهُ رِجَالًا يَتَالُ مِنْكُمْ وَتَنَا لُورٍ مِنْهُ وَكَذَلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهَا الْعَاقِبَةُ وَسَأَلْتُكَ هَلْ يُعْدِرُ فَرَزَعَمْتُ أَنَّهُ لَا يُعْدِرُ وَكَذَلِكَ الرُّسُلُ لَا تُعْدِرُ وَسَأَلْتُكَ هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ فَرَزَعَمْتُ أَنْ لَا فَقُلْتُ لَوْ كَانَتْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ رَجُلٌ ائْتَمَرَ بِقَوْلِ قَبْلِ قَبْلَهُ قَالَ ثُمَّ بِمَا يَا مُرْمُرُ قُلْنَا يَا مُرْمُرُ قُلْنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ وَالْعَفَافِ قَالَ إِنَّ يَكُ مَا تَقُولُ حَقًّا فَإِنَّهُ نَجِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَأَمَّا أَكْ أَلْطَنُ مِنْكُمْ وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ لَا حَبِيبٌ لِقَائِهِ وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ قَدَمَيْهِ وَلَيَبْلُغَنَّ مَلِكُهُ نَحْتِ قَدَمِي ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهُ - مُتَّفَقٌ عَلَيْهِ وَقَدْ سَبَقَ تِمَامُ الْحَدِيثُ فِي بَابِ الْكِتَابِ إِلَى الْكُفَّارِ -

5861. Sayyiduna Ibn Abbas رضى الله عنه narrated that Abu Sufyan ibn Harb told him this account by word of mouth: During the period of peace (of Hudaibiyah) between Allah's Messenger صلى الله عليه وسلم and me (when I was not a Muslim but the chief of the enemies). I set out on a journey. While I was in Syria, a letter arrived from the Prophet صلى الله عليه وسلم to Heraclius. Dihya kalbi brought it and gave it to the governor of Busra. The governor of Busra delivered it to Heraclius.

Heraclius asked, 'Is here anyone from the people of this man who claims to be a Prophet?' They (his couriers) said, 'Yes' So, I was called alongwith some men of the Quraysh. (He was told that we had come with a trade caravan, and we were twenty men who were presented to him.)

We were presented to Heraclius and he made us sit facing him. He asked, 'Who among you is the closest in relation to this man who claims to be a prophet?' I said, 'I am him and made my companions sit behind me. He summoned his interpreter and commanded him, "Inform them that I will ask this man about the man who lays claims to prophethood. Tell them that if he lies tone, they must belie him."

Abu sufyan (interrupted his narration and) said, "By Allah, if I was not afraid of being labeled a liar, I would have been false to him." (Then he continued his narration:)

He said to his interpreter. "Ask him now his descent is rated among you?" I said, "He is a man of noble descent among us."

He asked, "Has any of his forefathers been a king?" I said, "No."

He asked, "Have you thought of anything that he had said before what he says now as falsehood?" I said, "No"

He asked, "And who follow him? The nobles among the people, or their weaker ones?" I said, "Rather, their weaker ones."

He asked, "Do they increase in number of decrease?" I said, "Rather, they keep increasing."

He asked, "Has anyone renegade from his religion after accepting it because of being displeased with him?" I said, "No."

He asked, "Have you fought with him?" I said, "Yes,"

He asked, "How has your fighting with him fared?" I said, "the fighting between him and us is even. Sometimes he dominates us and sometimes we dominate him (The Arabic text is: war between us is (Arabic) sijala.' According to Lane's Lexicon 'war between them consists of portions, in such a manner that a portion there of is against these and another is against these. Or, 'the victory in war is shared by turns among those engaged therein.)¹

He asked, "Does he commit treachery?" I said, "No, But we do have a pact with him (Peace of Hudaibiyah). We cannot say what he will do now."

Abu Sufyan confided (to Ibn Abbas) رضى الله عنه. "By Allah, he allowed me no opportunity of adding a comment except to this response."

He asked, "Has anyone else spoken before as he does now? (Excepting the known Prophet Ibrahim عليه السلام, Ismail عليه السلام and other and Easa عليه السلام, has anyone of you claimed to be a Prophet??) I said, "No."

Then, he said to the interpreted that he should say to me, "I asked you about his lineage among you and you said that he had a high lineage among you, Indeed, messenger are always s of high, noble descent, among their people. I asked you about his forefathers: had any of them been a king. You said that none had been a king. If there had been any then I would have presumed that he craved for their kingdom. I t hen asked you whether the weak or the nobles followed him and you said they were the weak. Indeed, only such manner of people as you describe follow a prophet. I next asked you whether you thought of him to have lied any time before he claimed as he does. You said, 'No' Indeed, he is not one who about men. So he will not lie about Allah. I asked you whether any of his followers abandoned his religion after embracing it on being displeased with him and you said that no one had abandoned his religion. Indeed, it is with faith that once the heart tastes it, it does not throw it out afterwards. I asked you whether they increased in number or decreased and you said that they increased. This is with faith till it is perfect. I asked you whether you fought with him and you said that the battles between him and you were poised here and there. This is how (prophet and) Messengers are tried, but the result is always in their favour. I asked you if he was ever treacherous and you said that he was not. Indeed, the Messenger never (lie and never) commit treachery. I asked you whether anyone had made the claim, as

¹ Arabic English Lexicon, by Edward Wiliam Land, Book I Part 4, p 1311.

he has, before him. You said that none has done so If anyone had made a like claim, I might have thought that he was trying imitate what was done previously.

Then, he asked, "What does he command you to do?" we said, "He requires us to offer salah, pay zakah, join ties of kinship, observe chastity (and abstain from the forbidden)."

He said, "If your answers are (correct and) true, then, indeed, he is a prophet, I had known that he would arise but had not thought that he would arise among you If I know that I would reach him I would love to meet him. If I were to reach him, I would wash his feet, His sphere of rule will extend to the land that is under my feet (Byzantine and Syria)."

Then, he asked for the letter of Allah's Messenger صلى الله عليه وسلم and he read it.¹

This hadith has been narrated complete previously (# 3426).

COMMENTARY: Teebi رحمه الله said that the meaning of the initial words of Ibn Abbas رضي الله عنه is that Abu Sufyan told him of the events directly face to face. Ibn Abbas رضي الله عنه did not hear this report from anyone else. Besides, there was no one else here at that time as is apparent from his words (حدثني) narrated to me.

The peace treaty of Hudaibiyah was concluded in 6AH for a period of ten years. But, the infidels of Makah violated it by killing some allies of the Prophet صلى الله عليه وسلم who belonged to the tribe of Khaza'ah As a result, the Prophet صلى الله عليه وسلم was compelled to fight with them. This battle led to the liberation of Makkah in 8 AH.

Heraclius was the sovereign of the Byzantine empire. It comprised the entire Europe, Egypt and Asia Minor. It was divided into two in the early fourth century of the Greg onion calendar. The capital of the western section continued to be Ruma of Italy and of the eastern section was Constantinople. The sovereign of each of the two divisions continued to be called Qaysar or Caesar. The ruler of the eastern section was called Qaysar of Rome. His dominion included Egypt, Ethiopia, Palestine, Syria, Asia Minor and Belkan. The western section was powerless against the eastern.

However, a rebellion in the eastern section of about the time of the birth of the Prophet صلى الله عليه وسلم deposed the Qaysar of that time and he was killed. Then Heraclius replaced him. He was a Christian like his subject. He was the first king to wint coins with his seal in a proper shape. He is also the first Christian to have churches built.

Among the people and leaders the Prophet صلى الله عليه وسلم invited to Islam, he wrote to he Qaysar of Rome, too. He was the Heraclius, ruler of Constantinople.

Busra was a city in Syria. It was part of the kingdom of Constantinople under the Qaysar of Rome. Its governor had close links with the king. The Prophet صلى الله عليه وسلم, therefore, sent his letter at the hands of Dihya Kalbi رضي الله عنه to the king via this governor.

The ulama say that a man's close relative can speak more of his nobility and lineage than anyone else. So such a person was chosen for the enquiry.

Heraclius put the colleagues of Abu Sufyan behind him so that (their eyes should disclose any lies spoken by Abu Sufyan and) they may not hesitate to belie him. Also, they may not make any gestures to him.

Abu Sufyan confessed while narrating the experience to Ibn Abbas رضي الله عنه that if he was not worried that his colleagues would disclose to the people of Makkah on returning there that

¹ Bukhari # 6, Muslim # 74-1774.

he had lied during the questioning then he would have given vent to his feelings against the Prophet صلى الله عليه وسلم. Of course, those people too would have been happy at his lying but eventually they would have known him to be a liar. This would have stained his reputation. However, Mulla Ali Qari رحمه الله said that his words mean: "If I was not afraid that my colleagues would let the cat out of the bag and let the Heraclius known that I had lied. I would have surely spoken against the Prophet صلى الله عليه وسلم."

When he described the Prophet صلى الله عليه وسلم as a man of noble descent, this also meant that he had a good character and noble manners by birth. So, it means that he belonged to a decent family, Banu Hashim who were the most excellent among the Quraysh. Buhari has the word (نسب) instead of (حسب). The latter word means 'good pedigree' and the former means lineage.

As for those following the Prophet صلى الله عليه وسلم whether they were the noble and honourable or the weaker ones, this is in terms of worldly standards. Actually, they are the Banu Hashim like Ibn Abbas رضي الله عنه, Ali رضي الله عنه, Hamzah رضي الله عنه, etc and other greats of the Quraysh like Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه and other prominent sahabah رضي الله عنهم, they had embraced Islam well before this meeting between Heraclius and Abu Sufyan.

If Abu Sufyan said that the weak, poor and young people following him then he spoke of the majority.

Heraclius said that only the poor and weak in the society follow the Messenger. Then rich have no time for that unless they find themselves helpless.

He also said that a man who does not speak lies to people will never lie about Allah. How will he lie that he is Allah's Messenger?

Heraclius said that faith is then perfected. Its followers keep increasing and its basic and essential commands are promulgated gradually. Finally, religion becomes perfect. Its followers triumph and are supreme.

This is what happened to the religion of Islam. On the one hand Allah's Messenger صلى الله عليه وسلم worked strenuously for the cause of Islam so that more and more people joined its folds. On the other, commands of Islam came down continuously for salah, zakah, fasting, hajj etc. Finally, Allah let the Muslims dominate effectively over others during the final life of the Prophet صلى الله عليه وسلم and he perfected the religion, and revealed the verse:

اليوم اكملت لكم دينكم واتممت عليكم نعمتي

{This day I have perfected your religion for you and completed My blessings on You.} (5:3)

Heraclius did not think that the last Prophet صلى الله عليه وسلم would arise among the Arabs. After Prophet Ibrahim عليه السلام most of the Prophets عليهم السلام have been from their people, descendants of Prophet Ishaq عليه السلام. So, he thought that the last of them will also be his descendant and not offspring of Prophet Isma'il عليه السلام the forefather of the Arabs.

Heraclius had studied the previous heavenly Books and was learned in them. This is why he told Abu Sufyan that if what he said was true that Muhammad صلى الله عليه وسلم was the Prophet. He had recognized the signs, so he had no doubt about it. Besides, he also was an astrologer and a soothsayer. He knew from that too that the signs of Prophethood were found in Prophet Muhammad صلى الله عليه وسلم.

According to a hadith transmitted by Bukhari رحمه الله on the authority of Ibn Natur the ruler of Bayt ul Maqdis, when Heraclius was staying there, he woke up one morning very worried and upset. Someone asked him why he was very married and concerned, he said,

"I found in the stars tonight that the king of the circumcised people will overpower and subjugate all the countries." He then made inquiries about the people who are accustomed to circumcise. He was told that this custom persisted among the Arabs.¹

However, this reflects the misfortune of Heraclius that in spite of knowing the truth of the prophet by virtue of his knowledge and wisdom, he deprived himself of belief. He could not use his knowledge and foresight to his benefit. Not only did he fail to embrace Islam but he also opposed the Prophet ﷺ and his sahabah رضى الله عنهم. Innumerable times he dispatched his well-trained and strong army against the mujahids of Islam. Often citizens of the Islamic cities had to resist his cruel armies. However Allah's help was always with the Muslims, so each time his roman army was vanquished convincingly. Very few of them could return to their native all his life in putting down the power of the Muslims, but Allah subjugated him to the Muslim power always. He died finally without realizing his evil designs. Large portions of his country fell to the Muslim, among them Syria too.

His son succeeded him, but he too could not keep his kingdom intact. After his death, his kingdom fell apart completely.

Later one of their people, the Turks were inspired by Allah to embrace Islam. They used their immense courage and bravery and strong faith to defeat the combined Christian force of that time and to protect Islam from the disbelievers and polytheists They also eliminated the rafidiyah who called themselves Muslims.

Allah enabled the Turks to build the two sacred Harams (at Makah and Madinah) and to serve and protect them.

They were the custodians of the Masjid Haram in Makkah and the Masjid Nabawi in Madinah and they served the people of the two cities and helped them financially. They respected the ulama sincerely and in an unmatched manner. Clearly, one whom Allah guides none can mislead and one whom He lets go astray, none can guide. There was the Heraclius who know well everything about the Prophet ﷺ but his true knowledge of him was of no use to him because his real ambition was to continue to sit on the throne and to retain wealth and property His love for worldly possessions and power had overshadowed the truth which he did know. So, he was deprived of Allah's help and guidance and become eligible for everlasting wretchedness.

There were, on the other hand, his subjects (the Turks) who earned perpetual bliss and were blessed with faith and Islam. They also became a world power to be reckoned with and an exemplary form of ruler.

However, we must not overlook the virtues of Heraclius, when he received the epistle of the prophet ﷺ, he read with interest and attention. He held it with respect and honour. He also was very careful to preserve it.

On the other hand, the king of Persia, the Kiswa or Chosroes, was very disrespectful, He tore it to pieces but Allah punished him and tore down his kingdom to pieces and his children become homeless. None of his offspring could even look at a crown.

According to a hadith in Bukhari Heraclius convened the assembly of his advisors and ministers. He spoke to them from inside his upper chamber of ward off any possible adverse reaction. He referred to the letter, saying. "I have it from Ahmad. Indeed, he is the Prophet whom we await and is mentioned in our Books. We recognize him from the signs

¹ Bukhari # 7, Herecluss was on a visit there and was told that the Jews practiced circumcision. Then it was disclosed that the Arabs also observed it.

and know the time of his coming. So, become Muslims and obey him you will be successful in both the worlds." They rejected his advice and ran towards the exit doors but found them locked. Sensing danger, Heraclius asked them to return and took un about turn, saying, 'O men, I spoke these words only to see where you stand, to try you and to test the strength of your faith. I am now convinced of your faithfulness." They bowed down into prostration. The doors were unlocked and they dispersed.¹

HAD HE BELIEVED: Some people have said that Heraclius had believed. They cite various aathar and conjectures, But, it is a fact that he had not believed. He was an infidel and a polytheist till his death. According to a tradition in Musnad Ahmad رضى الله عنه, he wrote from Tabuk to the Prophet صلى الله عليه وسلم, "I am a Muslim." But, the Prophet عليه السلام said, "He is a liar. He is a Christian."

The example of Heraclius is enough evidence that knowledge and wisdom are not enough to get guidance unless Allah enables and one's inherent nature guides right to accept the truth.

عشق کاریست که موقوف بدایت باشد

(Love is helpful in guiding well).

We also learn that love of the world and great for position are the greatest obstacles to the path of Truth.²

CHAPTER - XXIII

THE MI'RAJ

بَابُ فِي الْمِعْرَاجِ

(OR, NIGHT JOURNEY TO THE HEAVENS)

Mi'raj is the word derived from (عروج) urooj. It means 'to rise,' 'to ascend.' Hence, mi'raj (معراج) is a means 'to ascend,' 'to go up,' which is a staircase.

Allah, the Exalted, let the Prophet صلى الله عليه وسلم visit the heavens and showed him His signs there, This is why it is called the miraj as though the Prophet صلى الله عليه وسلم climbed up the staircase. He went up it to the heaven. According to one tradition, mi'raj is the staircase whereby the Prophet صلى الله عليه وسلم began his journey of the higher world. The staircase was placed for him. He climbed up it to the heaven. It is the same staircase which the angels use to go up and down the heaven. He souls of the children of Aadam عليه السلام are also taken up by it.

WHEN DID MI'RAJ TAKE PLACE: Most of the ulama say that mi'raj or the ascension to the heavens took place in the twelfth year of prophethood, which was one year before the hijrah, in the month of Rabi ul-awwal. Some scholars say that it took place on the 27th Ramadan. Some other put the date at 27th Rajab and this date is commonly known to the

¹ Bukhari # 7, 'The life of Prophet Muhammad صلى الله عليه وسلم, Ibn Kathir, p 495, (wooding from this book) Darul Isha'at, Karachi.

² See also 'The life of Mahmood, Ibn Kathir pp 496-497, which quoted Tabarani to say that Heraclius in dined to believe if him kingdom was not last. But his bishaq Saghir believed and was martyred. (Darul Isha'at Karachi) and see also. Siratun Nabi Mawlana Shibli Nu'mani and Syed Suleman Nadvi, v1 p 370 pp. Dar ul Isha'at, Karachi.

masses. There are some authorities who say that it took place three years before hijrah and some five years before hijrah.

MI'RAJ & ISRA': Isra' (journey) is the Prophet's صلى الله عليه وسلم journey on that night (of mi'raj) from the Masjid Haraam (house of Allah) to the Masjid Aqsa. The Prophet صلى الله عليه وسلم journey from Masjid Aqsa (Bayt ul Maqdis) to the heaven is called the mi'raj. As for isra,' it is known at true from the test of the Quran. If anyone denies it, then that is tantamount to going out of the folds of Islam. As for mi'raj. It is confirmed by ahadith coming down to us in succession, continuously. If anyone rejects it, then he is misled and a bid'ati (or an innovator).

IN DREAM OR WHILE AWAKE:the ulama differ on the nature of the mi'raj whether it was experienced when he was awake or it was shown to him in a dream? They also differ on how many times it happened: once or more than once? Or, it was experienced once while he was awake, and many more times during sleep shown in dreams? Or if it was shown to him in a dream too, then was that the real experience, or was it a prelude to the real experience in awakening to condition him spiritually and psychologically to the higher world before he was taken on a visit physically to the heavens? Even in the initial stages of prophethood, true dreams were shown to the Prophet صلى الله عليه وسلم as a means to accustom him to why (or revelation) and to the higher world.

The ulama have differing opinions also on whether the isra (which is the journey from Masjid Haraam to Masjid Aqsa) was a physically experience while the mi'raj for the journey from there to the higher world) was merely a spiritual experience?

Be that as it may, we circumvent the debate and arguments for and against these postulations and suffice to assert that the more correct opinion is:

- (i) The mi'raj took place once.
- (ii) It was experienced in awakening with body and soul.
- (iii) He was taken first from Masjid Haraam to Masjid Aqsa and then from there to the heavens.
- (iv) There he was taken round some particular places where Allah willed him to visit.

This is the opinion of a majority of the jurists, scholars, scholars of hadith, scholastic philosophers and the mystics (meaning: the fuqaha, ulama, muhaddithin, mutakallimin and Sufis). Besides, there are many ahadith and saying of the sahabah رضي الله عنهم which are very strong and leave no room for doubt whatsoever. It is worth pondering that if the mi'raj was seen only in a dream then it would not have been mentioned in such an unusual manner and there would not have been the lengthy discussions about it as is now being done. Also, there would not have been the mischief in which people now engage, nor would it have caused people to abandon their faith.

PRIVILEGE OF THE PROPHET صلى الله عليه وسلم ONLY: The physical mi'raj or the ascension to heaven was the exclusive honour of the Prophet صلى الله عليه وسلم. No other prophet or Messenger عليه السلام has received this distinction and honour. Allah only allowed this out of the customary honour to His last Messenger صلى الله عليه وسلم to establish his greatness Hence we must look at this event in this very light and it is futile to measure it with our intelligence and conjecture. It cannot be explained by reasoning and is beyond whose who are slaves of their minds. This is purely an issue of belief and conviction. We must believe in it sincerely and leave its reality and nature to Allah's knowledge. This is true worship. In fact, everything connected with prophethood, revelation, miracles to outside

the scope of intelligence and deduction If anyone says that unless he understands these things he would not believe in them, then he deprives himself of his share of faith. However, the awliya (who are friends of Allah) and those possessed of Divine awareness do attain a certain station of awareness and knowledge after which they become capable to the extent that they know some of the facts of these things. Those people who have not attain this station of Divine awareness and knowledge, faith demands of them that they should unflinchingly believe what Allah and His Messenger say and must have faith in that with a single mind determination.

SECTION I

الْفَصْلُ الْأَوَّلُ

THE ACCOUNT OF THE MI'RAJ

(٥٨٦٢) عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صُغَمَةَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي بِهِ قَالَ بَيْنَمَا أَنَا فِي الْحَظِيمِ وَرُبَّمَا قَالَ فِي الْحِجْرِ مُصْطَجِعًا إِذْ أَتَانِي ابْنُ قَشْقَشَ مَا يَنْبَغُ هَذِهِ إِلَى هَذِهِ يَعْنِي مِنْ شُعْرَةٍ نَحَرَهُ إِلَى شِعْرَتِهِ فَاسْتَحْرَجَ قَلْبِي ثُمَّ أُتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءٍ إِيْمَانًا فَعُسِلَ قَلْبِي ثُمَّ حُسِيَ ثُمَّ أُعِيدَ وَفِي رِوَايَةٍ ثُمَّ غَسِلَ الْبَطْنُ بِمَاءٍ زَمْرَمٍ ثُمَّ مَلَأَ إِيْمَانًا وَحِكْمَةً ثُمَّ أُتَيْتُ بِدَابَّةٍ دُونَ الْبُحْلِ وَفَوْقَ الْحِمَارِ أُتِيضُ يُقَالُ لَهُ الْبُرَاقُ يَضُّ حَظْوَهُ عِنْدَ أَفْئِ طَرَفِهِ فَمَحُمْتُ عَلَيْهِ فَأَنْطَلَقَ بِي جِبْرَائِيلُ حَتَّى آتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ قَيْلٍ مِنْ هَذَا قَالَ جِبْرَائِيلُ قَيْلٍ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قَيْلٍ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ قَيْلٍ مَرْحَبًا بِهِ فَبِعَمْرٍ الْمَجِيءُ جَاءَ فَمُتِحَ فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ فَقَالَ هَذَا آدَمُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ مَرْحَبًا بِالْإِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ حَتَّى آتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ قَيْلٍ مِنْ هَذَا قَالَ جِبْرَائِيلُ قَيْلٍ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قَيْلٍ وَقَدْ أُرْسِلَ إِلَيْهِ وَقَالَ نَعَمْ قَيْلٍ مَرْحَبًا بِهِ فَبِعَمْرٍ الْمَجِيءُ جَاءَ فَمُتِحَ فَلَمَّا خَلَصْتُ إِذَا بِيحْيَى وَعِيسَى وَهُمَا ابْنَا خَالَتِي قَالَ هَذَا بِيحْيَى وَهَذَا عِيسَى فَسَلِّمْ عَلَيْهِمَا فَسَلَّمْتُ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ قَيْلٍ مِنْ هَذَا قَالَ جِبْرَائِيلُ قَيْلٍ وَمَنْ مَعَكَ قَالَ نَعَمْ قَيْلٍ مَرْحَبًا بِهِ فَبِعَمْرٍ الْمَجِيءُ جَاءَ فَمُتِحَ فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ قَالَ هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ حَتَّى آتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ قَيْلٍ مِنْ هَذَا قَالَ جِبْرَائِيلُ قَيْلٍ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قَيْلٍ وَقَدْ أُرْسِلَ إِلَيْهِ وَقَالَ نَعَمْ قَيْلٍ مَرْحَبًا بِهِ فَبِعَمْرٍ الْمَجِيءُ جَاءَ فَمُتِحَ فَلَمَّا خَلَصْتُ فَإِذَا إِدْرِيسُ فَقَالَ هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِي حَتَّى آتَى السَّمَاءَ الْخَامِسَةَ فَاسْتَفْتَحَ قَيْلٍ مِنْ هَذَا قَالَ جِبْرَائِيلُ قَيْلٍ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قَيْلٍ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ

تَعْرِ قِيلَ مَرْحَبًا بِهِ فَبِعَمَّرَ الْمَجِيءُ جَاءَ فَفَتِحَ فَلَمَّا خَلَصْتُ فَإِذَا هَارُوتُ قَالَ هَذَا هَارُوتُ فَسَلِمَ عَلَيْهِ
 فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْآخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِي حَتَّى آتَى السَّمَاءَ السَّادِسَةَ فَاسْتَفْتَحَ
 قِيلَ مِنْ هَذَا قَالَ جِبْرَائِيلُ قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ تَعْرِ قِيلَ مَرْحَبًا بِهِ فَبِعَمَّرَ
 الْمَجِيءُ جَاءَ فَفَتِحَ فَلَمَّا خَلَصْتُ فَإِذَا مُوسَى قَالَ هَذَا مُوسَى فَسَلِمَ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا
 بِالْآخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ فَلَمَّا جَاوَزْتُ بَكَى قِيلَ لَهُ مَا يُبْكِيكَ قَالَ أَبْكِي لِأَنَّ عَلَمًا بُعِثَ بَعْدِي يَدْخُلُ
 الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ وَمَنْ يَدْخُلُهَا مِنْ أُمَّتِي ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ قِيلَ مِنْ هَذَا قَالَ
 جِبْرَائِيلُ قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ تَعْرِ قِيلَ مَرْحَبًا بِهِ فَبِعَمَّرَ الْمَجِيءُ جَاءَ فَلَمَّا
 خَلَصْتُ فَإِذَا إِبْرَاهِيمُ قَالَ هَذَا أَبُوكَ إِبْرَاهِيمُ فَسَلِمَ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ مَرْحَبًا
 بِالْإِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا أَلْبُقَهَا وَمِثْلُ قِلَالِ هَجْرٍ وَإِذَا وَرَفُهَا وَمِثْلُ
 آذَانِ الْفَيْلَةِ قَالَ هَذَا سِدْرَةُ الْمُنْتَهَى فَإِذَا أَرْبَعَةُ أَهْمَارٍ تَهْرَابُ بِاطْنَابٍ وَتَهْرَابُ ظَاهِرَاتٍ قُلْتُ
 مَا هَذَاتُ يَا جِبْرَائِيلُ قَالَ أَمَا الْبَاطِنَاتُ فَتَهْرَابُ فِي الْجَنَّةِ وَأَمَا الظَّاهِرَاتُ فَالْقَائِلُ وَالْقَرَاتُ ثُمَّ
 رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ فَأَخَذْتُ اللَّبَنَ فَقَالَ هِيَ
 الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأَمْتِكُ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى
 فَقَالَ بِمَا أَمَرْتُ قُلْتُ أَمَرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ قَالَ إِنَّكَ أَمْتِكُ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ
 وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْعَاجِلَةِ فَازْجِعْ إِلَى رَبِّكَ فَسَلِّهُ الشَّخِيفَ
 لِأَمْتِكَ فَرَجَعْتُ فَوَصَّ عَنِّي عَشْرًا فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَوَصَّ عَنِّي عَشْرًا فَرَجَعْتُ
 إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَوَصَّ عَنِّي عَشْرًا فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَوَصَّ عَنِّي عَشْرًا
 فَأَمَرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ
 فَرَجَعْتُ إِلَى مُوسَى فَقَالَ بِمَا أَمَرْتُ قُلْتُ أَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ قَالَ إِنَّكَ أَمْتِكُ لَا تَسْتَطِيعُ
 خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْعَاجِلَةِ فَازْجِعْ إِلَى
 رَبِّكَ فَسَلِّهُ الشَّخِيفَ لِأَمْتِكَ قَالَ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ وَكَفَيْتُ أَرْضِي وَأُسَلِّمُ قَالَ فَلَمَّا جَاوَزْتُ
 نَادَى مُنَادٍ أَمْتِيكَ فَرِيضِي وَخَفَّفْتُ عَنْ عِبَادِي - (متفق عليه)

5862. Sayyiduna Qatadah رضى الله عنه reported that Sayyiduna Anas ibn Maalik رضى الله عنه narrated on the authority of Sayyiduna Maalik ibn Sa'sajah رضى الله عنه that Allah's

Prophet صلى الله عليه وسلم recounted to them the account of the night when he was taken up to the heavens (meaning, both isra and mi'raj). He said: while I was lying down in the Hatim (or, he said the hijr), the one who had to come, came to me. (He was an angel) He made a split from here to here, meaning, from the vein of the throat to the hair below the navel.

They took out my hart. Then I was brought a dish of gold filed with faith and wisdom. My heart was washed, filed up and replaced (where it belonged).

According to another version: It was washed inside with zamzam water and filled up with faith and wisdom.

Then, I was brought an animal smaller than the mule and larger than the donkey. It was white, and it was the Buraq. Its step landed to a distance equal to the range of its vision.

I mounted on it. Jibril عليه السلام came with me up to the lowest heaven and asked for the gate to be opened. He was asked, "Who are you?" He said "I am Jibril." He was asked, "who is with you?" He said, "Muhammad." He was asked, "Has he been called?" He said "Yes!" It was said, "Welcome! An excellent arrival!" The gate was opened.

I entered and behold! There was Aadam عليه السلام. Jibril عليه السلام said, "This is y or father, Aadam. Offer him salaam.' I did offer him my salaam and he reciprocated it and said, 'welcome to the righteous son and the good Prophet."

Jibril عليه السلام then resumed the climb up with me till he came to the second heaven where he asked for the gate to be opened and was asked, "who are you?" He said, "Jibril." Then he was asked, "And who is with you?" He said, "Muhammad!" He was asked, "Has he been called?" He said "Yes." It was said, "Welcome! An excellent coming!" The gate was opened; when I entered, behold! Yahya عليه السلام and Eesa عليه السلام who were maternal cousins, were there Jibril عليه السلام said, "They are Yahya and Easa. Offer them slaam." So I offered them the salaam and they reciprocated it. They said, "Welcome to the righteous brother and the righteous Prophet."

Then, he ascended with me to the third heaven and asked for it to be opened. It was asked, "who is there?" He said, "Jibril." Again, it was asked, "who is with you?" He said, "Muhammad." He was asked whether I had been summoned and he said, "Yes!" It was said "Welcome! An excellent coming!" And it was opened when I entered, behold! Yusuf عليه السلام was there. Jibril عليه السلام said, "This is Yusuf. Offer him salaam!" I did so. He reciprocated my salaam and said, "Welcome to the righteous brother and the righteous Prophet!"

Then he took me up to the fourth heaven and asked for it to be opened. He was asked, "Who is there?" He said, "Jibril." He was asked, "who is with you?" He said, "Muhammad." He was asked "Has he been called?" He said, Yes!" It was said, welcome! An excellent coming!" The gate was opened and I entered it. Behold Idris عليه السلام was there. He said, "This is Idris. Offer him salaam!" I greeted him with salaam. He reciprocated it and said, "Welcome! Righteous brother and excellent Prophet!"

Then, he ascended with me to the fifth heaven and asked that it should be opened. He was asked, "Who are you?" He said, Jibril." He was asked, "who is with you?" He said, "Muhammad." He was asked, "Has he been called?" He said, "Yes!" It was said, "welcome! An excellent coming!" And it was opened. When I entered it, behold! Harun عليه السلام was there! He said, "This is Harun, give him salaam! Said, "This is

Harun, give him salaam." So I offered him salaam and he reciprocated it and remarked. "Welcome to the righteous brother and righteous Prophet!"

Then, he took me up till he come to the sixth heaven and asked for it to be opened. It was asked, "who are you?" He said, "Jibril" Then he was asked, "Who is with you?" He said, "Muhammad." He was asked, "Has he been called?" He said, Yes, it was said, "Welcome! An excellent coming!" The gage was opened and when I entered, behold! There was Musa عليه السلام. He said, "This is Musa. Offer him salaam."

So, I offered him salaam and he reciprocated it and exclaimed, "welcome to the righteous brother and the righteous Prophet!" As I went past him, he wept. He was asked, "why do you weep? He said, "I weep because a young man will be sent after me but more members of his ummah will enter paradise than those of my ummah."

Then I was taken by him (Jibril) عليه السلام to the seventh heaven. He asked for it to be opened and was asked, "who are you?" He said, "Jibril" He was asked, "Who is with you?" He said, "Muhammad" He was asked, "was he called?" He said, "Yes." It was said, "Welcome An excellent coming!" When I entered, behold there was Ibrahim عليه السلام. He said, "This is your father Ibrhaim. Offer him salaam." So, I offered him slaam and he reciprocated the salaam. He said, "Welcome to the righteous son and the righteous Prophet."

Thence I was taken to the sidrat ul-muntaha (or the late tree of the limits). Its fruit were like the earthenware vessels of Major and the leaves were like ears of the elephants. He said "This is sidrat ul muntaha." I saw four rivers, two of them were concealed two were visible. On my asking what they were, Jibril عليه السلام said, "The two concealed rivers are rivers in paradise and the two visible ones are the Nile (an Neel) and the Emphrates (al-faraat)."

Then I was taken up to al-bayt al mamur (the Frequented House).

Then, I was presented a vessel of wine and a vessel of milk and a vessel of honey. I took (the vessel of) milk. He said, "This is al-fitrah (or the natural religion). You are on it and your ummah."

Then worship was prescribed for me of fifty salah everyday. Then I returned and passed by Musa عليه السلام. He asked me. "what have you been commanded?" I said, "I have been commanded to observe fifty salah every day." He said, "Your ummah will not be able to offer fifty salah every day. Indeed. By Allah. I have tried people before you and did try to persuade the Banu Isra'il the most severe kind of persuasion. Go back to your Lord and request Him for a reduction for your ummah." So I returned. Ten were reduced for me.

Then, I came back to Musa عليه السلام but he said again like he had said before. So, I returned and ten (more) were reduced. I came back to Musa but again he said the like of it and I returned and (another) ten were removed. I came back to Musa عليه السلام, but he insisted as he had done before. So, I returned. Ten (more) were reduced. I was commanded to offer ten salah every day. I came back to Musa عليه السلام, but he said the same thing that he had been saying. So, I returned and was commanded to offer five salah everyday.

I came back to Musa عليه السلام and he asked, "what have you been commanded?" I told him, "I have been ordered to offer five salah every day." He said, "Indeed, your ummah will not be able to offer five salah every day. Indeed, I have tried people before you and worked hard very devotedly to prevail over the Banu Isra'il (but in

vain). Go back to your Lord and request Him to make it lighter for your people." But I said, "Indeed, I have asked my Lord so much that I am ashamed (to ask for more), but I am pleased and I do submit."

Then, as I moved ahead, a crier called, "I have imposed what I have prescribed and have softened that on My slaves."¹

COMMENTARY: There is a crescent shaped enclosure to the south of the ka'bah. It is called the hatim or the hijr. Originally, it is a part of the ka'bah the Prophet صلى الله عليه وسلم was resting here when Jibril عليه السلام came to take him to the journey of isra and mi'raj.

His chest was split to fill his heart with knowledge and awareness. Previously, it was done during his childhood to remove from it the portion whereby the devil leads astray or the human self misleads.

As for faith being filled in the dish this is either a figurative manner of speech or faith was given a physical form and filled in the dish. It is like deeds that will be given form on the day of resurrection so that they might be weighed.

BURQAQ: The beast that was placed at the disposal of the Prophet صلى الله عليه وسلم to ride was called the Buraq. The name is derived from the word (برق) barq which is lightning. This animal traveled at the speed of lightning and was bright like light. Its speed is said to be such that each step it took landed to the last limit of its vision. Some people deduce from it that it must have reached the lowest heaven with its first step, this being because from the earth the limit of one's vision is the sky itself. On this basis, it must have taken seven steps to travel the seven heavens.

Some authorities have said that the same buraq was kept for all the Prophets عليهم السلام to ride. Some others have said that each Prophet had a separate buraq for himself according to his requirement. It is like there being a separate pond for every Prophet عليه السلام in the hereafter in keeping with his rank and standing. Indeed it is obvious from this hadith that this buraq was reserved for the Prophet صلى الله عليه وسلم.

He said that he was made to ride it. So it means that he could do it only with Allah's help and power. Or, Jibril عليه السلام used his angelic strength to make him ride the buraqi and this cannot be ruled out because jibril عليه السلام himself was the means of conveying revelation to him from Allah and the blessings of Allah too. He was his companion, too, during the mi'raj and a servant to help him and give him comfort.

According to a tradition, Jibril عليه السلام had held the stirrup of the buraq and Mikail عليه السلام had held its reins.

COME TO THE LOWEST HEAVEN: The words of the hadith are that he entered the heaven on his beast. Those who say that the miraj and the isra (which is known as lalatul isra, night of isra) took place on separate nights cite this hadith because it does not say anything about the journey to Bayt ul-Maqdis. Hence that journey took place on some other night.

STAIRCASE OR BUR'AQ: Did the Prophet صلى الله عليه وسلم reach the heaven riding on the buraq or did he limb the staircase? This hadith suggests that he went there on the buraq but another says that he used the staircase to reach the heaven. Mula Ali Qari رحمه الله has deduced that the narrator has resorted to brevity. He has preferred concise reporting instead of a fuller, detailed narration. The fuller hadith says that the Prophet صلى الله عليه وسلم went to Bayt ul Maqdis on the buraq. He fastened the buraq on the same loop on which other prophet صلى الله

¹ Bukhari # 3887, Muslim # 143-263, Nasa'i # 409, Musnad Ahmad 4-207.

before him had fastened their buraqs. After he finished what he was to do at Bayt ul-Maqdis (Like leading the Prophets عليهم السلام in salah), he climbed up towards the heaven. It is very possible that he went up by the staircase leaving the buraq at the gate of Baytul-Maqdis (Masjid Aqsa). The narrator has skipped over these details and sufficed himself to speak only of the journey to heaven.

It is also possible that the Prophet صلى الله عليه وسلم went up to heaven on the staircase riding the buraq. This is as some ulama say. With this explanation all version stand reconciled.

WHO IS THERE? JIBRIL: This means that there truly are gates in the heaven and gate keepers them. It is also said that those doors are on the front of Baytul-Maqdis. We also learn from this hadith that if anyone knocks at a door or calls out and someone inside asks "Who is there" then it is not enough to say, "I" as people generally do. This is disallowed. Rather, the visitor must give his name for example, "I am Zayd."

GREET THEM: The ulama say that Jibril عليه السلام had advised the prophet صلى الله عليه وسلم to offer salaam so that he may precede the others as a sign of humbleness otherwise he was at such a station as no one might even hope to achieve. Besides, he was standing while going past them while the those Prophets عليهم السلام were sitting. So, one who is standing must precede in offering salaam even if he is superior to one who is sitting. Hence, one should not wrack one's brains on why did he precede in greeting them though he is more excellent?

WELCOME TO THE RIGHTEOUS SON: Not only Prophet Aadam عليه السلام but al the prophet صلى الله عليه وسلم gave a similar welcome to the Prophet صلى الله عليه وسلم when he visit the heavens. The (صالح) or he righteous in one who gives all rights of Allah and all the creatures of Allah. This quality embraces all virtues and goodness. In the Quran, too. Allah has described the true attribute of the Prophet as (صالح) or (صالح). He says:

وكل من الصالحين

{...each one of them was of the righteous} (6:85)

وكلا جعلنا صالحين

{....and each one we made righteous.} (21:85)

PROPHET MUSA'S LAMENT: The ulama say about the regret of Prophet Musa عليه السلام that the ummah of Prophet Muhammad صلى الله عليه وسلم would outnumber his own ummah in paradise, he wept because the members of his ummah disobeyed Allah though he had left no stone unturned to bring them to the right path. They were stubborn and unyielding. Not only did they hurt themselves but also caused him to lose some reward and miss a higher rank. If they had listened to him and been obedient, he too would have received a better reward. The reward that the right doer receives is also given to one who leads him to right doing. So, he regretted that he missed a higher reward because of them.

Some authorities say that Prophet Musa عليه السلام had pity on his ummah. Their plight was deplorable. They had unusually long lives. But they did not profit from that. They were strong and healthy but they wasted all that. The ummah of Muhammad (E) had shorter lives and were weak but they obeyed their prophet صلى الله عليه وسلم. He hoped that by virtue of that meeting Allah would have mercy on his ummah and not be very severe on them.

Some authorities said that he wished to please the Prophet صلى الله عليه وسلم by saying that more of his ummah would enter paradise than his own. He praised the Prophet صلى الله عليه وسلم that while others could not achieve in longer lives, his ummah earned that in shorter life.

DID THEY HAVE THEIR BODIES: The ulama say that while the bodies of these Prophets عليه السلام are in their graves, Allah caused the Prophet صلى الله عليه وسلم to meet them, their souls being in the replicas of their bodies. But, the Prophet صلى الله عليه وسلم met Prophet Easa عليه السلام in his real body in the heaven, because he has been taken up to heaven in his body alive. He also saw Prophet Idris عليه السلام in his real body because he too has been carried to heaven in his body alive.

It may also be that Allah gathered these Prophet عليه السلام in their elementary bodies in the Masjid Aqsa (Baytul-Maqdis) and in the heavens. This was an honour for the Prophet صلى الله عليه وسلم. Nothing is impossible for Allah. He may have taken the bodies of these Prophets عليهم from their graves for one night to Baytul Maqdis and the heavens. Then he may have returned them to their graves.

WHY NOT ALL: A question arises why was the Prophet صلى الله عليه وسلم made to meet only these few Prophets? Also, why was each of those he met associated with a different heaven? The ulama have explained that the wisdom in meeting these Prophet عليه السلام was related to that which the Prophet صلى الله عليه وسلم would face in his life gradually.

He met Prophet Aadam عليه السلام on the first heaven. He was the first Prophet and the first father of every human being. So the Prophet صلى الله عليه وسلم first meeting was with him. This meeting indicates to hijrah or emigration. Prophet Aadam عليه السلام had to move out of the heaven an paradise because of his enemy. Iblis. So, too, the Prophet صلى الله عليه وسلم had to leave Makkah because of his enemies to Madinahy. This suppuration from the original place proved difficult to bear to both of them.

In the second heaven, he met Prophet Easa عليه السلام. HE was the nearest to the Prophet صلى الله عليه وسلم in time and he will come down from the heaven during the closing period of he creation and will eliminate the dajjal. As a revivalist of this ummah, he will promote the Shari'ah of Prophet Muhammad صلى الله عليه وسلم. He will be the one who will bring all he people to the Prophet صلى الله عليه وسلم on the day of resurrection and request him to make intercession. This is the significance of the Prophet's صلى الله عليه وسلم meeting with Prophet Easa عليه السلام.

The Prophet صلى الله عليه وسلم also met Prophet Yahya عليه السلام at the same time at which he met Prophet Easa عليه السلام because both of them were related.

He met Prophet Yusuf عليه السلام in eh third heaven. After Prophet Easa عليه السلام, the nearness to Prophet Yusuf عليه السلام is most marked for the Prophet صلى الله عليه وسلم. When his ummah will enter paradise, they will be as beautiful and glorious in appearance as Prophet Yusuf عليه السلام. this meeting was a foreboding of similar treatment to the Prophet صلى الله عليه وسلم as the hands of his relatives as was given to prophet Yusuf عليه السلام by his brothers. But, eventually, he would overcome their apposition and forgive them. At the fourth heaven, the Prophet صلى الله عليه وسلم met Prophet Idris عليه السلام. Allah has said about him:

ورفعنه مكانا عليا

{And we raised him to lofty place.} (19:57)

He was kept at the fourth heaven because it is the central and a mean between the seven. He was the inventor of writing and the Prophet صلى الله عليه وسلم wrote letters to kings and rulers inviting them to Islam: hence, their connection.

The Prophet صلى الله عليه وسلم met Prophet Harun عليه السلام at the fifth heaven. He was the brother of Prophet Musa عليه السلام and his helper in inviting people to religion. So, he was kept at the

fifth heaven near to Prophet Musa عليه السلام who was at the sixty heaven because he was (كليم الله) - kalimaullah with whom Allah spoke directly. This merit was why he is placed in the sixty heaven above the other Prophets عليهم السلام. Just as he had gone to Syria to fight with the giants (to tyrants)¹ and Allah gave him victory so too the Prophet صلى الله عليه وسلم was to invade Syria to fight with the enemies of Islam. Accordingly, he went there for the Battle of Tabuk and the ruler of Dumatah abjandal agreed to pay the jizyah (tribute). Peace was concluded on this surrender. Moreover, after prophet Musa عليه السلام, Prophet Yusha عليه السلام conquered Syria. This was duplicated after the Prophet صلى الله عليه وسلم by Umar رضى الله عنه who was instrumental in conquering the whole of Syria.

Prophet Ibrahim عليه السلام is the most superior of all Prophets after Prophet Muhamamd صلى الله عليه وسلم. So, he resides in the seventy heaven. He is also the builder of the ka'bah. So their meeting precedes the hajj of the House of Allah by the Prophet صلى الله عليه وسلم before his death and the conquest of Makkah at his hands.

ONLY THESE: The ulama say that while it may have been found enough to have the Prophet صلى الله عليه وسلم meet only these Prophet صلى الله عليه وسلم, it is also possible that he met the rest of them too but only these few are mentioned. They may have been present at their respective places in different heavens in keeping with their ranks and standing.

SIDRATUL MUNTAHA: It is a lote tree on the seventh heaven having its roots in the sixty heaven. The word sidrah means lote tree and muntaha is the limit beyond which no one goes, or the upper realm.²

Whatever goes up from the earth stops at sidratul muhtaha. Then it is taken up (in some way). In the same way whatever comes down from Malaul ala (Arabic) - the 'exalted assembly' or 'the heavenly beings'.³

Steps at sidratul muntaha. Then, it is brought down. In other words, this is the point beyond which even angels cannot go.

However, our beloved Prophet صلى الله عليه وسلم had the honour to go past this point. No one else has had this honour.

LEAVES LIKE ELEPHANT EARS:The word (فيل) in the relative Arabic sentence is the plural of (فيل) elephants, on the form of (ديك) the plural of (ديك) 'hen' the comparison of the fruit and leaves of sidratul munhtaha to large vessels and to ears of elephants is only to describe them to the people. Actually, the height or breadth of the tree cannot be described in words nor can the sizes of its fruit and leaves be illustrated.

Jibril عليه السلام said to the Prophet صلى الله عليه وسلم that they had came to the sidtarul muntaha. In these words he acquainted him with the place and complimented him on arriving there where the knowledge of all creatures ends and no one other than him will go further. He also made it known to him that he would not be able to accompany him beyond that point as he was not permitted to cross it.

CONCEALED RIVERS: Teebi رحمه الله says about these words that one of the concealed rivers is salsabeel and the other is kawthar. They are called 'concealed' because they flow in paradise and do not emerge out of there.

¹ Surah al Mai'dah 5:22. The vocabulary of Nadvi gives giants for jabbareen.

² See Ma'ariful Quran 53:14 v8 pp 209-210 (English translation) Mufta Muhammad Shafi رحمه الله Maktaba Darul Uloom, Karachi.

³ 38:"69 (Surah Saad)

Some others say that they are so-called because they cannot be comprehended by human intelligence.

NILE & EUPHRATES: It seems that the two visible or apparent rivers are the some Nile of Egypt and the Euphrates of Iraq about which a hadith discloses that their source is the sidratul muhtaha and they flow from there to the earth to these two places.

However, some authorities say that these two rivers are merely likened to the two of the world because of their sweetness and purity and advantage similar to the river of paradise. They also say that it simply is that they are namesakes of the neel and faro at of paradise.

BAYT UL MA'MUR: The Prophet صلى الله عليه وسلم said that he was then taken to Bayt ul-Ma'mur. It is the also the house of Allah (the populated House)¹ on the seventy heaven. It is the ka'bah of the angel. It is parallel to the Ka'bah on earth. If it were to drop then it soul land on the ka'bah of the earth. We will read about it in a hadith to follow.

MILK IS FITRAH: Fitrah is the religion of Islam Allah has placed it in the instinct of every new born. There is compatibility in milk and fitrah or the religion of Islam. Just as the religion of Islam is the essence of man's spiritual and religious creation so too milk is the basics requirement of his physical growth. This is why religion and knowledge are compared to milk in the higher world. The ulama say that if anyone dreams that he consumes milk then it means that he will gain much from religion and knowledge and acquire much of them.²

WILL BE ON FITRAH: When the Prophet صلى الله عليه وسلم chose milk, Jibril عليه السلام gave him tidings that he and his ummah would follow religion and knowledge. Against this, wine is the root cause of all evil. The Prophet did not touch it whereby he prevented his ummah from pursuing the evil path. According to one hadith. Jibril عليه السلام had also said to him, "If you had picked up the bowl of wine, then your ummah would have become accustomed to every kind of evil."

It must be born in mind that when the Prophet صلى الله عليه وسلم was taken for the mi'raj wine was not disallowed at that time. More particularly the case of the wine of heaven is very different but, in spite of that, if anything is likened to evil and called anything is likened to evil and called bad in the higher world, that is wine itself.

HONEY: As for honey, though it is fine and pure and a means of cure, it does not overshadow milk. Rather, it is interior to milk. A hadith that follows does not even mention honey but speaks only of bowls of wine and milk. While the hadith under discussion (5842) seems to suggest that these bowls were presented to the Prophet صلى الله عليه وسلم at sidratul muntaha yet the other hadith (to follow # 5863) says that they were offered to him at Bayt ul-Maqdis. On this basis the ulama deduce that these vessels or bowls* were presented to the Prophet صلى الله عليه وسلم twice. The first time, in Masjid Aqsa after the salah, only two bowls were presented one each of milk and wine. This is what the next hadith says. The second time, in the heaven near sidratul muntha, three bowls were presented to the Prophet صلى الله عليه وسلم

¹ See Ma'ariful Quran v8 p 191 (English Translation) surah at Tur, 52:4, Mufti Muhammad shafi رحمه الله. Maktabah Darul Uloom, Karachi.

² Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadwi (P 486) fitrah is the natural constitution with which a child is created in its mothers womb. The faculty of knowing God with which He has created mankind whereby he is capable of accepting the religion of truth [It also mean religion (jalalian)]

وone each of milk, honey and wine (as this hadith says.

RETURN TO YOUR LORD & ASK FOR A REDUCTION: Khattabi رحمه الله said that Prophet Musa عليه السلام sent the Prophet صلى الله عليه وسلم again and again to get a reduction in the number of (prescribed) salah from Allah because he had known that the command was not final and obligatory. There was a possibility of concession. If he had not known it then he would not have advised the Prophet صلى الله عليه وسلم to seek a reduction. This is borne out from the fact that Allah accepted the request for a reduction every time it was presented. If the command was absolute then Allah would not have acceded to the request. If a command is absolute then there is no question of revising it.

Mulla Ali Qari رحمه الله has referred to this opinion of Khatabi رحمه الله on the authority of Teebi رحمه الله. Then he has given his own opinion that Khatabi's رحمه الله deduction is not sound. He says that the request for a reduction is itself evidence that the command was absolute and unequivocal. If anything is not obligatory then the need to request for a concession does not arise.

Hence the correct thing is that Allah had prescribed fifty salah to be offered every day. Then he had mercy on his creatures and accepted the request for a deduction and abrogated the command. Then, He prescribed five times salah every day. There are examples of other commands too in which changes were made or which were annulled.

ABOUT ISRA & MI'RAJ

(٥٨٦٣) وَعَنْ ثَابِتِ بْنِ أَبِي أَنَسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أبيضٌ ظليُّ فَوْقَ الْجَمَارِ دُونَ الْبُعْلِ يَقَعُ خَافِرُهُ عِنْدَ مُنْتَهَى طَرَفِهِ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمُقَدَّسِ فَرَبَطْتُهُ بِالْحُلُقَةِ الَّتِي تَرَبَّطُ بِهَا الْأَنْبِيَاءُ قَالَ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرَائِيلُ بِإِنَاءٍ مِنْ حَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَأَخْبَرْتُ اللَّيْلِينَ فَقَالَ جِبْرَائِيلُ اخْبَرْتِ الْفُطْرَةَ ثُمَّ عَرَّجْ بِنَا إِلَى السَّمَاءِ وَسَاكٍ وَمِثْلَ مَعْنَاهُ قَالَ فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَانِي بِخَيْرٍ وَقَالَ فِي السَّمَاءِ الثَّالِثَةِ فَإِذَا أَنَا بِيُوسُفَ إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْجَنَّةِ فَرَحَّبَ بِي وَدَعَانِي بِخَيْرٍ وَأَمَرَ بِدُكْرِ بَكَاءِ مُوسَى وَقَالَ فِي السَّمَاءِ السَّابِعَةِ فَإِذَا أَنَا بِإِبْرَاهِيمَ مُسَيِّدًا ظَهَرَ إِلَى الْبَيْتِ الْمُعْمُورِ وَإِذَا هُوَ يَدُ خُلُهُ كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَمُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى فَإِذَا وَرَفُهَا كَأَنَّهَا الْفَيْلَةُ وَإِذَا قَمَرُهَا كَالْقَلْبَالِ فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَعَيَّرْتُ فَمَا أَحَدٌ مِنَ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا وَأَوْحَى إِلَيَّ مَا أَوْحَى فَقَرَضَ عَلَيَّ خَمْسِينَ صَلَوةً فِي كُلِّ يَوْمٍ وَوَيْلَتُهُ فَكَرَلْتُ إِلَى مُوسَى فَقَالَ مَا فَرَضَ رَبُّكَ عَلَيَّ أَمْرًا قُلْتُ خَمْسِينَ صَلَوةً فِي كُلِّ يَوْمٍ وَوَيْلَتُهُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ الشَّخِيفُ فَإِنَّ أَمْرَكَ لَا تُطِيعُ ذَلِكَ فَإِنِّي بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَّرْتُهُمْ قَالَ فَارْجِعْ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَوِّفْ عَلَى أُمَّتِي فَحَظَّ عَنِّي خَمْسًا فَارْجِعْ إِلَى مُوسَى فَقُلْتُ حَظَّ عَنِّي خَمْسًا قَالَ إِنَّ أَمْرَكَ لَا تُطِيعُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ الشَّخِيفُ قَالَ فَلَمَّا أَرَلَّ أَرْجِعْ بَيْنَ رَبِّي

وَبَيْنَ مُوسَى حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُنَّ خُمُسُ صَلَوَاتِ كُلِّ يَوْمٍ وَأَيْلَةٌ لِكُلِّ صَلَوةٍ عَشْرٌ فَذَلِكَ خُمُسُونَ صَلَوةً مِنْ هَمْرٍ حَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ قَارِبٌ عَمَلُهَا كُتِبَتْ لَهُ عَشْرًا وَمِنْ هَمْرٍ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ لَهُ شَيْئًا قَارِبٌ عَمَلُهَا كُتِبَتْ لَهُ سَيِّئَةٌ وَاجِدَةٌ قَالَ فَكَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعُلْتُ قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ (رواه مسلم)

5863. Sayyiduna Thabit Banani رحمه الله narrated on the authority of Sayyiduna Anas (ibn Maalik) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "The Buraq was brought to me. It was a white and long animal. It was larger than a donkey but smaller than a mule. It put its hoof down as far away as the limit of its vision. I mounted it and it traveled with me till it landed at Bayt ul-Maqdis (Jerusalem). I tied it there to the (same) ring to which the Prophet عليه السلام (before me) had tied their beasts. Then I entered (the mosque) and offered two raka'at salah. When I came out afterwards, Jibril عليه السلام came to me with a vessel of wine and a vessel of milk. I took milk and Jibril عليه السلام said, "you have picked fitrah (which is true religion). Then he ascended with me to the lowest heaven." Here, he said something similar to what he said before (hadith # 5862 – about the gates). Then, he went on to say: "Behold, I was with Aadam عليه السلام. He welcomed me and prayed for me to be happy." (the second heaven is not mentioned). "Then, he ascended with me to the third heaven," saying the same things as at the first. And, he continued. "Behold, I was with Yusuf عليه السلام. He was given half of the beauty. He welcomed me and prayed for me to be happy." Here again it is the same of similar narration as the previous (# 5862) but he did not say anything about prophet Musa عليه السلام weeping, till he said of the seventh heaven: "Behold, I was with Ibrahim عليه السلام. He was reclining himself on the Bayt ul-Mamur (or the frequented house). Seventy thousand angels enter it every day and do not return to it. Then, he took me to the sidratul muntaha (which is the late tree of the boundary). Its leaves are like ears of elephants and its fruits are like vessels of earthenware. When that which shrouds it al Allah's command, it changes and none of Allah's creatures is able to describe it, concerning its beauty. Then Allah revealed to me that which He revealed and He prescribed for me fifty salah every day and night. Then, I came down and when I was with Musa عليه السلام, he asked me, 'what did your Lord prescribe for your ummah? I said, 'fifty salah every day and night.' He advised me, 'Go back to your Lord and request Him to make it softer to your ummah. They will not be able to do it, for I had tested (my ummah) and have had an experience with the Banu Isr'a'il. So, I came back to my Lord and pleaded for a reduction and he reduced five salah, but he (Musa) عليه السلام sent me back after I told him of the reduction, to get a further reduction. So, it did not stop my going back to my Lord from Musa عليه السلام till Allah said, 'O Muhammad, these are five salah every day and night but against each salah are ten (as reward) So, they are fifty salah. And, if anyone resolves to do a good deed which

he does not do, I shall record for him one deed. And, if he does it, then I shall record for him ten. And, he who resolves to commit a wrong which he does not commit, then I shall record nothing against him. If he commits the wrong, then I shall record only one evil deed against him.'

Then I came down till I was Musa عليه السلام and informed him. He said, 'go back to your Lord and request him for a further reduction. (your ummah are incapable of it.) But, I told him that I was ashamed of going to him again. I had gone to him so many times.'¹

COMMENTARY: Mulla Ali Qari رحمه الله said that all the ulama agree that the isra or the journey up to the Masjid Aqsa did take place. No one at all has doubted or questioned its validity. However Some people deny the reality of the mi'raj, like the mu'tazallah. The reason they disagree is the thinking of the ancient ulama that anything contrary to practice or custom cannot happen in the heaven.

The two raka'at salah that the Prophet صلى الله عليه وسلم offered in the Masjid Aqsa was the tahiyatul masjid salah. (It is an optional salah offered on entering the mosque if there is ample time to offer it and if it is not an hour when it is disallowed to offer it. It is like a greeting for the mosque.)

However, the more correct thing is that this was the salah in which the Prophet صلى الله عليه وسلم led the other Prophets عليهم السلام who were brought to Bayt ul-Maqdis to honour the Prophet صلى الله عليه وسلم. The narrator resorted to brevity and did not mention this fact of the salah, or he forget to mention it. This omission is like the omission in the previous hadith about not mentioning the visit to Bayt Maqdis before the mi'raj.

MILK & WINE: Of the two bowl presented to the Prophet صلى الله عليه وسلم he chose milk. Honey is not mentioned here so either it was not offered to the narrator omitted to mention it. See comments on the previous hadith (# 5862) on this aspect of the subject.

TO HEAVEN: The words 'he ascended with me to heaven' could also be 'we were made to ascend...' 'Allah caused Jibril عليه السلام and me to climb' to heaven! Or, Jibril took him to heaven. Or, 'we were taken to the heaven.' (These are different possibilities depending on the vowel points of letters or diacritical marks).

YUSUF عليه السلام: Prophet Yusuf عليه السلام was given half of the beauty. Some say that of the total beauty the people of his time had, he was given half the beauty. Some others say that he was given half the beauty of the Prophet صلى الله عليه وسلم himself. This means that he was not more beautiful than our Prophet صلى الله عليه وسلم. They point out that the beauty of Prophet Yusuf عليه السلام is not compared anywhere with a mirror reflecting him beauty on a wall and allowing for the image of whatever is in front of it to be seen in the reflection. But, this kind of a comparison is made for Prophet Muhammad صلى الله عليه وسلم. It is another thing that Allah had concealed much of his beauty from the sahabah رضى الله عنهم otherwise no one could not stood the vision and none would have been able to see him. Prophet Yusuf's عليه السلام beauty was visible for everyone to see.

Shaykh Abdul Haq Muhaddith Dahlwi رحمه الله said that whatever is reported about the beauty of Prophet about the beauty of Prophet Yusuf عليه السلام suggests that his beauty was unmatched. It is corroborated in a hadith about the miraj that the Prophet صلى الله عليه وسلم said, "On that night, I was given the opportunity to see and meet a man who was the best of nature's

¹ Muslim # 162,259 Musnad Ahmad 3-148, 149, 5-392.

creation and was blessed with the best beauty of all of Allah's creation. It was like the moon that outshines all the stars." At the same time, there is the hadith of Anas رضى الله عنه transmitted by Tirmidhi "Allah has not sent a Prophet or a Messenger who is not beautiful and sweet voiced and the best of them is your Prophet." As for the hadith about the mi'raj quoted by Shaykh Abdul Haq Dahlawi (RH), we may say that the Prophet صلى الله عليه وسلم had excluded himself when he spoke the words about Prophet Yusuf's عليه السلام beauty. We deduce this from the axiom what the speaker is excluded from the generalization of his address.

Shaykh Ibn Hajar Makki رحمه الله has written in his sharh Shama'il Tirmidhi:

"Belief in the Prophet صلى الله عليه وسلم requires one to have the conviction that no one else possesses as much beauty and look as was bestowed on the Prophet صلى الله عليه وسلم. It is like the merits and perfection of the Prophet's صلى الله عليه وسلم inner nature that no one else possesses. So it follows naturally that his outward life and character were also unique and unmatched because anyone's outward is an image of his inner nature. It is enough to say about his outward and inner beauty that apart from the rank of Divinity, all other degrees of merit and perfection are known for him leave aside anyone being more outstanding than him, there has never been nor will ever be anyone as perfect as he was.

ترادین سخن انکار کار مانرسد

کے مجسم و ملامت بیار مانرسد

یکے بسکہ صاحب عیار مانرسد

ہزار نقد بازار کائنات آرنند

Another poet has said:

من وجهت المنیر لقد نور القمر

یا صاحب الجمال ویا سید البشر

بعد از خدا بزرگ توئی قصہ مختصر

لا یسکن الثناء کما کان حقہ

SIDRATUL MUNTAHA: "Whatever covered the sidratul muntaha covered it." What was it? Some people say that the wings of the angels overhead had thrown their light on the tree. Some others suggest that the light of Allah's glory and might fell on it as though golden butterflies concealing the whole tree. Yet others say that golden moths, butterflies and other coloured wonderful and amazing things indescribable and unknown to us had covered the sidratul muntaha.

Here, Allah sent to him some revelation. He was rear the sanctuary of Allah and saw, through the mighty veil, the glory of the Nur (light) of the Creator of heavens and earth. He was honoured with direct conversation and prompt revelation. What was that? NO one but Allah and His Messenger صلى الله عليه وسلم know about it. It is better to let it be uninvestigated as it is. No surmise or suggestions should be made.

SALAH: Allah reduced five salah per day for his ummah for his sake. While this hadith says that the reduction in fifty salah was done five at a time, the previous says that ten were deducted at each request leaving five in the end. So, either five and five were deducted at every plea making a deduction of ten each time, or the previous hadith (# 5862) puts the ten deductions together to avoid a lengthier narration and make it brief. This is indicated in the words of he Prophet صلى الله عليه وسلم in this hadith, "Then I came to Musa عليه السلام and told him that a reduction of five salah has been made for me."

TENFOLD REWARD: A person may perform only one good deed but his record of deeds

will be credited by ten good deeds. Allah has given tidings of this in he Quran.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

[He who brings one good, for him, there are, then, ten like thereof] (6:160)

This additional reward is the minimum addition for a good deed anywhere outside the sacred territory of the Haram. It is known from other ahadith that, under some circumstances, this reward is manifold -more than ten times. Even seven hundred times. Rather, depending on truth and sincerity, it may be more than seven hundred times too.

In comparison, when anyone intends to do an evil deed but fails to do it, either for no reason at all or because of some good reason, then his record of deeds will have no entry made into it, provided that intention was a superficial one and he had not made a resolute effort towards it. If he had made a firm resolution to do the evil deed and did not do it, then it will be seen what prevented him from carrying on his resolve. If he resisted from committing the sin because of fear of Allah and he abandoned his evil intention merely to please in his record of deeds.

WHEN EVIL IS PERPETRATED:When a pious deed is done, ten are credited for eh doer, but when an evil deed is perpetrated a only one evil act is recorded. Evil is never multiplied. Allah says:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

[And he who brings an evil will not be rewarded except its like. And they will not be wronged] (16:160)

The words that they will not be wronged make it clear that evil should not be augmented and this is Allah's justice. On the other hand multiplying (reward of) piety is Allah's favour.

MORE ABOUT THE MI'RAJ

(٥٨٦٤) وَعَنْ ابْنِ شَهَابٍ عَنْ أَنَسٍ قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فُرِحَ عَيْنِي سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ فَكَرَّلَ جِبْرَائِيلُ فَفَرِحَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءٍ زَمْزَمٍ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَغَرِحَ بِي إِلَى السَّمَاءِ فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرَائِيلُ يَخَارِيبُ السَّمَاءِ افْتَحْ قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرَائِيلُ قَالَ هَلْ مَعَكَ أَحَدٌ نَعْمَ مَعِيَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أُرْسِلْ إِلَيْهِ قَالَ نَعْمَ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا إِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ إِذَا نَظَرَ قَبَلَ يَمِينِهِ صَحِيحٌ وَإِذَا نَظَرَ قَبَلَ شِمَالِهِ بَنِي قَيْنَانَ مَرْتَبًا بِالْيَمِينِ الصَّالِحِ قُلْتُ لِجِبْرَائِيلَ مَنْ هَذَا قَالَ هَذَا آدَمُ وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسْرُ بَنِيهِ فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ فَإِذَا نَظَرَ عَنْ يَمِينِهِ صَحِيحٌ وَإِذَا نَظَرَ قَبَلَ شِمَالِهِ بَنِي حَتَّى غَرِحَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ يَخَارِيبُهَا افْتَحْ فَقَالَ لَهُ خَارِيبُهَا مِثْلُ مَا قَالَ الْأَوَّلُ قَالَ أَنَسُ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمُوتِ آدَمَ وَادْرِيْسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ ابْنُ شَهَابٍ فَأَخْبَرَنِي ابْنُ

حَرُمَ آتِ ابْنِ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيِّ كَأَنَّا يَفْقُولَابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عَرَّجَنِي حَتَّى ظَهَرْتُ لِشَيْئٍ أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ وَقَالَ ابْنُ حَرُمٍ وَأَنْسَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَرَضَ اللَّهُ عَلَى أَقْبَتِي خَمْسِينَ صَلَوةً فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى فَقَالَ مَا فَرَضَ اللَّهُ لَكَ عَلَى أَقْبَتِكَ قُلْتُ فَفَرَضَ خَمْسِينَ صَلَوةً قَالَ فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أَقْبَتَكَ لَا تُطِئُ فَرَجَعْتَنِي فَوَصَّ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ وَصَّ شَطْرَهَا فَقَالَ رَاجِعْ رَبِّكَ فَإِنَّ أَقْبَتَكَ لَا تُطِئُ ذَلِكَ فَرَجَعْتُ فَفَرَضْتُ فَوَصَّ شَطْرَهَا فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أَقْبَتَكَ لَا تُطِئُ ذَلِكَ فَرَجَعْتُهُ فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلُ لَدَيْكَ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبِّكَ فَقُلْتُ اسْتَحْيَيْتُكَ مِنْ رَبِّي ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى وَعَظِيهَا الْوَارِثُ لَا أَدْرِي مَا هِيَ ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِدُ اللَّوْلُؤِ وَإِذَا تَرَابُهَا الْيُسْكُ - (متفق عليه)

5864. Sayyiduna Ibn Shihab رضي الله عنه (Zuhri, a tabi'i) reported on the authority of Sayyiduna Anas (ibn Maalik) (RO that Sayyiduna Abu Dharr رضي الله عنه used to narrate that Allah's Messenger صلى الله عليه وسلم said: While I was in Makkah. The roof of my house was cleft and Jibril عليه السلام came down. He opened my breast and washed it with the water of zamzam. Then he brought a gold dish which was full of wisdom and faith which he emptied into my breast and replaced it duly closed. Then he took me by hand and ascended with me to the heaven. When we were at the first heaven, Jibril عليه السلام asked the keeper of the heaven to open it. He asked, "who are you?" He said, "I am Jibril." He asked, "Is there anyone with you?" He said 'Yes Muhammad صلى الله عليه وسلم is with me" He asked, "Has he been called?" He said, "Yes" so, the gate was opened and we went up into the heaven above earth (to the lowest heaven). There was a man to whose right was a multitude and to whose left was a multitude. When he looked towards his right, he laughed and when he looked to his left, he wept. He said,

"Welcome to the righteous, Prophet and the righteous son."

I asked Jibril عليه السلام, "who is he?" He said, "He is 'Aadam عليه السلام. This multitude to his right and to his left are souls of his offspring. Those on the right among them are the inhabitants of paradise and the multitude that is to his left are the people of the Fire. So, on looking to his right, he laughs and on looking to his left, he weeps." Then he ascended with me to salah. I returned with them but as I passed Musa عليه السلام, he asked me, "what has Allah prescribed for you and your ummah?" I told him of the fifty salah. He said, "Go back to your Lord, for your ummah will not be able to observe it." He sent me back and half of them were waived. Oncoming back to Musa عليه السلام, I told him that half of them had been waived, but he urged me, "Go back to your Lord. Your ummah are incapable of it." So, I went back to Allah and He said, "They are five and they are like fifty, for, the word is never changed with me." I came to Musa and he urged me, "Return to your Lord." I said, "I am ashamed

to go back to my Lord." Then he come with me up to sidratul muntaha which was covered with colours that I cannot describe.

Then I entered paradise. There are mountains of pearls and its soil is musk.¹ the second heaven and said to its keeper, "Open!" the keeper asked... (the some questions and answers followed) and the gate was opened.

Anas رضى الله عنه interposed here that he found in the heavens Aadam عليه السلام, Idris عليه السلام, Musa عليه السلام, Easa عليه السلام and Ibrahim عليه السلام without specifying their places except that he said that he found Aadam عليه السلام in the lowest heaven and Ibrahim عليه السلام in the sixty. Anas also said that when Jibril and the Prophet passed Idris عليه السلام. (And, the Prophet's saying is resumed:) He said, "welcome to the righteous Prophet and the righteous brother." I asked, "who is he?" He said, "Idris," (Then, in like manner they met Prophet Musa عليه السلام, Easa عليه السلام and Ibrahim عليه السلام.

Ibn Shihab Zuhri (the sub narrator) said that Ibn Hazm reported from Ibn Abbas رضى الله عنه and Abu Habbah Ansari that the Prophet than said: Then, I was taken up till I was at such a height that I heard the creaking of the pens.

Ibn Hazm and Anas ibn Maalik رضى الله عنه continued to saying of Allah's Messenger صلى الله عليه وسلم Allah prescribed for my ummah fifty.

COMMENTARY: The word (رج) is spelt indifferent ways and is either passive voice or active, but it gives the same meaning: "Jibril عليه السلام opened or cleft the roof and came in."

The different traditions give different places from where the journey of isra and mi'raj began. The places mentioned include Hatim, Hijr, Shu'ab Abu Talib, and while he was resting on a bed in the house of Sayyidah Umm Hani رضى الله عنها this last tradition is more known.

The compiler of Fath Bari has given an explanation that is most acceptable. [the Prophet صلى الله عليه وسلم was sleeping in the house of Sayyidah Umm Hani رضى الله عنها which was in shu'ab Abu Talib. Jibril عليه السلام split open its roof and come near the Prophet صلى الله عليه وسلم. He wake him up and took him to the ka'bah at the Hatim and hajr, He lied down in the hatim and, since he was sleepy, went to sleep. Jibril عليه السلام woke him up again. After splitting the breast and replacing it when the work was done, the brought him to the gate of the Masjid Haram. He was made to mount the buraq and taken to Masjid Aqsa. Thus the journey of isra and mi'raj began at the house of Sayyidah Umm Hani رضى الله عنها. He called it 'my hours' beaue that night he was staying there.]²

While a previous hadith (# 5862) says that his heart was washed in a gold dish, faith and knowledge were filled in it and it was replace, this hadith says that the gold dish was brought with wisdom and faith and inverted in the breast. The sequence was taken out and washed with zamzam water and faith and wisdom were filled into it.

Then the Prophet صلى الله عليه وسلم was led by Jibril عليه السلام by the hand and taken up to the heaven. Neither is the buraq mentioned nor Masjid Aqsa. This is why some people say that the journeys of isra and mi'raj are two different things and were accomplished on different nights. The buraq was used for the isra while the staircase served for the mi'raj.

OFFSPRING OF AADAM عليه السلام: The ulama say that the souls of the believers rest in the illiyun and of the infidels are restrained in the sijjin. The question arises, therefore, how

¹ Bukhari # 349, Muslim # 263-163, Musnad Ahmad 5-722. This hadith is reproduced from All-Bidayah with Nihayah (Eng tr) Darul Isha'at Karachi.

² Forth Bari's reconciliation up to here.

they could be in the heaven to the right and left of Sayyiduna Aadam عليه السلام at the place? It is suggested that they are brought before him at some time and may have been there when the Prophet صلى الله عليه وسلم met Prophet Aadam عليه وسلم, by a coincidence. Or, he may have seen the souls of those who had not been born till then and they may not have been in their bodies, and their respective places of residence may have been to the right and left of Prophet Aadam عليه السلام who may have known their ultimate fate - those to the right would be pious in the world and deserve paradise and those to the left would make themselves liable for hell.

IBRAHIM عليه السلام: With the exception of this tradition of Sayyiduna Anas رضى الله عنه from Shihab رحمه الله and from another sub-narrator Sharik رحمه الله, all other ahadith say that the Prophet صلى الله عليه وسلم met Prophet Ibrahim عليه السلام on the seventy heaven (not the sixty) If we say that the mi'raj took place more than once then these variations are reconciled. But, if it has taken place only once, as the many reports confirm, then the most correct tradition is that the prophet صلى الله عليه وسلم saw Prophet Ibrahim عليه السلام reclining on the Bayt ul Ma'mur which is in the seventy heaven as unanimously agreed. Besides, the narrator has mentioned that the Prophet صلى الله عليه وسلم visited every heaven and met the Prophets Aadam عليه السلام, Idrim عليه السلام and the others without specifying their stations (or the heaven where he met them). This itself is evidence that the most reliable tradition is the one that is clear on the stations. Of each Prophet عليه السلام on which heaven he will meet the Prophet صلى الله عليه وسلم, the difference that we find in the heavens on which each Prophet will be found is because of the doubts that the narrators had in their minds. It is also possible that the Prophet صلى الله عليه وسلم met Prophet Ibrahim عليه السلام on both the sixth and the seventh heavens.

CREAKING OF PENS: This is the place (صريف الاقلام) sarif ul Aqlam where the scribbling of pens is heard as write. The Prophet صلى الله عليه وسلم was at the place where the pens were occupied in recording the decree, the angel were busy in writing down the commands of Allah on the preserved Tablet. The Prophet صلى الله عليه وسلم heard the sound of the writing instruments.

Some ulama say that the Prophet صلى الله عليه وسلم meant that he was taken to a place and honoured thereby where the Divine decree for all the creation is enforced. It is the central office where decisions are passed on. In a way. The secrets of the universe were disclosed to him. No one else had been there before him. As for the pens and the writing instruments, only Allah known what kind they were are what their nature was. There is no point in trying to probe this question. Suffice it to say that it is a writing instrument and it may be of any kind. We must believe that it is some kind of a pen and writing instrument, but Allah's knowledge.

MY WORD CHANGES NOT: These words of Allah could mean two things.

- (1) As for as reward is concerned, I have raised five salah to fetch the reward of fifty salah. This will not change.
- (2) I have accepted your repeated requests for a reduction and brought the fifty salah down to five. Now there cannot be any more change.

I AM ASHAMED TO ASK FOR MORE: The Prophet صلى الله عليه وسلم said that since Allah has asserted, "There will not be any change in My word," he felt ashamed to approach him again for a concession. Also, he has obtained a reduction every time and taken leave each time. He did not think it proper to continue to make another request. So he told prophet Musa عليه السلام that he would not go any more.

MOUNTAIN OF PEARLS: He observed there mountains of pearls. According to another tradition of Muslim, he said, "I was going round paradise. Suddenly, I saw a river at each of whose banks were domes of hollow pearls."

He also saw that the soil of paradise was musk. It goes out a sweet smell as though musk was throwing its fragrance. Or, it literally means that its soil is musk itself. According to a hadith, "The sweet smell of the soil of paradise is perceived up to a distance that takes five hundred years to cover."

AT SIDRAT UL-MUNTAHA

(٥٨٦٥) وَعَنْ عَبْدِ اللَّهِ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتَهَى بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ إِلَيْهَا يَنْهَى مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْهَى مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا فَيُقْبَضُ مِنْهَا قَالَ إِذَا يَعْنَى السِّدْرَةَ مَا يَعْنَى قَالَ فَرَأَسَ مِنْ دَهَبٍ قَالَ فَأَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا أُعْطِيَ الصَّلَاةَ الْحُمُسَ وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْبُقَعَاتُ - (رواه مسلم)

5865. Sayyiduna Abdullah (ibn Mas'ud) رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was taken up to heaven (on the right journey), he came up to sidratul muntaha which is in the sixth heaven. At this point, what ever is taken up from the earth terminates (and taken further up without any sort of visible means). And, so , too, whatever is sent down from above terminates at this point and then taken down from it. He said about:

إِذَا يَعْنَى السِّدْرَةَ مَا يَعْنَى

[When that which shrouds shrouded the late-tree] (53:16)

"That are the golden butterflies."

He said that Allah's Messenger صلى الله عليه وسلم was given three things:

1. He was given the five times salah.
2. He was given the concluding verses of surah al-Baqarah.
3. He was given (on assurance of) forgiveness of grave sins to one who has never ascribed a partner to Allah.¹

COMMENTARY: Some commentator say that one the sub-narrators has erred in saying that the sidrat ul muntaha is at the sixth heaven because, in the original hadith, Ibn Mas'ud رضي الله عنه has said that it is in the seventh heaven. Qadi رحمه الله says; It is more correct that sidrat ul-muntaha

Is in the seventh heaven. A majority of the narrators say so.

Another great scholar of hadith, Khalil رحمه الله said that sidrat ul muntaha is in the seventy heaven which covers all heavens and paradise.

Imam Nawawi رحمه الله says that if we concede that sidratul muntaha is in the sixth heaven and not narrator of this hadith has erred then since the roots of sidratul muntaha are in the sixth heaven, he has gone by it while its complete trunk and branches are in the seventy, so

¹ Bukhari # 3342, Muslim # 1730279, Musnad Ahmad 1-387.

most of the narrators put it seventh, so most of the narrators put it there.

TERMINATES AT SIDRATUL MUNTAHA: Whatever ascends from earth, like deeds and souls of mankind carried by the angels, are grasped and held at the sidrat ul muntaha. The angels, too are not permitted to proceed beyond it, so Allah takes them up from here with His own power without the means of the angels. In the same way, everything that descends from Allah to the earth, like His commands, stops at sidratul muntaha. The angels appointed for the purpose pick them up and deliver them to their destination.

The last limit of the knowledge and sciences of the creatures, and of the ascending of the angels is sidratul muntaha. Not even the chief angels are permitted to proceed beyond or above it. Only the Prophet صلى الله عليه وسلم has the destination of being allowed beyond it. In fact, he was taken to where none of the creatures has gone.

COVERED THE SIDRAH: The next portion is the verse of the Quran:

إِذْ يَخْشَى السِّدْرَةَ... الخ

{When that which shrouds shrouded the lote tree} (53:16)

Abdullah ibn Mas'ud رضى الله عنه recited it because it is appropriate to sidrat ul muntaha that is mentioned here. Indeed, Allah Himself did not disclose that which covers sidratul muntaha and this shows that one had been able to decipher its reality and say how much it is and what kind it is. This is done to impress its greatness and its large number. This is also clear from the previous hadith (# 5864) quoting the Prophet صلى الله عليه وسلم:

لا ادري ماهية

(I cannot describe it).

According to another tradition, an angel stands on each of its leaves chanting Allah's glory. Yet another tradition says that green coloured birds perch on it in large numbers, of which some people say that they are souls of Prophets عليهم السلام and awliya.

Ibn Mas'ud رضى الله عنه compared them to golden butterflies. He did not mean that they actually are butterflies. He did not mean that they actually are butterflies or moths. The brightness of the feet of the numerous angels gives the impression that they are golden butterflies. Covering the whole of the sidratul-muntaha. It alludes to the amazement of the angels at the soured nur (light) of Allah descending on the sidrah.

Another tradition compares them to golden locust (جراد من ذهب) golden locust. This companion arises from the nature of a swarm of locusts that camouflage the tree under them. As for gold, it is comparison for the shine and brightness or the moths or butterflies or locusts may actually be of gold. Nothing is impossible for Allah.

THREE THINGS: Actually, on this night, the Prophet صلى الله عليه وسلم was given a large portion of knowledge, awareness and mystic secrets together with tremendous blessings. They are unlimited and uncountable. The three things that Ibn Mas'ud رضى الله عنه has mentioned are specifically concerned with the ummah for their good. He mentioned them because of their extraordinary them because of their extraordinary significance.

CLOSING VERSES OF AL-BAQARAH: They are from the words (امن الرسول) to the end of the surah (verses 285 and 286). Allah gave an assurance that he would accept these prayers that from part of these two verses. This was reconfirmed when, as a tradition in sahih Muslim says: One day Jibril عليه السلام was sitting with the Prophet صلى الله عليه وسلم when he heard a sound above him (as though a door was opened). He looked up and said to the Prophet صلى

"This is an angel who has come to earth (for the first time). Never before has he come here." Then, the arriving angel greeted the Prophet صلى الله عليه وسلم and said, "I have brought glad tidings to you. Two nurs (Lights) have been bestowed on you as had not been granted to any Prophet عليه السلام before you. They are: Fatihat ul-Kitab (or surah al-Fatihah) and the last verses of surah al-Baqarah. For every letter you recite from either of them you will earn (reward and acceptance of your supplication) for that."¹

This was one of the great gifts given to the Prophet صلى الله عليه وسلم on the night of the miraj salah is another taken of that night.

This tradition in Muslim and other books of hadith reflects the significance of the gift bestowed on him that night. Hence, there should arise no question about the two traditions being different.

However, are question does arise. Surah al-Baqarah is a Madinan surah (which means that it was revealed in Madinah) while the miraj took place before the hijrah. In Makkah This means that these verses cannot be Madinan, but are Makkan, The exegetes and the scholars of hadith say that the surah al-Baqarah is called Madinah but not necessarily all of it was revealed in Madinah. In fact, apart from these two last verses, all the other verses of surah al-Baqarh were revealed in Madina.

Ibn Maalik رحمه الله has reported from Hasan رحمه الله, Ibn Sirin رحمه الله and Mujahid رحمه الله that Allah revealed surh al-Baqarah to the Prophet صلى الله عليه وسلم on the night of mi'raj directly without the means of channel of Jibril عليه السلام. This means that these people consider the entire surah al-Baqarah to be Makkan. However, the majority of exegetes and scholars contend that the entire surah al-Baqarah is Madinan. In the light of this opinion, we will say of the last two verses being bestowed during the mi'raj that they were not bestowed in their actual words, but that tidings were given that the supplication will be granted to the Prophet صلى الله عليه وسلم and whoever make it as given in these words from (غفرانك) to the end of the verses.

Besides on assurance was given on the night of miraj that the ummah of the Prophet صلى الله عليه وسلم could be forgiven even their major sins. In other words, Allah would pardon whom so ever he wished for his grave sins provided he did not associate anything with him Allah says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَرْبَ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

{Surely, Allah will not forgive the act of anything being joined with him, but besides that, He will for give whom He pleases.} (4:48)

Obviously, it does not mean that the perpetrator of a major sin is at liberty and is forgiven outright whatever he does. Rather, the Shari'ah has prescribed punishment to a believer who commits a major sin. However, pardon and forgiveness depends on Allah's will and this is an exception known to everyone. It is not necessary to spell it out in laws of Shari'ah.

Ibn Hajar رحمه الله said that forgiveness of major sins means that none of the monotheist believers will abide in hell perpetually, howsoever. But, the polytheists will abide in hell externally.

However, Mulla Ali Qari رحمه الله differs form Ibn Hajar رحمه الله. He says that in that case this ummah will have no distinction. Also, its high rank will not become obscure so, it will be more correct to say that forgiveness will include most members of the ummah of Muhammad صلى الله عليه وسلم. In comparison to the other ummah, the Prophet's صلى الله عليه وسلم ummah will have the distinction that most of its members will be forgiven because of Allah's mercy

¹ Muslim # 254-806, Nasa'i # 912

and they will not undergo punishment in hell. This is why this ummah is called ummat ul marhumah (the people who are shown mercy).

BAYT UL-MAQDSI BROUGHT TO THE PROPHET صلى الله عليه وسلم

(٥٨٦٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَأَيْتُنِي فِي الْحَجْرِ وَفُرَيْشُ تَسْأَلُنِي عَنْ مَسْرَائِي فَسَأَلْتُنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمُقَدَّسِ لَمْ أُثْبِتْهَا فَكُذِّبْتُ كَرْتَابًا مَا كُرِبْتُ وَمَلَهُ فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ فَإِذَا مُوسَى قَائِمٌ يُصَلِّي فَإِذَا رَجُلٌ صَرَبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَوْءَاءَ وَإِذَا عَيْنِي قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ بِهِنَّ عُرْوَةً بِنُ مَسْعُودِ الْقَفْظِيِّ وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ فَحَانَتْ الصَّلَاةُ فَأَمَمْتُهُمْ فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ لِي قَائِلٌ يَا مُحَمَّدُ هَذَا مَالِكٌ خَازِنُ النَّارِ فَسَلِّمْ عَلَيْهِ فَانْتَفَتُ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ - رَوَاهُ مُسْلِمٌ وَهَذَا الْبَابُ خَالِي عَنِ الْقُضَلِيِّ الثَّانِي -

5866. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I did find myself in the Hijr as the Quraysh shot questions at me about my night journey. They asked about things associated with Jerusalem of which I was unsure. So, I become anxious as I has never been before. But, Allah brought it in front of me. Whatever they asked, I informed them without hesitation. Indeed, I did find myself in the company of the Prophets عليهم السلام. Musa عليه السلام was offering salah. He was a strong man like those of Shanu'ah. And Easa عليه السلام stood in salah. (This our) Urwah ibn Mas'ud Thaqafi is nearest to him in resemblance. And, Ibrahim عليه السلام also stood offering salah. The one most closely resembling him in (this your companion," meaning himself. "The hour of salah came and I led them a their imam (in the congregation). When I finished, someone said, 'O Muhammad, this is Maalik, the keeper of hell. Offer him salaam!' But, I turned to greet him, he preceded me in giving me a salutation." (This was before he began my journey or after I reached the heavens.)¹

COMMENTARY: He saw himself among other Prophets عليهم السلام and this was in Baytul Maqdis before his ascension to the heaven after his departure from Makkah. (This was brought before his eyes when he was questioned about his visit to Bayt ul-Maqdis and the heavens).

This seeing, according to the unanimous view of the ulama, is not the same as his seeing in the heavens. He had seen the Prophets عليهم السلام once in the Bayt ul-Maqdis before traveling to the heavens. The second time he saw them in the heavens and met them. Some authorities say that seeing them in the heavens was seeing their souls, for they were not there with their bodies. Their souls were assembled there. However, Prophet Easa عليه السلام is an exception because he was taken up (alive) with his body and he is present in the heaven. Some people say the same thing about prophet Idris عليه السلام.

As for the salah of the Prophets عليهم السلام at Bayt ul-Maqdisi, it is possible that only the souls

¹ Muslim # 172. 278 (The wording are mostly from Al-Bidayah wa an nihayah, Ibn Kathir English translation. (Darul Isha'at Karachi.)

offered the salah. But, it is also possible that their bodies and soul together offered the salah. The second possibility is nearer reality, because, as we have stated previously, the Prophet ﷺ are alive and are with Aillah. He has forbidden the earth to devour the bodies of the Prophets عليهم السلام they lie in their graves in the same position as they were buried. Their bodies are unlike other people's bodies, not dense but fine like souls. Therefore, nothing prevents them from gathering in the heavenly world and every where because of the power of the Omnipotent Allah. The word of this hadith that prophet Musa عليه السلام and prophet Easa عليه السلام offered salah corroborate this statement that when the Prophets عليهم السلام offered salah in the Bayt Maqdis, they had their bodies and souls together. This is obvious because salah is offered requiring the limbs to move into several postures, not merely with the soul.

The Prophet ﷺ led the Prophets عليهم السلام in congregational salah in the Masjid Aqsa, then they were sent to heavens to receive the Prophet ﷺ. Or, after the salah in the Masjid Aqsa, their souls were transferred to the heavens to receive the Prophet ﷺ. He met them there. However, Prophet Easa عليه السلام and Prophet Idris عليه السلام were in the heavens with their bodies.

It is also possible that the Prophet ﷺ led the Prophets عليهم السلام in salah and joined them and returning from sidratul munhtaha.

We must remember that Allah is powerful and able to do anything and nothing is impossible for him. He demonstrated His power as He wiled. If the awliya are enabled by him to be seen by different people in different appearances (as is known of some of them), then why can such a thing not happen with the Prophet ﷺ? In fact, miracles and wonders are such things as defy intelligence and take place by Allah's power.

Prophet Musa عليه السلام was a strong man. The Arabic word is (جعد) and this is one meaning of the word.

SALAH IS MI'RAJ: The Prophet ﷺ led the Prophets عليهم السلام in salah when it was the hour of salah. Their offering salah on that occasion shows that salah in fact is the mi'raj of he believer. It is the form of worship that causes the creature to meet his creator. It gets him the highest rank of servitude. It is the most pleasing from the worship to the devoted, loving slaves of Allah. It seems from this hadith that the Prophet ﷺ led the Prophets عليهم السلام in salah at Masjid Aqsa before ascending to the heavens. It is also possible that the (whole thing about) leading the Prophet ﷺ took place in the heavens too. But, the hadith itself says nothing about the salah in the heavens. It only say that it was observed in Bayt ul-Maqdis.

As for the nature of the salah, it was either a tahiyyah (salah of greeting) or a singular salah that was exclusive to the occasion of the mi'raj. :

A question arises: why did the Prophet offer a salah during this journey the higher world? The entire occasion from Makkah to mi'raj concerns the spiritual world beyond ours which does not impose a responsibility to worship and perform deeds. The answer is that, for one, the Prophets عليهم السلام are alive with their real and worldly lives. Perhaps they are made responsible to observe salah and worship because they are alive.

Secondly, while the obligation to observe salah and worship ceases in that world, yet the deeds continue to be there and are not abrogated.

GREETING: The angel took the initiative in offering salaam (greetings) to the Prophet ﷺ. The keeper of hell was impressed and overawed by the Prophet's Qualities, rank and

highness, he offered salaam before the Prophet could. It seems that this took place in the heaven.

This chapter has no Section II

SECTION III

الفصل الثالث

ANOTHER HADITH ABOUT BAYT-UL-MAQDIS

(٥٨٦٧) عَنْ جَابِرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَى

اللَّهُ لِي بَيْتِ الْمُقَدَّسِ فَطَفَّفْتُ أَحْبَبُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِمْ (متفق عليه)

5867. Sayyiduna Jabir رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "when the quraysh blamed me of falsehood (on the night of the mi'raj and about my visiting the Bayt ul-Maqdis), I stood up in the Hijr and Allah ade Bayt ul Maqdis visible tome. So, I looked at it and continued to inform them of the signs and symbols (as they asked me their questions)."¹

COMMENTARY: When the Quraysh asked him to prove his visit to Bayt ul-Maqdis by describing it to them, the Prophet صلى الله عليه وسلم could not answer their searching, minute questions. So Allah made it possible for him to see it again and answer their questions about it. Or, as in a tradition of Ibn Abbas رضي الله عنه, "The Masjid Aqsa was carried and brought before my eyes was carried and brought before my eyes and placed near Dar Aqil." In truth, this is a perfect example of a miracle. It is the throne of Bilquis was brought before Prophet Sulayman عليه السلام.

CHAPTER CONCLUDES WITHOUT HADITH OF VISION OF ALLAH: The chapter on the mi'raj concludes. But, the compiler of Mishkah has not presented in it any hadith about the Prophet's صلى الله عليه وسلم attendance before Allah and seeing Him. The fact is that the ulama differ on whether the Prophet صلى الله عليه وسلم was granted a vision of Allah on the right of the mi'raj or not. And, if he was granted a vision was it with his normal eyes in the head or with the eyes of the heart. Seeing with the eyes of the heart is not the some as knowing. Some people including some of the sahabah رضي الله عنهم and tabi'un رحمه الله contend that, on the night of mi'raj, the Prophet صلى الله عليه وسلم was granted Allah's vision but, with the eyes of his heart, not with his normal eyes. However, a majority of the sahabah رضي الله عنهم, Tabiun رحمه الله and ulama hold that he saw Allah with his normal eyes. The question has been discussed in the relative chapter (vision of Allah, Chapter XIV).

¹ Bukhari # 3886, Muslim # 170.276, Tirmidhi # 3133 (3144), Musnad Ahmad 3. 278.

CHAPTER - XXIV

MIRACLES

بَابُ فِي الْمُعْجَزَاتِ

The word (معجزات) is the plural of (معجزة). It means 'an event at variance with the usual course (of nature) or an event breaking through, or infringing. The usual course (of nature).'¹

They are such thing as are contrary to custom. Allah enables His prophet or Messenger to demonstrate it and others are unable to do it or emulate them.

The word (معجزة) is derived from (عجز) which means 'to be weak or powerless or impotent,' or 'to be helpless.' It is the opposite of 'being able.' The word (معجز) is also derived from it and it means 'one who makes helpless or disables.' And he himself shows a miracle.

In order to establish the veracity of His Prophets and Messengers and as evidence of their and messenger ship, Allah demonstrates at their hands events that are uncustomary. They are called mu'jizat (miracles). They are so-called because the ummah of the Prophet or Messenger who produced it are unable to demonstrate anything like it or to undo it. If anyone decides to make the mu'jizah (or, miracle) ineffective then he cannot do it.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله has written: The word Mu'jizah is derived from (اعجاز) I'jaz which means to render helpless, important. Mujizah or miracle is that which is contrary to custom and which establishes the claim to prophethood and messenger ship. The uncustomary things that are demonstrated before prophethood are not mu'jizat (miracle). Rather, they are called (ارحاصات) irhasat which is the plural of (ارحاصة) irhasa. It means to solidify or erect a lace with block sand and stone. (The dictionary meaning is sign(s), taken(s), Symbol (s).]

In other words, the uncustomary events demonstrated before prophethood strengthen the edifice. they lay the ground for prophethood and make it strong.

KIND OF UNCUSTOMARY EVENTS

There are different kinds of uncustomary events that are at variance with nature and contrary to the general practice. They are regarded as marvels. There are different aspects of them and so the are of different kinds. Different names are given to these kinds. IN this way they are distinguished from each other. These kinds are:

- (1) That which is demonstrated at the hands of a prophet or Messenger. It is called a mu'jazah (miracle).
- (2) That which is displayed by an ordinary Muslim. It is called (معرفة) mu'unah which means: help, support, succors.
- (3) That which is brought about by the awliya of Allah. It is called (كرامة) karamah are means: charisma.
- (4) Tha. which is perpetrated by the disbelievers and the sinners. It is called (استدراج) istidraj. It means: enticement, luring, baiting.

Thus, excepting the first kind, the other three are not concerned with claim to prophethood. Hence, none of these three may be called mu'jizah (miracle) because a mu'jizah is the uncustomary event at the hands of one who a claim to prophethood.

¹ Arabic. English lexicon, Lane's Baki Part 5 p 1961, Islamic Book Centre, Lahore.

SORCERY IS NOT CONTRARY TO CUSTOM

Magic, sorcery and sleight of hands cannot called events of an uncustomary nature. The reason is that these things depend on the obvious and the seen and anyone with some dexterity can become proficient in these things.

Anything that depends on the apparent means and is demonstrated thereby does not qualify as 'contrary to the customary.

This is why medicines and other kinds of medical treatments that heal and cure cannot be termed to be contrary to the customary' or 'at variance with nature.' If anyone describes them in this manner than he says so because of the apparent working.¹

SECTION I

الْفَضْلُ الْأَوَّلُ

AT THE CAVE THAWR

(٥٨٦٨) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقِيَّ قَالَ نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُؤُسِنَا وَنَحْنُ فِي الْعَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمِيهِ أَبْصَرَنَا فَقَالَ يَا أَبَا بَكْرٍ مَا ظَنَنْتُكَ بِإِثْنَيْنِ اللَّهُ تَالِهُمَا - (متفق عليه)

5868. Sayyiduna Anas ibn Maalik رضى الله عنه narrated that Abu Bakr As-Siddiq رضى الله عنه said, "I looked at the feet of the idolaters above our heads while we were (concealed) in the cave. I submitted. "O Messenger of Allah, should any of them look at his feet, he would detect us.' He assured (me), 'O Abu Bakr, what is your opinion of two men, with whom Allah is the third?'"²

COMMENTARY: The Prophet صلى الله عليه وسلم and Sayyiduna Abu Bakr رضى الله عنه had set out from Makkah on the emigration to Madinah. On the way, they stopped at the cave Thawr on the heights of the Mount Thawr outside Makkah for three days. It is about three hundred and fifty miles to the south east of Makkah. When Allah commanded the Prophet صلى الله عليه وسلم to depart from his native land Makkah and go to Madinah, the idolaters got wind of his departure. So, they launched a search. The search parties were under instruction to bring Muhammad صلى الله عليه وسلم back to Makkah somehow or the other. The prophet صلى الله عليه وسلم (who had learnt of the chase through the son of Abu Bakr رضى الله عنه took refuge in the cave of mount Thawr with his companion of the journey Abu Bakr رضى الله عنه. One of the search parties come up to the mouth of the cave from whose inside they could be seen. If anyone had looked down towards his feet than he would have seen the inmates of the cave. Abu Bakr رضى الله عنه was apprehensive and whispered to the Prophet صلى الله عليه وسلم his fears. He comforted him, saying that Allah was with them. "He will protect us." Indeed, Allah did help them. The idolaters lost hope and did not even look at the cave because they had no opportunity for it. This was clearly a miracle of the Prophet صلى الله عليه وسلم and a manifestation of Allah's power. Teebi رحمه الله has written that the Prophet صلى الله عليه وسلم also made a supplication to Allah, "O Allah, take away the eye-sight of these idolaters." Thus, Allah made them such unseeing that though they moved around the cave yet they were unable to see the prophet صلى الله عليه وسلم

¹ For a through discussion of the subject of Miracles see Siraton Nabi vol 3. Allama Shibli Nu'mani & Sulayman Nadvi (English translation) DARul Isha'at, Karachi.

² Bukhari # 3653, Muslim # 1-2381, Tirmidhi # 3096, Musnad Ahmad 1-4.

and Abu Bakr رضي الله عنه inside the cave.

According to some traditions, the pigeons had laid their eggs at the mouth of a cave and the spiders had built their web over it. This was a miracle, too.

MIRACLE DURING THE EMIGRATION

(٥٨٦٩) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ أَبِيهِ أَنَّهُ قَالَ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا جِئْتِ سَرِيَتِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْرَيْنَا لَيْلَتَنَا مِنَ الْعَدِيِّ حَتَّى قَامَ قَائِمُ الظُّهُورَةِ وَخَلَا الطَّرِيقُ لَا يَمُرُّ فِيهِ أَحَدٌ فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ أَهَاطِلُ لَمْ يَأْتِ عَلَيْهَا الشَّمْسُ فَذَرْنَا عِنْدَهَا وَسَوَّيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَائًا يَتَأَمَّرُ عَلَيْهِ وَيَسْتَطِقُ عَلَيْهِ فَرَوَّهَ وَقُلْتُ نَعْرُ يَا رَسُولَ اللَّهِ وَأَنَا أَنْفُضُ مَا حَوْلَكَ فَتَأَمَّرَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَأْسِ مُقْبِلٍ قُلْتُ أَفِي عَنَتِكَ لَبَنٌ قَالَ نَعْرُ قُلْتُ أَفَتَخْلِبُ قَالَ نَعْرُ فَأَخَذْتُ شَاءَ فَخَلَبْتُ فِي قَعْبٍ كُتْبَةُ مِنْ لَبَنٍ وَمَعِيَ إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْتَوِي فِيهَا يَشْرَبُ وَيَتَوَضَّأُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَرِهْتُ أَنْ أَوْقِظَهُ فَوَاقَفْتُهُ حَتَّى اسْتَيْقَظَ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَنْفَلُهُ فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ فَشَرِبَ حَتَّى رَضِيْتُ ثُمَّ قَالَ أَلَمْ يَأْتِ لِلرَّحِيلِ قُلْتُ بَلَى فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ وَاتَّبَعْنَا سُرَاقَةَ بِنِ مَالِكِ فَقُلْتُ أُتَيْتَا يَا رَسُولَ اللَّهِ فَقَالَ لَا تَخْزَبِ إِنَّ اللَّهَ مَعَنَا فَدَعَا عَلِيَّ عَلَيْهِ السَّلَامُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْتَحَلْنَا بِهِ فَوَضَعَهُ فِي بَطْنِهَا فِي جِلْدٍ مِنْ الْأَرْضِ فَقَالَ إِنِّي أَرَكُمَا دَعْوَتَنَا عَلِيٌّ فَادْعُونِي قَالَ اللَّهُ لَكُمَا أَنْ أَرَدَعُكُمَا الظَّلْبَ فَدَعَا عَلِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ كُفَيْتُمْ مَا هُمْنَا فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ - (متفق عليه)

5869. Sayyiduna Bara ibn Aazib رضي الله عنه narrated that his father (Azib) رضي الله عنه said that he asked Sayyiduna Abu Bakr رضي الله عنه, "O Abu Bakr, tell me how both of you conducted yourselves when you traveled by night with Allah's Messenger صلى الله عليه وسلم (when he emigrated from Makkah setting out for Madinah?" He said, "We set out (from the cave) traveling all night and the next day till midday when the sun offered some shade. The road was deserted. No one passed on it. We saw a large rock giving shade from the sun's rays, so we stopped by its side. I smoothed the place with my hands for him to rest and spread a garment over it and said, "O Messenger of Allah, sleep. I shall keep watch around you (lest an enemy come this side). He went to sleep and I went out to keep a watch around him. Suddenly, I saw a shepherd coming (towards us). I asked him, 'Do you sheep have milk?' He said, 'Yes.' I asked, 'will you draw some milk?' He said, 'Yes.' He took a sheep and drew some into a wooden cup. I had a small skin vessel with me for the Prophet صلى الله عليه وسلم from which he drank water and also used it for making ablution. I went to the Prophet صلى الله عليه وسلم but (since he was asleep) I did not like to awaken him and waited (or lied down aside) till he woke up. Then I poured some water on the milk till it was cool through to the bottom. I submitted, 'Drink it, O Messenger of Allah!

He drink it so that I was pleased. Then he asked, 'Of course! We proceeded after the sun has passed the meridoan (and the day was relatively cool).

Suraqah ibn Maalik was pursuing us (and I saw him) and I submitted, 'O Messenger of Allah, we have been found out.' But, he said, 'Grieve not! Allah is with us. (لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا)¹.

The Prophet صلى الله عليه وسلم then prayed against him. So, his horse began to be swallowed with him in hard ground (and went down) up to its belly and he pleaded, 'I realize that both of you have prayed against me. Now pray for me. I call upon Allah as witness that I shall divert the search from you.' So, the Prophet prayed for him and he was extricated. Thereafter, he never met anyone (of the search parties) but assured them, 'I have searched the place). He did not encounter anyone without turning him back."²

COMMENTARY: The words 'did not like to awaken him and waited for him to wake up;...may also be translated 'and I lied down to a side...' The Arabic being (لَوَالله). Both interpretations are allowable.

As for pouring water into milk, the Arabs used to do it in order to counter the heat of milk. So, Sayyiduna Abu Bakr رضى الله عنه did the same thing so that the Prophet صلى الله عليه وسلم milk became appreciably cool.

When the Prophet صلى الله عليه وسلم drank the milk, Abu Bakr رضى الله عنه was pleased that he was satiated. This is a sign of his love for him.

As for the sheep, the owner's permission was not sought. How may the milk then be used? The answer is that the sheep may have belonged to Abu Bakr رضى الله عنه friend and reliable confidant. So, he was sure of his willing permission. Besides, a second reason is that among the Arabs the shepherd always had the owners. Standing permission to draw the milk of the sheep for any traveler or needy person he met on the way. Another answer is that he may have paid for the milk.

Suraqah ibn Maalik was one for those whom the quraysh of Makah had charged with chasing and bringing back the Prophet صلى الله عليه وسلم. They had offered one hundred camels as reward to anyone who handed him over to them. This man, Suraqahibn Maalik became a Muslim after the conquest of Makkah رضى الله عنه,

As for Suraqah sinking into hard earth, another tradition says that suraqah was swallowed by the earth three times and released as many times after the Prophet's prayer. Each time he breached his word on being extricated and tried to arrest the Prophet صلى الله عليه وسلم, but the third time he abandoned his evil designs. He also sent back everyone who had come to look for the Prophet صلى الله عليه وسلم.

This hadith discloses the miracles of the Prophet صلى الله عليه وسلم and also the merits of Sayyiduna Abu Bakr رضى الله عنه. It also teaches us a few things:

- (1) A disciple must spare no effort to serve his mentor and must use his ability towards that.
- (2) A vessel of some kind must be carried while traveling to be used for drinking and cleansing and to make ablution.
- (3) One must place complete trust in Allah. Only in this manner can the best result be had.

¹ The Quran, Surha at-Taooabah 9:40.

² Bukhari # 3615, Muslim # 75-2009.

ABOUT THE ISLAM OF IBN SALAAM رضى الله عنه

(٥٨٧٠) وَعَنْ أَنَسٍ قَالَ سَمِعَ عَبْدَ اللَّهِ بْنَ سَلَامٍ يَتَقَدَّمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ وَمَا يَنْبُؤُ الْوَلَدَ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ قَالَ أَخْبَرَنِي بِهِنَّ جِبْرِئِيلُ أَيْمًا أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تُخْرِقُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ أَمَّا أَوَّلُ طَعَامِهِمْ يَا كُلُّهُ أَهْلُ الْجَنَّةِ فَمِزْيَاذَةُ كَبِدِ حُوتٍ وَإِذَا سَبَقَ مَاءَ الرَّجُلِ مَاءَ الْمَرْأَةِ تَرَعَتْهُ وَإِذَا سَبَقَ مَاءَ الْمَرْأَةِ تَرَعَتْكَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهِتَ إِيَّاهُمْ أَنْ يَعْلَمُوا إِسْلَامِي مِنْ قَبْلِ أَنْ تَسْأَلَهُمْ بَيْنَهُنَّوَنِي فَجَاءَتِ الْيَهُودُ فَقَالَ أَيُّ رَجُلٍ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَيَكْفُرُ قَالُوا خَيْرُنَا وَابْنُ خَيْرِنَا وَسَيِّدُنَا وَابْنُ سَيِّدِنَا قَالَ أَرَأَيْتُمْ أَنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالُوا أَعَادَهُ اللَّهُ مِنْ ذَلِكَ فَخَرَجَ عَبْدُ اللَّهِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالُوا شَرْنَا وَابْنُ شَرِّنَا فَأَنْتَقِصُوهُ قَالَ هَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ - (رواه البخارى)

5870. Sayyiduna Anas رضى الله عنه narrated that Sayyiduna Abdullah ibn salaam heard of the arrival of Allah's Messenger صلى الله عليه وسلم (to Madinah) while gathering fruit in a garden. So, he went to the Prophet صلى الله عليه وسلم and said, "I shall ask you about three things that only a Prophet can know (so I may ascertain the signs of prophethood in you):

- 1) What is the first sign of the Last Hour?
- 2) What is the first food that the dwellers of paradise will eat?
- 3) What makes a child resemble its father or its mother?"

He said, "Jibril عليه السلام has just informed me of these things. The first sign of the Last Hour will be a fire that will drive mankind from the east to the west. The first food that the dwellers of paradise will eat will be the ligament of the liver of a fish. And, when the man's seven precedes (or prevails over) the woman's gamete, he gets the child to resemble him, and when the women's ovum precedes (or prevails over) the man's semen she gets the child to resemble her."

He (Abdullah) said, "I testify that there is no God but Allah and that you are Allah's Messenger." And, he added, 'O Messenger of Allah, the Jews are given to slander. If they learn of my embracing Islam before you ask them they will slander me." Then (on his calling or incidentally) some Jews came (and Abdullah went away out of sight of them) This Abdullah! What is your assessment of this man among you?" They said, "He is the best of us, the son of the best of us (He is) our chief and the son of our chief." He asked, "and say how would you react if he embraces Islam?" They exclaimed, "May Allah preserve him from such a thing! (They meant, 'We seek refuge from that!)

On that, Abdullah came out (before them) and declared, "I testify that there is no God but Allah and that Muhammad is Allah's Messenger." They exclaimed

(vociferously on hearing this). "He is the worst of us, he son of the worst of us," and they picked faults in him. He (Abdullah) said (when they accused him). "This is that which I feared, O Messenger of Allah!"¹

COMMENTARY: When Abdullah ibn Salaam رضى الله عنه heard of the arrival of the Prophet صلى الله عليه وسلم in Madinah, he put aside whatever he was doing and hurried to meet him. He had read about the Prophet صلى الله عليه وسلم in the Torah and was awaiting his coming eagerly.

Abdullah ibn Salaam رضى الله عنه was a descendent of Prophet Yusuf عليه السلام. He was one of the chiefs of the Jews of Medinah. He was very intelligent and wise man, a scholar of Torah and he had studied it very minutely. He met the Prophet صلى الله عليه وسلم immediately he learnt of his arrival and embraced Islam. Then he became a great distinguished sahabi رضى الله عنه.

He asked about these things which only a Prophet could inform, or such a person whom a prophet had disclosed, or one who had learnt of them from the Book. Then fact is that Abdullah ibn salaam himself know the answers. His intention was to verify the Prophet's صلى الله عليه وسلم claim. The answer from the Prophet صلى الله عليه وسلم were a miracle in his favour. He was satisfied and convinced. This is why this hadith is placed in this chapter about miracles.

The Prophet صلى الله عليه وسلم informed Abdullah ibn Salaam that Jibril عليه السلام had conveyed to him the answers. He did so to remove from Abdullah's mind any notion that the People of the Book had informed him a forehand. He also wanted Abdullah to grasp the answers and to know that revelation descended on him and Jibril عليه السلام brought it.

Resemblance of a child to its parents depends on whether the semen or the ovum 'precedes the other,' Or, as some translate, 'dominates the other.' This is also stated in a previous hadith in the chapter on bath: (Hadith # 434 'resembles depends on which prevails or precedes.' The Arabic word (سبق) accommodates both meanings.

MIRACLE BEFORE BATTLE OF BADR BY POINTING PLACES

(٥٨٧١) وَعَنْهُ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ جِبْرِيْلَ بْنَ مَرْيَمَ بْنِ قَيْنَ بْنَ إِفْبَالِ بْنِ أَبِي سَفْيَانَ وَقَامَ سَعْدُ بْنُ مَجْبَادَةَ فَقَالَ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَمَرْتَنَا أَنْ نُخَيِّضَ الْبَحْرَ لَأَخْضَمْنَاهَا وَلَوْ أَمَرْتَنَا أَنْ نُضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ لَفَعَلْنَا قَالَ فَتَنَدَّبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ فَأَنْطَلَقُوا حَتَّى تَزَلُّوا بَدْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا مَضْرُؤُ فُلَانٍ وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ هَهُنَا وَهَهُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعٍ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه مسلم)

5871. Sayyiduna Anas رضى الله عنه said that when they got information of the approach of Abu sufyan, Allah's Messenger صلى الله عليه وسلم consulted them. Sa'd ibn Ubadah رضى الله عنه stood up and submitted. "O Messenger of Allah, by him in whose hand my soul is, if you commanded us to plunge them (meaning, our animals) into the sea, we would do it surely. And, if you commanded us to drive their livers (meaning of our animals) to Bark al-Ghimad, we would do it surely."

Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم then exhorted all the people (muhajirs and ansars to fight) and they went aheads till they halted at Badr. (This

¹ Bukhari# 3329, Musnad Ahmad 3-108.

place was selected for the battle.) Allah's Messenger صلى الله عليه وسلم said, "This is were so and so will be killed..." He put his hand on the ground at different places.

Anas رضى الله عنه said, "None of them escaped the place indicated by the hand of Allah's Messenger صلى الله عليه وسلم."¹

COMMENTARY: Abu Sufyan one of the chiefs of Makkah was returning from Syria with his trade caravan to Makkah. They were only twelve men but they had too much merchandise with them. The Muslims of Madinah learnt of this trade caravan and decided to put a strong economical and financial pressure on the Makkans. However, Abu Sufyan got wind of the idea of the Muslims. So, he diverted the caravan along the coastal route and so went out of the range of the Muslims.

At the same time, the people of Makkah also learnt of the intentions of the Muslims. So they resolved to wage a decisive battle against the Muslims. Abu Jahl climbed up the roof of the Ka'bah and incited the Makkans against the Muslims and provoked them to fight with them. Abu Jahl advanced with a large, colossal army well equipped. On the way, some people tried to dissuade him from going ahead because their caravan had taken a detour and was safe from the Muslims but the time of his downfall was decreed and he paid no heed to counsel and arrived at Badr.

Meanwhile, Jibril عليه السلام came and said to the Prophet صلى الله عليه وسلم that Allah had assured him of one of two things: the trade caravan of victory over the enemy in battle, He consulted his sahabah رضى الله عنهم particularly to find out the mind of the ansars because their pledge of allegiance did not include the clause that they would participate in jihad and offer their lives and property of Allah's cause. The pledge taken from them was that they would protect the Prophet صلى الله عليه وسلم from those people who attack him. But, in that case, no one had launched an offensive. The Muslims themselves had contemplated intercepting Abu Sufyan's trade caravan. The people of Makkah had used this pretext to advance and invade Madinah Hence, the Prophet صلى الله عليه وسلم sought the advice of the people of Madinah, the ansars.

The Prophet صلى الله عليه وسلم got a very encouraging response from the ansars. Not only on this occasion, but on every succeeding time of need, they always stood with the Prophet and the muhajirs with full favour.

This steps of the Prophet صلى الله عليه وسلم is also a lesson for the ummah. They are encouraged to consult each other in a situation confronting them and to seek advice of the wise.

One of the chiefs of the ansars, Sa'd ibn Ubadah رضى الله عنه stood up and assured the Prophet صلى الله عليه وسلم of their cooperation. He expressed their willingness to go for off lands to fight the enemy if he commanded them to go, even if they had to plunge their animals into the seas.

Bark al-Ghimad was a distant place situated in Yemen, or on the other side of hijr, or towards the end of its populace.

The expression 'to drive their livers' means 'to drive the beasts very fast.'

The Prophet صلى الله عليه وسلم foretold, and this is are his miracles, the names of the enemies who would die in the battle. He pointed the places where they would fall. He named them one after the other. Indeed, it happened as he had said, the men he had named were killed at the spot he had indicated.

¹ Muslim # 83-1779, Musnad Ahmad 3-219.

PROPHET'S صلى الله عليه وسلم PRAYER ON THE DAY OF BADR

(٥٨٧٢) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ فِي قُبَّةِ يَوْمِ بَدْرٍ اللَّهُمَّ أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِنَّ تَسْأَلَا تُعْبَدَ بَعْدَ الْيَوْمِ فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَتَنَلَّ حَبْلُكَ يَا رَسُولَ اللَّهِ ائْتَمَحْتُ عَلَى رَبِّكَ فَخَرَجَ وَهُوَ يَبِيبُ فِي الدَّرَّةِ وَهُوَ يَقُولُ سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - (رواه البخاري)

5872. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم prayed on the day of Badr while he was in a tent:

اللَّهُمَّ أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِنَّ تَسْأَلَا تُعْبَدَ بَعْدَ الْيَوْمِ

"O Allah the promise that you had made to me, do fulfil it.

O Allah, if these few people are eliminated (today) than you will not be worshipped (as no Muslim will survive after today."

Abu Bakr رضى الله عنه took him by his hand and submitted (seeing him go through an extremely submissive state), "O Messenger of Allah, that is enough for you. You have entreated you Lord earnestly."

Finally, he regained spiritual peace and), wearing a coat of mail, hurried out. He recited:

سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

{Soon shall the multitude be routed and they shall turn their backs}¹ (54:45)

COMMENTARY: The Prophet صلى الله عليه وسلم referred to Allah's promise in the verse:

وَأَذِّنْ لِكُلِّ قَوْمٍ لِقَاءَ رَبِّهِمْ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

{When Allah promise you on of the two hosts should be yours} (8:7)

Of course, he had no doubt that Allah his promise, but he made a supplication in obedience to Allah's command to see His help always. Besides that knowledge itself demanded of him that he should fear Allah and the Prophets عليه السلام are no exceptions They too fear Allah. So, the Prophet صلى الله عليه وسلم was fearful lest he do something as might hinder victory and Allah might withhold His assurance.

Besides, Allah had promised one of the two hosts, but the Prophet صلى الله عليه وسلم prayed that His promise should be fulfilled on the day of Badr because Allah had not specified the time.

We must also ear in mid that perhaps the Prophet صلى الله عليه وسلم was Allah's words:

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ * إِنَّ يَسْأَلُهُمْ رَبُّكَ مَا رَزَقْتَهُمْ مِنْ بَيْنِ يَدَيْهِ وَيُنَزِّلُ الْغَلَقَ فَوْقَهُمْ فَيَطْوِي السَّمَاءَ كَطَيِّدٍ مَعْجُونٍ

(1) {And Allah! He is self sufficient, the praiseworthy. If he will, he can put you away and bring a new creation} (35: 15-16)

إِنَّ اللَّهَ لَعَلِيمٌ

(2) {Surely, Allah is Independent of (His) creatures} (29:6)

He may have had these words of Allah in mind in which He has declared His complete and perfect unconcern and independence. So, the Prophet صلى الله عليه وسلم may have prayed to Allah

¹ Bukhari # 2915.

with these words of Allah in mind.

Imam Ghazzali رحمه الله has written that the Prophet صلى الله عليه وسلم perception was Perfect. His awareness of Allah's Independence was wide embracing. This is why he made supplication for victory, in spite of Allah's promise, very imploringly. Abu Bakr's sight was Allah's promise. So, he did not find it necessary to make more supplication.

There also is a reason why the Prophet صلى الله عليه وسلم made supplication to Allah and did it very beseechingly and submissively in spite of relying on His promise. His objective was to give strength to the hearts of the sahabah رضى الله عنهم who were the warriors that they should become steadfast and he encouraged, for, they know that his prayer was answered without fail, particularly when it was made humbly and imploringly.

When Allah's promise was renewed and redoubled that the enemy will be routed and will turn back, the Prophet صلى الله عليه وسلم hope became strong and he become happy that Muslims will triumph. He recited the verse (54:45) in a loud voice to convey the tidings to the Muslims, and came out of his tent. This news that no one but Allah know, he conveyed to the Muslims and this was a miracle.

JIBRIL'S عَلَيْهِ السَّلَام PARTICIPATION IN THE BATTLE

(٥٨٧٣) وَعَنْهُ أَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ بَدْرٍ هَذَا جِبْرِئِيلُ أَخِذْ بِرَأْسِ فَرَسِهِ عَلَيْهِ إِذَا هُوَ الْحَرْبِ - (رواه البخارى)

5873. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said on the day of Badr. "This is Jibril عليه السلام. He is holding his horse's head (meaning rains). He has the equipments of war on him (ready to fight)."¹

COMMENTARY: The Prophet's seeing Jibril عليه السلام in the Battle of Badr to help the Muslims triumph over the idolaters was a miracle.

Badr is the name of a well. It is about four manzils (or stages) away from Madinah on the road to Makkah, It was near this well that this first battle was fought between the infidels of Makkah and the people of Islam. It was on Friday, 17th Ramadan 2 AH.

HEAVENLY REINFORCEMENT

(٥٨٧٤) وَعَنْهُ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَسْتَدْفِي فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ إِذَا سَمِعَ صَرْبَةً بِالسُّوِّطِ قَوْفَهُ وَصَوْتَ الْفَارِسِ يَقُولُ أَقْدِمْ حَيْزُومًا إِذَا نَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ حَرْمُ مَسَلَّتْهَا فَانْظُرْ إِلَيْهِ فَإِذَا هُوَ قَدْ حُطِرَ أَنْفُهُ وَشَقَّ وَجْهَهُ كَصَرْبَةِ السُّوِّطِ فَاخْضَرَّ ذَلِكَ أَجْمَعُ فَبَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الْقَائِلَةَ فَفَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ وَأَسْرُوا سَبْعِينَ -

(رواه مسلم)

5874. Sayyiduna Ibn Abbas رضى الله عنه narrated: on this day (meaning, the day of Badr), when one of the Muslims was chasing one of the idolaters who was running away, he heard the swish of a whip above him and (he heard) the voice of a horsemen,

¹ Bukhari #3995.

saying (القدم خيزوم) "Forward, Hayzum." He saw that the idolater in front of him fell down on his back. He also observed that his nose was cut and his face was split as though with a slash of a whip. That portion had turned green (and black).

The ansari came and reported it to Allah's Messenger صلى الله عليه وسلم. He said, "You speak the truth. That was from the reinforcement from the third heaven." That day they killed seventy (Infidels), and took seventy captives.¹

COMMENTARY: With certain changes in the vowels the word (القدم) aqdim in a war cry to show bravery and encourage the warriors, otherwise it mean 'forward!' as in the translation. Hayzum is the name of the horse of Jibril عليه السلام. This is as stated in the Qamus. But some others say that it is the name of someone else's horse.

The feat of an angel that was disclosed to the Muslims in the Battle of Badr was actually the Karamah (charisma) of the Sahabi رضي الله عنه since a Sahabi's karamah is a form of the mu'jizah (miracle) of the Prophet صلى الله عليه وسلم particularly when it was demonstrated in the Prophet's presence, so it has been placed in his chapter of Miracles. This is not appropriate.

We may also say that a truthful Sahabi رضي الله عنه gave the information and the Prophet صلى الله عليه وسلم confirmed it which only he could do because of the knowledge he had as Allah's Messenger صلى الله عليه وسلم, so this information is regarded as a miracle. This too is correct (and placed in this chapter).

HELP OF ANGELS IN THE BATTLE OF UHUD

(٥٨٧٥) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ

رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيْضٌ يُفَاتِلَانِ كَأَنَّهِمَا الْقِتَالُ مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ - (متفق عليه)

5875. Sayyiduna Sa'd ibn Abu Waqqas رضي الله عنه said, "I saw to the right of Allah Messenger's صلى الله عليه وسلم and to his left two men clad in white, on the day of Uhud.

They fought as vigorously as can possibly be. I had neither seen them before nor did I see them afterwards." Meaning (that they were) Jibril عليه السلام and Mika'il عليه السلام.²

COMMENTARY: The narrator has himself elaborated that the two men were angels Jibril عليه السلام and Mika'il عليه السلام. He may have made his own conclusion or may have heard from the Prophet صلى الله عليه وسلم.

BROKEN LEG RESTORED

(٥٨٧٦) وَعَنِ الْبَرَاءِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَهْطًا إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَرِيْبٍ

بِيْتَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ فَقَالَ عَبْدُ اللَّهِ بْنُ عَرِيْبٍ قَوْصَعْتُ الشَّيْفَ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ فَعَرَفْتُ أَنِّي

قَتَلْتُهُ فَجَعَلْتُكَ أَفْتَحَ الْأَبْوَابَ حَتَّى انْتَهَيْتُ إِلَى دَرَجَةٍ قَوْصَعْتُ رَجُلِي قَوْصَعْتُ فِي لَيْلَةٍ مُفْجِرَةٍ فَأَنْكَسَرَتْ

سَاقِي فَمَضَّجْتُهَا بِجِمَامَةٍ فَأَنْظَلْتُكَ إِلَى أَصْحَابِي فَأَنْتَهَيْتُكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ

فَقَالَ أَبْطُ رَجْلَكَ فَبَسَطْتُكَ رَجُلِي فَمَسَحَهَا فَكَأَنَّهَا أُنْتُكَهَا قَطًّا - (رواه البخارى)

¹ Muslim # 58-1763.

² Bukhari # 4050, Muslim # 46-2306.

5876. Sayyiduna Bara رضى الله عنه narrated that the Prophet صلى الله عليه وسلم sent a raht, (which is a company of men up to ten) to Abu Rafi (a Jew). Abdullah ibn Ateek رضى الله عنه entered his house at night when he was asleep and killed him. Abdullah ibn Ateek رضى الله عنه said, "I thrust the sword in his belly till it emerged from his back. I was sure that I had killed him and I began to open the doors till I came to the stairs. I put my foot on it but I fell down and broke my leg in a moonlit night. I tied it with my turban and came back to my companions. Then I went to my companions. Then I went to the Prophet صلى الله عليه وسلم and reported to him what had transpired. He said, 'Stretch out your leg.' So, I stretched it out and he stroked it with his hand. It became as though I never had any complaint with it."¹

COMMENTARY: Abu Rafi was a Jew trader. His kunyah was Abu al-Huqayq. He was a very wicked man and an enemy to the Prophet صلى الله عليه وسلم. He has caused immense trouble to the Prophet صلى الله عليه وسلم. He had caused immense trouble to the Prophet صلى الله عليه وسلم and has composed satire against him. As a final resort and finding no alternative, the Prophet صلى الله عليه وسلم sent Abdullah ibn Ateek رضى الله عنه as leader of a small company to arrest or kill him. They were young men of the ansars He was in his fortress. The incident in detail and hero Abdullah had first reconnoitered Abu Rafi's fortress. Even Bukhari has transmitted a fuller hadith (# 3022).

While returning, Abdullah broke his leg when he fell down. However, the Prophet صلى الله عليه وسلم passed his hand over it and the damage was undone. This was a miracle of Prophet صلى الله عليه وسلم.

BLESSING IN FOOD AT AHZAB

(٥٨٧٧) وَعَنْ جَابِرٍ قَالَ إِنَّا يَوْمَ الْخُنْدَقِ نَخْضِرُ فَعَرَّصَتْ كُدَيْهٌ شَدِيدَةٌ فَبَاؤُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا هَذِهِ كُدَيْهٌ عَرَّصَتْ فِي الْخُنْدَقِ فَقَالَ أَنَا نَائِلٌ ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ يَجْحَرُ وَيَبْتَأُ ثَلَاثَةَ أَيَّامٍ لَا تَدُوقُ ذَوْاقًا فَآخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِعْوَلَ فَصَرَبَ فَعَادَ كَيْبِيَا أَهِيْلَ فَاثْكَمَاتُ إِلَى امْرَأَتِي فَقُلْتُ هَلْ عِنْدَكَ شَيْءٌ فَأَبَى رَأَيْتُ بِاللَّيْلِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخْمَصًا شَدِيدًا فَاخْرَجْتُ حِرَابًا فِيهِ صَاءٌ مِنْ شَجِيرٍ وَكُنَّا بُهْمَتَهُ دَاخِرِينَ فَمَجَّئُهَا وَطَحْنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ ثُمَّ جِئْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَارَرْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ دَبَّحْنَا بُهْمَتَهُ لَنَا وَطَحْنْتُ صَاءً مِنْ شَجِيرٍ فَتَعَالَ أَنْتَ وَتَقْرُ مَعَكَ فَصَاعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَهْلَ الْخُنْدَقِ إِنَّ جَابِرًا صَنَعَ سُورًا فَحَى هَلَا بِكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْرُونَ بُرْمَتَكُمْ وَلَا تُخْبِرُونَ عَجِينَكُمْ حَتَّى آجِي وَجَاءَ فَاخْرَجْتُ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ أَدْعِنَ خَابِرَةٌ فَلْتَحْبِزِ مَعَكَ وَأَقْدِحِي مِنْ بُرْمَتِكُمْ وَلَا تُذِرْ لَوْهَا وَهِيَ أَلْفٌ فَاقْسِمِ بِاللَّهِ لَا كُلُّوا حَتَّى تَرْمُوهُ وَانْحَرُوا وَإِنَّ بُرْمَتَنَا لَتَعُوْظُ كَمَا هِيَ وَإِنَّ عَجِينَنَا لَيُخْبِرُ كَمَا هُوَ - (متفق عليه)

¹ Bukhari # 3023.

5877. Sayyiduna Jabir رضى الله عنه narrated: On the day of the Khandaj (Battle of the Trench). We were digging (to keep the enemy away). A huge piece of rock hindered our work (as it refused to break). They (the sahabah) went to the Prophet صلى الله عليه وسلم and submitted. "A huge rock has appeared in the trench hindering our digging." He said, "I shall go down," and he stood up. At that time he had a stone tied on his belly (to ward off the pangs of hunger), for, we were hungry not having tasted food for three days.

The Prophet صلى الله عليه وسلم took the pick and struck it. It became a pile of dust crumbling down. I am home to my wife (Suhaylah bint Ma'udh Ansari) and asked her, "Do you have anything (to eat), for, I have seen that the Prophet صلى الله عليه وسلم is very hungry." She brought out a beg that had one sa' of barley. We had a domesticated lamb that I slaughtered and she ground barley. We put the meat in the pot. Then, I went to the Prophet صلى الله عليه وسلم and told him quietly that we had slaughtered a small lamb and my wife had ground one sa' (to my home) and bring some people along. But, the Prophet صلى الله عليه وسلم announced aloud. "O You occupied of the trench. Come! Messenger صلى الله عليه وسلم said (to me). "Do not take off your pot and do not back your dough till I came." When he arrived and I brought the dough to him, he spat in it and prayed for blessing in it. Then he went to our pot and spat, invoking a blessing, and said, "Call a woman (referring to my wife) to bake along with you and draw scoops from your pot without taking it away from its fireplace." There were one thousand people. I swear by Allah, they ate the food. When they departed and they has left some, our pot was bubbling as before and our dough was being baked as before. (It seemed that nothing was eaten at all.)¹

COMMENTARY: The Prophet صلى الله عليه وسلم called those engaged in digging the trench to a meal that Jabir رضى الله عنه had prepared. He used the word (سور) which is a Persian word meaning 'a wedding meal.' Apart from this, the Prophet صلى الله عليه وسلم often used other Persian words on different occasions.

The blessing of the Prophet صلى الله عليه وسلم were behind the little food being more than enough for one thousand men. It remained as it was after they had eaten. In fact, his blessings are the source of all blessings. All that is in the universe subsists because of his blessings صلى الله عليه وسلم. Many similar miracles are enumerated in ahadith, books of history and Prophet صلى الله عليه وسلم biography. Examples are: little food increasing in quantity,

- Water bubbling from fingers,
- Small quantity of water becoming plentiful,
- Food giving out sound of glorification of Allah.
- Trunk of palm tree weeping, and so on.

The ulama have collected these miracles in their books. The best of these is the Da'ail Nabuwah of Bayhaqi رحمه الله.

TIDINGS ABOUT AMMAR IBN YASAR رضى الله عنه

(٥٨٧٨) وَعَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ لِعَمَّارٍ جَيْنٍ يَخْفَرُ الْمُتَنَدِّقَ فَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ

بُؤْسُ ابْنِ سَمِيَّةَ تَفْضُلْتُكَ الْفَيْئَةُ الْبَائِعِيَّةُ - (رواه مسلم)

¹ Bukhari # 4101, 4102, Muslim # 141. 2139.

5878. Sayyiduna Abu Qatadah رضي الله عنه narrated that Ammar (ibn Yasir) رضي الله عنه was digging the trench and Allah's Messenger صلى الله عليه وسلم wiped his head repeatedly and went to saying. Alas, O son of Sumayyah! A party of the rebels will kill you."¹

COMMENTARY: Sayyidah Syumayyah رضي الله عنه was a sahabiyan (a women companion). She had embraced Islam at the very outset. Like other Muslims, she too was persecuted by the infidels of Makkah. Though a woman, she endured their cruelty and did not step back from religion a wee bit. Ultimately. Abu Jahl displayed his basest self and stooped as low as a strike her private parts with a dagger had martyred her. Sayyiduna Ammar ibn Yasir رضي الله عنه was the august son of this valiant women.

He was engaged in digging the trenches with other sahabah رضي الله عنهم when the Prophet صلى الله عليه وسلم saw him and at the same time and knower of the unseen Allah disclosed to him Ammar's رضي الله عنه fate. So, he had compassion on him and told him how he would fare. "A group of rebels will rise up against the ruling khalifah and kill you, O Ammar."

HADITH PROVED TRUE: These words of the Prophet صلى الله عليه وسلم were proved true. Ammar ibn Yasir رضي الله عنه martyred at the hands of the supporters of Mu'awiyah رضي الله عنه in the battle of Siffin against Sayyiduna Ali رضي الله عنه, on whose side he participated. The words of the Prophet صلى الله عليه وسلم that Ammar رضي الله عنه would be martyred by the rebels prove that Sayyiduna Ali رضي الله عنه was on the right side. Those who martyred him were the men of Mu'awiyah رضي الله عنه.

According to one tradition when Ammar رضي الله عنه was martyred, Amr ibn Aas رضي الله عنه who was on the side of Mu'awiyah رضي الله عنه told him that Ammar's martyrdom was very disturbing. Mu'awiyah رضي الله عنه asked, "How is it disturbing?" Amr رضي الله عنه recounted to him the Prophet صلى الله عليه وسلم words to Ammar رضي الله عنه that the rebels would kill him. To this Mu'awiyah رضي الله عنه retorted, "When did we kill him? It was Ali who killed him. He had brought him to battle."

It is also stated in a tradition that Mu'awiyah رضي الله عنه interpreted the Prophet صلى الله عليه وسلم words to mean, "Ammar! A party of those who demand will kill you." He meant those people who seek a retaliation and blood money will kill Ammar رضي الله عنه. Mu'awiyah رضي الله عنه said that the word translated as 'rebels' (بأغية) means 'to search,' 'to seek,' 'to demand,' contending that it was not derived form (بغى) here in this case, but is derived from (بغاء). The former means 'rebellion' While the latter means 'searching'... Accordingly Mu'awiyah رضي الله عنه used to say:

نحن فئحة بأغية طالبة لدم عثمان

"We are the party who demand blood money of Uthman's blood."

But, this is not an interpretation but an interpolation.

In fact, according to some traditions, when Amr ibn Aas رضي الله عنه presented his anxiety, Mu'awiyah رضي الله عنه rebuked him. "You are strange. You worry about a man who is your inferior. Why do you hesitate?"

However, Mulla Ali Qari رحمته الله said on the authority of Shaykh Akmal uddin that both these things are lies forged against Mu'awiyah رضي الله عنه. Neither did he misconstrue the hadith nor did he speak demeaning words about Sayyiduna Ammar رضي الله عنه.

¹ Muslim # 70.2915, Tirmidhi # 3800.

BELT & BRACES

There is no doubt at all that this hadith asserts that in the confrontation between Sayyiduna Ali رضي الله عنه and Sayyiduna Mu'awiyah رضي الله عنه, Sayyiduna Ali رضي الله عنه was right. All those who gave up obedience to him and prepared for battle drew out of the folds. However, this does not mean that people should curse and ridicule Mu'awiyah رضي الله عنه. The most correct approach for those with perfect faith and sound belief is to keep quiet in this delicate issue. The differences between the two men must be left to Allah. Mu'awiyah رضي الله عنه was a great sahabi and was a respectable member of the Prophet's صلى الله عليه وسلم assembly. If anyone speaks inappropriate words about him then it is tantamount to speaking ill of a sahabi رضي الله عنه which is to invite Allah's wrath and punishment.

The Prophet صلى الله عليه وسلم has said about all his sahabah رضي الله عنهم, "O people! Fear Allah concerning my sahabah. Do not ever blame them. He who befriends my sahabah befriends them because of his love for me. And, he who hates my sahabah, hates them because of his dislike of me. He who annoys my sahabah (by word or deed) truly annoys me, and he who annoys me is as though he annoys Allah. Of course, he who annoys Allah will soon be punished by Allah."¹

This is a hadith of Tirmidhi.

Even in this book there are many ahadith on the same subject in the chapter on the merits of the sahabah رضي الله عنهم. Moreover, there are many ahadith that assert that it is better to adopt silence (on this subject). Of them, the following hadith should suffice by itself:

من سكت سلم ومن سلم نجا

"He who keeps quiet remains safe. And he who is safe, is delivered."²

Apart from this, there are some ahadith that highlight the merits of Mu'awiyah رضي الله عنه, too. An example in the hadith that we read in the chapter on the signs of the Prophethood. The Prophet صلى الله عليه وسلم said, "such members of my ummah were presented to me as will wage jihad in Allah's path traveling on the surface of the sea as kings sitting on thrones."³

The man in whose time Muslim set out by sea to fight in Allah's cause was Mu'awiyah رضي الله عنه. In short, one must refrain from speaking ill of Mu'awiyah رضي الله عنه, disliking him and reviling him. This is what the rawafid do. May Allah preserve us from doing such a thing. Some sunnis fall into this mischief because of their ignorance. They use very derogatory language for the sahabah رضي الله عنهم and hold a very adverse opinion about them.

Mulla Ali Qari رحمه الله has very clearly termed this case between Sayyiduna Ali رضي الله عنه and Sayyiduna Mu'awiyah رضي الله عنه as an error in ijtihad (which is independent judgement). He has discussed this in sharh Fiqh Akbar. Therefore, the sunnis must be very careful about it. They must keep their hearts free of hatred for any sahabi رضي الله عنه whether he belongs to the ahl ul-bayt رضي الله عنهم (People of the Prophet's صلى الله عليه وسلم household) or to the general body of the sahabah رضي الله عنهم. Moreover, they must observe silence in the light of the words of the Prophet:

ليحجرك عن الناس ما تعلم من نفسك

¹ Tirmidhi # 3888, Musnad Ahmad 4-87 (Similar ahadith in Tirmidhi # 3887, 3889).

² Mishkah 4836, Tirmidhi # 2501, Jami us Bagir # 8819, Get the wording is not as given here it is (Arabic)

³ Mishkah # 5859.

"That you must desist from accusing people after what you know of yourself."¹

Also, we are commanded concerning common people:

وَلَا تَذْكُرِ النَّاسَ إِلَّا بِخَيْرٍ

"Do not speak of people except with a good opinion."

If that is the case concerning the common people, then the sahabah رضى الله عنهم are more deserving that we should not speak disparagingly of them. They should not be blamed at all. We must also remember that Allah has said of these sacred people:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

[And we shall have removed whatever rancour may have been in their hearts, and they will be (seated as brethren upon couches, set face to face) (15:47)

Given that, is it not unfortunate that we soil our tongues by blaming and reviling these great people?

WHEN THE AHZAB RETREATED

(٥٨٧٩) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُجْلِيَ الْأَحْزَابُ عَنْهُ الْأَرْبُ

نَعَزُّوهُمْ وَلَا يَغْزُونَ نَحْنُ نُسَيِّرُ إِلَيْهِمْ - (راوه البخارى)

5879. Sayyiduna Sulayman ibn Surd رضى الله عنه narrated that, after the enemy retreated from the Battle of Ahzab, the Prophet صلى الله عليه وسلم said, "Now, we shall fight with them. They will not attack us, but we shall go to them"²

COMMENTARY: This hadith pertains to the Battle of the Khandaq (or the Trenches also called the Ahzab). The infidels had raided Madinah with their combined forces, including the Jews, forming a confederacy. Their numerical strength was very great. The Prophet صلى الله عليه وسلم and his sahabah رضى الله عنهم had dug trenches around Madinah to protect it from invasion. The Qurysh were led by abu Sufyan and the other idolaters and infidels were led by their respective chiefs. They had besieged Madinah for one month from the other side of the trenches. There was no fighting except for an occasional arrow shooting as stone throwing. Then Allah sent down His help. He sent the angels and they caused unrest among the enemy. A high velocity wind and cyclone uprooted their tents and instilled terrible fear in their hearts so that they dispersed helter skater.

The Prophet صلى الله عليه وسلم gave tidings on this occasion that the idolaters had lost hope and would never regain strength to attack the Muslims He said that the Muslim would take the war to the enemy's front hence forth. This came out true. The infidels never again invaded Madinah. Rather, Allah's Messenger صلى الله عليه وسلم led the Muslims to Makkah and elsewhere. They emerged victorious wherever they went to fight.

(٥٨٨٠، ٥٨٨١) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْخُنْدِاقِ وَوَصَّعَ السَّلَامَ

وَإِغْتَسَلَ أَتَاهُ جِبْرَائِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْعُبَارِ فَقَالَ قَدْ وَصَّعْتَ السَّلَامَ وَاللَّهُ مَا وَصَّعْتَهُ أُخْرَجَ إِلَيْهِمْ

¹ Mishkah # 4866, Bayhaqi in Shu'ab ul eeman # 4942.

² Bukhari # 4109, Musnad ahmad 4-262.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَيُّنَ فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ مُتَمَقِّيًا عَلَيْهِ وَفِي رِوَايَةٍ لِبُهَّارِيِّ قَالَ أَنَسٌ كَأَنِّي أَنْظُرُ إِلَى الْعُبَّارِ سَاطِعًا فِي رُقَايَا بَنِي عَتَمَةَ مَوْكِبَ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ حِينَ سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَنِي قُرَيْظَةَ۔

5880. Sayyidah Ayshah رضي الله عنها narrated that on returning from the Battle of the Trench, Allah's Messenger صلى الله عليه وسلم put aside his armour and intended to have a both or) bathed. But, Jibril عليه السلام came to him while he was removing the dust off his head and said, You have, indeed, out aside your armour, but by Allah I have not put them aside. Go out against them." The Prophet صلى الله عليه وسلم asked, "where?" He indicated, "to the Banu Qurayzah." So, the Prophet صلى الله عليه وسلم (Put on his armour and) went out with his sahabah رضي الله عنهم to them.¹

5881. Sayyiduna Anas رضي الله عنه said, "It is as though I see the dust rising in the alley of Banu Ghanm because of the horse-riders with Jibril عليه السلام when Allah's Messenger صلى الله عليه وسلم went to Banu Qurayzah."²

COMMENTARY: The Prophet صلى الله عليه وسلم bathed (وَأَغْتَسَلَ). This actually means that he had intended to have a bath and was about to go to the bathroom Jibril عليه السلام came at that time. According to another version, he was having a bath when Jibril عليه السلام came. As for removing dust, the pronoun (هو) 'he' could refer to either the Prophet صلى الله عليه وسلم or to Jibril عليه السلام.

In short, the advance towards Banu Qurayzah to fight with them took place immediately after the Battle of the Trench.

BANU QURAYZAH: They were the Jews who resided about three miles outside Madinah. They had there large houses and a strong fort. They had violated their pledge and supported the enemy in the battle of Trench to rout the Muslims but failed in their conspiracy. Allah's Messenger صلى الله عليه وسلم set out against them and defeated them.

GHUNM: They are a tribe of the ansars. The Prophet صلى الله عليه وسلم passed through their locality when advancing with his sahabah رضي الله عنهم to Banu Qurayzah. It seems that the lanes and alleys of this people were deserted at that time. This is why Sayyiduna Anas رضي الله عنه concluded that the dust ahead of him in the lane rose because of the angels riding on their horses. Perhaps Jibril عليه السلام was their leader, walking ahead of them or along with the Prophet صلى الله عليه وسلم.

The miracle of the Prophet صلى الله عليه وسلم as known from his hadith is:

- (i) Jibril عليه السلام coming with the angels clad in his armour to fight with the enemies of the Prophet صلى الله عليه وسلم.
- (ii) The seeing of the dust raise by the angels but the angels themselves being invisible.

WATER POURED FORTH BETWEEN FINGERS OF THE PROPHET صلى الله عليه وسلم

وَعَنْ جَابِرٍ قَالَ عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْهِ رَمْلٌ

¹ Bukhari # 4117, Muslim # 65-1769.

² Bukhari # 4118, Musnad Ahmad 3. 213.

فَتَوَضَّأَ مِنْهَا ثُمَّ أَقْبَلَ النَّاسَ نَحْوَهُ قَالُوا لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ وَنَشْرَبُ إِلَّا مَا فِي زَكْوَتِكَ فَوَضَّعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي الزَّكْوَةِ فَجَعَلَ الْمَاءُ يُفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَمَا مَقَالِ الْغُيُوبِ قَالَ فَشَرِبْنَا وَتَوَضَّأْنَا قِيلَ لِجَابِرٍ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَّأْنَا كُنَّا خَمْسَ عَشْرَةَ مِائَةً - (متفق عليه)

5882. Sayyiduna Jabir رضي الله عنه narrated that on the day of Hudaibiyah, the people of Hudaibiyah, the people became very thirsty (because of extreme shortage of water). At that time) Allah's Messenger صلى الله عليه وسلم had a small pot with him from which he had performed ablution. (There remained very little water in it) The people came to him and informed him that they had no water to perform ablution and to drink except what remained in his small pot. So, the Prophet صلى الله عليه وسلم put his had into the small pot (or on its mouth and the water began to pour out between his fingers like springs.

Sayyiduna Jabir رضي الله عنه said, "We drank had made ablution."

Jabir رضي الله عنه was asked, "How many were you?" He said, "If we had been one hundred thousand them it would have sufficed us. (As it is,) we were fifteen hundred people."¹

COMMENTARY: How fortunate were these people! They are enviable! Certainly, they have gained innumerable outward and inward purities because of that. There is no water better than that water neither on earth nor in the heavens.

Jabir's رضي الله عنه words that if they were one hundred thousand that water would have sufficed them actually express amazement at the question. A miracle is a miracle and there is no sense in asking about how many people it covers. There is no limit to it. Then he gave their exact number as fifteen hundred because these figure are more emphatic than one thousand and five hundred.

There were different groups of sahabah رضي الله عنهم at Hudaibiya divided by the Prophet صلى الله عليه وسلم, each group comprising one hundred sahabah رضي الله عنه. Perhaps this is why Jabir رضي الله عنه said fifteen hundred to refer to the fifteen groups of one hundred each.

BLESSINGS OF SALIVA GOT WATER

(٥٨٨٣) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةَ عَشْرَةَ مِائَةً يَوْمَ الْحُدَيْبِيَّةِ وَالْحُدَيْبِيَّةِ بِئرٌ فَزَحْنَاهَا فَلَمْ نَبْرُكْ فِيهَا فَظَرَفْنَا بِبَلَلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهَا فَجَلَسَ عَلَى شَفِيرِهَا ثُمَّ دَعَا بِنَاءَ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضَّصَ وَدَعَا ثُمَّ صَبَّ فِيهَا ثُمَّ قَالَ دَعَوْهَا سَاعَةً فَأَرَوْا أَنْفُسَهُمْ وَرَكَابَهُمْ حَتَّى أَرْخَلُوا - (رواه البخارى)

5883. Sayyiduna Bara ibn Aazib رضي الله عنه said, 'We were fourteen hundred people along with Allah's Messenger صلى الله عليه وسلم on the day of Hudaibiyah. There was a well at Hudaibiya whose water we had used up. Not even one drop of it remained in it. (This caused consternation to the people.) When this was conveyed to the Prophet صلى الله عليه وسلم when this was conveyed to the Prophet صلى الله عليه وسلم, he came to it

¹ Bukhari # 4152, Muslira # 73-1656, Musnad Ahmad 3-329.

and sat down at its corner. He asked for a vessel of water, performed ablution, rinsed his mouth and made a supplication. Then, he poured the water into the well. After that, he said, 'Leave it for some time.' Then, (after some time) they drew enough water for themselves and their animals until they departed."¹

COMMENTARY: The hadith (# 5882) gave the number of sahabah at Hodaybiyah as fifteen hundred while this hadith of Bara رضى الله عنه gives it as fourteen hundred. So, they were between these two numbers. The previous narrator rounded up at the nearest highest and this one at the lower figure. Or, the numbers at the well may have fluctuated. Or, the narrators had merely estimated the sahabah at the well and their estimation differed. The Prophet صلى الله عليه وسلم asked the sahabah رضى الله عنهم to wait for some time before pulling out water. He may have hoped for his supplication to be granted gradually.

BLESSINGS IN WATER

(٥٨٨٤) وَعَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ عَنْ عُمَرَ ابْنِ حُصَيْنٍ قَالَ كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشْتَكَى إِلَيْنَا النَّاسُ مِنَ الْعَطَشِ فَكَلَّمْنَا قَدَمًا فَلَمَّا كَانَتْ يُسْتَوِيهِ أَبُو رَجَاءٍ وَنَسِيَهُ عَوْفٌ وَدَعَا عَلِيًّا فَقَالَ أَذْهَبَا قَابِضِيَا الْمَاءَ فَأَنْطَلَقَا فَتَلَقِيَا امْرَأَةً بَيْنَ مَرَادَتَيْنِ أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ فَجَاءَ إِلَيْهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَزَلُّوهُمَا عَنْ بَعِيرِهَا وَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَقْوَاهِ الْمَرَادَتَيْنِ وَتَوَدَّى فِيهِ النَّاسُ إِسْقُوا فَاسْتَقُوا قَالَ فَشَرِبْنَا عَطِشًا أَرْبَعِينَ رَجُلًا حَتَّى رَوَيْنَا فَمَلَأْنَا كُلَّ قَرَبَةٍ مَعَنَا وَإِذَا وَوَيْدٍ وَاللَّوْ لَقَدْ أُفْلِحَ غَنَمًا وَإِنَّهُ لَيَحْيِلُ إِلَيْنَا أَنَّمَا أَشَدُّ مِنْهَا حَيْثُ ابْتَدَأَ - (متفق عليه)

5884. Sayyiduna Awf رحمه الله (atab'i) reported from Sayyiduna Abu Raja رحمه الله (also a tab'i) that Sayyiduna Imran ibn Husayn رضى الله عنه (a sahabi) narrated: we were with the Prophet صلى الله عليه وسلم on a journey. On the way the People complained to him of thirst (because there was no water). So, he got down (from his beast). He called for so and so (whose name awf رحمه الله forgot though Abu Raja رحمه الله had given him the man's name) and he called for Ali رضى الله عنه. He instructed when, to 'Go and search for water.' So, they went off. They met a woman riding, two leather bags or two water skins one on each side: of her. They brought her to the Prophet صلى الله عليه وسلم. She was asked to dismount (or, her bags or skins were brought down) from her camel. The Prophet صلى الله عليه وسلم had a vessel brought and had water poured into it from the mouths of the bags (or skins). Then it was announced to the people. 'Drink and serve (and collect according to your needs). So everyone drank (and filled his container). He added: Then, the forty of us thirsty men drank till we had drink enough. And we filled all the skins and small vessels that we had (with us). And, by Allah, when we were stopped (meaning, we had drawn from it water and moved away), it seemed to us that they (the skins or begs) were fuller than they had been when we had begun (to draw).²

COMMENTARY: The woman had more water with her when she departed than when she had come.

¹ Bukhari # 4151.

² Bukhari # 344, Muslim # 312. 682.

Another version of this hadith which is lengthier concludes with the words that when she was going back to her family, the Prophet صلى الله عليه وسلم gave her provision and grain too. When she arrived home, she related her experience to her people and said, "That man is either a great sorcerer the like of whom is not found in the heaven and earth or he is a true Prophet."

TREES OBEYED THE PROPHET صلى الله عليه وسلم

(٥٨٨٥) وَعَنْ جَابِرٍ قَالَ سُرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلْنَا وَادِيًا أَفِيحًا فَمَذَّهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِينًا حَاجَتَهُ فَلَمْ يَرَى شَيْئًا يَسْتَتِرُ بِهِ وَإِذَا شَجَرَتَيْنِ بِسَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى إِحْدَاهُمَا فَأَخَذَ بَعْضِنِ مِنْ أَعْصَاهُمَا فَقَالَ انْقَادِي عَلَيَّ يَا رَبِّ اللَّهُ تَعَالَى فَأَنْقَادَتْ مَعَهُ كَالْبُعِيرِ الصَّخْشُوشِ الَّذِي يُصَانِعُ فَأَتَيْتُهُ حَتَّى أَتَى الشَّجَرَةَ الْأُخْرَى فَأَخَذَ بَعْضِنِ مِنْ أَعْصَاهُمَا فَقَالَ يَا رَبِّ اللَّهُ تَعَالَى فَأَنْقَادَتْ مَعَهُ كَذَلِكَ حَتَّى إِذَا كَانَ بِالنُّصُوفِ وَمَا بَيْنَهُمَا قَالَ الْتَمِيَا عَلَيَّ يَا رَبِّ اللَّهُ قَالَتَا مَتَى فَجَلَسْتُ أُحَدِّثُ نَفْسِي فَحَانَتْ مِنِّي لَفْتَةٌ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا وَإِذَا الشَّجَرَتَيْنِ قَدْ ائْتَرَفَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقِي - (رواه مسلم)

5885. Sayyiduna Jabir رضي الله عنه said, "We were traveling with Allah's Messenger صلى الله عليه وسلم and when we came to a large spacious plain, we alighted. Allah's Messenger صلى الله عليه وسلم went to relieve himself but did not find anything behind which he might conceal himself. There were two trees at the edge of the plain, so Allah's Messenger صلى الله عليه وسلم went to one of them. He held one of its branches and said, 'Follow me at Allah's command.' Indeed, it followed him as a camel (follows its driver) with submissive following of its guide. He came (with it) to the other tree. He held one of its branches and said, 'Follow me at Allah's command.' So, it followed him in the same manner. Then he stood between them and said, 'Come close to me at Allah's command.' So, they came closer. (He set down behind their covering)

I sat wondering to myself. Then, I saw Allah's Messenger صلى الله عليه وسلم coming, and behold: the two trees had moved apart from one another and each of them stood on its trunk at its respective place."¹

WOUND HEALED MIRACULOUSLY

(٥٨٨٦) وَعَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ رَأَيْتُ أَتْرَصْرِبَةً فِي سَاقِ سَلَمَةَ ابْنِ الْأَكْوَعِ فَقُلْتُ يَا أَبَا مُسْلِمٍ مَا هَذِهِ الصَّرْبَةُ قَالَ صَّرْبَةٌ أَصَابَتْهُ يَوْمَ خَيْبَرَ فَقَالَ النَّاسُ أُصِيبَ سَلَمَةُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَبَرْتُ فِيهِ ثَلَاثَ نَفَثَاتٍ فَمَا اسْتَكْبَرْتُهَا حَتَّى السَّاعَةِ - (رواه البخاري)

5886. Sayyiduna Yazid ibn Abu Ubayd رحمه الله (a tibi'i) said, "I observed a sign of an injury on the leg of salamah ibn Akwa رضي الله عنه so I asked him, 'O Abu Muslim, how did you get this injury?' He said, An injury I got on the day of khaybar. The people

¹ Muslim # 74. 3012.

wrote me off, saying that salamah is killed. But, I went to the Prophet صلى الله عليه وسلم who blew on it three times and I have had no trouble with it till now."¹

NEWS OF DEATHS IS DISTANT LAND

(٥٨٨٧) وَعَنْ أَنَسٍ قَالَ نَعَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ وَعَيْنَاهُ تَذْرِقَابٍ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّوَيْعِيِّ خَالِدِ بْنِ الْوَلِيدِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ - (راوه البخارى)

5887. Sayyiduna Anas رضي الله عنه said that the Prophet صلى الله عليه وسلم announced the martyrdom of Zayd رضي الله عنه, Ja'far رضي الله عنه and Ibn Rawahah to the people before news about them had come to them. He said, "Zayd took the standard and was martyred. Then Ja'far took it and was martyred. Then Ibn Rawahah took it and was martyred." Tears were shed by his eyes.

(Then, he said,) "Finally, he took the standard is a sword of the sword of Allah" - meaning, Khalid ibnWalid" till Allah granted them victory."²

COMMENTARY: This refers to the Battle of Mu'tah in Syria. It was fought in 8 AH against the Byzantines. When the Prophet صلى الله عليه وسلم had sent the army, he had nominated the three prominent sahabah رضي الله عنهم to take over in respective order the command of the army if their commander Zayd ibn Harith رضي الله عنه was martyred. This is what happened and Khalid ibn Walid رضي الله عنه finally took over. .

Mu'tah is at a distance of one month's journey. This clearly was a miracle of the Prophet صلى الله عليه وسلم. This hadith is evidence that news of death many be conveyed to the people.

SWORD OF ALLAH: A sword of Allah means a brave man of Allah. This is why he got the sobriquet Sayf Allah (Allah's sword). Khalid ibn Walid رضي الله عنه was bold, brave and courageous. It is said that he killed one thousand enemies single handed and on that day he broke as many as eight swords.

As for victory of the Muslims, the scholars differ on whether it means defeating the enemy convincingly and collecting booty too, or succeeding in defending themselves by resisting the very strong enemy courageously and returning safe and sound.

Shaykh Abdul Haq has written that the Muslims had Allah's help on their side. The Muslims were protected from defeat and subjugation.

MIRACLE AT THE BATTLE OF HUNAYN

(٥٨٨٨) وَعَنْ عَبَّاسٍ قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ فَلَمَّا اتَّقَى الْمُسْلِمُونَ وَالْكَفَّارَ وَلَّى الْمُسْلِمُونَ مُدِيرِينَ فَطَلَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكُضُ بَعْلَتَهُ قِبَلَ الْكُفَّارِ وَأَنَا أَخِذُ بِسَجَّارٍ بَعْلَتَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْفَمَهَا إِزَادَةَ أَنْ لَا تُسْرِعَ وَأَبْوَسُفِيَاتِ بْنِ الْحَارِثِ أَخِذُ بِرِكَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ عَبَّاسٍ نَادِ

¹ Bukhari # 43206.

² Bukhari # 4262.

أَصْحَابِ السُّمْرَةِ فَقَالَ عَبَّاسٌ وَكَانَ رَجُلًا صَيِّتًا فَقُلْتُ بِأَعْلَى صَوْتِي أَيْنَ أَصْحَابِ السُّمْرَةِ فَقَالَ وَاللَّهِ لَكَ عِظْفَتُهُمْ جِئِنِ سَمِعُوا صَوْتِي عِظْفَةً الْبَقْرِ عَلَى أَوْلَادِهَا فَقَالُوا يَا لَيْبِكَ يَا لَيْبِكَ قَالَ فَاقْتَتَلُوا وَالْكَفَّارَ وَالذُّعْوَةَ فِي الْإِنصَارِ يُعُولُونَ يَا مَعَشَرَ الْإِنصَارِ يَا مَعَشَرَ الْإِنصَارِ قَالَ ثُمَّ قُصِرَتِ الذُّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْمُتَرِّزِ فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى بُعْلَتِهِ كَالْمَنْطَاطِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ هَذَا جِئِنِ حَيَى الْوَطِيسُ ثُمَّ أَخَذَ حَصِيَّاتٍ فَتَرَفَى بِهِنَّ وَجُوهَ الْكَفَّارِ ثُمَّ قَالَ إَهْرُمُوا وَرَبِّ مُحَمَّدٍ قَوْلَ اللَّهِ تَاهُوا إِلَّا أَنْ رَمَاهُمْ بِحَصِيَّاتِهِ فَمَا زَأْتُ أَرَى حَدَّهُمْ كَيْلًا وَأَمْرَهُمْ مُدْبِرًا - (رواه مسلم)

5888. Sayyiduna Abbas رضي الله عنه said that he had participated in the Battle of Hunayn with Allah's Messenger صلى الله عليه وسلم. When fighting between the Muslims and the infidels became fierce (and tense). The Muslims showed their backs. But Allah's Messenger صلى الله عليه وسلم began to urge his mule towards the infidels (fearlessly). Abbas رضي الله عنه was holding the reins of his she-mule to keep it lest it penetrate (the enemy ranks) quickly. And, Abu Sufyan ibn Harith رضي الله عنه (the Prophet's paternal cousin whose name was Mughirah ibn Harith ibn Abdul Muttalib) was holding the stirrup of Allah's Messenger صلى الله عليه وسلم (out of reverence and love and to guard him).

Allah's Messenger صلى الله عليه وسلم said, "Abbas, call the ashab-us-samurah (the sahabah رضي الله عنهم who had pledged allegiance, called Bayt ur-Ridwan, at Hudaybiyah)." Abbas رضي الله عنه had aloud voice. He said, "I called at the top of my voice, 'where are the ashab-us samurah?' (have they forgotten their pledge?) By Allah they turned back on hearing my voice as cows hurry back to their young." They exclaimed, "At your service! At your service!"

Then (with renewed vigour), they fought with the infidels. The ansar raised the call (to spur each other), 'O Company of the ansar. O company of the ansar!' (Be brave!) Afterwards this call was restricted to Banu Harith ibn Khazraj (who were the harith ibn Khazraj (who were the offspring of the ansar - O children of Harith, O children of Harith!)

Allah's Messenger صلى الله عليه وسلم watched their fighting sitting on his (white she) mule like a strong, controlling rider (or, as some interpret the word (المنطاطل) - like one stretching out his neck). He said, "This is when fighting is at its peak!" Then, he took some pebbles and threw them on the faces of the infidels saying (شاهت الوجوه) "By the Lord of Muhammad, the infidels are defeated!"

(Abbas رضي الله عنه said:) "By Allah, barely had he thrown the pebbles at them then I observed their power sap and their affair in disorder."¹

COMMENTARY: Hunayn is a place between Makkah and Ta'if beyond Arafat. After the conquest of Makkah, a fierce fighting took place here between the Muslims place here between the Muslims and the residents of this region, namely, the Hawazin and Thaqif. Initially, the Muslims had to endure a severe onslaught suddenly before dawn when it was dark. Then panicked and the first to desert were those people of Makkah who had

¹ Muslim # 76. 1775, Musnad Ahmad 1-207.

embraced Islam lately at the conquest to Makah. Their retreat caused many ansar and muhajir sahabah رضى الله عنهم to disperse here and there. Their aim was to get help from the Prophet صلى الله عليه وسلم and they returned to him again and again but it seemed as though they had retreated. In reality, neither had they shown their backs nor had they fled. Anyway, there was such a disorder that the battle could have gone against the Muslim. But the Prophet's صلى الله عليه وسلم bravely and steadfastness coupled with a wise strategy with Allah's help enabled the Muslims to steady themselves and to defeat the enemies.

The she mule that the Prophet صلى الله عليه وسلم rode in this battle was named Daldal. A polytheist, Farwah ibn Naffa than (Judhamah) had sent it as a gift to the Prophet صلى الله عليه وسلم. This means that a polytheist's gift may be accepted. But according to some ahadith, the Prophet صلى الله عليه وسلم had returned the gifts of some polytheists. So, some scholars say that his accepting the gift (of Daldal) abrogates the action of not accepting gifts of the polytheist, but this idea is fore fetched because it is not established which action preceded and which followed. Most scholars say that rejection is not abrogated. The polytheist whose gift the Prophet صلى الله عليه وسلم accepted was expected to accept Islam and to benefit the Muslims, He did not accept gifts of such polytheists whose case was different.

Samurah is the gum-acacia tree. The Prophet صلى الله عليه وسلم had taken a pledge of allegiance and willingness to lay down their lives under a tree. It was a gum acacia tree and the pledge is known as bay predawn (pledge of Radwan). The sahabah صلى الله عليه وسلم who had given this pledge are called ashab us samurah.

The prophet صلى الله عليه وسلم instructed Abbas رضى الله عنه to call the ashab us samurah. They were to be reminded thereby that it was the time of their trial. They were called upon to lay down their lives in Allah's path and in order to support His Prophet صلى الله عليه وسلم. They were called upon to honour their pledge.

This hadith mentions two miracles of the Prophet صلى الله عليه وسلم. (1) He gave tidings in advance that the infidels will be defeated.

He threw some pebbles on the faces of the infidel so they retreated from the battle field.

PROPHET صلى الله عليه وسلم BRAVERY IN THE BATTLE OF HUNAYN

(٥٨٩٠، ٥٨٨٩) وَعَنْ أَبِي اسْحَاقَ قَالَ قَالَ رَجُلٌ لِلْبَرَاءِ يَا أَبَا عُمَارَةَ فَرَزْتُمْ يَوْمَ حُنَيْنٍ قَالَ لَا وَاللَّهِ مَا وُلِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِذْ خَرَجَ شُبَّانٌ أَصْحَابِهِ لَيْسَ عَلَيْهِمْ كَيْفُورٌ سِلَاحٍ فَلَمَقُوا قَوْمًا رَمَاءً لَا يَكَادُ يَنْقُطُ لَهُمْ سَهْمٌ فَرَشَقُواهُمْ رَشَقًا مَا يَكَادُونَ يُحِطُّونَ فَأَقْبَلُوا هُنَاكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْثِهِ الْبَيْضَاءِ وَأَبُو سَفِيَانَ بْنِ الْحَارِثِ يَقُودُهُ فَكُرِلَ وَاسْتَنْصَرَ وَقَالَ أَنَا النَّبِيُّ لَا كَذِبَ - أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ - ثُمَّ صَفَّهُمْ رَوَاهُ مُسْلِمٌ وَابْنُ خَرَّابٍ مَعْنَاهُ وَفِي رِوَايَةٍ لَهُمَا قَالَ الْبَرَاءُ كُنَّا وَاللَّهِ إِذَا احْمَرَّ النَّبَأُ نَتَّقِي بِهِ وَإِنَّ الشُّجَاعَ مِنَّا لِلَّذِي يُجَادِي بِهِ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

5889. Sayyiduna Abu ishaq رحمه الله (a tabi'i) narrated that a man asked Sayyiduna Bara (ibn Azib) رضى الله عنه, "O Abu Umarah, is it (true) that you people had fled at the battle of Hunayn?" He said, "no, by Allah, Allah's Messenger صلى الله عليه وسلم did not retreat. Rather, some of his young companions who did not have enough weapons

encountered some archers of the enemy. Their arrow never fell on the ground (meaning that they never missed their target and they were the Banu Hawazin). They shot their arrows at them (meaning, the young companions) and their arrows never failed to hit anyone. So, they went to Allah's Messenger صلى الله عليه وسلم who was mounted on his white mule (Daldal). Abu Sufyan ibn Harith was standing in front of him (holding the reins). He dismounted (seeing the anxious condition of his shabah) رضى الله عنه and supplicated (Allah) for (help and) victory. He also declared (in an audible voice).

I am the Prophet No lies (about it).

I am the offspring of Abdul Muttalib!

Then (when the Muslim army regained confidence and the young sahabah were assembled), he rearranged them in rows.¹¹

5890. Sayyiduna Bara رضى الله عنه said, "By Allah, when the battle became fierce (and we found a heavy pressure on us, we sought refuge with him. The bravest of us was the one who stood next to him, meaning, the Prophet صلى الله عليه وسلم"¹²

COMMENTARY: Since the man had asked whether they had turned their backs on the enemy at hunayn, the question could have included the prophet صلى الله عليه وسلم too. So, Sayyiduna Bara ibn Azib رضى الله عنه made it clear at the outset that the Prophet صلى الله عليه وسلم had not done so. Then he clarified the position about the others. The young sahabah رضى الله عنهم had, at the most, made a tactical retreat to ward off the archers since they themselves lacked matching weapons. There was no point in risking their lives. So, this move is not the same thing as turning away. The previous hadith of Sayyiduna Abbas رضى الله عنه speaks of the initial impression that the Muslims seemed to flee. The point is that they rallied round quickly and made a concentrated effort for a dissolve assault.

As for holding the reins of the mule, both Abbas رضى الله عنه and Abu Sufyan ibn Harith رضى الله عنه may have taken turns to hold it and the stirrup.

The Prophet صلى الله عليه وسلم declared "I am the Prophet ..." These words in Arabic seem to rhyme but the Prophet عليه السلام did not speak in that way on purpose. The words happened to come out of his tongue in this way without resolve. So, they cannot be said to be a poem or versified words. Besides, he has named his grandfather Abdul Muttalib not his father, Abdullah. The reason is that Abdul Muttalib was more known and more respected. He spoke these words not in praise of himself but in the vein of warriors who speak on a battlefield before their enemies to display their courage and power.

Hence, it is proper to speak about oneself in this manner on such occasions.

The words of the hadith about the bravest of men being next to the Prophet صلى الله عليه وسلم mean that a coward would have fled from ground rather than stand next to the Prophet صلى الله عليه وسلم. He was strong and firmly rooted against the enemy He was extremely courageous and had complete faith in Allah.

This hadith mentions the miracle of the Prophet صلى الله عليه وسلم. He got down from his mule and prayed to Allah to grant them victory (and he threw pebbles on he faces of the enemy). This resulted in the strong enemy's humiliating defeat.

¹ Muslim W 1776, (Bukhari # 4315, Similar).

² Muslim # 79-1776, Bukhari # 4317.

MIRACLE THROUGH PEBBLES

(٥٨٩١) وَعَنْ سَلْمَةَ ابْنِ الْأَكْوَعِ قَالَ عَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُتَيْبًا قَوْلَى صَحَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا عَشُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَلَّ عَنِ الْبُعْلَةِ تُرَابٌ قَبْضٌ قَبْضَةٌ مِنْ تُرَابٍ مِنَ الْأَرْضِ تُرَابٌ اسْتَقْبَلَ بِهِ وَجُوهَهُمْ فَقَالَ شَاهَتِ الْوُجُوهُ فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا إِلَّا مَلَكَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ قَوْلُوا مُدْبِرِينَ فَهَزَمَهُمُ اللَّهُ وَقَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ - (رواه مسلم)

5891. Sayyiduna Salmah ibn Akwa رضى الله عنه said, "We had participated in the Battle of Hunayn along with Allah's Messenger صلى الله عليه وسلم. When some of his sahabah رضى عنهم turned back and Allah's Messenger صلى الله عليه وسلم was surrounded, he dismounted from his mule and picked up a handful of earth from the ground (with some pebbles too). Then he turned towards them and threw it on their faces, saying: (شاهت) 'The faces were ugly!' (Or, 'May the face turn ugly') So, not a man among them whom Allah had created remained without his eyes being filled with earth because of that handful. They took to their heels (in defeat). Allah routed them. Then Allah's Messenger صلى الله عليه وسلم divided the war booty among the Muslims."¹

COMMENTARY: This hadith mentions three miracles of the Prophet صلى الله عليه وسلم.

- (1) The handful of dust that the Prophet صلى الله عليه وسلم threw reached the eyes of all the enemy.
- (2) The handful filled their eyes though they were four thousand men.
- (3) The large army of the enemy was defeated only because of the earth and pebbles.

MAN OF HELL IDENTIFIED

(٥٨٩٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ شَهِدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُتَيْبًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَمَنْ مَعَهُ يَدْعِي الْإِسْلَامَ هَذَا مِنْ أَهْلِ النَّارِ فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ الْقِتَالِ وَكَثُرَتْ بِهِ الْجِرَاحُ فَجَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الَّذِي مُخِّبْتُ أَنَّهُ مِنْ أَهْلِ النَّارِ قَدْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ الْجِرَاحُ أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ فَكَأَنَّ بَعْضَ النَّاسِ يَرْتَابُ فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذَا وَجَدَ الرَّجُلَ أَلَمَ الْجِرَاحُ فَأَهْوَى يَدَيْهِ إِلَى كِتَابَتِهِ فَأَنْتَرَهُ سَهْمًا فَأَنْتَحَرَ بِهَا قَاتِلَهُ رَجُلًا مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ صَدَّقَ اللَّهُ حَدِيثَكَ قَدْ انْتَحَرَ فَلَانَ وَفَتَلَ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ أَكْبَرُ أَشْهُدُ أَبِي عَبْدِ اللَّهِ وَرَسُولُهُ يَا بِلَالُ قُمْ فَأَقْرَأْ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُ وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ - (رواه البخارى)

¹ Muslim # 81-1777,

5892. Sayyiduna Abu Hurayrah رضى الله عنه said, "We participated in the Battle of Hunayn along with Allah's Messenger صلى الله عليه وسلم. He said of one of the men who were with him (before the battle began) and who professed to be a Muslim, 'He will be an inmate of hell. When fighting began, this was fought very boldly and got multiple wounds. So, someone came and submitted (in astonishment), 'O Messenger of Allah, what do you say about the man of whom you had said that he was an inmate of hell? He has fought bravely in the path of Allah and had received many wounds.' He repeated, 'Indeed, he will be an inmate of hell.' Some people nearly had doubts. Meanwhile, the man could not endure the pain his wounds caused him. He put his hand into his quiver, pulled out an arrow and stabbed himself with it. (on seeing that,) some of the Muslim men went quickly to Allah's Messenger صلى الله عليه وسلم and submitted, 'O Messenger of Allah, Allah has proved your saying to be true! That man has stabbed himself and taken his own life.'"

Allah's Messenger said, 'Allah is most great. I testify that I am Allah's slave and Messenger. Arise Bilal and proclaim that only a believer will enter paradise and that Allah will help this religion even through a sinner.'¹

COMMENTARY: This incident is placed with the Battle of Hunayn. But, in Muwahib Laduniyah it is mentioned as occurring at the Battle of Khaybar. Bukhari also mentions it there. Perhaps such an incident took place on both occasions. The man whom this hadith mentions was named Qurman. He was a hypocrite unknown to others.

Most of the versions in Bukhari say that he pulled out more than one arrow from his quiver and thrust them into his chest. According to one of Bukhari's version he planted an arrow in the ground and pressed his chest heavily on its edge till he died. Perhaps he died, Perhaps, he used the arrows first and then attempted suicide with the sword. He was a sinner when he died, or because he committed suicide he died as a sinner.

Allah helps this religion with a sinner, too. The word sinner applies to (1) a hypocrite, (2) one who does good work that people might see him, (3) one who does good deeds as well as bad deeds, or, (4) one who does good deeds all his life but before he dies he does something bad whereby his life ends miserably.

Perhaps this is why the Prophet صلى الله عليه وسلم made Bilal رضى الله عنه make the announcement. It is also possible that Bilal's رضى الله عنه proclamation had nothing to do with this incident. It was made to teach that oral claims are not always backed by facts. A man may show himself to be pious and even do pious deeds but he may have an evil intention in his mind. This man's outward conduct may be beneficial to religion. An outstanding example of this is those people whose objective is to make money and amass worldly gains and, with this in mind write and compose religious books, teach religion, call the adhan, lead congregational salah as imam, deliver sermons, build mosques and madrasahs etc. such people seem to be doing good deeds and serving and furthering religion, Islam and Muslims get tremendous benefit from them. Religion and people get strength from them. But, they themselves get no reward or credit for their deeds.

SUICIDE LEADS TO HELL: This hadith is evidence that one who commits suicide will go to hell. The ulama say that if he is a believer and is faithful then he will not remain in hell forever. It is the same as a believer who kills another believer willfully. There someone else's life is taken and, in this case, he takes his own life. The Quran says that one who kills

¹ Bukhari # 4203, Muslim # 78-111.

a believer will abide in hell forever. But the ulama gave read it with commands in other verses of the Quran and in the ahadith to interpret that he will not abide in hell forever. Those of the scholars of hadith who belong to the zawahif faction maintain that one who commits suicide will remain in hell forever even if he is a believer. They say that punishment in hell perpetually is not restricted to the infidels alone. However, This opinion is questionable. It contradicts the contention of the ahlu ssunnah wa al-jama'ah.

SPELL CAST ON THE PROPHET ﷺ

(٥٨٩٣) وَعَنْ عَائِشَةَ قَالَتْ سَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَأَى نَجْمًا يَخْتَلِ إِلَيْهِ إِنَّهُ فَعَلَ الشَّرَّ وَمَا فَعَلَهُ حَتَّى إِذَا كَانَتْ ذَاتَ يَوْمٍ عِنْدِي دَعَا اللَّهَ وَدَعَاهُ ثُمَّ قَالَ أَشْعَرْتِ يَا عَائِشَةُ أَرَى اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ جَاءَ فِي رَجُلَانِ جَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي ثُمَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَّهَ الرَّجُلِ قَالَ مَطْبُوبٌ قَالَ وَمَنْ ظَبَّهَ قَالَ لَيْبُدُ بْنُ الْأَعْصِمِ الْيَهُودِيُّ قَالَ فِيمَا ذَا قَالَ فِي مُشْطٍ وَمُخَاطَبَةٍ وَجُفِّبَ طَلْعَةً ذَكَرَ قَالَ فَأَيُّنَ هُوَ قَالَ فِي بئرِ ذَرَوَاتٍ فَذَهَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَنَابِيسٍ مِنْ أَصْحَابِهِ إِلَى الْبئرِ فَقَالَ هَذِهِ الْبئرُ الَّتِي أُرِيْتُهَا وَكَانَتْ مَاءً مَائِقَاعَةً الْحِنَّاءُ وَكَانَتْ تَخْلُهَا رُؤُوسُ الشَّيَاطِينِ فَأَسْحَرَ جَدَّ

(متفق عليه)

5893. Sayyiduna Ayshah رضي الله عنها narrated that a spell was cast on Allah's Messenger صلى الله عليه وسلم so that he imagined that he had done something which he had not truly done, so much so that one day when he was with her, he made supplication after supplication to Allah. Afterwards, he said, "Do you know, Ayshah, Allah has disclosed to me what I enquired of Him in supplication. Two angels came to me (in the garb of human beings). One of them sat down by my head and the other next to my feet. One of them asked his companion, 'what is wrong with this man?' He said, 'A spell is cast on him.' The first one asked, 'Who has cast a spell on him?' He said, 'Labiid ibn Asim, the Jew.' He asked, 'In what (he has put it)?' He said, 'In a comb and the falling hair caught by a comb and the spat he of a male palm tree.' He asked, 'where is it lying?' He said, 'In the well Dharwan (in Madinah itself).' So, the Prophet صلى الله عليه وسلم went with some of his sahabah رضي الله عنهم to the well. Throne, he said, 'This is the well that I was shown. It, water was like red henna and its spikes of the palm tree (which were immersed into it) were like the heads of the devils. He brought them out.'¹

COMMENTARY: Some exponent have said that the Prophet صلى الله عليه وسلم used to forget what he had done and not done. This forgetfulness concerned only worldly affairs. It never happened in any religious duty and obligations. The word used for his mental reaction is (يعمل). The same word is used in the Quran for Prophet Mus عليه السلام.

يُجَدِّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُمْ تَسْنَى

{...by their sorcery, seemed to him as though they were gliding} (28:66)

¹ Bukhari # 3268, Muslim # 43-2179.

The fact was that eh ropes were not gliding. Rather, it was the sleight of hand or conjuring tricks of the disbelievers. Or them, had contrived before hand by instating mercury of quick silver into the ropes. Then the sun's heat caused them to vibrate and oscillate.

According to another hadith, the Prophet صلى الله عليه وسلم was unable to have sexual intercourse with his wife when he desired to go to any one of them. It must be known that sorcery too is an illness like the other illness. The Prophet عليه السلام were human beings and prone to illnesses, so they were prone to this illness of sorcery too. It does not imply any weakness in their prophethood.

In this case, there was wisdom in it to show that if the Prophet صلى الله عليه وسلم the noblest of the creatures could not be immune from being Dewitched then how can others be safe from it. Also, the contention of the infidels was proved wrong when they said that the Prophet صلى الله عليه وسلم was a sorcerer, for a sorcerer is never himself a prey to sorcery since he was bewitched," he cannot have been a sorcerer.

This incident of a spell being cast on the Prophet صلى الله عليه وسلم took place in Dhul Hijjah 6 AH when he had returned to Madinah from Hudaybiyah where the peace treaty was concluded. The ulama رحمه الله say that the effect on him lasted for forty days. But, one tradition puts it at six months and according to yet another, one full year. We might say that the effect of sorcery lasted with full force for forty days. Some of its effect continued for six months and it died off gradually in one year. Allah disclosed its reality and gave relief from it.

The Prophet صلى الله عليه وسلم prayed to Allah again and again. He beseeched Allah continuously. This means that if one faces something displeasing and hurting and if a trial or hardship befalls one than one may turn to Allah and pray to be delivered from it. This is mustahab. The ulama say that Allah inspires His close and dear creatures to make supplication when the time of acceptance of it is opportune. As for the common people, they are left to pray till their supplication is answered.

As for Labid ibn A'sam, some authorities say that though his name is mentioned, it is his daughters who had cast the spell. The angel disclosed, as it were, that the daughters of Labid had bewitched and prophet صلى الله عليه وسلم. They have arrived at this conclusion from the words of surah al-Falaq:

وَمِنْ شَرِّ النِّفَّاثَاتِ فِي الْعُقَدِ

[And from the evil of women blowers on knots,] (113:4)

Qadi رحمه الله said refuge is sought from their evil because a Jew cast a spell on the Prophet صلى الله عليه وسلم by tying eleven knots on the string of a bow and put it in the well. The Prophet صلى الله عليه وسلم fell ill because of it. Allah revealed the two surahs al-Falaq and an-Naas (113th and 114th), and Jibril عليه السلام disclosed to the Prophet صلى الله عليه وسلم the well where the string was buried. He sent Sayyiduna Ali رضي الله عنه to bring that and the two surahs were recited on it. As Ali رضي الله عنه recited one verse one knot was opened automatically. In this way all the knots were untied. However, it seems that the traditions mentioned by Qadi رحمه الله refers to a different incident, Or, the same incident may have had two different people casting spells on the Prophet صلى الله عليه وسلم. They were Labid himself and his daughters too. In this way, Allah made his reward two fold by subjecting him to two magic spells.

The bark of the palm tree are described as the heads of the devils because they looked very ugly from the spells blown on them and from remaining immersed in waler or being buried in moist

soil. The Arabs say that the head of the devil is very ugly and very terrifying.

Some authorities say that the 'heads of the devil's stand for a frightening snake.

Sayyiduna Ibn Abbas رضى الله عنه has also narrated a hadith about this incident. He said that after the place was disclosed, the Prophet صلى الله عليه وسلم sent Sayyiduna Ail رضى الله عنه and Sayyiduna Ammar رضى الله عنه to get out those things on which the knots were tied and the spell was locked at the well Dharwan. When they extracted the Dark of the palm tree, they found in its wrapping a wax reproduction of the Prophet صلى الله عليه وسلم. Needles were poked on the wax replica a string that had eleven knots on it was tied on it.

Then jibril عليه السلام brought down the Mu'awwadhatayn (which are the two last surahs of the Quran al-falaq and an-Nass). These two surahs were recited and at every verse one knot was untied. Whenever a needle was drawn out, the prophet felt some relief. In this way all the needles were drawn out. The exponents have commented that the Prophet صلى الله عليه وسلم might have gone two with the two sahabah رضى الله عنهم and instructed Ali رضى الله عنه and Ammar رضى الله عنه to pull out the things from the well.

According to other traditions, after the disclosure of the sorcery and the sorcerer, the Prophet صلى الله عليه وسلم did not proceed against the Jew. He took no action against him, nor did he say anything to him. All he said, was, "I do not like to create mischief."

The Prophet صلى الله عليه وسلم did not air his grievances.¹

THE KHAWARIJ FORETOLD

(٥٨٩٤) وَعَنْ أَبِي سَعِيدٍ الْقَدْرِيِّ قَالَ بَيْنَمَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُقَسِّمُ قَسْمًا آتَاهُ دُوَاخُو بَصْرَةَ وَهُوَ رَجُلٌ مِنْ بَنِي كُؤَيْبٍ فَقَالَ يَا رَسُولَ اللَّهِ إِيغِيْلُ فَقَالَ وَيَلَكَ فَمَنْ يَغِيْلُ إِذَا لَمْ أَعْدِلْ قَدْ جُبْتُ وَخَسِرْتُ إِنَّ لَمْ أَكُنْ أَعْدِلْ فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ لِي أَنْ أَصْرِبَ مَخْنُوقَةً فَقَالَ دَعَهُ فَإِنَّ لَهُ أَصْحَابًا يَخْفَرُ أَحَدُكُمْ صَلَوَاتَهُ مَعَ صَلَوَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ الشَّهْرُ مِنَ الرَّيَّةِ يَنْظُرُ إِلَى نُصْلِهِ إِلَى رُصَافِهِ إِلَى نِصْبِهِ وَهُوَ قَدْخُهُ إِلَى قَدْخِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْقُرْآنَ وَالِدَمَ أَيُّهُمْ رَجُلٌ أَسْوَدَ إِحْدَى عَضْدِيهِ وَعِلَّ قُدِّي الْمَرْأَةَ أَوْ مِثْلَ الْبُصْعَةِ تَدْرُدُ وَيَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ قَالَ أَبُو سَعِيدٍ أَشْهَدُ أَنْ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَمَسَ قَاتِي بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعْتَهُ فِي رِوَايَةِ أَقْبَلُ رَجُلٌ غَائِرُ الْعَيْنَيْنِ نَاتِي الْجَبْهَةِ كَتَّ اللَّحْيَةِ مَشْرِفُ الْوَجْهَتَيْنِ مَخْلُوفُ الرَّاسِ فَقَالَ يَا مُحَمَّدُ إِنِّي اللَّهُ فَقَالَ فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتَهُ فَيَأْمُرُنِي اللَّهُ عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمُرُونِي فَسَأَلَ رَجُلٌ قَتْلَهُ فَمَتَعَهُ فَلَمَّا وَلَّى قَالَ إِنَّ مِنْ صُلُوحِي هَذَا

¹ See also the Ma'ariful Quran Mufti Muhammad Shafi رحمه الله (English translation). Vol 8 pp 918-936. This subject and the issue of sorcery cast on the Prophet صلى الله عليه وسلم have been treated comprehensively. A full commentary on the two surahs, notwithstanding.

قَوْمًا يَشْرُونَ الْقُرَاتِ لَا يُجَاوِزُ حَتَّى جِرْهُمُ بِمُرْقُوتٍ مِنَ الْإِسْلَامِ مُرُوقًا الشَّهْرَ مِنَ الرَّمِيَّةِ
فَيَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَذْعُرُونَ أَهْلَ الْأَوْثَانِ لِيَنْ أَدْرَكُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ (متفق عليه)

5894. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated: while we were with Allah's Messenger صلى الله عليه وسلم (at Ja'ranah) and he was dividing shares (of he booty collected from the Battle of Hunayn), Dhul Khuwaysirah, a man belonging to Banu Tamim came to him. He said, "O Messenger of Allah, be just" He said, "woe to you! Who will be fair and just if I am not? If I do not dispense justice, you will be derived and will be a loser." Umar رضى الله عنه deprived and will be loser." Umar رضى الله عنه submitted, "Permit me to cut off his head." He said, "Leave him alone. He will have followers in comparison with whose salah one of you will think little of his own salah and in comparison with whose salah one of you will think little of his own salah and in comparison with whose fasting one of you will think little of his own fasting. They will recite the Quran but it will not go beyond their clavicles. They will slip out of religion as an arrow flies through the game (at which it is shot). So one may look at its (arrow's) head, at its risaf (solid part), at its nadiy which is its qadh (shaft), or at its Qadhahd (feathers - these being parts of the arrow), but there will be no trace of (anything at all though it will have passed through) excrement and blood.

Their sign (by which they will be known) is a black man one whose arms will shake like a woman's breast, or like a lump of flesh. (This is why he will be called Dhul Thadyah). They will rise against the best section of the people (meaning Sayyiduna Ali رضى الله عنه and his followers)."

Sayyiduna Abu Sa'eed رضى الله عنه said, "I bear witness that I had heard this narration from Allah's Messenger صلى الله عليه وسلم and I bear witness that Ali ibn Abu Talib رضى الله عنه fought with them and that I was on his side. He had ordered concerning the man that he should be traced. So, he was brought (to him) and I observed that he was exactly as the Prophet صلى الله عليه وسلم has described him."

According to another version: A man with depressed eyes, a raised brow. A dense beard, high cheekbones and a shaven head came (to the Prophet) صلى الله عليه وسلم. He said, "O Muhammad fear Allah!" He said, "Who will obey Allah, if I disobey Him? (Being His prophet, I am expected to obey him more than anyone else.) Allah has made me as amin (a trustee) over the people of the earth and none of you has made me a trustee." A man (Umar رضى الله عنه) asked if he might kill him, but he forbade him to do so. When he went back, he said, "Surely, from this man's progeny a people will arise who will recite the Quran but it will not go beyond their throats. They will turn away from Islam as an arrow flies through the game (at which it is shot). They will slay the adherents of Islam but spare the idol worshippers (through it will be more necessary to fight with them and to align with the Muslims). If I come across them, I shall certainly eliminate the just as the Aad were exterminated."¹

COMMENTARY: Dhul Khuwaysirah was a hypocrite. He turned out to be the brains behind the faction that rebelled and dissociated itself from the amir ul-mumneen.

¹ Bukhari # 3610, Muslim # 148-1064 (Also: Bukhari # 4351, 3344, etc. Muslim # 143, 144-1064 etc. Ibn Majah # 169, 171 Musnad Ahmad 3-56).

Sayyiduna Ali رضي الله عنه. It was as foretold by the Prophet صلى الله عليه وسلم. This faction came to be known as the Khwarij. The following verse of the Quran is revealed concerning him:

وَمَنْ يَلْمِزْكَ فِي الصَّدَقَاتِ

[And of them are some who blame you in respect of alms] (9:58)

He was not the chief of the khawarij because they made their appearance in the time of Sayyiduna Ali رضي الله عنه. But he was an advocate of that faction.

The booty that was collected from the Battle of Hunayn was distributed by the Prophet صلى الله عليه وسلم among the Muslims according to the needs of every person. The hypocrite, Dhul Khawysirah did not like this method of distribution so he gave vent to his feelings before the Prophet صلى الله عليه وسلم. He wanted an equal distribution. The Prophet صلى الله عليه وسلم told him that he had been just in distributing the booty. Justice did not mean that everyone should get an equal portion irrespective of his need. Someone may need more and somebody's; need may be less. To later to people's needs is also justice. The Prophet صلى الله عليه وسلم made it clear to this man. "I have been sent as mercy to the worlds to be just and fair to everyone. If anyone finds fault with my justice then he is destined to be disappointed and deprived. Your success was assured if you had relied on my justice, but you have no faith in my fairness. Since you think that I am unjust, so, according to your own doing you are disappointed and deprived.

The Prophet صلى الله عليه وسلم disallowed Sayyiduna Umar رضي الله عنه to kill this man but according to another version, he expressed his resolved that if he came across this man's followers, he would kill them. The point is that those people would be creating mischief by taking up weapons and making the life of the Muslims miserable. As for disallowing Sayyiduna Umar رضي الله عنه, it was a different case. Only one person had demonstrated his evil intentions and hypocrisy, but this mischief spread in the time of Sayyiduna Ali رضي الله عنه who fought with the evil man and consigned many to death.

Moreover, it is more correct to say that the Prophet صلى الله عليه وسلم forbade Umar رضي الله عنه to strike the hypocrite because of his (Prophet's) kind manners and forbearance. He never retaliated for his man sake though this man had done everything possible to show animosity to the Prophet صلى الله عليه وسلم. He led accused him of being unjust and had advised him to fear Allah. This behaviors warranted severe action against him. In fact, even today if anyone utters such words or expresses similar thoughts about the Prophet صلى الله عليه وسلم than he ought to be accused to disbelief and apostasy, but the Prophet صلى الله عليه وسلم did not take him to task for it and did not allow anyone to punish him.

IN COMPARABLE WORSHIP: the Prophet صلى الله عليه وسلم said about the khawarij that their salah and fasting will look very sincere and they will look perfect followers of Shari'ah. They will recite the Quran punctiliously and will impress the masses with their religion. But, all this will superficial: It will be an out words show and insincere. When they have laid the ground, and become a powerful section, they will show their true colours. They will disobey the imam of come out of the folds of Islam in the same way as an arrow shoots out of the game from the other side. They will have no trace of religion on them once they abandon it.

The ulama say that this fast sentence of the hadith affirms that the khawarij are disbelievers. Buy, Khawarij and disbelievers. But, Khatabi رحمه الله, said that it does not mean that they will abandon religion outright. Rather, they will rebel against the imam of the times.

The man is described as having shaved his head. So his appearance was notable different to the features of the sahabah رضى الله عنهم most of whom grew hair on their head. They did not shave their hair except after performing hajj (and umrah). However, it is said about Sayyiduna Ali رضى الله عنه that he often shaved his hair on head. His reasoning was that the hair on head might prevent water from reaching the scalp during the purifying bath.

As for the people of Aad, they were not killed but a violent mind and cyclone had destroyed them completely.

ISLAM OF MOTHER OF ABU HURAHRAH رضى الله عنه

(٥٨٩٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كُنْتُ أَدْعُوا أُمِّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمَ فَاسَمَعْتَنِي فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَهُ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي فَقُلْتُ يَا رَسُولَ اللَّهِ أَدْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أُمِّ أَبِي هُرَيْرَةَ فَقَالَ اللَّهُمَّ اهْدِ أُمَّ أُمِّ أَبِي هُرَيْرَةَ فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا صَرْتُ إِلَى الْبَابِ فَإِذَا هُوَ مُجَافٌ فَسَمِعْتُ أُمِّي خُفَّ قَدَمِي فَقَالَتْ مَكَانَكَ يَا أَبَا هُرَيْرَةَ وَسَمِعْتُ خُصْخَصَةَ الْمَاءِ فَاعْتَسَلْتُ فَلَبِستُ دِرْعَهَا وَعَجَلْتُ عَنْ خِمَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا أَبَا هُرَيْرَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَفَرِحْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي مِنَ الْفَرَحِ فَحَمِدَ اللَّهَ وَقَالَ خَيْرًا - (رواه مسلم)

5895. Sayyiduna Abu Hurayrah رضى الله عنه said, "I used to call my mother who was a polytheist to Islam. One day I called her (as usual) and she made me hear such a thing about Allah's Messenger صلى الله عليه وسلم as caused me immense pain (and I cannot repeat them). I came to Allah's Messenger صلى الله عليه وسلم while I was weeping (because I could not say anything to my mother). I said, 'O Messenger of Allah, pray to Allah that He may guide the mother of Abu Hurayrah' So he prayed, 'O Allah, guide the mother of Abu Hurayrah.' Then, I returned with high hopes in the Prophet's prayer. I came (home) to the door and found it closed. She had heard the sound of my footsteps and said (for me to hear), 'Stay at your place, Abu Hurayrah.' (Do not enter.) I could hear the splashing of water. She had had a bath, put on her clothing but in her haste forgot to put on the head-covering. She opened the door and declared, 'O Abu Hurayrah, I testify that there is no God but Allah. And I testify that Muhammad is His slave and his Messenger.' I was very happy and returned to Allah's Messenger weeping out of happiness. He praised Allah (and thanked him) and spoke some good words."¹

COMMENTARY: It is not only when a person is sad that he weeps. Even when he is happy, he drops tears of joy. Someone has said a wonderful thing:

Shedding tears of joy
is because sorrow wishes
to depart in the form
of tears.

¹ Muslim 158-2491, Sirat un Nabi v3 p 4545, Shibli Numani, Dar ul Isha'at Karachi.

The good words that the Prophet صلى الله عليه وسلم spoke could be tidings and prayer. He may have meant that Abu Hurayrah رضى الله عنه could expect a good reward because of his mother's embracing Islam.

This is another of the miracles of the Prophet صلى الله عليه وسلم His prayer got a hardened polytheist to become a Muslim.

ABU HURAYRAH رضى الله عنه NARRATED MANY AHADITH BECAUSE OF PROPHET'S BLESSINGS
صلى الله عليه وسلم

(٥٨٩٦) وَعَنْهُ قَالَ إِنَّكُمْ تَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ الْمُوَعِدُونَ
إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَأَنِّي يَسْعَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ وَإِنِّي إِخْوَانِي مِنَ الْأَنْصَارِ كَأَنِّي يَسْعَلُهُمْ عَمَلُ
أَهْوَالِهِمْ وَكُنْتُ إِمْرَأً وَسَكِينًا الزَّمْرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِطْبَئِي وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَئِذٍ لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْبِضَ مَقَالَتِي هَذِهِ ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ فَيَنْبِئُنِي مِنْ مَقَالَتِي شَيْئًا
أَبَدًا فَبَسَطْتُ بَعْرَةً لَيْسَ عَلَيَّ ثَوْبٌ غَيْرُهَا حَتَّى قَفَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَتَهُ ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي
فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا لَيْسَ مِنِّي مِنْ مَقَالَتِهِ ذَلِكَ إِلَى يَوْمِ هَذَا - (متفق عليه)

5896. Sayyiduna Abu Hurayrah رضى الله عنه said (to the tabi'un or the younger sahabah) صلى الله عليه وسلم "You assume that Abu Hurayrah narrates much from the Prophet صلى الله عليه وسلم (First of all) Allah's promise (is true and we have to stand before him for reckoning). And (besides that), my brother among the muhajirs were occupied in the markets in buying and selling and my brothers among the ansar were hared at work with their properties (tending to gardens and fields). As for me, I was a poor man content with whatever filled my stomach and I stayed with Allah's Messenger صلى الله عليه وسلم constantly. One day, the prophet صلى الله عليه وسلم said, 'If any of you spreads out his garment till I finish this that I am saying (meaning the prayer) and thereafter gathers it to his breast, then he will never forget anything of what I say (not even part of it). Forthwith, I spread out a woolen garment, here being no other garment on me, till the Prophet finished what he was saying. After that I gathered it to my breast. By Him who has sent him with the Truth, I have not forgotten any of his saying till today."¹

COMMENTARY: Allah's promise to which Abu Hurayrah رضى الله عنه referred is the day of resurrection. He meant, 'If I lie then the Prophet صلى الله عليه وسلم has said that one who forges a lie against him must find his place in hell.'

He narrated more ahadith than any other sahabi رضى الله عنه because he kept constant company of the Prophet صلى الله عليه وسلم. The others came to him for certain hours because they attended to their various occupations. He did not have even a house to care for. All he needed was food to survive.

Besides, he had a mental capacity to retain the sayings of the Prophet صلى الله عليه وسلم. He got this by following the instructions of the Prophet صلى الله عليه وسلم as outlined in this hadith. It was the Prophet صلى الله عليه وسلم desire that his umah should remember his ahadith and convey then to

¹ Bukhari # 118, Muslim # 159-2492, Tirmidhi # 3834 (3860) also 3835 (384), 3837 (3863)

succeeding generations. So he supplicated Allah for that and instructed his sahabah رضي الله عنهم who were present there to spread out their garment till he finished praying and then gather it to their bosom. Sayyiduna Abu Hurayrah رضي الله عنه followed these instructions. The prayer was memory and heart became repositories of the ahadith of the Prophet صلى الله عليه وسلم.

PRAYER FOR TAVIR رضي الله عنه

(5897) وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تُرِيدُنِي مِنْ ذِي الْخُلَاصَةِ فَقُلْتُ بَلَى وَكُنْتُ لَا أَتُبُّكَ عَلَى الْخَيْلِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَكْثَرِيدهُ فِي صَدْرِي وَقَالَ اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا فَمَا وَقَعْتُ عَنْ فَرَسِي بَعْدُ فَأَنْطَلَقَ فِي مَائَتِهِ وَخَمْسِينَ فَارِسًا أَحْمَسَ فَحَرَقَهَا بِالنَّارِ وَكَسَرَهَا (متفق عليه)

5897. Sayyiduna Jarir ibn Abdullah رضي الله عنه narrated, Allah's Messenger صلى الله عليه وسلم said to me, 'why do you not let me have relief from Dhul Khalasah (by smashing it)?' I submitted, 'Of course (I would do it and relieve you of it).' But I am unable (to keep steady and horseback (and I keep falling off a horses back). I mentioned that to the Prophet صلى الله عليه وسلم (since I could smash Dhul Kalasah only if I ride till there on horse back). So, he hit his hand on my chest so hard that I could feel the blow deep inside my body. Ten, he prayed: 'O Allah, cause him to be steady and to sit firm. Make him a guide who himself is well guided.'

He narrated (further), After that, I never fell down from my horse." Then, he took one hundred and fifty horsemen of Ahmas there and burnt it and broke it up. (That relieved the Prophet صلى الله عليه وسلم from the temple.)¹

COMMENTARY: Dhul khalasah or dhul khulusah was a temple where idol worship was carried on by the Arab tribe Khath'am. It was also called Ka'bah al-Yamamah. It had a large idol called Khalasah and many people worshipped it. Obviously, the Prophet صلى الله عليه وسلم found it very distressing. So, he assigned the task of destroying it to Jarir to be relieved of the distress.

When the sacred and perfect people observe that other than Allah are worshipped and Shari'ah is violated they are grieved and feel hurt.

Ahmas is derived from Hamasah. It means 'bold courageous. The six tribes of the Quraysh who were known for their courage and warlike qualities were called Ahmas.

The hadith concludes with the words of a sub-narrator who spoke of Jarir رضي الله عنه having taken along with him one hundred and fifty men of Ahmas. However, some authorities say that Jarir رضي الله عنه, himself spoke these words using the third person pronoun.

THE EARTH REFUSED TO TAKE AN APOSTATE SCRIBE

(5898) وَعَنْ أَنَسٍ قَالَ إِنْ رَجُلًا كَانَتْ يَكْتُبُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْتَدَّ عَنِ الْإِسْلَامِ وَلِحَقٍّ بِالْمُشْرِكِينَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ الْأَرْضَ لَا تَقْبَلُهُ فَأَخْبِرْنِي أَبُو ظَلْمَةَ أَنَّهُ آتَى الْأَرْضَ النَّبِيَّ

¹ Bukhari # 3020, Muslim # 136. 2476.

مَاتَ فِيهَا فَوَجَدَهُ مُبْذُورًا فَقَالَ مَا شَأْنُ هَذَا فَقَالُوا ادْفَنَاهُ مَرَارًا فَلَمَر تَقْبَلُهُ الْأَرْضُ - (متفق عليه)

5898. Sayyiduna Anas رضى الله عنه narrated that a man who used to write down (the wahy) for the Prophet صلى الله عليه وسلم apostatized from Islam and joined the polytheists. The Prophet صلى الله عليه وسلم said, "Surely the earth will not accept him."

Abu Talhah رضى الله عنه (the step father of Anas) رضى الله عنه informed Anas رضى الله عنه that he had come to the land in which he (the scribe) had died and found him spurned out of a grave. He asked, what is the reason for this ?" The people said, "We buried him many times but the earth did not accept him."¹

COMMENTARY: That man was first a Christian before he became a Muslim. Since he could read and write, the Prophet صلى الله عليه وسلم assigned him the task of a scribe to record the wahy or revelation. However he apostatized and reverted to Christianity, joining the opponents of Islam

The Prophet صلى الله عليه وسلم was distraught with it and the words came out on his tongue spontaneously about the earth spurning him. The polytheists buried him but by morning his corpse was lying outside the grave. They alleged. "This is the work of Muhammad صلى الله عليه وسلم and his companions, رضى الله عنهم." So they reburied him in a deeper grave but, again, he was outside the grave the next morning. Finally, they realized that no man could have done it. (see also The life of Prophet Muhammad, Ibn Kathir, p 587 Dar ul-Isha'at, Karachi)

PUNISHMENT IN THE GRAVES

(٥٨٩٩) وَعَنْ أَبِي أَيُّوبَ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجِبَتْ السَّمْسُ فَمَسَمَةً صَوْتًا فَقَالَ يَهُودٌ

تُعَذَّبُ فِي قُبُورِهَا - (متفق عليه)

5899. Sayyiduna Abu Ayyub رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came out (of his house one evening) after the our had sat. He heard a sound and said, "The Jews are being punished in their graves."²

COMMENTARY: the exponents of the hadith say that the sound could be that of the angels who are deputed in the grave to call out, or it could be that of the Jews being punished in the grave. The wording of the hadith seems to accommodate the second meaning. The hadith is evidence that punishment is awarded in the grave. This is another of the Prophet's صلى الله عليه وسلم miracles that he learnt of the punishment in the grave.

WINDSTORM WAS SIGN OF HYPOCRITE'S DEATH

(٥٩٠٠) وَعَنْ جَابِرٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ

تَكَادُ أَنْ تَدْفِنَ الرَّايِبَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثَتْ هَذِهِ الرِّيحُ لِصَوْتِ مُنَافِقٍ قَدِمَ

الْمَدِينَةَ فَإِذَا عَظِيمٌ مِنَ الْمُنَافِقِينَ قَدِمَات - (رواه مسلم)

5900. Sayyiduna Jabir رضى الله عنه narrated that (once) the Prophet صلى الله عليه وسلم was returning to Madinah from a journey. When he was near Madinah, a violent wind

¹ Bukhari # 3617, Muslim # 14. 2781.

² Bukhari # 1375, Muslim # 69. 2869.

arose such that it could nearly bury a rider (in the earth). Allah's Messenger صلى الله عليه وسلم said, "This wind has been sent because of the death of a hypocrite." Indeed, when he came to Madinah, one of the chief of the Hypocrites had died.¹

COMMENTARY: Some scholars have named the hypocrite as Ri'fa'ah ibn Durayd. This happened when the Prophet صلى الله عليه وسلم was returning from the Battler of Tabuk. Other give his name as Rafi and this happened when the Prophet صلى الله عليه وسلم was returning from the Battle of Musaliq.

The cyclonic wind was nature's demonstration of the terror and utter deprival which a hypocrite experiences when he dies. It was also a sign that such people will face a terrible punishment in the next world.

MIRACLE WHEREBY MADINAH WAS SAFE

(٥٩٠١) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَدِمْنَا عُظْفَانَ فَأَقَامَ بِهَا لَيَالِي فَقَالَ النَّاسُ مَا نَحْنُ هَهُنَا فِي شَيْءٍ وَإِنَّ عِيَالَنَا لَكُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ فَبَلَغَهُ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا فِي الْمَدِينَةِ شُعْبٌ وَلَا نَقَبٌ إِلَّا عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّى تَقْدُمُوا إِلَيْهَا ثُمَّ قَالَ إِرْتَحِلُوا فَإِذَا تَحَلَّيْنَا وَأَقْبَلْنَا إِلَى الْمَدِينَةِ فَوَالَّذِي يُخَلِّفُ بِهِ مَا وَصَعْنَا رَحَالَنَا جِئْنَا دَخَلْنَا الْمَدِينَةَ حَتَّى أَعَارَ عَلَيْنَا بَنُو عَبْدِ اللَّهِ بْنِ عُظْفَانَ وَمَا يُهَيِّجُهُمْ قَبْلَ ذَلِكَ شَيْءٌ - (رواه مسلم)

5901. Sayyiduna Abu Sa'eed Khudri رضى الله عنه said, "We travelled with the Prophet صلى الله عليه وسلم (from Makah to Madinah). When we came to Usfan (32 miles from Makkah), he stayed there some nights. Some people (the hypocrites and the weaker men in religion became anxious and) said, 'why are we here for no reason. Our children are alone and we are not sure of their safety. This was conveyed to the Prophet صلى الله عليه وسلم and he said, 'By him is whose hand is my soul, there is no road in the city or path between houses in Madinah that does not have two angels who will guard it till you return (to it).'

Then he gave command to began (the return) journey. So, we returned and we came to Madinah. Then, by Him in whose name oaths are sworn, we had barely unloaded our beasts on coming to Madinah that the Banu Abdullah ibn Ghatafan attacked us, but nothing had provoked them to do so before that."²

COMMENTARY: The words (شعب) Sha'b and (نقب) naqab means 'ravine' and 'mountain road' respectively. But, in this hadith they mean as in the translation. This is as in another hadith (القاب مدينة); streets and lanes of Madinah where the angle sit keeping away plague and the dajjal. The Banu Abdulah ibn Ghatafan was a tribe. As long as the Prophet صلى الله عليه وسلم and those sahabah رضى الله عنهم who had accompanied him on the journey were away from Madinah, it was very safe. This is what he had assured them as a miracle. No enemy dared attack Madinah. When they came to Madinah, the Prophet صلى الله عليه وسلم news came true. When they came to Madinah, the enemy attacked them. Though they could have caused havoc in the Prophet صلى الله عليه وسلم absence, they were precluded to attack an unseen hand.

¹ Muslim # 15-2782, Musnad Ahmad 3-315.

² Muslim # 974-1374.

PRAYER FOR RAIN GRANTED

(٥٩٠٢) وَعَنْ أَنَسٍ قَالَ أَصَابَتِ النَّاسَ بَسَّةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَابْتَدَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي يَوْمِ الْجُمُعَةِ قَامَ أَحْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ هَلْكَ الْمَالُ وَجَاءَ الْوَيْلُ فَأَدُّهُ اللَّهُ لَنَا فَرَفَعَ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَصَّعَهَا حَتَّى تَارَ السَّحَابُ امْتِقَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنِّ مِنْتَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَخَادَرُ عَلَى يَدَيْهِ فَمَطَرْنَا يَوْمَئِذٍ ذَلِكَ وَمِنَ الْعَدُوِّ مِنْ بَعْدِ الْعَدِّ حَتَّى الْجُمُعَةِ الْأُخْرَى وَقَامَ ذَلِكَ الْأَعْرَابِيُّ أَوْ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ هَتَدَمَ الْبَيْتَاءُ وَغَرِقَ الْمَالُ فَأَدُّهُ اللَّهُ لَنَا فَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ جَوَائِنَا وَلَا عَلَيْنَا وَمَا يُبِيرُ إِلَى نَاجِيَةٍ مِنَ السَّحَابِ إِلَّا التَّفَرُّجُ وَصَارَتِ الْمَدِينَةُ وَمِثْلَ الْجُوبَةِ وَسَأَلَ الْوَادِي قِتَاءَ شَهْرًا وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاجِيَةٍ إِلَّا حَدَّثَ بِالْجُودِ وَفِي رِوَايَةٍ قَالَ اللَّهُمَّ جَوَائِنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالطَّرَابِ وَبُطُوبِ الْأَوْدِيَةِ وَمَتَابِتِ الشَّجَرِ قَالَ فَأَقْلِعَتْ وَخَرَجْنَا نَمِشُ فِي الشَّمْسِ - (متفق عليه)

5902. Sayyiduna Anas رضي الله عنه said "(Once) in the time of Allah's Messenger صلى الله عليه وسلم, the people were faced with famine (because of severe draught). The Prophet was delivering the sermon on a Friday. A villager stood up and interrupting him) submitted, 'O Messenger of Allah, the properties (meaning the animals, fields, crop are being lost and the children are hungry (and restless). Pray to Allah for us; He raised his hands.' (Anas رضي الله عنه said) "We could not find a semblance of a cloud in the sky. But, by Him in whose hand is my soul, he had not yet put his hands down when clouds came like mountains and before he came down the pulpit, I saw rain drop on his beard. It rained that day, the next and the next and so till the next Friday. (People suffered on account of that) Then (during the sermons on Friday), that villager or someone else stood up and pleaded, 'O Messenger of Allah, houses are damaged, properties are submerged. Do pray to Allah for us (that rain may stop.' He raised his hands and prayed. 'O Allah, found about us (on fields and gardens) but not on us (and not on our houses). Whichever section of clouds he pointed to they dispersed. Madinah was like an opening (which was without clouds though there were clouds though there were clouds around it pouring down outside Madinah). The (surrounding) streamed called Qanah flowed for one moth. Whoever arrived from the surrounding spoke of abundant rain.

According to another version; "He prayed, 'O Allah, on our surrounding. Not on us! O Allah, on the blocks, mountains, streambeds and plantations (fields and gardens)." Anas رضي الله عنه added, "It stopped and we went out walking in the sun." (The clouds above disappeared.)¹

COMMENTARY: The Prophet صلى الله عليه وسلم had not come down from the pulpit and before he could go out of the mosque, it began to rain.

Imam Nawawi رحمه الله said that this hadith teaches us that when it rains heavily and damages

¹ Bukhari # 933, Muslim # 8-897.

houses, etc. it is mustahab to make this supplication: 'O Allah, do not let it rain on our houses.' But it is not prescribed that one should offer salah or go outside habitation to the wilderness to make this prayer (as one does for the salah of istisqa or prayer asking for rain).

MIRACLE OF THE PALM TREE

(٥٩٠٣) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ اسْتَعْتَدَ إِلَى جَذَعِ نَخْلَةٍ مِنْ سَوَائِرِ الْمَسْجِدِ فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ قَامَتُوهُ عَلَيْهِ صَاحِبَاتِ النَّخْلَةِ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ فَكَرَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَصَمَّمَهَا إِلَيْهِ فَبَجَعَلَتْ تَرَابُ أَنْفِئِ الصَّبِيِّ الَّذِي يُسَكُّ حَتَّى اسْتَقْرَتْ قَالَ بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ - (رواه البخاري)

5903. Sayyiduna Jabir رضي الله عنه narrated that whenever the Prophet صلى الله عليه وسلم delivered a sermon (in the Masjid Nabawi), he leaned on the trunk of a palm tree which served as a pillar of the mosque. But, when the pulpit was made for him and he stood on it (to deliver a sermon), the palm tree by which he delivered the sermon began to shriek so much that it nearly split (because of losing the Prophet صلى الله عليه وسلم company). So, the Prophet got down, took it in an embrace (to console it) and it began to sob like a child who is being comforted before it (stopped and) became quit. He said, 'It was weeping because (it was deprived) of the dhikr (or mention of Allah) which it used to hear.'¹

COMMENTARY: The pillars of the Masjid Nabawi used to be the trunks of palm trees before the pulpit was made, the Prophet صلى الله عليه وسلم used to lean on one of these pillars to deliver the sermon. When the pulpit was ready and he began to use it, the trunk beside which he used to deliver the sermon began to weep because of being deprived of his good fortune. Thereafter, this pillar came to be called (اسطوانه حنانه) ustawah hanahah or 'the weeping column or pillar.

This hadith is transmitted by very many sahabah رضي الله عنه. So there is no doubt at all of its authenticity. Some scholars call it mutawair. It was a great miracle of the Prophet صلى الله عليه وسلم. The sahabah رضي الله عنهم heard it weep in the Masjid Nabawi.

Hasan Busri رضي الله عنه used to weep profusely whenever he narrated this hadith. He would say, 'O people, a dried piece of wood wept for the (ongoing and love of the Prophet صلى الله عليه وسلم). You should be more restless desiring his sight and meeting.'²

زادی دان که دردم معرفتی نیست

سنگ و گلیه که دردم خاصیت بیست

LIAR LOST USE OF ONE HAND

(٥٩٠٤) وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ فَقَالَ كُلْ يَمِينِيكَ قَالَ لَا اسْتَطِيعُ قَالَ لَا اسْتَطِيعْتَ مَا مَتَعَهُ إِلَّا الْكِبْرُ قَالَ فَمَارَفَعَهَا إِلَى فِيهِ - (رواه مسلم)

¹ Bukhari # 918.

² See The life Prophet Muhamamd, Ibn Kathir p 842 (Drul Isha'at, Karachi) Siratun Nabi, Numani & Nadvi v3 p429 (Darul Isha'at Karachi) saying that eleven sahabah رضي الله عنهم narrated it.

5904. Sayyiduna Salamah ibn Akwa رضى الله عنه said that one man ate with his left hand in the presence of Allah's Messenger صلى الله عليه وسلم. He said (by way of guidance). "Eat with your right hand." But (instead of receiving guidance), he said, "I am unable (to eat with the right hand)." The Prophet صلى الله عليه وسلم said, "May you never be able!" Nothing had prevented the man but pride.

He (the narrator) said, "He never raised it to his mouth (after that)."¹

COMMENTARY: That man had no reason for not using his right hand for eating but false pride. As a result, he last use of it forever.

(٥٩٠٥) وَعَنْ أَنَسِ أَنَّ أَهْلَ الصَّدِيقِيَّةِ فَرَعُوا مَرَّةً فَرَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ

بَطْنِيًّا وَكَانَ يَطُفُّ فَلَمَّا رَجَعَ قَالَ وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا فَكَانَ بَعْدَ ذَلِكَ لِأَبِي جَاهِرٍ فِي رِوَايَةٍ وَمَا

سَبَقَ بَعْدَ ذَلِكَ الْيَوْمَ - (رواه البخاري)

5905. Sayyiduna Anas رضى الله عنه said that once the people of Madinah (had a frightening experience when they heard a loud noise. The Prophet صلى الله عليه وسلم mounted a horse of Abu Talhah رضى الله عنه that was very slow. It moved in short steps. He went in the direction of he alarm). When he returned, he said, "I found your this horse like a great river (very swift)." After that no horse could match it (in swiftness).

According to another version: After that day , it was never outpaced.²

INCREASE IN QUANTITY OF DATES

(٥٩٠٦) وَعَنْ جَابِرٍ قَالَ تُوِّفِيَ أَبِي وَعَلَيْهِ دَيْنٌ فَعَرَضْتُ عَلَى عُرْمَانِهِ أَنِ يَأْخُذُوا التَّمْرَ بِمَا عَلَيْهِ فَأَبَوْا فَأَتَيْتُ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ قَدْ عَلِمْتُ أَنَّ وَالِدِي قَدْ أَسْتُهِدَ يَوْمَ أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا وَإِنِّي

أُحِبُّ أَنَّ يَبْرَكَ التَّمْرَ مَا فَقَالَ لِي إِذْ هَبْتُ فَيُبْدِرُ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ فَقَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ

كَأَنَّهُمْ أُعْرُوا فِي تِلْكَ السَّاعَةِ فَلَمَّا رَأَى مَا يَصْنَعُونَ طَافَ حَوْلَ أَعْظَمِهَا يَبْدِرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ

ثُمَّ قَالَ اذْءُ فِي أَصْحَابِكَ فَمَا زَالَ يَكَلِّمُ أَهْمُ حَتَّى آدَى اللَّهُ عَنْ وَالِدِي أَمَانَةً وَأَنَا أَرْضَى أَنَّ يُؤَدِّي اللَّهُ

أَمَانَةَ وَالِدِي وَلَا أَرْجِعُ إِلَى إِخْوَانِي بِتَمْرَةٍ فَسَلَّمَ اللَّهُ الْبَيْتَ وَرَ كُلَّهَا وَحَتَّى آتَى أَنْظَرَ إِلَى الْبَيْتِ الَّذِي كَانَ

عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهَا لَمْ تَنْقُصْ تَمْرَةً وَاجِدَةٌ - (رواه البخاري)

5906. Sayyiduna Jabir رضى الله عنه said "My father died leaving behind an unpaid debt. I offered his creditors to take dates that we possessed I repayment of his debt but they declined. I went to the Prophet صلى الله عليه وسلم and submitted. 'You know that my father was martyred at the Battle of Uhud leaving a large unpaid debt. I wish that the creditors should see you (with me in which case they might show some leniency). He said, 'Go and put all dates in separate graps. I did that invited him.

¹ Muslim # 107, 2021.

² Bukhari # 2867, Muslim # 49-2307.

When they (meaning the creditors) saw him, they appeared to be more demanding on me (imagining that he would request them to give me some concession or more time so they hoped to forestall any such plea). He observed their attitude and (without saying anything to them) he went round the largest heap three times and sat down beside it. Then, he said, 'Call you creditors to me.' On his command, I continued to measure out to them till Allah repaid (to them) on my father's behalf all his debt. Though I would have been satisfied that Allah should repay my father's debt leaving no a date for me to take back to my sisters, yet Allah preserved all the heaps untouched (as a miracle of the Prophet صلى الله عليه وسلم). As for the heap by which the Prophet صلى الله عليه وسلم had sat, it appeared as though it had not decreased by even one date. (That being so the other heaps ought to have been preserved in a more perfect way.)"¹

COMMENTARY: The father of Sayyiduna Jabir (R) had left behind many daughters so he had not expected that after paying the creditors, there would remain any date for himself or for his sisters. But, by virtue of the Prophet's صلى الله عليه وسلم miracle all dates remained as they were without any decrease, and the debt was cleared too. (Bukhari # 4053 has that the Prophet صلى الله عليه وسلم measured out of the creditors himself).

MIRACLE OF CLARIFIED BUTTER

(٥٩٠٧) وَعَنْهُ قَالَ إِنَّكَ أُمْرًا لَيْتَ كَانَتْ تُهْدِي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَكَّةَ لَهَا سَمْنًا فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الْأُدْمَ وَكَأَنَّ عِنْدَهُمْ شَيْءٌ فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَجِدُ فِيهِ سَمْنًا فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّى عَصَرَتْهُ فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَصَرْتِهَا قَالَتْ نَعَمْ قَالَ لَوْ تَرَكْتِهَا مَا زَالَ قَائِمًا - (رواه مسلم)

5907. Sayyiduna Jabir رضى الله عنه narrated that Sayyidah Umm Maalik رضى الله عنه used to present to the Prophet صلى الله عليه وسلم clarified butte in a skin belonging to her. Her sons would come to her and demand (something to eat with bread like) seasoning when they had nothing else. She would go to the skin from which she used to present (clarified butter). There she found clarified butter in it. In this way she got seasoning for her household till she squeezed it fall out). She went to the Prophet صلى الله عليه وسلم (and informed him of her predicament). He asked 'Did you squeeze it?' She said, 'Yes' He said, 'If you had left it alone, then it would have remained as it was.'²

BLESSING IN FOOD

(٥٩٠٨) وَعَنْ أَنَسٍ قَالَ قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتًا أَغْرَفَ فِيهِ الْجُوزَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ فَقَالَتْ نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خَمَارًا لَهَا فَلَقِبَتْ الْجُبْنَ بِمَنْعِهِ ثُمَّ دَسَّتْهُ تَحْتِ يَدَيْهِ وَلَا تَمْنِي بِمَنْعِهِ ثُمَّ أَرْسَلَنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Bukhari # 4053.

² Muslim # 8-2280.

فَدَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَسَلَّمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلْتَ أَبُو طَلْحَةَ فُلْتُ نَعَمْ قَالَ يَطْعَامُ فُلْتُ نَعَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ قُومُوا فَأَنْطَلِقُ وَأَنْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ وَلَيْسَ بَعْدَنَا مَا نُطْعِمُهُمْ فَهَلَّاكَ اللَّهُ وَرَسُولُهُ أَكَلُوا فَأَنْطَلِقُ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ رَسُولُ اللَّهِ وَ أَبُو طَلْحَةَ مَعَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا بَعْدَكَ فَأَتَيْتُ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُمَّتْ وَعَصَرَتْ أُمَّ سُلَيْمٍ عُنُقَهُ فَأَدَمَتْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ إِذْ بَدَأَ لِعَشْرَةِ قَارِبٍ أَهْلُهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ إِذْ بَدَأَ لِعَشْرَةِ ثُمَّ لِعَشْرَةِ فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ أَنَّهُ قَالَ إِذْ بَدَأَ لِعَشْرَةِ فَدَخَلُوا فَقَالَ كُلُوا وَسَمُوا اللَّهَ فَأَكَلُوا حَتَّى فَعَلَ ذَلِكَ بِعَمَانَيْنِ رَجُلًا ثُمَّ أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُ الْبَيْتِ وَتَرَكَ سُورًا وَفِي رِوَايَةٍ لِلْبُخَارِيِّ قَالَ أَنْجَلَ نَتْنِي عَشْرَةً حَتَّى أَذَى أَرْبَعِينَ ثُمَّ أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ هَلْ نَقَصَ مِنْهَا شَيْءٌ وَفِي رِوَايَةٍ لِمُسْلِمٍ ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ فَعَادَ كَمَا كَانَتْ فَقَالَ دُونَكُمْ هَذَا.

5908. Sayyiduna Anas رضي الله عنه narrated: "Abu Talhah رضي الله عنه (my step father) said to (my mother) Umm Sulaym رضي الله عنه, 'I heard the voice Allah's Messenger صلى الله عليه وسلم and it was weak. I perceive hunger to be behind it. Do you have anything? She said, 'Yes!' She brought out some leaves (of bread) If barley. Then she took out a head-covering of hers and wrapped the bread in part of it. Then putting it under my arm, she wound part of it round my head. Then she sent me to Allah's Messenger صلى الله عليه وسلم. I went (to him) with it and found Allah's Messenger صلى الله عليه وسلم in the mosque. There were some people with him. I offered salaam to them. Allah Messenger asked me, 'Has Abu Talhah sent you?' I said, 'yes' He asked, 'with food?' I said, 'Yes' Then, Allah's Messenger صلى الله عليه وسلم said to those with him, 'Get up!' He set off and I walked in front of him. (This was as servants and hoots lead guest. Or it was to go ahead and inform Abu Talha) رضي الله عنه

When I came to Abu Talhah رضي الله عنه I informed him (of the Prophet صلى الله عليه وسلم arrival). So, Abu Talhah رضي الله عنه said, 'O Umm Sulaym, Allah's Messenger صلى الله عليه وسلم has arrived with same people but we have nothing with which to serve them.' She said, 'Allah and His Messenger know best.' Abu Talhah رضي الله عنه stepped forward to meet Allah's Messenger صلى الله عليه وسلم. Then he came together with Abu Talhah رضي الله عنه and said, 'Bring to me, Umm Sulaym, whatever you have.'

She brought that bread and Allah's Messenger صلى الله عليه وسلم instructed that it should be broken into small pieces. Umm Sulaym رضي الله عنه squeezed a skin and put seasoning on it. Allah's Messenger صلى الله عليه وسلم said about it what Allah willed him to say. Then he said (to me or Abu Talhah رضي الله عنه or generally) 'let ten enter.' They came, ate till they were satiated and went away. He asked for groups of ten, followed by each other. So, they came (one after little food) to satiation point. They were seventy or eighty men in all."

According to another version (in Muslim): 'He said, 'Let said, 'Eat and take the name of Allah.' They ate until he did that with eighty people. After that the Prophet صلى الله عليه وسلم and the people of the house ate. (Even after that there remained something. And) he left something over."

According to another version (in Bukhari): 'He said, 'Come in ten at a time.' He counted forty. Then the Prophet صلى الله عليه وسلم ate. I looked carefully whether it had decreased at all."

Another version (in Muslim) is: 'He took the residue and put in together and invoked a blessing on it. It returned to what it had been and he said, 'Take it (and eat it later).'¹

COMMENTARY: This miracle at Abu Tahah's رضي الله عنه house is similar to the other one that the Prophet صلى الله عليه وسلم demonstrated with Jabir رضي الله عنه (h # 5877, 5906 5907). This too was performed during the Battle of the Trench (like hadith # 5877). The mosque where Anas رضي الله عنه found the Prophet صلى الله عليه وسلم was situated near the trench. It means the place that he had set aside for salah while the digging was carried on.

Though Sayyidah Umm Sulaym رضي الله عنه had sent Anas رضي الله عنه, the idea was that of Abu Tahah رضي الله عنه. So he did confirm to the Prophet صلى الله عليه وسلم that he had sent him.

After getting this confirmation, the Prophet صلى الله عليه وسلم asked him whether he had sent him to invite him to a meal.

The scholars say that the Prophet صلى الله عليه وسلم had received a revelation that Anas رضي الله عنه carried only a few loaves of bread so he decided to go to their home. He also intended to demonstrate the miracle of multiplying the bread for all the sahabah رضي الله عنه. Another miracle was to reward Abu Talhah رضي الله عنه and his family for their sincerity and invoke blessing on them. So, he took the sahabah رضي الله عنهم to their home.

When Abu Talhah رضي الله عنه expressed anxiety on receiving many guests while they had little food, Sayyidah Umm Sulaym رضي الله عنه comforted him saying that there surely was wisdom in the action of the prophet صلى الله عليه وسلم only Allah and His Messenger صلى الله عليه وسلم know what it was. There was blessing for them in his visiting their house with the sahabah رضي الله عنه. Obviously, she had foreseen that the Prophet's visit was to demonstrate a miracle, and this shows that she was religious minded, wise and had a strong faith and conviction. This was the marvel of the Prophet صلى الله عليه وسلم that a woman of his time had a conviction stronger than many men of our time.

رضي الله عنها وعن اهل عصرها وجعلنا في زمرة قهرامين يارب العلمين

(May Allah be pleased with her and with the people of her age. And may he ease us to be among their kind. O Lord of the world, accept our prayer!)

¹ Bukhari # 422, 3578, 3582, 5040, 668, Muslim # 142. 2040, 143-2040 (8 versions).

As for the words that the Prophet صلى الله عليه وسلم said that Allah willed him to say, he prayed for blessing. Or, he invoked the names of Allah and blew on the food. According to one tradition, he recited: (بِسْمِ اللَّهِ الْعَظِيمِ اعْظِمِ فِيهَا الْبَرَكَهَ)

(In the name of Allah, O Allah increase blessing in it).

The Prophet صلى الله عليه وسلم invited ten men at a time because the dish in which food was placed could allow only so many to eat comfortably. Or, as some say, there was room in the house for only so many people. Hence, he did not permit all of them to come at once.

As for the number of guests being seventy or eighty, Ibn Hajar رضى الله عنه has said that the other version gives the number as eighty. Besides, the narrator may have rounded off the number to the nearest whole number.

Another vision puts and number at forty. Perhaps this concerns a different incident, or the eighty men may have been served in to stages. First, forty may have partaken, ten at a time. Then a second batch of late arrivals may have eaten in the same manner. Or, the Prophet صلى الله عليه وسلم may have summoned them later. The Prophet صلى الله عليه وسلم perhaps ate after the first forty. In this way, his blessing was available to both batches.

WATER SPOUTED BETWEEN FINGERS

(٥٩٠٩) وَعَنْهُ قَالَ أُنِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ وَهُوَ بِالزُّورَاءِ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يُبْرِئُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ الْقَوْمُ قَالَ فَتَادَةٌ فَلْتُ لَا تَسِ كُمْ كُنْتُمْ قَالَ ثَلَاثٌ مِائَةٍ أَوْ رَهَاءُ ثَلَاثٌ مِائَةٍ.

(متفق عليه)

5909. Sayyiduna Anas رضى الله عنه said that when the Prophet صلى الله عليه وسلم was at az-Zawra (near Madinah) a vessel was brought to him. He put his hand in the vessel and water began to spout between his fingers. All the people there performed ablution (with that water).

Sayyiduna Qatadah رحمه الله (a tabi'I who narrated this hadith from Anas رضى الله عنه said, "I asked Anas رضى الله عنه, 'How many people were you?' He said, 'There hundred, or about three hundred.'¹

COMMENTARY: (See also hadith # 5882) Water poured out from the fingers as Mazani رحمه الله said and most ulama say as confirmed in the hadith # 5910 (I saw water spout from His finger). This is a miracle indeed and is stronger than Prophet عليه السلام Musa's miracle of getting springs to flow from a rock after striking it with his staff.

Another opinion is that Allah blessed the water that was in the vessel so it increased when he put his hand in it. Then it flowed out from between his fingers.

WATER FROM FINGERS & FOOD GLORIFYING ALLAH

(٥٩١٠) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنَّا نَعُدُّ الْآيَاتِ بَرَكَهَ وَأَنْتُمْ تَعُدُّوْنَهَا نَحْوِيهَا كُنَّا نَمَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَمَلَّ الْمَاءُ فَقَالَ اضْلَبُوا فَضَلَّهَ مِنْ مَاءٍ فَجَاؤُ بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ حَيَّ عَلَى الظُّهُورِ الْمُبَارَكِ وَالْبَرَكَهَ مِنَ اللَّهِ وَلَقَدْ رَأَيْتُ الْمَاءَ يُبْرِئُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى

¹ Bukhari # 3572, Muslim # 6-2279, Musnad Ahmad 3-147, Tirmidhi # 3631 (3651)

اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ - (رواه البخارى)

5910. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه said, "We (the sahabah) used to regard the signs¹ as a means of blessings. But you take them to be something to instil fear (in the rejecters). We were traveling with Allah's Messenger صلى الله عليه وسلم once when water became scarce. He said, 'See if you have any water remaining.' They brought to him a vessel with a little water. He put his hand into it, saying, 'Come (quickly) to the blessed purifying water. The blessing (that comes down) from Allah. I did see water spout between the fingers of Allah's Messenger صلى الله عليه وسلم and we have heard often food glorifying Allah when it was eaten."²

COMMENTARY: the word (آيات) aayat translated 'signs' could mean the verses of the Quran or the miracles that Allāh showed at the hands of His prophet صلى الله عليه وسلم. In the present context, the latter is more correct.

The signs may mean to warn the disbelievers but they also are meant to give glad tidings to believers. Bring them blessings and strengthen their faith. This is as stated by Shaykh Abdul Haq رحمه الله on the authority of Teebi رحمه الله.

Mulla Ali Qari رحمه الله has said that (آيات) (aayat) 'signs' mean miracles and wonders and nothing else. He has made it clear that it is incongruous to take the meaning of verses of the Quran here.

It is evident from this hadith that water issued forth freely from his fingers. This is what most of the ulama assert. Therefore, this miracle of the Prophet صلى الله عليه وسلم is referred to the miracle of water flowing out in streams from a rock as demonstrated by Prophet Musa عليه السلام.

The opinion that water had not emerged from the fingers is unacceptable, and that the water in the vessel had increased to such an extent that it spouted between the fingers of the Prophet صلى الله عليه وسلم (when it was in the vessel). It is an unnecessary interpretation of the words of the hadith because the hadith is very straightforward. As for the question, why was it necessary to have some water in the vessel, for the miracle could have been demonstrated even without water, there surely is some wisdom in it. Our minds cannot fathom it. Even Scholars have failed to unearth it. So, it is better to adopt silence and leave the matter to Allah.

The hadith also mentions that food glorified Allah. It is like another hadith: The prophet صلى الله عليه وسلم picked up some pebbles and they began to glorify Allah in his hand. They heard them glorify Allah with their ears.

ANOTHER MIRACLE WHEN WATER SPRANG ABUNDANTLY

(٥٩١١) وَعَنْ أَبِي قَتَادَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّكُمْ تُسَيِّرُونَ عَشِيَّتَكُمْ وَيَلَيْتُكُمْ وَتَأْتُونَ الْمَاءَ إِنْشَاءً اللَّهُ عَزَّ فَإِنِ انْطَلَقَ النَّاسُ لَا يَلْبِثُونَ أَحَدًا عَلَى أَحَدٍ قَالَ أَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ حَتَّى ابْهَارَ اللَّيْلِ فَمَالَ عَنِ النَّظْرِيِّ قَوْصَةً رَأْسَهُ ثُمَّ قَالَ احْفَظُوا عَلَيْنَا صَلَوَاتَنَا فَمَكَرَ أَوَّلُ مَنْ اسْتَيْقِظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالشَّمْسُ فِي ظَهْرِهِ ثُمَّ قَالَ ارْجَبُوا

¹ Verses of the Quran or miracles (see comments)

² Bukhari # 3579, Tirmidhi # 3635 (3653).

فَرَكِبْنَا فِيرْنَا حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ نُورٌ دَعَا بِبَيْضَاءٍ كَانَتْ مَعِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ فَتَوَضَّأْتُ مِنْهَا وَضُوءٌ
 دُونَ وَضُوءِ قَالَ وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ نُورٌ قَالَ أَحْفَظْ عَلَيْنَا مِيزَانَكَ فَسَيَكُونُ لَهَا نَبَأٌ ثُمَّ أَذْرَبُ بِإِلَافٍ
 بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ ثُمَّ صَلَّى الْعَدَاةَ وَرَكِبَ وَرَكِبْنَا مَعَهُ فَأَنْتَهَيْنَا إِلَى
 النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَوَى كُلُّ شَيْءٍ وَهُمْ يَقُولُونَ يَا رَسُولَ اللَّهِ هَلَكْنَا وَعَطِشْنَا فَقَالَ لِأَهْلِكَ
 عَلَيْكُمْ وَدَعَا بِالْبَيْضَاءِ فَجَعَلَ يَصُبُّ وَابْنُ قَتَادَةَ يُنْقِطُهُمْ فَلَمْ يَمُدَّ أَنْ رَأَى النَّاسَ مَاءً فِي الْبَيْضَاءِ تَكَابَرُوا عَلَيْهَا
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسِنُوا الْمَالَ كُلُّكُمْ سَيُرَوَى قَالَ فَمَعَلُوا فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ يَصُبُّ وَأَسْقِيَهُمْ حَتَّى تَابَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ فَقَالَ لِي اشْرَبْ
 فَقُلْتُ لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ سَاقِي الْقَوْمِ أَخْرَهُمْ قَالَ فَشَرِبْتُ وَشَرِبَ قَالَ
 فَأَنَّ النَّاسَ الْمَاءَ جَائِعِينَ رَوَاهُ مُسْلِمٌ هَكَذَا فِي صَحِيحِهِ وَكَذَا فِي كِتَابِ الْمُتَمِيدِيِّ وَجَامِعِ الْأَصُولِ وَرَوَاهُ
 فِي الْمَصَابِيحِ بَعْدَ قَوْلِهِ أَخْرَهُمْ لَفْظَةً شُرِبَا.

5911. Sayyiduna Abu Qatadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم delivered a sermon to them (during a journey), saying, 'You will travel in the early part of the night and its last moments (meaning all night) and come to water tomorrow in she Allah (if Allah wills).' (He alluded to the water that they would get as a miracle). The people ten walked ahead (lost in their own thoughts unmindful of each other (for, everyone was concerned with only one thirty - water, the sooner they got to it the better).

Abu Qatadah said that Allah's Messenger صلى الله عليه وسلم was also going ahead. When it was past midnight, he turned aside from the path, laid down his head and gave instructions, 'Be careful of our salah (lest we miss it by oversleeping).' (But, the same things happened everyone overslept beyond the hour of the salah of fajr). The first to awake was Allah's Messenger صلى الله عليه وسلم when the heat of the sun fell on his back. He said (on awkenign the others). "Ride ahead!"

(Abu Qatadah رضى الله عنه continued to say) "We mounted out beast and traveled till the sun had risen in the sky (one bow's length or more). He dismounted, called for the vessel with some water for ablution that I had and performed ablution from it in a briefer from than normally (He washed the limbs only once instead of thrice.)

There remained some water in it, so he said, 'Preserve your ablution (water in the) vessel for us. It will be something to remember (as a miracle). Then Bilal رضى الله عنه called the adhan (call to salah) and Allah's Messenger صلى الله عليه وسلم offered two raka'at (sunnah) and than led the fajr salah (to redeem with us the one we had missed).

Then, he mounted and we mounted along with him till we reached the people (of our caravan who had preceded us). The day had advanced and it was hot everywhere. They began to complain, 'O Messenger of Allah, we are dying of thirst!' He comforted them, 'you will not die.' He asked for the vessel with (some) ablution water to be brought.

Then, he began to pour water and I took over the task of distribution of water to them. On seeing that water was available in the ablution vessel, the people crowded around it. The Prophet صلى الله عليه وسلم said (on seeing them in an unruly manner). 'Behave yourselves! BE disciplined! Every one of you will get enough water.' So they became peaceful and orderly and Allah's Messenger صلى الله عليه وسلم resumed pouring water and I resumed the distribution of water to them. Then only he and I were left. So he poured water and said, 'Drink!' I said, I shall not drink till you drink, O Messenger of Allah.' He said, 'The one who served water to the people is the last of them.'¹

So I drank and then he drank.

Then the people came to the watering place well satisfied with the water they had drunk, and will comforted."²

COMMENTARY: The Prophet صلى الله عليه وسلم did not redeem the salah of fajr at the very place where he awoke. The reason could be that he wished to find a place where water was available. Or, when they awoke, it may not have been a proper time to offer salah, so he may have wished to delay the salah further to get past the disliked time, and he moved ahead. This is borne out by the words of the hadith: 'we mounted and traveled till the sun had risen.' Moreover, one must instantly get out from the place where obedience to Allah's command was obstructed or where something forbidden was perpetrated even if it was not done intentionally. Before redeeming the salah of fajr, the prophet صلى الله عليه وسلم did offer the two raka'at sunnah of fajr. Hence, if anyone misses the salah of fajr for some reason and he redeems it before zawal (declension of the sun) then he must first redeem the sunnah. However, if anyone has not missed the salah of fajr but only the sunnah, then the sunnah will not be redeemed. Imam Muhammad رحمه الله said that even if only the sunnah are missed then they must be redeemed after sunrise and before zawal. As for after the zawal, none of the imams contends that sunnah may be redeemed then.

Since the salah of fajr was redeemed in a congregation, we may presume that the sahabah رضي الله عنهم, too, had their own ablution vessel - each of them. So they performed a brief ablution and joined the congregation. It is also possible that they made tayammum (or dry ablution) because they had no water to make ablution. The hadith is silent on this subject and says nothing on whether they performed ablution of tayammum.

The Prophet صلى الله عليه وسلم said, 'You will not die.' He comforted the sahabah thereby that they should not worry. Allah would send water for them from unknown sources. This was either tidings of the water or a supplication. May Allah preserve you from being destroyed! May He provide you water!

BLESSING IN FOOD AT TABUK

(٥٩١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا كَانَتْ يَوْمَ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ادْعُهُمْ بِمُقْضَلِ أَرْوَادِهِمْ ثُمَّ ادْعُ اللَّهَ أَلَهُمْ عَلَيْهَا بِالْبَرَكَةِ فَقَالَ نَعَمْ فَدَعَا بِتَطْلَعٍ وَبِبَسِطٍ ثُمَّ دَعَا بِمُقْضَلِ أَرْوَادِهِمْ فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَوْفٍ دُرَّةٍ وَيَجِيءُ الْأَخْرَبُ بِكَوْفٍ تَمْرٍ وَيَجِيءُ الْأَخْرَبُ بِكَسْرَةٍ حَتَّى اجْتَمَعَتْ عَلَى التَّطْلَعِ شَيْءٌ يَسِيرٌ

¹ The Masabih adds here 'to drink'

² Muslim # 311-681, Jami ul Usul of Humaydi.

فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ ثُمَّ قَالَ خُذُوا فِي أَوْعِيَتِكُمْ فَأَخَذُوا فِي أَوْعِيَتِهِمْ حَتَّى مَاتَرَكُوا فِي الْعَسْكَرِ وَعَاءَ الْأَمْلَؤُهُ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا وَفَصَلَّتْ فَصَلَّةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَالِتٍ فَيُجْحَبُ عَنِ الْجَنَّةِ - (رواه مسلم)

5912. Sayyiduna Abu Hurayrah رضى الله عنه narrated that, on the day of Tabuk, the people suffered severe hunger, and Umar (JE) submitted, "O Messenger of Allah, instruct them to bring the provision that has remained with them and pray to Allah for a blessing for them on that (provision)." He said, "Yes" and asked for a leather piece of cloth to be brought. It was then spread out and he instructed that the provision that were left should be brought. Someone brought a handful of millet, someone a handful of dates, someone crumbs (Of bread) so that a little food was put together on the leather cloth.

Allah's Messenger صلى الله عليه وسلم then prayed for a blessing. Then he said (to the people). Take what you wish in your utensils." They took in their utensils, so much so that they did not spare any utensil with the army without filling it. Then they ate till they were full. (They were about one hundred thousand men). Some provision remained after that.

Allah's Messenger صلى الله عليه وسلم then bore the testimony: 'I bear witness that there is no God but Allah and that I am Allah's Messenger. He who meets Allah having given these two testimonies harbouring no doubt whatsoever in his mind will not be prevented from paradise.'¹

COMMENTARY: Tabuk is about 465 miles from Madinah. The Prophet صلى الله عليه وسلم had advanced to it with his army in Rajab 9 AH. There were one hundred thousand warriors with the army and this was the Prophet صلى الله عليه وسلم last battle.

Since most of the warriors were hungry and some of them may have possessed leftovers or excess provision. So, Sayyiduna Umar رضى الله عنه requested the Prophet صلى الله عليه وسلم that he may invoke blessing on that little in order that it might multiply and cater to the needs of all the warriors. Actually, the fuller tradition is: Ibn Mas'ud رضى الله عنه narrated that A'mash felt that people were hungry during the Battle of Tabuk so he submitted. 'O Messenger of Allah, if you permit us to slaughter our riding beasts, we may eat their meat and use their flesh.' He gave them his permission, but Umar رضى الله عنه submitted, "O Messenger of Allah that would leave us with fewer riding beasts. I request you to have all left over provision brought to you so that you may pray to Allah for blessing on that. Allah will bless that." The rest of the hadith is similar.²

The hadith concludes with the words that mean that if anyone testifies to Allah's unity and to the messenger ship of the Prophet صلى الله عليه وسلم sincerely with perfect faith and conviction, nursing no doubt whatsoever, and dies in this manner then nothing will prevent his entry into paradise.

¹ Muslim # 45. 27.

² Bayhaqi as reproduced in 'The Life of Prophet Muhammad صلى الله عليه وسلم Ibn Kathir p 567, Darul Isha'at Karachi.

BLESSING ON FOOD SERVED AT THE MARRIAGE OF SAYYIDAH ZAYNBAB رضي الله عنه

(٥٩١٣) وَعَنْ أَنَسٍ قَالَ كَانَتْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرُوسًا بِرَيْتَبٍ فَعَمِدَتْ أُمِّي أُورُسُ لِي إِلَى تَمْرٍ وَسَمْنٍ وَرَاقِطٍ فَصَنَعَتْ حَيْسًا فَجَعَلْتَهُ فِي تَوْرٍ فَقَالَتْ يَا أَنَسُ إِذْ هَبْ بِهَذَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْ بَعَثْتُ بِهَذَا إِلَيْكَ أُمِّي وَهِيَ تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ فَذَهَبَتْ فَقُلْتُ فَقَالَ صَعِدْتُ قَالَ إِذْ هَبْ فَأَدُّ لِي فُلَانًا وَفُلَانًا وَفُلَانًا رَجَالًا سَمَاهُمْ وَإِدُّ لِي مِنْ لَقِيَّتِكَ فَدَعَوْتُ مَنْ سَمِي وَمَنْ لَقِيَّتِكَ فَجَعَلْتُ فَإِذَا الْبَيْتُ غَاصَّ بِأَهْلِهِ قِيلَ لِأَنَسٍ عَدُّكُمْ كَمْ كَانُوا قَالَ زُهَاءٌ ثَلَاثًا فَجَعَلْتُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَ يَدَهُ عَلَى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِمَا شَاءَ اللَّهُ ثُمَّ جَعَلَ يَدْعُو عَشْرَةَ عَشْرَةً يَأْكُلُونَ مِنْهُ وَيَقُولُ هُمْ أَذْكَرُ وَالسَّمْرُ اللَّهُ وَيَأْتِي كُلُّ كَلِّ رَجُلٍ وَمِمَّا يَلِيهِ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا فَخَرَجْتُ طَائِفَةً وَدَخَلْتُ طَائِفَةً حَتَّى أَكَلُوا كُلُّهُمْ قَالَ لِي يَا أَنَسُ إِذْ فَرَّقْتُمْ فَمَا أَدْرِي جِئْتُمْ وَصَعْتُمْ كَانُوا أَكْثَرَ أَمْ جِئْتُمْ رَفَعْتُ (متفق عليه)

5913. Sayyiduna Anas رضي الله عنه narrated. The Prophet صلى الله عليه وسلم married Sayyidah Zaynab رضي الله عنه. My mother, Um sulaym رضي الله عنه made hays with dates, butter and cheese (or curd). Then, putting it in a bowl, she said, "Anas, go with this to Allah's Messenger صلى الله عليه وسلم and say. 'My mother has sent me to you with this, and has conveyed salaam to you. She says that we have sent very little to you as a gift.' I went to him and conveyed the message. He said, "Put it down." Then, he said, "Go and invite him' and him' and him." Naming some men, "And whoever you meet." Hence, I invited everyone he had named and whoever I met. When I came back, I found the house full of people.

(someone asked Anas رضي الله عنه how many people there were?) There were about three hundred men.

The Prophet صلى الله عليه وسلم put his hand on that little hays and spoke such words as Allah willed him to speak. Then, he invited them to eat in groups of ten, saying to them, "Mention the name of Allah and eat from what is nearest to you." When, they (ten) had eaten till they were full, they went out and another batch came in. This (continued), till all of them had eaten.

He instructed me, "O anas, pick up (the vessel)." I picked it up and I could not determine whether it was more than when I had brought it, or lesser.¹

COMMENTARY: The Prophet صلى الله عليه وسلم had named the three men but Anas رضي الله عنه forgot them. So these words are his own, not the Prophet صلى الله عليه وسلم: 'named them...'

Though he said that he could not determine whether the hays had decreased or increased after people has eaten from it yet there is no doubt that the blessing that increased the little gift continued to have their effect on the food. Definitely the quantity had increased.

Some people say that the wedding feast of Sayyidah Zaynab رضي الله عنها consisted of the hays

¹ Bukhari # 5163, Muslim # 194. 1428. Tirmidhi # 3218 (3229), Nasa'i # 3387, (Also Muslim # 87,92,95-1428)

that Anas رضي الله عنه had brought. Other traditions say however a that the Prophet صلى الله عليه وسلم had slaughtered a goat for the wedding feast and meat and bread were served to one thousand guests. So, either together or were served at different times. Mulla Ali Qari رحمه الله said the hays was only gift from the mother of Anas رضي الله عنه while the meat and bread were served as a wedding feast at another time.

CAMEL BECOME SWIFT

(٥٩١٤) وَعَنْ جَابِرٍ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى نَاضِحٍ قَدْ أَحْبَبِي فَلَمَّا يَكَادُ يَسِيرُ فَتَلَا حَقِّي فِي النَّجِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لِبِعِيرِكَ فُلْتُ قَدْ عَنِ وَتَحَلَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجَرَهُ فَدَعَا لَهُ فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ فُدَّامَهَا يَسِيرُ فَقَالَ لِي كَيْفَ تَرَى بِعِيرَكَ فُلْتُ خَيْرٌ قَدْ أَصَابَتْهُ بَرَكَاتُكَ قَالَ أَفَتَيْبِعُنِيهِ بِوَقِيَّةٍ فَبِعْتُهُ عَلَى أَرْبَعٍ لِي فَقَارَ ظَهْرَهُ إِلَى الْمَدِينَةِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ عَدَوْتُ عَلَيْهِ بِأَبْعِيرٍ فَأَعْطَانِي ثَمَنَهُ وَرَدَّه عَلَيَّ - (متفق عليه)

5914. Sayyiduna Jabir رضي الله عنه narrated: I went with Allah's Messenger صلى الله عليه وسلم to a battle. I was riding a camel that was used for drawing water. It has fatigued to such an extent that it could go on with difficulty. (At the point) the Prophet صلى الله عليه وسلم was besides me and asked me, "what is wrong with your camel?" I said, "It has become tired." So, Allah's Messenger صلى الله عليه وسلم went behind it and urged it on also making a supplication for it. Then, it did not cease to outstrip the other camels. He asked, "How do you find your camel?" I submitted, "Very good! It has received your blessing." He asked "Will you sell it to me for a wuqiyah (forty dirhams)?" So, I sold it to him on condition that it shall be mine till (I took the camel to him in the morning and he paid me its price, but returned the camel to me (out of kindness)).¹

COMMENTARY: This hadith is evidence that it is permitted to place a condition favourable to the seller when contracting to sell something. But, according to the ruling and law, it is not allowed which means that either this hadith is abrogated by the ruling, to the aforementioned condition was not part of the contract to sell and buy. Rather, it was concession to Jabir رضي الله عنه on his request or a favour granted to him by the Prophet صلى الله عليه وسلم himself. However, this explanation does not conform to the text of the hadith.

THREE MIRACLES AT THE BATTLE OF TABUK

(٥٩١٥) وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكَ فَأَتَيْنَا وَادِي الْأَعْرَابِ عَلَى حَدِيثَةٍ لِأَمْرَأَةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْرُصُوهَا فَحَرَّضْنَاهَا وَحَرَّضَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ أَوْسُقٍ وَقَالَ أَحْمِصِيهَا حَتَّى تَرْجِعَ إِلَيْكَ إِثْمَاءُ اللَّهِ تَعَالَى وَأَنْطَلَقْنَا حَتَّى قَدِمْنَا تَبُوكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةُ رِيحٌ شَدِيدَةٌ فَلَا يَبْقُرُ فِيهَا أَحَدٌ فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيُسَدِّ عَقَالَهُ فَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِحِجَابِي ظَلَمِي ثُمَّ أَقْبَلْنَا

¹ Bukhari # 2097, Muslim # 110.715.

حَتَّى قَدِمْنَا وَادِي الْقُرَى فَسَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةَ عَنْ حَدِيثِهَا كَمَا بَلَغَ ثَمْرُهَا فَقَالَتْ
عَشْرَةَ أَوْسُقٍ - (متفق عليه)

5915. Sayyiduna Abu Humayd Sa'idi رضى الله عنه narrated: we set out with Allah's Messenger صلى الله عليه وسلم (from Madinah) for the Battle of Tabuk. When we reached the Wadi al-Qura (three days journey from Madinah), we passed a garden belonging to a woman. Allah's Messenger صلى الله عليه وسلم, "Make an estimate of its fruit." We made an estimate (everyone giving his idea), and Allah's Messenger صلى الله عليه وسلم made an estimate at ten wasq (camel loads). He said (to the woman), "weight it (when the fruit is picked) and tell us of it when we return insha Allah." And, we moved ahead till we came to Tabuk.

There, Allah's Messenger صلى الله عليه وسلم said, "Tonight, you will face a violent wind. Let no one get up when it blows and those who have camels (with them) must fetter them firmly. (This is a precautionary measure) indeed, a violent wind did blow and when a man stood up (disregarding the advice), he was carried away by the wind and thrown between the two mountains of Tayyi.

Then we set out (on our return journey after the battle) till we came to the Wadi al-Qura. Allah's Messenger صلى الله عليه وسلم asked the woman about her garden how much the fruit had weighed? She said, "ten wasq(or camel-loads)."¹

COMMENTARY: Tayyi is the name of the forefather of a well-known tribe also known as Tayyi They used to reside in ancient yemen. The well known Hatim Tayyi belonged to this tribe. This area is now part of Saudi Arabia in its region of Najd. It is known as Muntaqah Thawr.

The miracles mentioned in this hadith are:

- (1) the weight of fruit in the garden of which the Prophet صلى الله عليه وسلم gave a correct estimate.
- (2) The warning that violent winds would blow that night, there being no signs of that when he gave the warning.
- (3) The men who did not heed the warning was carried away and thrown at a distant place.

These three miracles were demonstrated to convince the hypocrites who were in the army. They were also shows to strengthen the faith of the believers. They were proof of the truth of the prophethood.

CONQUEST OF EGYPT WAS FORETOLD

(٥٩١٦) وَعَنْ أَبِي دَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضُ يُسَمَّى فِيهَا الْقَيْزَاطُ فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا فَإِنَّ لَهَا زِمَّةً وَرَجْمًا أَوْ قَالَ ذِمَّةً وَصَهْمًا فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يُخْتَصِمَانِ فِي مَوْضِعٍ لَيْتَهُمَا خَرَجَ مِنْهَا قَالَ فَرَأَيْتُمْ عَبْدَ الرَّحْمَنِ بْنِ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَيْبَعَةَ يُخْتَصِمَانِ فِي مَوْضِعٍ لَيْتَهُمَا فَخَرَجَتْ مِنْهَا - (رواه مسلم)

¹ Bukhari # 1481, Muslim # 11-1392.

5916. Sayyiduna Abu Dharr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, you will conquer Egypt. It is a land were the qirat is mentioned (for its currency). When you conquer it, be kind in your treatment of its inhabitants, for, they are under protection and have a relationship" – or, he said 'Under protection and have marriage ties.

When you people see two men quarrelling in a brickwork, you (O Abu Dharr) get away from there."

He (Abu Dharr) رضي الله عنه said, "I saw (while I was in Egypt) Abdur Rahman ibn Shurahbil ibn Hashnah and his brother Rabi'ah querell in a brickwork. So, I left it."¹

COMMENTARY: Qirat was a coin valued at one carat or twenty fourth part of an ounce. It was a valid currency in Egypt. It was a currency of exchange in other countries too but its value differed. For instance, in Makkah it was one-twenty fourth of a dinar. In Iraq it twentieth part of a dinar. By saying that the Egyptians mentioned the Qirat, he not only introduced the currency of Egypt. But also disclosed that its inhabitants who were Qubtis co-opts) disbelievers were rude and had a bad temperament. They had the word qirat on their tongue. But, those people who are high natured and kind hearted do not have base thing on their tongues.

In spite of their roundness, they should be shown kind treatment, even though they might cause trouble. You should forgive them.

There were ties with them. They were under protection and had a relationship by marriage. Because of Ibrahim son of the Prophet صلى الله عليه وسلم they had these special ties, for, Ibrahim's mother was on Egyptian. She was Mari'ah رضي الله عنها Qubti. Also our grandfather Isma'il's عليه السلام mother Sayyidah Hajarah عليها السلام (Hajar) was Egyptian protection was offered because of Sayyidah Hajarah عليها السلام and marital kinship was through Sayyidah Mari'ah رضي الله عنها.

The Prophet صلى الله عليه وسلم said about two men quarreling in Egypt they dispute over little things like so much as a brick's space. The first verb when you see is (وايم) in the plural but the command to leave them is in the singular form to only Abu Dharr رضي الله عنه. this shows the particular kindness the Prophet صلى الله عليه وسلم had for him. However, it is possible that the command too may have been in the plural form.

Egypt was conquered in the time of Sayyiduna Umar رضي الله عنه,

Sayyiduna Abu Dharr رضي الله عنه had seen two men quarrel over the space of one brick. So he quit Egypt forthwith and came back home. This had happened in the time of Sayyiduna Uthman رضي الله عنه.

The Prophet صلى الله عليه وسلم had learnt from the unseen that it is the characteristic of the Egyptians to quarrel over petty things. They are bickering, mischievous. He foretold that Muslims and Islam would suffer much at their hands.

They had rebelled against the Uthmania caliphate and raided Madinah. They assassinated Uthman رضي الله عنه. Then they killed their governor Muhammad ibn Abu Bakr رضي الله عنه who had been appointed by Sayyiduna Ali رضي الله عنه.

The Prophet صلى الله عليه وسلم had known these things beforehand. This is why he had instructed Abu Dharr رضي الله عنه to leave the place when he should see them bickering. He should cease to have contact with them.

Abu Dharr رضي الله عنه obeyed this command. He did indeed see them quarrelling over the

¹ Muslim # 227-2543.

space of brick.

THE FATE OF THE HYPOCRITES

(٥٩١٧) وَعَنْ حُدَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي أَصْحَابِي وَفِي رِوَايَةٍ قَالَ وَفِي أُمَّتِي إِثْنَا عَشَرَ مُتَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَخْرُجُونَ رِيحُهَا حَتَّى يَلِيحَ الْجَمَلُ فِي سَرِّ الْحَيَاظِ لَمَّا بَيَّتَ مِنْهُمْ تَكْفِيهِمْ الدُّبَيْبَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ فِي أَكْتَافِهِمْ حَتَّى تُنْجَمَ فِي صُدُورِهِمْ رَوَاهُ مُسْلِمٌ وَسَنَدُكَرُ حَدِيثَ سَهْلِ بْنِ سَعْدٍ لِأَعْطَيْنَ هَذِهِ الرَّايَةَ عَدَا فِي مَتَابِقِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ وَجَدِيئْتِ جَابِرٍ مَنْ يَقَعُدُ النَّبِيَّةَ فِي جَامِعِ الْمَتَابِقِ إِنشَاءَ اللَّهِ تَعَالَى -

5917. Sayyiduna Hudhayfah رضى الله عنه narrated that the Prophet رضى الله عنه said, "There are among my sahabah (companions)" - but according to another versions "in my ummah (People) twelve hypocrites who will neither enter paradise nor perceive its odour till a camel passes through a needle's eye. Al-Dubaylah which is a flame of fire will be enough for them. It will appear on their shoulders and reach up to their breasts."¹

COMMENTARY: Just as a camel cannot go through the eye of a needle so too, these hypocrites will not enter paradise. The Qu'ran says the same things about the disbelievers:

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِيحَ الْجَمَلُ فِي سَرِّ الْحَيَاظِ

{...nor will they enter the Garden (paradise) until the camel goes through the needle's eye....} (7:40)

The word 'ummah' may be applied to the hypocrites too, if it is used in the sense of the ummah that is invited or the mankind in general to whom the invitation (to join Islam) is extended. It is part of the Prophet's صلى الله عليه وسلم mission. But, the word 'sahabah' cannot be applied to the hypocrites. So the words, "There are among my sahabah twelve hypocrites" refer to them as sahabah on their outward appearance and behavior. They recited the kalimah and mingled with the sahabah though inwardly they harboured hypocrisy. In this sense we may say the same thing about ummah that it means the ummah that has responded to the invitation.

According to another hadith of Hudhayfah رضى الله عنه, these hypocrites were fourteen in number, but two of them had repented. The other twelve remained hypocrites. They died as hypocrites.

The Prophet صلى الله عليه وسلم had named these hypocrites to some of his close sahabah رضى الله عنهم so that they may beware of their nefarious designs. They causes much destruction to Islam and history is replete with their accounts. Their wicked designs reached the peak when they conspired to kill the Prophet صلى الله عليه وسلم on the return journey after the Battle for Tabuk. But, Allah preserved him.

Dubaylah is a tumour. It causes death very often.

It is also said to be an ulcer from plague. The root word also means 'trial' and 'hardship.'

The words that it will grow on the shoulders and reach the breast seem to belong to a narrator who volunteered to explain the dubaylah, in the hadith.

¹ Muslim # 10.2779.

According to another hadith, Sayyiduna Hudhayfah رضى الله عنه confirmed that the Prophet صلى الله عليه وسلم had named at these hypocrites to him. He had also informed him how they would die. He said, "Indeed, they died just as the Prophet صلى الله عليه وسلم had disclosed to me." We shall mention the hadith of sahl ibn Sa'd رضى الله عنه # 989, and of Jabir رضى الله عنه # 6229, in Allah wills.

SECTION II

الفصل الثاني

ABOUT THE MONK BAHIRA

(٥٩١٨) عَنْ أَبِي مُوسَى قَالَ خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَسْيَاحٍ مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَمَكَلُوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ قَالَ فَهُمْ يَحْلَتُونَ رِحَالَهُمْ فَجَعَلَ يَسْخَلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا سَيِّدُ الْعَالَمِينَ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعُهُ رَحْمَةً لِلْعَالَمِينَ فَقَالَ لَهُ أَسْيَاحٌ مِنْ قُرَيْشٍ مَا عَلِمْتُ فَقَالَ إِنَّكُمْ جِئْتُمْ مِنْ الْعَقَبَةِ لَمْ يَبْقِ شَجَرٌ وَلَا حَجْرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدُ إِلَّا لِلنَّبِيِّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النَّبِيَّةِ اسْقَلْ مِنْ حُضْرُوفِ كَتِفِهِ وَمِنَ التَّفَاحَةِ ثُمَّ رَجِعْ فَصَنَعَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رَعِيَةِ الْإِبِلِ فَقَالَ أَرْسَلُوا إِلَيَّ فَأَقْبَلْ وَعَلَيْهِ عَمَامَةٌ نُظِلُّهُ فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فِي شَجَرَةٍ فَلَمَّا جَلَسَ مَالَ فِي الشَّجَرَةِ عَلَيْهِ فَقَالَ انظُرُوا إِلَى فِي الشَّجَرَةِ مَا لِي عَلَيْهِ فَقَالَ أَنُشِدُكُمْ اللَّهَ أَيُّكُمْ وَلِيُّهُ قَالُوا أَبُو طَالِبٍ فَلَمَّا بَرَأَ مِنْهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَالًا وَرَوَدَهُ الرَّاهِبُ مِنَ الْكَهْدِ وَالزَّيْتِ - (رواه الترمذی)

5918. Sayyiduna Abu Musa رضى الله عنه narrated that Abu Talib set forth for Syria (with a trade caravan) the Prophet صلى الله عليه وسلم (who was then twelve years old) also traveled with him, as did some elders of the Quraysh. When they came near the monk's hermitage, they alighted and unfastened their belongings. The monk (Bahria, by name) came to them although never before did he come to them when they passed by him (and halted there). As they unpacked their saddles, he mingled among them (looking for someone) till he came to Allah's Messenger صلى الله عليه وسلم and held his hand, saying, "He is the chief of the universe. He is the chief of the universe. He is the Messenger of the Lord of the worlds." The elders among the Quraysh asked him how he could say that and he answered, "while you were coming through the mountain pass, none of the trees and stones missed prostrating itself before him and these (two) do not prostrate themselves but before a Prophet. And I recognize him by the seal of prophethood on the upper bone of his shoulder, firm like an apple"

Then he went away and prepared a meal for them. When he came back with it, the Prophet صلى الله عليه وسلم had gone to graze the camels and he said, "lend for him. (He is my chief guest)" So, he returned while a small cloud cast its shade over him. When he was there, the people had preceded him into the shade of a tree. When he sat

down (outside the shade), the tree bowed down towards him and threw its shade on him. The monk pointed out, "Observe the tree how it bows down to him! I call upon you by Allah to tell me who among you is his guardian." They said, "Abu Talib." And he did not cease to adjure him to send him back until Abu Talib sent him back. And Abu Bakr رضي الله عنه sent Bilal رضي الله عنه along with him. The monk gave him provision of coarse bread and olive oil.¹

COMMENTARY: According to some versions after saying that he recognized the Prophet صلى الله عليه وسلم by the seal of Prophet hood, the monk stood up and embraced the Prophet صلى الله عليه وسلم, then he asked the men of the caravan about the life of the Prophet صلى الله عليه وسلم, how he spends his hours, etc. then he confirmed that their answers are corroborated by his knowledge from their books.

When the tree bowed down to provide shade to the Prophet صلى الله عليه وسلم it did so out of respect because the cloud had already given him shade. Or, the cloud had moved away. Any way this was a demonstration of the Prophet صلى الله عليه وسلم miracle, as was the cloud overhand. The ulama رحمهم الله say that this did not happen always. The cloud cast its shade whenever it was necessary.

The monk pointed to the man that they should observe and ponder how the tree inclined towards the Prophet صلى الله عليه وسلم to show respect and throw shade. They should see with their minds eye because they were seeing with their normal eye anyway.

However, it is a fact that they who had ignored their inherent disposition and wandered in the web of ignorance and adamancy, had their mind's eyes prejudiced. The result was that they saw the miracle but were unresponsive to the light of guidance. They did see all the signs pointing to the Prophet صلى الله عليه وسلم truthfulness but they were deprived of seeing with the mind's eye as might be helpful to them and might have put them on the right course. The Quran says:

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

{And you see them looking at you while they do not see} (7:198)

ABU TALIB SENT THE PROPHET صلى الله عليه وسلم BACK: Finally, Abu Talib agreed to send the Prophet صلى الله عليه وسلم back home. The fact is that Busra was a colony of the Roman empire. They were Christians. Their priests had foretold the coming of the last Prophet صلى الله عليه وسلم. The royalty became worried and panicked. They conspired to rip his influence in the bud before he could do anything. The monk Bahira was a true scholar of the heavenly Books and he also was a believer in the last Prophet صلى الله عليه وسلم. hence, when he recognized the Prophet صلى الله عليه وسلم, he insisted upon Abu Talib that he should send him back to Makkah since he was afraid of the roman. If the kings men learnt of him, they would arrest him and take him away and kill him.

Indeed, Tirmidhi and Haakim have transmitted the tradition that as soon as Abu Talib travelled for trade purposes toward Syria taking (his nephew) the Prophet صلى الله عليه وسلم along with him, the Roman officers, numbering seven, initiated a chase to kill the prophet صلى الله عليه وسلم. Their chase landed them at Bahira's hermitage. He asked them. Why are you here ?" They told him that they had learnt that the Prophet was on a journey. They were looking out for him and had their sentries posted all around. They said, "when he comes within our

¹ Tirmidhi # 2620 (3640).

territory we shall kill him." Bahira asked them, "Tell me, if Allah has decreed anything then can anyone defeat it?" they conceded, "No!" So, Bahira said, "I tell you honestly that the man you are after will be the greatest Messenger of Allah. No power in the world can harm him. So, desist from your wicked ideas. Rather, you should submit to him and obey him. You must love him."

The monk gave him as provision coarse bread and olive oil. Some authorities say that the bread was made of flour mixed with milk and sugar. The olive oil was to apply on the bread. Tirmidhi رحمه الله has pointed out about this hadith that its line of transmission is sound. Its narrators are approved by Bukhari and Muslim, or by either of these two.

However, the reference to Abu Bakr رضي الله عنه and Bilal رضي الله عنه is not part of the original hadith. Perhaps one of the narrators has included their names by oversight. At that time the Prophet صلى الله عليه وسلم was twelve years old. Abu Bakr رضي الله عنه as younger to him by two years or two and a half years. And, Bilal رضي الله عنه was not born till then perhaps. Hence, it is meaningless to say that the Prophet صلى الله عليه وسلم was sent with these two men. This is why Dhahabi رحمه الله has termed this hadith as da'if (weak) but some authorities do not agree with him.

Hafiz Ibn Hajar رحمه الله has said of his hadith that its narrators are trustworthy. Not one of them is rejected. Apart from the portion about Abu Bakr رضي الله عنه and Bilal رضي الله عنه being sent hoe with the Prophet صلى الله عليه وسلم, it is established that this hadith is sound. As for the aforementioned portion, it is not part of the original tradition. One of the narrators has committed an error.

TREES & STONES GREETED

(5919) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا

فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ (راوه الترمذى والدارى)

5919. Sayyiduna Ali ibn Abu Talib رضي الله عنه narrated. I was with the Prophet صلى الله عليه وسلم in Makkah. We went out into one of its suburbs. Whichever mountain (meaning rock) and tree that lay in his path greeted him, 'as-salaamualayka ya rasul Allah 9peace be on you, O Messenger of Allah).'¹

COMMENTARY: Sayyiduna Ali رضي الله عنه also heard the stone and tree greet eh Prophet صلى الله عليه وسلم. So this was both a miracle and wonder (mu'jizah and karamah). The former concerned the Prophet صلى الله عليه وسلم and the latter concerned Sayyiduna Ali رضي الله عنه.

In might also have been that he did not hear but the Prophet صلى الله عليه وسلم informed him.

MIRACLE WITH THE BURQAQ

(5920) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنِي بِالْبُرَاقِ أَيْلَهُ أُسْرِي بِهِ مُلَجَّمًا مُسْرَجًا فَاسْتَضَعَبَ

عَلَيْهِ فَقَالَ لَهُ جِبْرَائِيلُ أَيْمَحْمَدٍ تَفْعَلُ هَذَا فَمَا رَكِبَكَ أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ قَالَ قَارِئُصَّ عَرَفًا. رَوَاهُ

التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ عَرِيبٌ.

5920. Sayyiduna Anas رضي الله عنه narrated that the Buraq was brought to the Prophet صلى الله عليه وسلم on the night of Isra (when he was taken up to the heavens). It was bridled

¹ Tirmidhi # 3626 (3646), Darimi # 21.

and saddled. It showed some resistance (causing difficulty to the Prophet صلى الله عليه وسلم to mount). So, Jibril عليه السلام asked it: Will you do the with Muhammad صلى الله عليه وسلم? NO one more noble than he in Allah's sight has mounted you." The narrator added: "these words caused it to perspire heavily." Tirmidhi has termed this hadith as gharib.¹

COMMENTARY: Other Prophet's صلى الله عليه وسلم had also mounted the burraq. This question has been discussed previously (see comments to hadith # 5862 etc) The commentators say that the burraq was not showing resistance but was not showing resistance but was filled with joy at having the Prophet صلى الله عليه وسلم as its rider. So it could not contain itself. Jibril عليه السلام took it for its obstinacy and reprimanded it causing it to pour perspiration.

HOLE IN A STONE

(٥٩٢١) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمُقَدِّسِ قَالَ جِبْرِئِيلُ بِإِصْبَعِهِ فَحَرَكَ بِهَا الْحَجَرَ فَشَدَّ بِهِ الْبُرَاقَ. (رواه الترمذی)

5921. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when we came to Baytul Maqdis, Jibril عليه السلام made a gesture with his finger. Thereby he drilled a hole in a stone and tied the burraq to it."²

COMMENTARY: In the hadith (#5863) of Anas رضى الله عنه in the chapter of miraj. The Prophet صلى الله عليه وسلم said that Jibril عليه السلام tied the burraq to a ring where the previous Prophet صلى الله عليه وسلم did with it. Perhaps it was the same ring (or hole) that had closed with time and Jibril عليه السلام me opened it by pointing his finger to it.

CAMEL'S COMPLAINT

(٥٩٢٢) وَعَنْ يَعْلَى بْنِ مُرَّةَ الْقَتْفِيِّ قَالَ ثَلَاثَةٌ أَتَيْنَا رَأَيْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَنَا نَحْنُ نَسِيرُ مَعَهُ إِذْ مَرَرْنَا بِبَيْعِمْ يُونُسَى عَلَيْهِ فَلَمَّا رَأَاهُ الْبَيْعِيُّ جَرَّ جَرَّ فَوَصَّهَ جِرَانَهُ فَوَقَّفَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ آيِنَ صَاحِبِ هَذَا الْبَيْعِيِّ فَبَجَاءَهُ فَقَالَ بِعِينِهِ فَقَالَ يَا رَسُولَ اللَّهِ وَإِنَّهُ لَأَهْلِي بَيْتِ مَا لَهُمْ مُعِينَةٌ غَيْرُهُ قَالَ أَمَا إِذَا ذَكَرْتُ هَذَا مِنْ أَمْرِهِ فَإِنَّهُ سَكَى كَثْرَةَ الْعَمَلِ وَقَلَّةَ الْعَلْفِ فَأَحْسِنُوا إِلَيْهِ تُرِّرْنَا حَتَّى نَزَلْنَا مَمْرًا لَا فُتَامَةَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَجَاءَتْ شَجَرَةٌ تُشَقُّ الْأَرْضَ حَتَّى غَشِيَتْهُ تُرِّرْنَا حَتَّى رَجَعَتْ إِلَى مَكَانِهَا فَلَمَّا اسْتَيْقِظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْتُ فَقَالَ هِيَ شَجَرَةٌ اسْتَأْذَنْتَ رَبِّهَا فِي أَنْ تُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنَ لَهَا قَالَ تُرِّرْنَا فَمَرَرْنَا بِمَاءٍ فَأَتَتْهُ امْرَأَةٌ بِابْنٍ لَهَا بِهِ حِنَّةٌ فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْحَرِهِ تُرِّرْنَا قَالَ أَخْرَجَ فَإِنِّي مُحَمَّدٌ رَسُولُ اللَّهِ تُرِّرْنَا فَلَمَّا رَجَعْنَا مَرَرْنَا

¹ Tirmidhi # 3131 (3142), Musnad Ahmad 3-164.

² Tirmidhi # 3143, Musnad Ahmad 3-164.

بِذَلِكَ الصَّاءِ فَسَأَلَهَا عَنِ الصَّبِيِّ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُنَا مِنْهُ زَيْبًا بَعْدَكَ - زَوَادِ فِي شَرْحِ السُّنَنِ -
 5922. Sayyiduna Ya'la ibn MURrah Thaqafi رضى الله عنه said, "I saw three miracles at the hands of Allah's Messenger صلى الله عليه وسلم (during a single journey). During our travel with him, we came upon a camlet ht was used to draw out water (and irrigate the land). On seeing him, the camel rumbled and lowered its neck. The Prophet صلى الله عليه وسلم stopped by it and called for its owner. When he came, he called for its owner. When he came, he said, 'Sell it to me.' The man said, 'No, but I shall give it to you (as a gift). O Messenger of Allah. Besides, the family to which it belongs has no other means to livelihood.' He said, 'Since you say so about it, know that it has complained to me of heavy work but very little fodder. Treat it well. (Get work from it but feed it sufficiently. I have no wish to buy it for myself but I wished to relieve it of its difficulty).

Then (I saw a second miracle), as we travelled on till we alighted at a manzil (halt or leg of journey) the Prophet صلى الله عليه وسلم lay down to sleep. A tree came tearing through the earth and bowed down to cover him and returned of its place When Allah's Messenger awoke, I informed him of this thing. He said, 'This is ht e tree that had sought its Lord's permission to offer salaam to Allah's Messenger and He granted it His permission.'

We resumed our 'journey and (I saw the third miracle) we came to a watering place (meaning as inhabited locality) A woman come to the Prophet صلى الله عليه وسلم wither son who was possessed. He held his nose and said, 'Get out! I am Muhammad Allah's Messenger.'

Then we resumed our journey. Later on our return when we were at that watering place, he asked her about the child. She said, 'By him who has sent you with the truth, we have not seen in him anything to cause un anxiety, since you had departed."¹

ANOTHER CHILD POSSESSED BY JINN

(٥٩٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ رَأَيْتُ أَمْرَأَةً جَاءَتْ بِابْنِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ

يَأْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ ابْنِي بِهِ جُنُونٌ وَإِنَّهُ لَيَأْخُذُهُ عِنْدَ عَدَائِنَا وَعَمَائِنَا فَمَسَّ رَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَدَعَا فَتَمَّتْ نَفْسُهُ وَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْحِزْوِ الْأَسْوَدِ يَمْشِي - (رواه الدارمي)

5923. Sayyiduna Ibn Abbas رضى الله عنه narrated that a woman brought to Allah's Messenger صلى الله عليه وسلم her son. She submitted. "O Messenger of Allah صلى الله عليه وسلم her son. She submitted. 'O Messenger of Allah. My son is possessed. It seizes him at our breakfast and dinner (first and last meals)." Allah Messenger stroked the child's breast and prayed for him. The boy vomited much once and something resembling a black puppy emerged from his belly running out.²

WALKING TREE

¹ Baghawī in Sharh us Sunah, Musnad Ahmad 4-170.

² Darimi 19, Musnad Ahmad 1-254.

(٥٩٢٤) وَعَنْ أَنَسٍ قَالَ جَاءَ جِبْرِئِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ حَزِينٌ قَدْ تَخَصَّبَ بِالْدَمِ مِنْ فِئَلِ أَهْلِ مَكَّةَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ تُحِبُّ أَنْ تُرِيدَ آيَةً قَالَ نَعَمْ فَنَظَرَ إِلَى شَجَرَةٍ قَيْنَ وَرَائِهِ فَقَالَ اذْءُ بِهَا فِدَعَا بِهَا فَجَاءَتْ فَقَامَتْ بَيْنَ يَدَيْهِ فَقَالَ مُرَّهَا فَلَمْ تَرْجَعْ فَأَمَرَهَا فَرَجَعَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْبِي حَسْبِي - (رواه الدارمي)

5924. Sayyiduna Anas رضى الله عنه narrated that Jibril عليه السلام came to the Prophet صلى الله عليه وسلم when he was sitting very grieved, covered with blood from the wounds inflicted by the people of Makkah (at Uhud). He said, 'O Messenger of Allah, do you like that I show you a sign? (This will convince you. The hardships that you endure raise your rank). He said, "Yes" So, he said, looking at a tree behind him, "Call it!" He called it. It came and stood before him. Then, he said, "Command it and it will return." He commanded it and it went back.

Allah's Messenger صلى الله عليه وسلم said, "It suffices me! It suffices me!"¹

COMMENTARY: The infidels of Makkah had been rude to the Prophet صلى الله عليه وسلم and had caused him hardship at the Battle of Uhud. They wounded him at his cheek and he lost a tooth. When the Prophet صلى الله عليه وسلم said to Jibril عليه السلام, "It suffices me." He meant that Allah as given him is enough. He found himself comforted. When a miracle is shown, it strengthens one's faith and provides comfort and removes grief. The same may be said of a wonder anything that is contrary to the customary. Anyone who is persecuted by an enemy must bear it patiently. This gets him a high reward.

TESTIMONY OF A TREE

(٥٩٢٥) وَعَنْ ابْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَقْبَلَ أَغْرَابٌ فَلَمَّا دَنَا قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ وَمَنْ يَشْهَدُ عَلَى مَا تَقُولُ قَالَ هَذِهِ السَّلْمَةُ فِدَعَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِشَاطِئِ الْوَادِي فَأَقْبَلَتْ تَحْتَهُ الْأَرْضَ حَتَّى قَامَتْ بَيْنَ يَدَيْهِ فَأَشْهَدَهَا ثَلَاثًا فَشَهِدَتْ ثَلَاثًا أَنَّهُ كَمَا قَالَ ثُمَّ رَجَعَتْ إِلَى هَيْبَتِهَا - (رواه الدارمي)

5925. Sayyiduna Ibn Umar رضى الله عنه narrated: We were with the Prophet صلى الله عليه وسلم on a journey. A villager came (near the army) and when he was closer. Allah's Messenger صلى الله عليه وسلم asked him, "Do you bear testimony that there is no god but Allah who is alone and has no partner, and that Muhammad is His slave and His Messenger?" the villager retorted, "Does anyone testify to what you say (besides human beings)?" He said, "this salamah tree!" (It is a plant or the mimosa tree.) And Allah's Messenger صلى الله عليه وسلم called it and it was (or he was) at the edge of the ravine. It came towards him cutting through the earth and stood before him. He

¹ Darimi # 23, Musnad Ahmad 3-113.

commanded it to testify three times and it testified three times that what he had said was true. Then it returned to its base.¹

TESTIMONY OF THE CLUSTER OF PALM TREE

(٥٩٢٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمَا أَعْرَفُ أَلَيْتَ نَبِيٌّ قَالَ إِنْ دَعَوْتُ هَذَا الْجِدْفَ مِنْ هَذِهِ التَّخْلَةِ يَشْهَدُ أَنَّ رَسُولَ اللَّهِ قَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَنْزِلُ مِنَ التَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الْأَعْرَابِيٌّ - رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ

5926. Sayyiduna Ibn Abbas رضى الله عنه narrated that a villager came to Allah's Messenger صلى الله عليه وسلم and asked, "How may I know* definitely) that you are Prophet?" He said, "If I call the cluster on this palm tree, then it will testify that I am indeed Allah's Messenger!"

Allah's Messenger صلى الله عليه وسلم then called it and it began its descent from the palm-tree till it dropped beside the Prophet صلى الله عليه وسلم. (It gave the testimony) And then he said, "Return!" So, it went back and the villager embraced Islam.²

A WOLF SPOKE TO A SHEPHERD

(٥٩٢٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ ذئبٌ إِلَى رَاعِيٍّ عَتَمٍ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي حَتَّى انْتَرَعَهَا مِنْهُ قَالَ فَصَعِدَ الذئبُ عَلَى تَلٍ فَأَقْبَهُ وَاسْتَقْفَرَ وَقَالَ قَدْ عَمَدْتُ إِلَى رِزْقِي رَزَقْتَهُ اللَّهُ أَخَذْتَهُ ثُمَّ انْتَرَعْتَهُ مِنِّي فَقَالَ الرَّجُلُ تَاللَّهِ إِنْ رَأَيْتَ كَالْيَوْمِ ذئبٌ يَتَكَلَّمُ فَقَالَ الذئبُ أَعْجَبُ مِنْ هَذَا رَجُلٍ فِي التَّخْلَاتِ بَيْنَ الْحَرَقَتَيْنِ يُخَيِّرُكُمْ بِمَا مَضَى وَمَا هُوَ كَائِنٌ بَعْدَ كُمْ فَقَالَ فَكَانَ الرَّجُلُ يَهْجُرُهَا فَمَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ وَاسْأَلَهُ فَصَدَّقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا آمَارَاتُ بَيْنَ يَدَيْ السَّاعَةِ قَدْ أَوْشَكَتِ الرَّجُلُ أَنْ يَخْرُجَ فَلَا يَرْجِعُ حَتَّى يُحَدِّثَهُ نَعْلَاهُ وَسَوْطُهُ بِمَا أَخَذَتْ أَهْلَهُ بَعْدَهُ - (رواه في شرح السنة)

5927. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a wolf (intruded into a grazing ground of sheep and came to a shepherd and snatched a sheep. The shepherd chased it and wrested the sheep from the wolf. The wolf climbed a hillock and sat on its launches keeping its tail between its legs. Then, it said, "I had resolved to take my provision that Allah had bestowed on me. I took it. But, you grabbed it from me."

The men remarked (to the wolf), "By Allah, the miracle that I have seen today - never have I seen anything like it before! A talking wolf!"

¹ Darimi # 34.

² Tirmidhi # 3628.

The wolf spoke again, saying, "More marvelous than this is the state of the man who lives among the palm trees between the two harrah (الْحَرَّاتَيْنِ) - the two lava plains of Madinah) He tells you what has transpired (before you) and will take place after you. Sayyiduna Abu Hurayrah رضى الله عنه added: The man (meaning, the shepherd) was a Jew. He came to the Prophet صلى الله عليه وسلم and informed him (of his experience with the wolf) and embraced Islam.

The prophet صلى الله عليه وسلم confirmed his statement and said, "these are portents of the last Hour before it comes. The time will come when a man will go out (of his house) and he will not return before his sandals and his whip will tell him of the things his family may have done during his absence."¹

COMMENTARY: Turpushti رحمه الله has given the name of his shepherd who became a Muslim and also a Sahabi رضى الله عنه as Ahbar ibn Aws Khuza'i رضى الله عنه because of this incident, he came to be called (مكلم الذئب) speaker with the wolf. However, the words of the hadith that the shepherd was Jew reject the possibility that Ahbar ibn Aws رضى الله عنه was a Khaza'i because none of the Khaza'i who deserted his tribe and converted to Judaism. In this case Turpushti's contention will not be rejected.

The two harrah or the two lava plains. Are the two black pebbled plains on the east and west of Madinah.

That which has transpired are the news of the past ummah. And what will take place are the important news and events which will happen in future. They also include a description of the hereafter.

SOURCE OF BLESSING

(٥٩٢٨) وَعَنْ أَبِي الْعَلَاءِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَدَأُ أَوَّلَ مَنْ قَضَعَهُ مِنْ غَدْوَةٍ حَتَّى اللَّيْلِ يَقُومُ عَشْرَةٌ وَيَقْعُدُ عَشْرَةٌ فَلَمَّا كَانَتْ لَمَدًا قَالَ مَنْ أَبِي شَيْءٍ تَعْجَبُ مَا كَانَتْ لَمَدًا إِلَّا مِنْ هَهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ - (رواه الترمذى والداريمى)

5928. Sayyiduna Abu Ala رحمه الله (a tabi'i) reported that Sayyiduna Samurah ibn Jundub رضى الله عنه narrated: we were with the Prophet صلى الله عليه وسلم (when the miracle was demonstrated) and we ate from a large bowl, ten would get up and ten would sit down from morning till evening (meaning, all day) by turns.

Samurah رضى الله عنه was asked, "How was the bowl refilled?" He asked in amazement "At what are you astonished? It was not refilled but from here," pointing with his hand to the heaven.²

COMMENTARY: When Samurah رضى الله عنه was asked about the bowl: from what source it got the food, he gave his answer to Abu Ala رحمه الله but it was meant to be heard by all the tabi'un present there at the time and later inquisitive ones: There cannot be an apparent source, but only a miracle can make it possible. It was only between Allah and His Messenger صلى الله عليه وسلم. He prayed and touched the bowl, and Allah sent down the blessing. Food was added to the bowl from invisible sources. This is as the Quran says:

¹ Baghawi in Sharh us Sunah, Musnad Ahmad 2-306

² Tirmidi # 3625 (3645), Darimi # 27.

وَفِي السَّمَاءِ رِزْقُكُمْ

[And in the heaven is your sustenance] (51:22)

MIRACLE OF GRANTED SUPPLICATION IN THE BATTLE OF BADR

(٥٩٢٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ بَدْرٍ فِي ثَلَاثِمِائَةٍ وَخَمْسَةَ عَشَرَ قَالَ اللَّهُمَّ إِنَّهُمْ حُقَاقٌ فَأَحْيِهِمْ اللَّهُمَّ إِنَّهُمْ عُرَاةٌ فَأَكْمِسِهِمْ اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعِهِمْ فَقَتَمَ اللَّهُ لَهُمْ فَأَنْقَلَبُوا وَمَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ رَجَعَ بِجَمَلٍ أَوْ جَمَلَيْنِ وَانْكَسُوا وَشَبِعُوا - (رواه ابوداؤد)

5929. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم advanced for the Battle of Badr with three hundred and fifteen men and made the supplication:

اللَّهُمَّ إِنَّهُمْ عُرَاةٌ فَأَكْمِسِهِمْ اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعِهِمْ

[O Allah! (These my sahabah have come out in Your path to fight(They are barefoot. Give them mounts. O Allah! They are naked (apart from the waist-wrapper), clothe them. O Allah! They are hungry, satiate them (both outwardly and inwardly).]

(Then, they will be strong enough and be prepared to obey and worship you.)

Thus, Allah gave him victory (against the idolaters of Makkah, seventy of them were killed and seventy taken captive). They (the mujahid or warriors of Islam) returned in such a way that not one of them went back without a camel or two, without clothing and without having had sufficient to eat.¹

COMMENTARY: The hadith means to say that the Muslim army collected a heavy booty from the enemy who were defeated convincingly. There were camels, clothing and provision. The Muslim warriors got a generous share from that.

Every prayer of Allah's Messenger صلى الله عليه وسلم was answered. If a prayer is answered in such a rapid and complete manner then it is a miracle and a wonder. This was a because of the utmost patience shown by the prophet صلى الله عليه وسلم and his sahabah رضى الله عنهم in the face of difficulties and anxieties in Allah's path.

According to one hadith:

إِنَّ الصَّبْرَ عَلَى مَا يَكُونُ فِيهِ خَيْرٌ كَثِيرٌ

"surely patience on the face of difficulties and trying circumstances makes one eligible for all kinds of good and advantages."

Moreover, this was the prompt return for their patience. They earned it in this world while the real reward they will bet later on. They will get it in the hereafter. {....the hereafter is better and more enduring.} (87:17)

TIDINGS & GUIDANCE

(٥٩٣٠) وَعَنِ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ وَمَقْشُورٌ لَكُمْ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَتَّقِ اللَّهَ وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ - (رواه ابوداؤد)

¹ Abu Dawud # 2747.

5930. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said (about what would occur and the benefits the Muslims would derive). "You will be helped and you will be given spoils. You will be granted victory (and conquer large areas and rich cities). So who so among you gets that should fear Allah, enjoin that which is reputable and forbid what is disreputable.¹

COMMENTARY: the Prophet صلى الله عليه وسلم has guided his ummah to a just path in this saying. NO one may go to the extremes after his victory and become neglectful on procuring riches, fame and high office. He should not become proud and arrogant, nor may he turn extravagant and wasteful. Also, he should not get it into his head and become an egoist tyrant, oppressor and unjust. If he goes these ways then he will invite Allah's wrath on himself.

In this saying, the Prophet صلى الله عليه وسلم has directed the Muslims to this verse of the Quran:

الَّذِينَ إِذَا أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالنُّعُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

{Those who if we establish them in the land, will establish the salah and pay the zakah and enjoin good and forbid evil} (22:41)

POISONED FORELEG INFORMS PROPHET صلى الله عليه وسلم

(٥٩٣١) وَعَنْ جَابِرِ ابْنِ أَبِي أَيُّوبٍ يَهُودِيَّةٌ مِنْ أَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَضِيَّةً ثُمَّ أَهَدَتْهَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدِّرَاعَ فَأَكَلَ مِنْهَا وَأَكَلَ رَهْطٌ مِنْ أَصْحَابِهِ مَعَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ازْفَعُوا أَيْدِيكُمْ وَأَرْسَلْ إِلَى الْيَهُودِيَّةِ فَدَعَاهَا فَقَالَتْ سَمِمْتُ هَذِهِ الشَّاةَ فَقَالَتْ مَنْ أَخْبَرَكَ قَالَ أَخْبَرْتَنِي هَذِهِ فِي يَدِي لِلدِّرَاعِ قَالَتْ نَعَمْ قُلْتُ إِنَّ كَانَتْ نَبِيًّا فَلَنْ تَضُرَّهُ وَإِنْ لَمْ يَكُنْ نَبِيًّا اسْتَرْخْنَا مِنْهُ فَعَمَّا عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ يُعَاقِبُهَا وَتُؤْفَى أَصْحَابُهَا الَّذِينَ أَكَلُوا مِنَ الشَّاةِ وَاحْتَجَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى كَاهِلِهِ مِنْ أَجْلِ الَّذِينَ أَكَلُوا مِنَ الشَّاةِ حَجَمَهُ أَبُو هُرَيْرَةَ بِالْقَرْبِ وَالشَّفْرَةَ وَهُوَ مَوْلَى بَنِي تَيْمَةَ مِنَ الْأَنْصَارِ - (رواه ابو داود والدارمي)

5931. Sayyiduna Jabir رضى الله عنه narrated that a Jewess of Khaybar put poison in a roasted sheep and presented it to Allah's Messengers. He picked up a foreleg and ate a little from it. Some of his sahabah رضى الله عنهم ate (from the mean) along with him. Then (suddenly), Allah Messenger صلى الله عليه وسلم commanded, "Restrain your hands!" (Do not eat from this.)

He asked for the Jewess to be brought. He called her and said, "you have poisoned the sheep." She asked, "Who has informed you? (Did your Allah tell you, or any of the creatures?)" He said, "This what is in my hand informed me." Pointing to the foreleg. She conceded, "Yes, I thought that if he is a prophet, nothing will harm him. If he is not a prophet then we shall be rid of him."

Allah's Messenger صلى الله عليه وسلم forgave her and let her off without punishment.

These of the sahabah رضى الله عنهم who had eaten from it died (one of them was Bishr) رضى الله عنه. Allah's Messenger صلى الله عليه وسلم has himself cupped on the upper arm, for, he

¹ Tirmidhi # 2257, Musnad Ahmad 1-389.

had eaten some of the sheep.

Abu Hind (whose name was Yasar Hajjam) who was the freedman of the tribe of the ansar, Banu Bayadah, cuped him with a horn and the edge of a knife.¹

COMMENTARY: The name of the Jewess was zeenat Harith. She was the wife of salaam ibn Mashkum According to another tradition, she had found out the Prophet's صلى الله عليه وسلم favourite portion of sheep. So, she slaughtered the kid that she had domesticated. She roasted it and selected a virulent poison for the roasted sheep to be presented to the Prophet صلى الله عليه وسلم so that its rapid action may eliminate the eater.

She put much of it in the foreleg and shoulder piece. Then she presented the sheep to the prophet صلى الله عليه وسلم and his sahabah رضى الله عنه

She knew that poison does not act on the prophet عليه السلام to kill them. She also now that the Prophet صلى الله عليه وسلم would not die before achieving religion of Islam. As for the veracity of this opinion, during he illness that took his life, the Prophet صلى الله عليه وسلم was asked whet her the poison served to him at khaybar was causing his death, he said, "no harm can befall me besides what is recorded for me in destiny and what Allah wills."

The Prophet صلى الله عليه وسلم forgave the woman. She was not punished and she embraced Islam. Sulayman Taymi رحمه الله has written in Al-Muighazi against this tradition that after the word: (لأن يضره) "it will not harm him" (if he a prophet), she also said:

وَإِن كُنْتُ كَارِبًا أَرَحْتُ النَّاسَ مِنْكَ وَقَدْ اسْتَبَانَ لِي أَنْتَ صَادِقٌ وَأَنَا أَشْهَدُكَ وَمَنْ حَصَرَ عَلَى دِينِكَ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

"If you are a liar than I shall rid the People of you. But, indeed, it became clear to me that you are truthful (and a Prophet). I call you and whoever follows your religion to bear witness that there is no one worthy of worship besides Allah and that Muhammad is His slave and His Messenger."

However, Teebi رحمه الله pointed out one tradition according to which she was killed at the Prophet صلى الله عليه وسلم orders. He explains that she was pardoned but one of the sahabah رضى الله عنهم died because of the poisoned morsal of food he eaten before the Prophet صلى الله عليه وسلم had restrained them so she was killed in retaliation for his death. The sahabi was Bishr ibn Bara ibn Ma'rur رضى الله عنه.

TIDINGS OF VICTORY AT HUSAYN

(٥٩٣٢) وَعَنْ سَهْلِ بْنِ الْمُظَلِّيَةِ أَنَّهُمْ سَارُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ فَأَطَّئُوا السَّيْرَ حَتَّى كَانَتْ عَشِيَّةً فَبَجَاءَ فَارِسٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي طَلَعْتُ عَلَى جَبَلٍ كَذَا وَكَذَا فَإِذَا أَنَا بِهَؤُلَاءِ عَلَى بَكْرَةٍ آيَتِهِمْ بَطْنُهُمْ وَنَعْمِيهِمْ اجْتَمَعُوا إِلَى حُنَيْنٍ فَتَبَسَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ تِلْكَ غَنِيمَةُ الْمُسْلِمِينَ عَدَا إِيَّائِي شَاءَ اللَّهُ ثُمَّ قَالَ مَنْ يَخْرُسْنَا الْيَوْمَ قَالَ أَنَسُ بْنُ أَبِي مُرَيْدٍ أَلْعَنُوا أَنَا يَا رَسُولَ اللَّهِ قَالَ إِزْكَبَ فَرَسَاكَ فَقَالَ اسْتَقْبَلْ هَذَا الشَّعْبَ حَتَّى تَكُونُ فِي أَعْلَاهُ فَلَمَّا أَصْبَحْنَا خَرَجَ

¹ Abu Dawud # 4510, Darimi # 68.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مُضَلَّاهُ فَرَكَعَهُ رَكْعَتَيْنِ ثُمَّ قَالَ هَلْ حَسِبْتُمْ فَأَرَسَكُمْ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا حَسِبْنَا فَمُتُّوبٌ بِالضَّلُوعِ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي يَلْتَفِتُ إِلَى الشَّعْبِ حَتَّى إِذَا قَضَى الصَّلَاةَ قَالَ ابْشُرُوا فَقَدْ جَاءَ فَأَرَسَكُمْ فَمَجَعْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشَّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَنْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَاهُ هَذَا الشَّعْبِ حَيْثُ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحْتُ صَلَّيْتُ الشَّعْبَيْنِ كِلَيْهِمَا فَدَمَّرَ أَرَأَيْتُمْ أَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ نَزَلْتَ اللَّيْلَةَ قَالَ لَا إِلَّا مُضِيًّا أَوْ قَاضِيًا حَاجَةً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا عَلَيْكَ أُنْ لَا تَعْمَلْ بَعْدَهَا - (رواه ابو داود)

5932. Sayyiduna Sahl ibn Hanzaliyah رضى الله عنه narrated that they (meaning the sahabah) رضى الله عنه traveled with Allah's Messenger صلى الله عليه وسلم for the Battle of Hunayn and the journey stretched considerably (because they did not halt anywhere) till night fall. A horse rider came (just as they were about to alight) and submitted. "O Messenger of Allah, I went up a certain (saying, such and such) mountain and (while reconnoitering. I) saw the Hawazin assembled with their women and animals." (He used the idiom (على بكرة أبيهم) - on their fathers' camel to mean all of them). They were collected at Hunayn." Allah's Messenger صلى الله عليه وسلم smiled and said, "Insha Allah Ta'ala (if Allah, Most High, will), all that will be the booty of the Muslims tomorrow!" After that, he asked, "who will stand guard for us tonight?" Anas ibn Abu Marthad رضى الله عنه Ghanawi Offered, "I O Messenger of Allah." He said, "Go forward towards this mountain till you are at its peak."

In the morning, Allah's Messenger صلى الله عليه وسلم went to his place of worship (as set aside previously and offered two raka'at sun nah salah and then asked, "Have you seen any sign of your horsemen?" A man said, "O Messenger of Allah we have not observed him (his movement on heard any sound)." Meanwhile, the iqamah was congregation (it being the call that it was being established). Allah's Messenger صلى الله عليه وسلم led the salah but (was so worried that) he cast a glance towards the mountain pass (now and then) while offering the salah. When he finished he said, "Be pleased! Your horseman has come indeed."

They began to look between the trees towards the mountain pass. Behold, he was coming! He came and stood before Allah's Messenger صلى الله عليه وسلم. He submitted, "I went till I was at the peak of the mountain where Allah's Messenger صلى الله عليه وسلم had commanded me to go. In the morning, I descended down into both the passes (after having stood guard all night). But, I did not see anyone." Allah's Messenger صلى الله عليه وسلم asked him, "Did you come down your horse in the night?" He said, "No except to offer salah or to relieve myself." Allah's Messenger صلى الله عليه وسلم said, "In that case, you will not be blamed after this night if you do not do anything."¹

COMMENTARY: The word (بكرة) is applied to a young camel. The phrase (على بكرة أبيهم) on

¹ Abu Dawud # 2501.

the camel of their father' is an Arabic idiom. It applies to those people who gather together at one place leaving no one behind. The background of it is that at some time some Arabs prepared to go somewhere. When they set out, everyone of them took away any stranded camel he found on the way and mounted it. That was not his property, but his father's property. In this way, they arrived at their destination. There was no one among them who did not take a camel. Thereafter, this idiom came into use for people who came together at once place.

Qadi رحمه الله said that this phrase is used as an idiom. Once an Arab tribe was driven out of their homes because of a tragedy or an unforeseen event. They moved out bag and baggage, leaving nothing behind. They took their camel too with them. Hence, it was said of them:

جَاؤَا عَلَى بَكَرَةِ آبَائِهِمْ

"They have brought even their father's camel."

Soon this phrase was used for all such people who came with their belongings, their family whether they had a camel with them or not.

It is also said that a man traveled everywhere with all his children on a camel. Hence, the phrase was applied thereafter for such people

As for the very last sentence, the Prophet صلى الله عليه وسلم gave tidings to Anas ibn Morahad رضى الله عنه that his performance that night was enough in Allah's eyes. A great amount of reward and a high degree of excellence was recorded for him, so much that if he did not again perform any voluntary and supererogatory deed, he should not worry about high rank and merit in the next world. Thus the words of the hadith about not doing any thing refer to supererogatory actions and not to the obligatory deeds which are never condoned.

Some authorities say that here (عمل) 'deed' refers to jihad. The Prophet صلى الله عليه وسلم commanded his performance of that night which he spent in keeping watch selflessly. Thus if he did not participate in jihad after that, then there was no harm.

BLESSING IN DATES

(٥٩٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَمَرَاتٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَدُّهُ اللَّهُ فِيهِمْ بِالْبُرْكَاتِ فَصَمَّهَنْ نَرَدَعَالِي فِيهِمْ بِالْبُرْكَاتِ قَالَ خُذْهُنَّ فَاجْعَلِي فِي مِرْوَدِكَ كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَأَدْخِلِي فِيهِ يَدَكَ فَحُذِهِ وَلَا تَنْفُرْهُ نَفْرًا فَقَدْ حَمَلْتُ مِنْ ذَلِكَ الشَّمْرِ كَذَا وَكَذَا مِنْ وَسْقِي فِي سَبِيلِ اللَّهِ فَكُنَّا نَأْكُلُ مِنْهُ وَنُطْعِمُهُ وَكَانَ لَا يُقَارِفُ حَقْوِي حَتَّى كَانَ يَوْمَ قُتِلَ عُثْمَانُ فَإِنَّهُ انْقَطَعَ - (رواه الترمذی)

5933. Sayiduna Abu Hurayrah رضى الله عنه said, "I brought some (twenty one) dates to the Prophet صلى الله عليه وسلم and requested him, 'O Messenger of Allah pray to Allah for blessing for me in them. He gathered them (or put his hand on them) and prayed for me to have blessing in them (in eating them and in having an increase in them). He said to me, 'Take them and place them in your tiffin carrier. Whenever you wish to eat, take them by putting your hand into it, but do not overturn and empty them (out of your tiffin carrier). I have carried a large number of camel loads from these dates given away in Allah's path. I have eaten from them myself and presented other people to eat from them. That tiffin carrier had never been put off from my

back till the day when Uthman رضى الله عنه was martyred, it slipped off from my back (somewhere and was lost)."¹

Are divided and at loggers head with each other than blessing is removed from the society. According to one tradition, when Sayyiduna Uthman رضى الله عنه was martyred, Abu Hurayrah رضى الله عنه expressed his grief in these words:

لنأس همولى اليوم همان
هم الجراب وهم الشيخ عثمانا

People are grieved over one thing
But today I am grieved our too things;
A grief on losing the tiffin carrier
And a grief over Shaykh Uthman!²

SECTION III

الفضل الثالث

MIRACLE AT THE CAVE THAWR

(٥٩٣٤) عَنِ ابْنِ عَبَّاسٍ قَالَ تَشَاوَرَتْ قُرَيْشٌ لَيْلَةَ بَمَكَّةَ فَقَالَ بَعْضُهُمْ إِذَا أَصْبَحَ فَأَتَيْتُوهُ بِالْوَتَائِقِ يُرِيدُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ بَعْضُهُمْ بَلِ افْتَلَوْهُ وَقَالَ بَعْضُهُمْ بَلِ أَخْرَجُوهُ فَأَظَلَمَ اللَّهُ نَبِيَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ فَبَاتَ عَلَى فِرَاشِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ اللَّيْلَةَ وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَحِقَ بِالْعَارِ وَبَاتَ الْمُشْرِكُونَ يَخْرُسُونَ عَلَيَّا يَحْسَبُونَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحُوا أَتَانُوا عَلَيْهِ فَلَمَّا رَأَوْا عَلَيًّا رَدَّ اللَّهُ مُكْرَهُمْ فَقَالُوا أَيْنَ صَاحِبِكَ هَذَا قَالَ لَا أَدْرِي فَأَقْتَضُوا أَثَرَهُ فَلَمَّا بَلَغُوا الْجَبَلَ اخْتَلَطَ عَلَيْهِمْ فَصَعِدُوا الْجَبَلَ فَمَرُّوا بِالْعَارِ فَرَأَوْا عَلَى بَابِهِ نَسِجَ الْعَنْكَبُوتِ فَقَالُوا لَوْ دَخَلَ هَهُنَا لَمْ يَكُنْ نَسِجَ الْعَنْكَبُوتِ عَلَى بَابِهِ فَمَكَّتْ فِيهِ فَذَلِكَ لِإِسْرَائِيلَ - (رواه احمد)

5934. Sayyiduna ibn Abbas رضى الله عنه narrated that one night the Quraysh held mutual consultations in Makkah (in the Dar un-Nadwa. The devil also joined them in the garb of a Shaykh of Najd some(of them) suggest 'When it is morning, tie him up' - by 'him' they meant the Prophet عليه السلام. Others opined, "Rather, kill him." Yet other said, "Expel him."

Allah informed his Prophet صلى الله عليه وسلم about that (And, he commanded him to make Ali رضى الله عنه sleep on his bed and to begin his emigration that very night with Abu Bakr) رضى الله عنه So, Sayyiduna Ali رضى الله عنه slept on the Prophet صلى الله عليه وسلم had that night. The Prophet صلى الله عليه وسلم came out of Makkah till he came to the cave (with Abu Bakr) رضى الله عنه.

¹ Tirmidhi # 3839 (36 65), Musnad Ahmad 2-352.

² See 'The life of Prophet Muhammad صلى الله عليه وسلم, Ibn Kathir p 839/40. Abu Dawud رضى الله عنه said, :I faced three calamities in my life; death of the Prophet صلى الله عليه وسلم, martyrdom of Uthman رضى الله عنه and loss of my lunchbox. He had consumed about 200 wasq dates from it. A similar wording is found also in 'Siratun Nabi.' Shibli Numani p 465. and the account gives the number of dates at Awenty one. (Both books published by Darul Isha'at, Karachi).

As for the idolaters, they spend the night standing guard on Ali رضي الله عنه presuming that he was the Prophet صلى الله عليه وسلم. In the morning, they intruded (into the house) to his bed, perturbed). Allah had reversed their mischief on themselves. They asked, "Where is this your companion?" He said, "I now not." They (seemed what might have happened and) began to follow his tracks till they came to the mountain where they found his tracks confusing. Then they climbed of the mountain and went by the cave. (They assumed that the Prophet صلى الله عليه وسلم was in the cave). At the mouth of the cave, they saw a spider; web. So, they lamented. "If he had gone into it, the spiders web would not have been here at its mouth." (They remained in it for three nights (and days)).¹

COMMENTARY: When the Makkan learnt that he call to Islam had spread successfully to Madinah, they were very upset. To check its spread they had to take effective measures and to this and they put their heads together. Their chiefs assembled in dar un nadwah. Just as they were to commence, Iblis arrive there as an experienced old man. Hew said, "I am form Najd, I learnt of your meeting and decided to join you. Of course, none for you is more clever and wise then I and none is more well wishing." They wer impressed and let him sit among them honourably.

The proceedings of their meeting began and different people gave different suggestions. Abu al-Bakhtari suggested that Muhammad should be locked in a dungeon with only a small opening to know food to him and let him die in isolation. The shaykh of Najd vetoed this suggestion saying that his family and clan would retaliate and resort to fighting against them till they had him released.

Shaam ibn Amr said that this man should be disgraced and placed on a camel and exiled from Makkah. The Shaykh rejected this idea, saying "You might find yourself safe for some time but he will become a power to be reckoned with when he wins supporters elsewhere." Then the accursed Abu Jahl proposed that one Young man from each tribe and clan should came forward with his sword and they should join together and attack this man all at once and eliminate him. His people will find it impossible to avenge all of them and will be compelled to settle for aliyat or blood money. This could be paid to them from the pool collected by the rest of tribes. Iblis - the shaykh of Najd commended this idea. He suggested that they should act accordingly.

The chiefs then conspired to surround the Prophet's صلى الله عليه وسلم House by night and kill him in he morning.

However, Allah disclosed their evil conspiracy to the Prophet صلى الله عليه وسلم and he made Sayyiduna Ali رضي الله عنه sleep on his bed. He himself set out with intention to emigrate to Madinah.

The Qurah says:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِلُوكَ أَوْ يُقَتِّلُوكَ أَوْ يُجْرِمُواكَ

[And when those who disbelieve devised against you that they might confine you or slay you that they might confine you or slay you or expel you...] (8:30)

The Prophet صلى الله عليه وسلم asked Sayyiduna رضي الله عنه Ali to sleep on his bed and himself went out of Makkah in the night with Abu Bakr رضي الله عنه to the mountain thawr in its cave. The blood thirsty Quraysh had surrounded his house at that time. They saw him dome out. Spoke to

¹ Musnad ahmad 1-348.

him but he went away safe before their eyes. This was nothing short of an exceptional miracle. Details may be read in books of the Prophet صلى الله عليه وسلم biography and of history.¹

THE CHASE: When they found out that the Prophet صلى الله عليه وسلم was not there and Ali رضي الله عنه was lying on his bed. They were flabbergasted. They launched a search and fooled the Prophet صلى الله عليه وسلم tracks which took them to the mountain Thawr. Then they climbed up and came to the cave in which the Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه had taken shelter. Its entrance was just one span wide and one cubit long. Allah sent two pigeons who laid eggs at the entrance to its inner side. Also a spider spun its web at the entrance of the cave. The search party of the infidels could not conceive that anyone would enter the cave with its entrance blocked in this manner, so they retraced their steps in utter disappointment.

According to one tradition, if these people had looked down at their feet, when they were standing at the entrance, they would have seen easily the Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه inside the cave. Abu Bakr رضي الله عنه had seen them standing overhead and he became anxious on account of the Prophet صلى الله عليه وسلم. so, he told the Prophet صلى الله عليه وسلم of his apprehensions to which he asked him, "what do you think of two men whose third companion is Allah?" Indeed, Allah helped them by preventing the infidels from looking inside the cave. They looked all around but not at the mouth of the cave where they stood. Allah made them sightless.

EXEGESIS: The Tafsir Bahr ul Uloom writes against the verse:

إذ يقول لصاحبه لا تحزن إن الله معنا

{...when he said to his companion, "Grieve not, surely Allah is with us} (9:40)

The word (صاحب) companion in this verse refers to Sayyiduna Abu Bakr رضي الله عنه who had accompanied the Prophet صلى الله عليه وسلم on the night of hijrah (emigration) when the infidels of Makkah had resolved to slay the Prophet صلى الله عليه وسلم. Both of them concealed themselves in the cave Thawr. When the infidels of Makkah came looking for them up to the mouth of the cave, he said to the Prophet صلى الله عليه وسلم that if any of them glanced at his feet than he would definitely see them to. The prophet صلى الله عليه وسلم comforted him, "There is nothing to worry. Allah is with us." He also asked him "Abu Bakr, what do you say of the two men whose third companion is Allah?" It is established hereby that if a person rejects that Abu Bakr رضي الله عنه was a shabi (companion) then he is a disbeliever because he rejects a positive declaration of the Qurah. As for the other sahabah رضي الله عنهم (companions), any who rejects their status as companion, does not become a disbeliever but is a mubtadi (an innovator).²

ANOTHER TRADITION: Sayyidah Ayshah رضي الله عنها tradition about the hijrah says about the hijrah says about her parents. "They were religious minded from the time they had attained puberty and sense. There never was a day when Allah's Messenger صلى الله عليه وسلم did not visit us in the morning and in the evening. When the infidels of Makkah went to the limits in persecuting the Muslims, the Prophet صلى الله عليه وسلم said to my father, Abu Bakr رضي الله عنه "I have been shown your place of emigration. It is between two large plains, a land of gardens of palm trees.' Thereafter, the Muslims began their emigration gradually at

¹ Ibn Kathir's 'The life of Prophet Muhammad صلى الله عليه وسلم p 247, Allama Dumani 'Siratun Nabi p 221 f (vol1), Hayka's 'The life of Muhammad صلى الله عليه وسلم p 163. (All published by Darul Isha'at, Karachi).

² Extract from Tafsir Bahr ul-Uloom.

the Prophet صلى الله عليه وسلم command to Madinah. Even those Muslims who had emigrated to abysinia went to Madinayh. Hence, Abu Bakr رضى الله عنه too, made preparations to emigrate to Madinah, but the Prophet صلى الله عليه وسلم said, 'Abu Bakr, do delay your departure, for I expect that I, too, will get permission to emigrate. 'since that day Abu Bakr رضى الله عنه stayed close to the Prophet صلى الله عليه وسلم. He also had two camels stand by to take them to Madinah at short notice. They were kept prepared for four months beforehand. Then one afternoon, the Prophet صلى الله عليه وسلم came to our home and informed him that Allah had permitted him to emigrate to Madinah. So Abu Bakr رضى الله عنه gave him a camel and set aside for me and Asma رضى الله عنه provision of the journey. They on the same day, 1st Rabi ul-Awwal 14th year of Prophet hood, Thursday, the Prophet صلى الله عليه وسلم came out of his home eat night and came to our house. To Abu Bakr رضى الله عنه Then, both of them event and concealed themselves in a cave of the mountain thawr. Suddenly an acacia tree grew at its entrance. The mild pigeons laid there eggs there and the spider spun its web. The infidels of Makkah were convinced that under these circumstances no one could have gone into the cave. So they turned back dejected."

Furthermore, when the Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه departed from Makkah in the dark of the night, Abu Bakr رضى الله عنه walked now ahead of the Prophet صلى الله عليه وسلم, now behind him in order to protect him. At the cave, he requested the Prophet صلى الله عليه وسلم to wait outside. He went in and cleaned it before taking the Prophet صلى الله عليه وسلم inside. They had entrusted their camels to a man of Banu wa'il with instructions to bring them to the cave after the third night. He was paid a reasonable remuneration, and he was also hired to lead them up to Madinah.

Abdullah رضى الله عنه, the son of Abu Bakr رضى الله عنه, used to meet them in the night with news of the activities of the Makkans. After three nights, the two men set out to Madinah on their respective camels with their guide who took them by the unfrequented road along the sea coast. When they were in the territory of Bany Madlaj. Suraqah ibn Maalik came close to them. His intention was to get hold of both, or one, of them, alive or dead and be entitled to a handsome reward promises by the Quraysh. He was looking out for them and had found them here. When he was near to them, his horse stumbled suddenly and he fell down from the horse. He stood up quickly and mounted his horse and came so close to them that he cold here the Prophet صلى الله عليه وسلم speak just as he was about to them, both forefeet of his horse were swallowed by the earth up to knees and he fell down on the earth face down. He got the cue and headed the warning and pleaded for pardon. The Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه stopped for him and he mashed. To offer them some provision for the journey. The Prophet صلى الله عليه وسلم did not accept it but did forgive him, instructing hi not to disclose their whereabouts to anyone. Accordingly, he returned and whenever he found any infidel on the way looking for the Prophet صلى الله عليه وسلم, he sent him back tactfully. Therefore, the Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه arrived in Madinah safely.

MIRACLE THAT REVEALED JEWISH DESIGNS

(٥٩٣٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ وَبِهَا سَعْرٌ فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْمَعُوا لِي مَنْ كَانَتْ هَهُنَا مِنَ الْيَهُودِ فَجَمَعُوا لَهُ فَقَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ سَأَلْتُمْ عَنْ شَيْءٍ فَمَا تَسْأَلُونَ عَنْهُ قَالَ نَعَمْ يَا أَبَا الْقَاسِمِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَبُوكُمْ قَالُوا فُلَانٌ قَالَ كَذَبْتُمْ بَلِ أَبُوكُمْ فُلَانٌ قَالُوا صَدَقْتَ وَبَرَزْتَ قَالَ فَمَا تَسْأَلُونَ عَنْ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ قَالَ نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْتَنَا كَمَا عَرَفْتَنَا كَمَا عَرَفْتَهُ فِي آيَاتِنَا فَقَالَ لَهُمْ مَنْ أَهْلُ النَّارِ قَالُوا أَنْكُرُونَ فِيهَا يَسِيرًا ثُمَّ تَخْلُقُونَهَا فِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْسُوا فِيهَا وَاللَّهِ لَا تَخْلُقُكُمْ فِيهَا أَبَدًا ثُمَّ قَالَ هَلْ أَنْتُمْ مُصَدِّقُونَ عَنْ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ قَالَ هَلْ جَعَلْتُمْ فِي هَذِهِ نِسَاءً سَاءًا قَالُوا نَعَمْ قَالَ فَمَا حَمَلَكُمُ عَلَى ذَلِكَ قَالُوا أَرَدْنَا إِنْ كُنْتُكَ كَاذِبًا أَنْ نَسْتَرْيِبَ مِنْكَ وَإِنْ كُنْتُكَ صَادِقًا لَمْ يَضُرْكُ - (رواه البخاري)

5935. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when khaybar was conquered, a poisoned sheep was presented to Allah's Messenger صلى الله عليه وسلم. Then, Allah's Messenger said, "Bring to me all the Jews who are here (in Khaybar). So they were brought to him. Allah's Messenger صلى الله عليه وسلم said to them he would ask them something, so would they tell him the truth about it. They said, "Yes, Abu al-Qasim" So, he asked, "Who is your father?" (He meant their ancestor - the progenitor of their tribe.) They named a name, but he said, "You lie! Rather, Your father is so and so." They confirmed, "You have spoken the truth and right." Then he asked, "Well you tell me the truth about something of which I ask you?" They said, "Yes, Abu al-Qasim. If we are false then you shall know as you did know (when we lied) about our father." He asked them "Who are the inmates of hell?" They said, "We are the inmates of hell?" They said "We shall go in it for some time. Then you people will follow us (taking our place) in it." Allah's Messenger صلى الله عليه وسلم said, "Be despised in it! By Allah, we shall never follow your people in it." Again he asked them, "Will you speak the truth about something of which I ask you? He asked, "Did you insert poison in this sheep?" They confirmed, "Yes" He asked, "What leg you to do so?" They said, "We intended to get rid of you if you are a liar. But, if you are truthful (in what you say), then it would cause you no harm whatever."¹

COMMENTARY: It was the peculiar manner in which the Jews addressed the Prophet صلى الله عليه وسلم 'O Abu al-Qasim!' these wretched people did not address him by his name 'Muhammad' صلى الله عليه وسلم, this blessed name is mentioned in the Torah and the Injil and was a clear evidence of his claim to prophet hood. Their deep prejudice and hostility prevented them from taking his name.

The Jews used to say that if they go to hell because of their bad deeds they would finally be taken out and admitted to paradise. But, the Muslims would be consigned to it forever. This their saying is also found in the Quran.

لَنْ يَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ

{the fire shall not touch us but for a number of days} (2:80)

¹ Bukhari # 3169.

This was their false belief and they gave their answer to the Prophet صلى الله عليه وسلم question in this manner.

As for he poison. The Jews said that they used it to verify the truth of the Prophet صلى الله عليه وسلم claim to prophet hood. If he was lying then he would have died of poison. But, this was only an excuse on their part. If they really had this native then they would have believed in him on observing that poison had no effect on him. In fact, they did not even cease to antagonize Islam and muslims.

WHAT IS TO HAPPEN TILL THE LAST HOUR

(٥٩٣٦) وَعَنْ عُمَرَ وَبْنِ أَحْطَبِ الْأَنْصَارِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَجْرِ وَصَعِدَ عَلَى الْمِنْبَرِ فَحَظَبْنَا حَتَّى خَضَرَتِ الظُّلُومُ فَتَنَزَّلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَحَظَبْنَا حَتَّى خَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى غَرَبَتِ الشَّمْسُ فَأَخْبَرَنَا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَأَعْلَمْنَا أَحْفَظْنَا.

(رواه مسلم)

5936. Sayyiduna Amr ibn Akhtab Ansari رضى الله عنه narrated, "One day Allah's Messenger صلى الله عليه وسلم led us in the salah of fajr. Then he went up the pulpit and delivered an address to us up to the time for the salah of zuhr when he got down and led us in the salah of zuhr. Thereafter, he ascended the pulpit and resumed the address to us up to the hour of the salah of asr when he descended and led us in the salah of asr. Thereafter, he climbed up the pulpit (and resumed the address) till sunset. (In the day-long sermon) he informed us of what will happen till the day of resurrection."

Then, Amr رضى الله عنه said, "The one among us who remembers most of these sayings is indeed the most learned."¹

COMMENTARY: Amr ibn Akhtab رضى الله عنه is more known by his kunyan Abu Zahd A'raj رضى الله عنه. It is said that he had the good fortune to participate in thirteen battles with the Prophet صلى الله عليه وسلم.

The Prophet صلى الله عليه وسلم stroked his head one day and prayed that he be beautiful its blessings were seen on him throughout his life of more than one hundred years. Till his death, his face was fresh like rose and he had only a few grey hair on his head and beard.

TREE TOLD PRESENCE OF JINNS

(٥٩٣٧) وَعَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ أَبِي قَالَ سَأَلْتُ مَسْرُوقًا مَنْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحِجْنَ لَيْلَةَ اسْتَمْعَمُوا الْقُرْآنَ فَقَالَ حَدَّثَنِي أَبِيكَ يَعْنِي عَبْدَ اللَّهِ بْنَ مَسْرُودٍ أَنَّهُ قَالَ أَدْرَكَتْ بِهِمْ شَجَرَةٌ. (متفق عليه)

5937. Sayyiduna Man ibn Abdur Rahman رحمه الله (a tai'i and grandson of Abdullah ibn Mas'ud) رضى الله عنه narrated, "I heard my father (Abdur Rahman) رضى الله عنه say, "I asked (the prominent tabi'i) masruq: who informed the Prophet صلى الله عليه وسلم about

¹ Muslim # 25. 2892.

the (arrival of the) jinns on the night they were listening to the Quran. He said: 'Your father, meaning Abdullah ibn Mas'ud رضى الله عنه said to me that a tree informed about them.'¹

COMMENTARY: It was a miracle that a tree said, "O Messenger of Allah, the jinns have come to believe and to listen to the Quran.

Hence, the Prophet صلى الله عليه وسلم event out to a deserted place. He saw the jinns and recited the Quran to them.

MIRACLE OF NAMING THE INFIDELS WHO WOULD BE KILLED IN BATTLE & OF SHOWING PLACES WHERE THEY WOULD FALL

(٥٩٣٨) وَعَنْ أَنَسٍ قَالَ كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَمَرَّأَ بِنَا الْهَلَالِ وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ فَرَأَيْتُهُ
وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَأَاهُ غَيْرِي فَجَعَلْتُ أَقُولُ لِلْعُمَرِ أَمَا تَرَاهُ فَجَعَلَ لَا يَرَاهُ قَالَ يَقُولُ عُمَرُ سَأَرَاهُ وَأَنَا
مُسْتَلْقٍ عَلَى فِرَاشٍ ثُمَّ أَنَا يُحَدِّثُنَا عَنْ أَهْلِ بَدْرِ قَالَ إِنْ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرِينَا
مَصَارِعَ أَهْلِ بَدْرِ بِالْأَمْسِ يَقُولُ هَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ وَهَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ
وَهَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ قَالَ عُمَرُ وَالَّذِي بَغَفَهُ بِالْحَقِّ مَا أَخْطَأُوا الْخُدُودَ الَّتِي حَدَّهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فَجْعَلُوا فِي بَيْرٍ بَعْضُهُمْ عَلَى بَعْضٍ فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى
انْتَهَى إِلَيْهِمْ فَقَالَ يَا فُلَانُ بِنِ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ كُمْ اللَّهُ وَرَسُولُهُ حَقًّا فَإِنِّي قَدْ وَجَدْتُ
مَا وَعَدَنِي اللَّهُ حَقًّا فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَيْفَ نُكَلِّمُ أَجْسَادًا لَا أَرَوَاهُ فِيهَا فَقَالَ مَا أَنْتُمْ بِأَسْمَاءٍ لَنَا أَقُولُ
مِنْهُمْ غَيْرَ أَهْمٌ لَا يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئًا (رواه مسلم)

5938. Sayyiduna Anas رضى الله عنه said: We were (travelling) with Umar رضى الله عنه (and when we were) between Makkah and Madinah we tried to sight the now moon (for the lunar month). I saw it because I had sharp eyesight, but nobody else said that he had seen it. I kept not seen it" (and tried to point out to him its location). He could not see it. Finally, he said, "If will se it while I lie on my back on my bed:

Then, he began to narrate to us about those (of the disbelievers) who had been (killed) at Badr. He said, "Allah's Messenger صلى الله عليه وسلم had shown us one day before where the infidels would fall, saying. 'This is where so and so will be killed tomorrow, insha Alah. This is where so and so will be killed tomorrow, insha Allah. (He showed where their corpses would lie)"

Then Umar رضى الله عنه said, "By Him who sent him with the Truth, they did not fall outside the places that Allah's Messenger had specified. They were cast in to (this) well piled on top of each other and Allah's Messenger صلى الله عليه وسلم came to them (at the well that was in disuse) and addressed those idolaters, so and so son of so and so! So and so, son of so and so! Did you find what Allah and His Messenger had promised you to be true? Indeed, I did find what Allah promised me to be true.

¹ Bukhari # 3859, Muslim # 153-450.

Umar (also said that when Allah's Messenger صلى الله عليه وسلم addressed the corpses, he) asked, 'O Messenger of Allah, how may you address the bodies that are without souls? He said, 'You do not hear what I say better than them except that they are not capable of giving any reply to me at all.'¹

COMMENTARY: When he said that he would see it when he stretched on his bed, Umar رضى الله عنه indicated that it was not necessary to make too much effort to sight the moon. Those who see it and testify to that are enough to establish its visibility.

This means that it is like wasting something previous of one puts in one's time and energy in something that is not necessary.

THAT WHICH CAME OUT TRUE TO THE POINT

(٥٩٣٩) وَعَنْ أُكَيْسَةَ بِنْتِ زَيْدِ ابْنِ أَرْقَمَ عَنْ أَبِيهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى زَيْدٍ يَمُودُهُ مِنْ مَرَضٍ كَانَتْ بِهِ قَالَ لَيْسَ عَلَيْكَ مِنْ مَرَضِكَ بَأْسٌ وَلَكِنْ كَيْفَ لَكَ إِذَا حُجِرْتَ بَعْدِي فَمَعِيَتْ قَالَ أَحْتَسِبُ وَأَصْبِرُ قَالَ إِنْ تَدَخَلَ الْجَنَّةَ بِعَمْرِ حَسَابٍ قَالَ فَمَعِيَ بَعْدَ مَا مَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ ثُمَّ مَاتَ۔

5939. Sayyidah Unaysah رضى الله عنها bint Zayd ibn Arqam رضى الله عنه narrated on the authority of her father (Zayd ibn Arqam) رضى الله عنه that the prophet paid Zayd رضى الله عنه a sick visit when he was sick. He said (to zayd) رضى الله عنه "You should not be worried with this illness of yours (because you shall recover), but how will you fare If you live after me and become blind?" He submitted, "I shall hope for my reward from Allah and show perseverance." He said, "If that be so you will enter paradise without being subjected to reckoning.

One of the sub-narrators said, "He became blind after the Prophet صلى الله عليه وسلم died. Then Allah returned to him his sight. Then, he died."²

COMMENTARY: The Prophet صلى الله عليه وسلم words came out true word for word. If he had also told him that he would bet back his eyesight than zayd might not have been as patient but might not have been as patient but might have longed for his lost sight to be restored. He would not have attained the rank whereby he got Allah's help and support.

WARNING TO NARRATOR OF FALSE HADITH

(٥٩٤٠) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَبْتِئُوا مَعْمَدَهُ مِنَ النَّارِ وَذَلِكَ أَنَّهُ بَعَثَ رَجُلًا فَكَذَّبَ عَلَيْهِ فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوُجِدَ مَمِيئًا وَقَدْ انْشَقَّ بَطْنُهُ وَلَمْ تَقْبَلْهُ الْأَرْضُ۔ رَوَاهُ مَا الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ۔

5940. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that Allah's messenger صلى الله عليه وسلم said, "If anyone forges a lie against me, (knowingly) passing on what I have not said as mine then he must find his seat ready in hell.

¹ Muslim # 26. 2873.

² Bahyaqi 6. 479. (Dala'il un-Nabawah).

That (he said) because he had sent a man somewhere but he spoke lies about him.

So, Allah's Messenger صلى الله عليه وسلم invoked a curse on him. The man was found dead

(One day) with his belly split and (when he was buried) the earth did not take him.¹

COMMENTARY: This means that the man will abide in hell forever, in other words anyone who intentionally forges a lie against the Prophet صلى الله عليه وسلم (and narrates false hadith) is a disbeliever.

MEASURING REMOVES MIRACLE OF BLESSING

(٥٩٤١) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ جَاءَهُ رَجُلٌ يَسْتَظْمِرُهُ فَأَطْعَمَهُ شَطْرَ وَسْقٍ شَعِيرٍ

فَمَارَأَى الرَّجُلُ يَا كُلُّ مِنْهُ وَأَمْرَأَتُهُ وَصَيْفُهُمَا حَتَّى كَالَهُ فَمَنْبِي فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْلَا تَكِيلُهُ

لَا كَلْتُمْ مَنِيهِ وَلَقَامَ لَكُمْ - (رواه مسلم)

5941. Sayyiduna Jabir رضي الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and requested him to give him food. He provided him with half wasq of barley. The man did not cease to eat from it along with his wife and their guests till he measured it after which it was exhausted. He came to the Prophet صلى الله عليه وسلم (and told him what had happened). So, he said, "If you had not measured it, you would have remained for you (undiminished with my blessing)."²

FOOD COULD NOT BE SWALLOWED

(٥٩٤٢) وَعَنْ عَاصِمِ بْنِ كَلْبٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فِي جَنَازَةٍ فَمَرَأَتُكَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْقَبْرِ يُوجِي الحَافِرَ يَقُولُ أَوْسَعُ مِنْ قَبْلِ

رَجُلِيهِ أَوْسَعُ مِنْ قَبْلِ رَأْسِهِ فَلَمَّا رَجَعْنَا اسْتَقْبَلَهُ دَاعِي الْمَرْأَةِ فَأَجَابَ وَنَحْنُ مَعَهُ فَبَجَعَ بِالطَّعَامِ فَوَضَعَ يَدَهُ ثُمَّ

وَضَعَ الْقَوْمَ فَأَكَلُوا فَتَظَنَرْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُوكُ لُقْمَةً فِي فِيهِ ثُمَّ قَالَ أَجِدُ لِقْمَةَ شَاةٍ

أَخَذْتُ بِغَيْرِ إِذْنِ أَهْلِهَا فَأَرْسَلْتُ الْمَرْأَةَ تَقُولُ يَا رَسُولَ اللَّهِ إِنِّي أَرْسَلْتُكَ إِلَى النِّعِيَةِ وَهُوَ مَوْضِعٌ بِيَاءٍ فِيهِ

الْعَنْتَرُ لِشَيْئِي فِي شَاةٍ فَلَمْ تُوَجَدْ فَأَرْسَلْتُكَ إِلَى جَارِي فِي قَدِ اشْتَرَى شَاةً أَنْ يُرْسِلَ بِهَا إِلَيَّ بِعَمَنِيهَا فَلَمْ تُوَجَدْ

فَأَرْسَلْتُكَ إِلَى الْمَرْأَةِ فَأَرْسَلْتُكَ إِلَيْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعِمِينِ هَذَا الطَّعَامَ الْأَسْرَى

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي عَاصِمٍ فِي دَلَالِيلِ النُّبُوَّةِ -

5942. Sayyiduna Aasim ibn Kulayb رحمه الله (a tabi'i) reported from his father who narrate that on ansar sahabi رضي الله عنه said: we participated in a funeral with Allah's messenger صلى الله عليه وسلم. I observed him at the grave giving instructions to the grave digger. He said, 'Make it wide at the side of the feet and wider where the head will be placed...'

¹ Bayhaqi in Dala'il un nabawah 245.

² Muslim # 3-2281.

When (the burial was over and) he was returning, someone came to him and invited him on behalf of the widow of the dead man. He agreed and we went along with him. When food was served, he put in his hand and then he others put in their hands and ate. But, we observed Allah's Messenger صلى الله عليه وسلم move the morsal that he had taken originally in his mouth (but not swallow it). Then he said, "I find it to be the meat of a sheep that has been slaughtered without permission of its owner." The women sent someone to explain, 'O messenger of Allah, I sent someone to buy for me a sheep at an-Naqi, where sheep are sold, but no sheep was available. Then I sent someone to my neighbour requesting him to sell me the sheep he had bought against the price he has paid. But, he was not there. Then, I sent someone to his wife. So she sent us the sheep.'

Allah's Messenger صلى الله عليه وسلم said, "Feed this food to the prisoners."¹

COMMENTARY: Mula Ali Qari رحمه الله said that (the hadith seems to contradict the rulings of the jurists about food being served on the death of someone. According to Bazaziyah, the serving of food on the first day (which is when death has occurred). The third day and or the seventy day is makruh disapproved).

According to khulasah, it is not permitted to arrange a meal and invite the people on the third day of death (which is called soyam).

Zayl's رضي الله عنه has said that there is no harm in sitting together for three days (on the death of someone to mourn him), provided forbidden things are not perpetrated, like spreading put beddings, serving food, etc.

Ibn Hamman رحمه الله has said, to, that it is makruh for the relatives of the dead to invite people to a meal (on his death).

The jurists explain that meal are served on happy occasions but are incongruous on he death of some one.

Ibn Hammam رحمه الله said that for the relatives of the dead to serve food is bid'ah Sa'iyah (evil innovation).

Moreover, Imam Ahmad رحمه الله and Ibn Majah رحمه الله have transmitted the hadith of Sayyiduna Jarir ibn Abdullah رضي الله عنه. "We considered gathering of relatives of the deceased and serving food (for the guests) equivalent to wailing over the dead."² (And it is prohibited to wail over the dead.)

Hence, in the light of this hadith (# 5942) of Aasim ibn Kulayb رضي الله عنه we might presume that he jurists forbid the serving of meal by the family of the deceased under certain circumstances, like when custom is followed or it is done to keep airs and graces. When people con to condole and overstay, the family of the dead are compelled to seve them even if they have to borrow money.

The basis of the juristic rulings could also be that expenses for the food are down from the legacy of the dead person. Some of the heirs may be minor, some may not be present and their permission had to be obtained, or someone draws the expenses from the legacy that has not been divided and handed over.

There are other reasons too because of which it is makruh to prepare and serve food on someone's death, like doing it on specified dates.

¹ Abu Dawud # 3332, Bayhaqi in Dalail un Nabway.

² Ibn Majah # 1612, Musnad Ahmad

Qadi Khan also said that it is makruh to invite people to a meal when afflicted with sorrow. Such days are days when grief is expressed and it is very inappropriate to do things that are done at times of happiness and joy. However, if the poor are fed with intention to consign reward to the dead person then it is a good deed, indeed.

Besides, if anyone leaves dying instructions that, after his death, food must be cooked and served to guests for a certain number of days, like three, then, according to sound traditions, this will be absolutely invalid, though some authorities have said that it will be valid if prepared from within one third of the value of the deceased's property left behind, and this opinion seems very proper.

This for we had summarized the opinion of Mula Ali Qari رحمه الله. However, it must not lead us to believe that he terms that it is permitted to arrange, prepare and serve food by the relatives of the dead in all situations and circumstances other than those mentioned here. Rather, even those cases mentioned here. Rather, even those cases should be examined relative to the forbidden and the disapproved. We shall observe that all kinds of such things presently customary among us (by whatever name they are called) are either forbidden or disapproved, for one reason or many reasons.

As for this hadith, the jurists say that two cases are exceptions to their ruling of prohibiting food on the occasion of death of a relative. They are:

- (i) serving food to the poor and needy to consign reward to the deceased person,
- (ii) Serving food to those who participated in the funeral rites like bathing, Shrouding and burying and

Hence, we may say that the Prophet صلى الله عليه وسلم had accepted the invitation of the widow on this basis. He and the sahabah رضي الله عنهم had participated in the man's funeral rites.

NAQI: The narrator of the hadith has put in his words to say about Naqi. It was a place where sheep were bought and sold. It is about twenty miles from Madinah towards the wadi ateeq. It is distinct from baqi the graveyard in Madinah.

The sheep that the widow had received was not purchased properly. The owner was not present and his wife had sent it to the widow without his permission. At the most it could be termed Bay' Fuduli which means subject to the owner's approval of the transaction in his absence. The flesh therefore, was not permissible till then, so it was a miracle that the Prophet صلى الله عليه وسلم was preserved from consuming it because of its doubtful nature.

FOR THE PRISONERS: The prophet صلى الله عليه وسلم directed that the food may be served to the prisoners. They were the war captives, they were poor people, most probably, and according to Teebi رحمه الله, they were infidels

If they had waited for the owner to arrive, the food may have rotted. The prisoners had to be fed anyway. So the Prophet صلى الله عليه وسلم ordered that they should be fed.

The price of the sheep had to be paid to the owner by the widow. The food came under the classification of charity by her.

MIRACLE CONCERNING SHEEP OF UMM MA'BAD رضي الله عنها

(٥٩٤٣) وَعَنْ جَزَارِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ جَدِّهِ حُبَيْشِ بْنِ خَالِدٍ وَهُوَ أَخُو مَعْبِدِ أَرَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئْتُ مِنْ مَكَّةَ خَرَجَ مَعَهَا جَرًّا إِلَى الْمَدِينَةِ هُوَ وَأَبُو بَكْرٍ وَمَوْلَى أَبِي بَكْرٍ عَامِرُ بْنُ قُهَيْرَةَ وَدَلِيلُهُمَا عَبْدُ اللَّهِ النَّبِيُّ مَرُّوا عَلَى حَيْمَتِي أَوْ مَعْبِدٍ فَسَأَلُوهُمَا حَمًا وَتَمْرًا يَسْتَبْرِؤُا مِنْهَا فَلَمْ

يُؤَيَّبُونَا عِنْدَهَا شَيْئًا مِنْ ذَلِكَ وَكَانَ الْقَوْمُ مُرْمِلِينَ مُسْتَبِينَ فَتَنَظَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَاةٍ فِي كَسْرِ الْحَيْمَةِ فَقَالَ مَا هَذِهِ الشَّاةُ يَا أُمَّ مَعْبِدٍ قَالَتْ شَاةٌ خَلَقَهَا الْجَهْدُ عَنِ الْعَنَمِ قَالَ هَلْ بِهَا مِنْ لَبَنٍ قَالَتْ هِيَ أَجْهَدُ مِنْ ذَلِكَ قَالَ أَتَاؤَيْنِي لِي أَخْلُبُهَا قَالَتْ بَأْسَ أَنْتَ وَأَتَمَّ إِنَّ رَأَيْتَ بِهَا خَلْبًا فَاخْلُبْهَا فَدَعَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَسَّحَ بِيَدِهِ صُرْعَهَا وَسَمَّى اللَّهُ تَعَالَى وَدَعَا لَهَا فِي شَاهَتِهَا فَتَمَاجَّتْ عَلَيْهِ وَذَرَّتْ وَاجْتَرَّتْ فَدَعَا بِأَنَاءِ يُرْبِضُ الرَّهْطَ فَحَلَبَ فِيهِ نَجًّا حَتَّى عَلَاهُ الْبُهَاءُ ثُمَّ سَقَاهَا حَتَّى رَوَيْتَ وَسَقَى أَصْحَابَهُ حَتَّى رَوَوْا ثُمَّ شَرِبَ أَجْرَهُمْ ثُمَّ حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدْوٍ حَتَّى مَلَأَ الْإِنَاءَ ثُمَّ غَادَرَهُ عِنْدَهَا وَبَايَعَهَا وَازْتَحَلُّوا عَنْهَا رَوَاهُ فِي شَرْحِ السُّنَنِ وَابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ وَابْنُ الْجَوْزِيِّ فِي كِتَابِ الْوَفَاءِ وَفِي الْحَدِيثِ قَصْدٌ.

5943. Sayyiduna Hizam ibn Hisham رحمه الله reported on the authority of his father (Hisham) who reported from his (Hizanis) grandfather, Hubaysh ibn Khalid رحمه الله who was the brothers of Sayyidah Umm Ma'bab رضي الله عنه he skid that when Allah's Messenger صلى الله عليه وسلم was commanded (by Allah) to leave Makkah, he went out as an emigrant to Madinah. He, Abu Bakr رضي الله عنه and Aamir ibn Fuhay'rah who was the freedman of Abu Bakr رضي الله عنه. Their guide was Abdullah ibn Laythi. They came across the two tents of Umm Ma'bad رضي الله عنها (who lived in that desert ed place). They asked their for some meat and date s that they may buy some from her. But, they could get nothing of that from her because the people faced famine and shortage (of foodstuff). Allah's Messenger صلى الله عليه وسلم (observed a sheep at the side of the tent and asked, "why is this sheep her, O Umm Ma'bad?" She said, "its weakness has kept her behind from the flock." He asked, "Does the have any milk?" She said, 'She is too worn out for that." He asked, 'Do you permit me to milk it?" She said "Maymy father and mother be ransomed to you, if you see any milk in it, do milk it."

Allah's Messenger صلى الله عليه وسلم had it brought to him and wiped her udders with his hand. He mentioned eh name of Allah the Most high, and prayed for Umm Ma'bad رضي الله عنها that the might have a blessing in her sheep, It sprees its legs upon for him (as sheep do when they are milked). It gave a flow of milk (and its udders became heavy) and it ruminated. He asked for a vessel large enough to hold (milk to satiate) all the people and milked into it plenty (of milk) so that the froth appeared on the surface. He (first) gave her (Umm Ma'bad) رضي الله عنها to drink till she had had enough. Then last of all, he drank himself (in the light of his own saying, 'One who serves drinks last of all).

Then (after a while), he milked it a second time till the vessel was full. Then he left it with her (Thus she may show the Prophet's صلى الله عليه وسلم miracle to her husband).

Then he got her pledge as a Muslim and they went away from her.¹

¹ Bayhaqi in Sharh us sunah # 3704. Ibn Abd al Barr in al-Isti'ab Ibn Jawzi in Kitab al Wafa.

There follows a lengthy discourse in the hadith.

COMMENTARY: Umm Ma'bad رضى الله عنها was Aatikah bint Khalid Khuza'ah. She had embraced Islam at the hands of the Prophet صلى الله عليه وسلم she was a strong resolute woman, strong hearted and intelligent. She lived alone in h wilderness. She used to sit outside her tent and would cater to the needs of the travelers.

The futher account is that when her husband Abu Ma'bad رضى الله عنه came home, she related to him her experience with the Prophet صلى الله عليه وسلم in a very eloquent manner and descried him well Abu Ma'bad recognized him as the one of whom he had heard in Makkah, saying. "If I am able to go I shall go and serve him and keep his company."

According to a tradition, when the Quraysh of Makah failed to trace him, a jinn who was a Muslim climbed of a tree and began to recite poetry in a loud voice. The Makah heard him in amazement Their ears picked up his voice clearly but they could see one. Part of the poetry was.

رَفِيقَيْنِ خَلَايِمَتَيْنِ أَوْرَمَعِيدِ

جَزَى اللَّهُ رَبَّ النَّاسِ خَيْرَ جَزَائِهِ

فَقَدَّ قَاَزَمُنْ أَمْلِي رَفِيقِي مُحَمَّدِ

هُمَا نَزَلَا بِالْهُدَى وَاهْتَدَيْتَ بِهِ

(See 'the Life of Prophet Muhammad صلى الله عليه وسلم Ibn Kathir, pp 256 to 200. Darul Isha'at Karachi)

CHAPTER - XXV

CHARISMA

بَابُ الْكِرَامَاتِ

The word (كرامات) (karamat) is the plural of (كرامة) (Karamah). It is the noun from the ikram and takreem meaning 'reverence.' The literal meaning of this word is 'to be clean' 'to be honourable.' 'to be generous' However the technical meaning of the word (كرامة) - karamah) kis 'contrary to custom,' 'unusual' or a chrisma or a Marvel. It is demonstrated by a very pious believer, but neither is a claim to prophet hood attached is to nor is to aimed at silencing the disbelieving because this kind of a mender is performed by a prophet and is called a miracle. It is the field only of a Prophet.

The ahl us-sunnah confirm that karamah or chrisma are performed by pious people but the mu"tazillah do not agree that such a thing is possible.

The ahlus-sunnah wa al-jam'at are unanimous on the belief that a wali may execute a karamah. Wali is the pious person who possesses an awareness of Allah's being and attributes within the limits of human power. He is regular in obeying Allah and doing pious deeds and in abstaining from evil. He shun worldly luxury but is perfect in abiding by the sunnah in accordance with his rank.

If we reason out, it is not impossible for the awliya¹ to work out a chrisma because nothing is impossible for Allah. Just as he gets His prophets عليه السلام to work out miracles so too He can get the dear ones of His Prophet عليه السلام to work out chrisma and wonders, for they are true followers of His Prophet عليه السلام, and are pious believers.

Besides both, the Quran and ahadith also affirm that such wonders can be performed by

¹ Literally friends of Allah, plural of Wali as defined in the text.

وَاشْرَوْص بِأَخَوَاتِكَ خَيْرًا قَاصِبِحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدَفَنُهُ مَعَهُ أَخْرَفِي قَبْرِهِ - (رواه البخارى)

5945. Sayyiduna Jabir رضى الله عنه said "when the Battle of Uhud was about to be fought, my father called me during the night and said, I do not see myself but as the first one to be killed among the sahabah رضى الله عنهم of the prophet صلى الله عليه وسلم. And, I will not leave behind anyone dearer to me than you apart from Allah's Messenger صلى الله عليه وسلم. I owe a (heavy) debt. Do pay it and I instruct you to be kind and caring to you (nine) sisters.."

When it was morning, indeed, he was the first to be killed I buried him along with another in a grave."¹

COMMENTARY: The prophet صلى الله عليه وسلم had given instructions during the Battle of Uhud that two men should be buried in each grave. Accordingly, Jabir رضى الله عنه buried his father in the same grave as Amr ibn Jamu رضى الله عنه (عمرو بن الجموع) who was his friend as well as his brother in law (sister's husband).

We learn from this hadith, therefore, that, when it becomes necessary, two men may be buried in the same grave.

BLESSING IN FOOD

(٥٩٤٦) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ رَأَى أَصْحَابَ الطُّقَّةِ كَانُوا أَنَا فَقَرَأَ وَأَرَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ مَنْ كَانَتْ عِنْدَهُ طَعَامٌ ائْتَيْنِ فَلْيُدْ هَبْ بِغَالِيبٍ وَمَنْ كَانَتْ عِنْدَهُ طَعَامٌ ائْتِنَا فَلْيُدْ هَبْ بِغَالِيبٍ

أَوْ سَادِسٍ وَإِذَا أَبَا بَكْرٍ جَاءَ بِطَلْقَةٍ وَأَنْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرَةِ وَاثْنَيْ عَشَرَ نَفْسًا

اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَيْسَتْ حَتَّى صُلِّيَتْ الْعِشَاءُ ثُمَّ رَجَعَتْ فَلَمِيتَ حَتَّى تَعَشَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ بَعْدَ

مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَالَتْ لَهُ امْرَأَتُهُ مَا حَبَسَكَ عَنْ أَصْيَافِكَ قَالَ أَوْ مَا عَشِيْتِيهِمْ قَالَتْ أَبَوَا حَتَّى

تَجِيءَ فَغَضِبَ وَقَالَ وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا فَحَلَفَتْ الْمَرْأَةُ أَنْ لَا تَطْعَمُهُ وَحَلَفَ الْأَصْيَافُ أَنْ لَا يَطْعَمُوهُ

قَالَ أَبُو بَكْرٍ كَانَتْ هَذَا مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوا فَجَعَلُوا لَا يَرْتَفِعُونَ لَهْمَةً إِلَّا رَبَّتْ مِنْ

أَسْفَلِهَا أَكْفَرَتْ مِنْهَا فَقَالَ لِأَمْرَأَتِهِ يَا أُخْتُ بَيْنِي وَبَيْنَ مَا هَذَا قَالَتْ وَقُرَّةَ عَيْنِي إِنَّهَا الْأَنْفُ لَا أَكْفَرُ مِنْهَا قَبْلَ

ذَلِكَ بِعَلَسٍ وَمَرَّ فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا مُتَّفَقًا عَلَيْهِ وَذَكَرَ حَدِيثُ

عَبْدِ اللَّهِ بْنِ مَسْعُودٍ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ فِي الْمَسْجِدَاتِ -

5946. Sayyiduna Abdur Rahman ibn Abu Bakr رضى الله عنه narrated that the ahlus-suffah were poor people. So the Prophet صلى الله عليه وسلم said, "He who had food for two (people for his family) must take a third and he who has food for four must take a fifth or a sixth too (from among the ahl us suffah). Abu Bakr رضى الله عنه had his meal with the Prophet صلى الله عليه وسلم and remained there till after the salah of isha was

¹ Bukhari # 1351.

offered. He stayed on even after that till the Prophet صلى الله عليه وسلم had eaten his meal (alone or with others).

Then, after as much of the night as Allah had milled passed away, Abu Bakr رضي الله عنه came home. His wife asked him, "What kept you away so long from your guests?" He asked, "What, have you not served them their meal?" She said, "They refused to partake till you came." He was infuriated and said, "By Allah, I shall never eat it." His wife too swore that she should never take it and the guests, too, swore that they would never eat it. Then Abu Bakr رضي الله عنه (realized his mistake and) said, "This was from the devil." And called for the food and ate, and they too ate (as also the people of his house). Never did they take a morsal to their mouths but the place from which is was picked up increased I quantity. (This amzed them.) so he asked his wife, 'O the sister of Banu Faras! What is this?' She said, "By the coolness of my eyes! It is now three times more than it was."

They are (to satisfaction). Then, he sent it to the Prophet صلى الله عليه وسلم. to. It is said that he ate from it.¹

COMMENTARY: In the time of the Prophet صلى الله عليه وسلم there was a platform next to the Masjid nabawi to the north of the Prophet's صلى الله عليه وسلم room. It was called suffah. Those poor muhajirs who had no home and no family used to reside here day and night. This is why they were called *ashab us suffah* or *ahl us suffah* (the people of suffah). They were guests of the Muslims because the general body of the Muslims looked after them according to their own means and ability purely on the basis of moral and human sympathy. Outsiders, who visited Madinah and had no one with when to stay, made the suffah their abode. Among the *ahlus suffah* were Abu Dharr Ghifari رضي الله عنه, Ammar ibn Yasir رضي الله عنه, Salman Farsi رضي الله عنه, Suhayb رضي الله عنه, Abu Hurayrah رضي الله عنه, Ibn Arat رضي الله عنه, Hudhayfah ibn Yaman رضي الله عنه, Abu Sa'eed Khudri, Bashir ibn Inhisasiyah and Abu Miwayhibah and freedman of the Prophet صلى الله عليه وسلم.²

OR TAKE THE SIXTH: The Prophet صلى الله عليه وسلم instructed, concerning the *ahl us suffah* that those who had food for four should take a fifth. But, if they can accommodate one more then they must take the sixth. Or, the sub narrator may have been unsure about whether the Prophet صلى الله عليه وسلم said, "Take the fifth" or "Take the sixty." The basis for this is that when food for two* is enough for three, food for four should suffice six. A tradition is Musnad Ahmad, Muslim, Tirmidhi and Nasa'i of Jabir رضي الله عنه in a marfu form is 'Food of one should suffice two, of two should suffice four, of four should suffice eight.'³

Abu Bakr رضي الله عنه stayed with the Prophet صلى الله عليه وسلم till he had his meal. Either this statement has been repeated in the hadith because he mentioned it earlier, or it means that the first time the Prophet صلى الله عليه وسلم did not eat but only Abu Bakr رضي الله عنه ate. The second time, the Prophet صلى الله عليه وسلم had his meal and Abu Bakr رضي الله عنه waited on him. The Prophet صلى الله عليه وسلم may have eaten with his guests from the suffah.

Abu Bakr رضي الله عنه swore that he would not touch food. Then, he realized his mistake and revoked his oath. He may done this on remembering the Prophet صلى الله عليه وسلم words. "If

¹ Bukhari # 3590, Muslim # 176 2057.

² See hadith # 2110. See also treasury of Muslim Names u nder Ahlur Suffah (for all their names) DARul Isha'at Karachi.

³ Tirmidhi # 1620 (1827) supplement.

anyone swears about something but then finds that it is better to revoke the oath and act against it, then he must revoke the oath and follow the better course. But he must make an expiation for his revoked oath." Abu Bakr رضي الله عنه did the same thing. He called for food and made an expiation.

Abu Bakr رضي الله عنه called his wife, 'the sister of Banu Faras' when he was amazed and wonderstruck. That was her ancestral tribe.

The wife of Abu Bakr رضي الله عنه exclaimed 'By the coolness of my eyes.' She spoke in loving tones to her beloved husband. This applies if she referred to her husband as 'the coolness of my eyes.' Some authorities, however, say that she meant the Prophet صلى الله عليه وسلم as the coolness of her eyes.

Coolness of the eye (*قوة العين*) is an Arabic idiom. It means sight of the beloved and the pleasure on the sight of the beloved. The word could be qurrah or qurrah. IN the former case, it is coolness of the eyes' and in the latter case it is 'peace to the eyes.

وذكر.....بَابُ الْمُعْجَزَاتِ

The hadith of Abdullah ibn Mas'ud has been mentioned in the chapter of miracles (#5910) on the glorifying of food.

SECTION II

الْفُضْلُ الثَّانِي

LIGHT OVER THE GRAVE OF THE NEGUS

(٥٩٤٧) عَنْ عَائِشَةَ قَالَتْ لَمَّا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لَا يَزَالُ يُرَى عَلَى قَبْرِهِ نُورٌ. (رواه ابو داؤد)

5947. Sayyiduna Ayshah رضي الله عنها said, "When the Negus died, we began to tell each other that a light did not cease to be seen over his grave."¹

COMMENTARY: The emperor of Ethiopia was called the najashi (نجاشي) of negus. He ruled over Ethiopia at the time of the Prophet صلى الله عليه وسلم declaration of his mission. He was a Christian but he believed in the Prophet صلى الله عليه وسلم and became a perfect Muslim. He was of immense help to the Muslims and Islam, and the Prophet صلى الله عليه وسلم held him in high esteem. When he died in Ethiopia and the Prophet صلى الله عليه وسلم learned of it he was grieved and led his sahabah رضي الله عنهم in the funeral salah in absentia. Of the Negus.

Thereafter, it became known that a light shone over his grave. The sahabah رضي الله عنهم who came from Ethiopia reported this when they arrived in Madinah. Since all people cannot agree to circulate a false news, this reporting is like a khabar mutawatir (a hadith handed down continuously by many people and it is true).

WHAT KIND OF LIGHT: The question arises: what does it mean that a light was seen over his grave? The light on the grave of the Negus was seen with naked eyes like a lamp, a moon or a sun. It is also possible the light on his grave could mean brightness, freshness or a spiritual glow.

INVISIBLE GUIDANCE TO THOSE WHO BATHED THE PROPHET صلى الله عليه وسلم

(٥٩٤٨) وَعَنْهَا قَالَتْ لَمَّا أَرَادُوا غَسْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لَا تَدْرِي أَلْحَجْرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مِنْ ثِيَابِهِ كَمَا حَجْرُ مَوْتَانَا أَمْ نَعْسِلُهُ وَعَلَيْهِ ثِيَابُهُ فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ عَلَيْهِمُ النَّوْمَ حَتَّى

¹ Abu Dawud # 2523.

مَا مِنْهُمْ رَجُلٌ إِلَّا وَذَقْنَهُ فِي صَدْرِهِ ثُمَّ كَلَّمَهُمْ مُكَلِّمٌ مِنْ تَاجِيهِ الْبَيْتِ لَا يَذُرُونَ مَنْ هُوَ غَسَلُوا النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثِيَابُهُ فَقَامُوا فَحَسَنُوهُ وَعَلَيْهِ فَمِيضُهُ يَضْبُونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيَذُكُونَهُ
بِالْقَمِيصِ رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ

5948. Sayyidah Ayshah رضي الله عنها said that when (after he died) it was decided to bathe (the body of) the Prophet صلى الله عليه وسلم they asked (each other) whether they should remove his garments as they did with their deed (bodies, or to give him a bath with his clothes on. When they disagreed (on the issue), Allah cast sleep on them causing every man's his chin to drop on his breast and some speaker spoke to them from the corner of the house but they could not know who he was, "Give the Prophet صلى الله عليه وسلم a both while his clothes are on him." Then they go up and bathed him with his shirt on. They poured water over the shirt and rubbed him with the shirt.¹

COMMENTARY: Nawawi رحمه الله said that the shirt was taken off at the time of enshrouding the body of the Prophet صلى الله عليه وسلم. the tradition that says that the shirt was not taken of is weak.

SAFINAH'S WORK OF WONDER رضي الله عنه

(٥٩٤٩) وَعَنِ ابْنِ الْمُكَدِّرِ أَرَى سَفِينَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْطَأَ الْجَيْشَ بِأَرْضِ الرُّومِ
أَوْ أُسِرَ فَأَنْطَلَقَ هَارِبًا يَلْتَمِسُ الْجَيْشَ فَإِذَا هُوَ بِالْأَسَدِ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ مِنْ أَهْرَبِي عَيْتٍ وَكَيْتٍ فَأَقْبَلَ الْأَسَدُ لَهُ بَقِيعَةٌ حَتَّى قَامَ إِلَى جَنْبِهِ كُلَّمَا سَمِعَ صَوْتًا أَهْوَى إِلَيْهِ
ثُمَّ أَقْبَلَ يَهْمِيحُ إِلَى جَنْبِهِ حَتَّى بَلَغَ الْجَيْشَ ثُمَّ رَجَعَ الْأَسَدُ (رواه في شرح السنة)

5949. Sayyiduna Ibn al Munkadir رحمه الله (removed tabi'l) narrated that the freedman of Allah's Messenger صلى الله عليه وسلم, Sayyiduna Safinah رضي الله عنه happened to be left apart from the army in the land of the Byzantines, or was taken captive. Then he began to flee seeking the (muslim) army. He came across a lion (while fleeing, in the desert) and (keeping calm and undisturbed) said (using the lions kunyah). "O Abul Harith, I an the freedman of Allah's Messenger صلى الله عليه وسلم and he recounted what had happened to him. The lion came forward wagging its tail (as animals do when showing obedience to someone) and stood beside him. Then every time it heard a (frightening) sound, it rushed towards it (to protect safinah, رضي الله عنه. Then, (on coming back) it walked forward at his side till he came to the army. Then the lion returned (to its place).²

COMMENTARY: the words 'or was taken captive are spoken by one of the narrator who was doubtful whether safinah رضي الله عنه had lost his way or was nabbed by the enemy. Safinah رضي الله عنه was not his name. It was his sobriquet. It is not known what his name was but he got this epithet in a journey when he was carrying on his back a heavy luggage to which

¹ Abu Dawud # 3141, Bayhaqi Dalail un Nabwah.

² Bayhaqi Sharh us sunnah # 3732.

more was added by other travelers when they got tired carrying their own but he continue undeterred. He took the load happily. The Prophet صلى الله عليه وسلم said to him to laud him:

أَنْتَ السَّفِينَةُ

(you are the Safinah).

Safinah is a ship. Since that day to come to be called safinah and people could not know his real name. If anyone asked him, he would assert. "My name is what my master has given, me, Safinah."

LOOKING AT PROPHET صلى الله عليه وسلم GRAVE FOR RAIN

(٥٩٥٠) وَعَنْ أَبِي الْجَوْزَاءِ قَالَ فُحِظَ أَهْلُ الْمَدِينَةِ فَحُطُّوا شِدِيدًا فَسَكَرُوا إِلَى عَائِشَةَ فَقَالَتْ أَنْظَرُوا قَبْرَ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْعَلُوا مِنْهُ كَوِيًّا إِلَى السَّمَاءِ حَتَّى لَا يَكُونَتْ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَقْفٌ فَفَعَلُوا

فَمَطَرُوا مَطَرًا حَتَّى نَبَتَ الْعُشْبُ وَسَمِيَتْ الْإِبِلُ حَتَّى تَفْتَقَتْ مِنَ الشَّحْرِ فَسَبَّحَ عَامِرُ الْمُقْتَبِيِّ - (رواه الدارمي)

5950. Sayyiduna Abu al-Jawza رحمه الله narrated that (one because of severe draught) the people of Madinah faced unbearable famine. So, they complained to Sayyidah Ayshah رضي الله عنها (about it). She advised them, "Look at the grave of the Prophet صلى الله عليه وسلم and make opening (in the room's ceiling) towards the sky so that the ceiling does not obstruct (the view) between it and the sky."

So, they did it and were poured a rain such that herbage sprouted and camels grew heavy with fat. And it was named *aam ul fatiq* (Arabic) (or the year of gushing forth or opening of splitting open).¹

COMMENTARY: The word (كوى) or (كورة) means a widow or ventilator in the wall or ceiling of a house. Sayyidah Aysha رضي الله عنها asked them to make some openings in such a way that there might not be any obstruction between the grave and the sky. Then the sky might see his grave and weep on recalling his death and pour down water.

It happened exactly as she said. When the opening were made, the sky saw the grave and began to weep causing rivers and canals to overflow.

The Quran also speaks of the sky weeping:

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

[So the heaven and the earth wept not for them..] (44:29)

These were the people who had invited the wrath of Allah, so the sky did not weep for them. Hence, those people who are dear to Allah, the sky would weep for them.

Some authorities say that making openings in the ceiling of the room housing the grave was actually to get a recommendation from the grave and to seek its intercession.

People used to pray for rain through the Prophet صلى الله عليه وسلم intercession during his life time. When he died and the people needed rain, Sayyidah Ayshah رضي الله عنها suggested this way to have Allah's mercy burst on them, and shower rain. Though she seemed to make the grace a means, yet in reality it was the Prophet صلى الله عليه وسلم himself whose intercession was aimed at. The opening were made to emphasise the seeking and make it more effective. It was done also to demonstrate the restless condition of the anxiety stricken

¹ Darimi # 92.

worried people

The word fatiq in aam ul fatiq means 'to swell,' 'to inflate.' Some people say it is 'to split.' 'to spread.' Rain put an end to draught and famine. These was greenery everywhere. The animals had plenty of fooder They grew fat. Their bellies spread.

This means of getting rain is a charisma worked by Sayyidah Ayshah رضى الله عنه. It is also miracle of the Prophet صلى الله عليه وسلم. Even otherwise the chrisma of the ummah are actually miracles of the Prophet صلى الله عليه وسلم.

THREE DAYS TO NO ADHAN IN MADINAH

(٥٩٥١) وَعَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ لَمَّا كَانَ أَيَّامُ الْحَرَّةِ لَمْ يُؤَذَّنْ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا وَأَمْرٌ يُقْفَرُ وَأَمْرٌ يَبْرُؤُ سَعِيدُ بْنُ الْمُسَيَّبِ الْمَسْجِدَ وَكَانَ لَا يَعْرِفُ وَقَتَ الصَّلَاةِ إِلَّا بِهَمْزِهِمْ يَسْمَعُهَا فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه الدارمي)

5951. Sayyiduna Saeed ibn Abdul Aziz رحمه الله (a taba tabi' meaning successor of the tabi'un meaning successor of the tabi'un and great just who transmitted ahadith only after assuring himself of their veracity) narrated that during the Battle of Harrah neighter was the adhan called nor was the iqamah sounded from the masjid un Nabi رضى الله عنه for three days (at a stretch). And, Sa'eed ibn Musayyib رضى الله عنه could not came out of the mosque (because people were barred from coming to be mosque). The only way he could know of the hour of salah was from an inarticulate utterance form the grave of the Prophet صلى الله عليه وسلم¹

COMMENTARY: Harah² was a track of land outside Madinah covered with pebbles. The army of Yazid ibn Mu'awiyah aided Madinah from this side to the battle came to be known as the Battle of Harrah. They caused havoc and a great destruction. The people of Madinah went through very difficult time of killing and turmoil. It was among the most difficult times of the history of Islam. The fact that neither could adhan nor iqamah be called from the Masjid Nabawi for three days speak of how painful this event was.

Sa'eed ibn Husayyib رحمه الله was a high ranking tabi'i He was a prominent jurist and scholar of hadith. He was very pious and god fearing. He was very pious and god fearing. He had performed forty Hajj. He died in 93 AH.

MARVEL OF ANAS رضى الله عنه

(٥٩٥٢) وَعَنْ أَبِي خَلْدَةَ قَالَ فُلْتُ لِأَبِي الْعَالِيَةِ سَعَةَ أَنَسٍ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَدَمَهُ عَشْرِينَ بَيْتًا وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي كُلِّ سَنَةٍ أَلْفًا كِهْمَةً مَرَّتَيْنِ وَكَانَ فِيهَا رِيحَانٌ يَحْيَى مِنْهُ رِيحُ الْمُسْتِ رَوَاهُ الْبُزْؤَمِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ -

5952. Sayyiduna Abu Khaldah رحمه الله (a tabi'i) said that he asked Sayyiduna Abu al-Aaliyah رحمه الله (another renowned tabi'i), 'Did Anas رضى الله عنه hear anything from the Prophet صلى الله عليه وسلم? He said, "He (was fortunate e in that he) served the Prophet صلى

¹ Darimi # 93.

² See hadith # 2004.

for ten years. And the prophet صلى الله عليه وسلم had prayed for him so that a garden that he owned produced crops of fruit twice every year and there was basil in it that gave off the fragrance of musk.¹

COMMENTARY: Sayyiduna Abu Khaldah رحمه الله meant to ask whether the traditions narrated by Sayyiduna Anass رضى الله عنه were transmitted directly from the Prophet صلى الله عليه وسلم or through another narrator. (whether they were marfu or mursal?) of course, the mursal traditions are also accepted without demur if they are sound) There is a hint in this question that some people may have raised eyebrows at the traditions of Anas رضى الله عنه Abu al-Aaliyah رحمه الله was a respected tabi'i. He recounted to Abu Khaldah رحمه الله the merits of Anas رضى الله عنه. He had began to serve the prophet صلى الله عليه وسلم at eh age of eight or ten and since then served him for ten years continuously very sincerely and faithfully. The Prophet صلى الله عليه وسلم was pleased with him and prayed for blessings on him. The result was that he had a long life. Much wealth and many children. He lived for one hundred and three years and had seventy three sons and twenty seven daughters. His gardens produced two corps of fruit in a year and their flowers emitted fragrance of musk. It follows that he had heard a treasure of ahadith from the Prophet صلى الله عليه وسلم and narrated them as was expected of him.

SECTION III

الْقَضَاءُ

NAVAL OF SA'EEB IBN ZAYD رضى الله عنه

(5953) وَعَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ أَنَّ سَعِيدَ بْنَ زَيْدٍ بْنَ عَمْرٍو بْنَ نُفَيْلٍ خَاصَمْتُهُ أَرْوَى بِسُكِّ أَوْسٍ إِلَى مَرْوَانَ ابْنِ الْحَكَمِ وَادَّعَتْ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا فَقَالَ سَعِيدٌ أَنَا كُنْتُ أَخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ طُلْمًا طَوْقَهُ إِلَى سَبْعِ أَرْضِينَ فَقَالَ لَهُ مَرْوَانُ لَا أَسْأَلُكَ بِبَيْتِهِ بَعْدَ هَذَا فَقَالَ سَعِيدٌ اللَّهُمَّ إِنِّي كَانَتْ كَارِبَةٌ فَأَعْمَرَ بَصْرَهَا وَأَقْلَبْتُهَا فِي أَرْضِهَا فَقَالَ فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصْرُهَا وَبَيْتُهَا هِيَ تَمَشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَا تَكُ مُتَّقِلٌ عَلَيْهِ وَفِي رِوَايَةٍ لِسُلَيْمٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بِمَعْنَاهُ وَإِنَّ رَأَاهَا عُمَيَّاءُ تَلْتَمِسُ الْجُدْرَ تَقُولُ أَصَابَتْنِي دَعْوَةُ سَعِيدٍ وَإِنَّمَا مَرَّتْ عَلَيَّ بِسْرِ فِي الدَّارِ الَّتِي خَاصَمْتُهُ فِيهَا فَوَقَعْتُ فِيهَا فَكَانَتْ قَبْرَهَا.

5953. Sayyiduna Urwah ibn zubayr رحمه الله (glorious tabi'i and son of Zubayr ibn Awam رضى الله عنه one of the ten who are given glad tidings of paradise) narrated that Sayyiduna Saeed ibn Zayd ibn Amr Ibn Nufayl رضى الله عنه was accused by Sayyidah Arwa bint Aws رضى الله عنه in the court of Marwan ibn Hakam (the governor of Madinah representing Mu'awiyah رضى الله عنه) she claimed that he had appropriated some of her land (by force). Sa'eed رضى الله عنه Pleaded, 'How may I grab some of her land after having heard Allah's Messenger صلى الله عليه وسلم he (Marwan) asked, "what did you hear from Allah's Messenger صلى الله عليه وسلم? He said, "I had heard him say,

¹ Tirmidhi # 3833.

'If anyone appropriate a span of land wrongfully, then (on the day of resurrection) Allah will put the seven layer of this earth round his neck (like a necklace). Marwan said to him, "I shall not ask you for any evidence after this." (Any way) Sa'eed رضى الله عنه (surrounded that piece of land and) said, 'O Allah, if she is lying, take away her eyesight and let her die in her own land!' Urwah رضى الله عنه said, "She did not die before losing her eyesight and while she was walking on her land She fell into a pit and died."¹

According to another version in sahih Muslim narrated by Sayyiduna Muhammad ibn Zayd inb Abdulah ibn Umar رضى الله عنه, he saw her blind. She was walking by the feel of walls, saying, "the curse of Sa'eed has fallen on me." She came by a well (meaning, a deep pit) on the same by a well (meaning a deep pit) on the same land that she had claimed and fell into it. That was her grave.²

COMMENTARY: Sayyiduna Sa'eed ibn Zayd رضى الله عنه was one of the ashrah mubashshirah, meaning the ten glorious sahabah رضى الله عنهم whom the Prophet صلى الله عليه وسلم had given glad tidings in this world of admittance to paradise. He was the brother in law of Sayyiduna Umar رضى الله عنه and a very pious righteous man credited with many marvels and his prayers were answered.

It cannot be known with certainty if Arwa was a sahabiyah or a tabi'i. she had sued Sa'eed رضى الله عنه before marwan who dismissed her suit on hearing the hadith from Sa'eed (R gave up the land which he woman had claimed and prayed that she may be punished for lying. When she fell into a pit and died, no one deemed it necessary to take her out and bury her in a grave. That very land which she had claimed became her grave.

MARVEL OF UMAR رضى الله عنه

وَعَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا يُدْعَى سَارِيَةَ فَبَيَّنَّمَا عُمَرُ يُخَطِّبُ فَبَجَلَ
يَصِيحُ يَا سَارِيَةَ الْجَبَلُ فَقَدِمَ رَسُولٌ مِنَ الْجَيْشِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقِينَا عَدُوَّنَا فَهَرَمُونَا فَإِذَا بِصَاحِبِ
يَا سَارِيَةَ الْجَبَلُ فَأَنْتَدَنَا ظُهُورَنَا إِلَى الْجَبَلِ فَهَرَمَهُمُ اللَّهُ تَعَالَى - رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ

5954. Sayyiduna Ibn Umar رضى الله عنه narrated that Sayyiduna Umar رضى الله عنه had sent an army (to Nahawand to the south of Hamdan in Iran). He appointed as its commander a man called sariyah. Then (One day) while Umar رضى الله عنه was delivering a sermon (in Masjid Nabawi) to the people, he began to shout. "O Sari, keep to the mountain!" (He meant: go back and let the mountain be behind you). Later, a man from the army came and said, "O commander of the faithful, we met our enemy and they defeated us when, behold! Someone shouted 'O Sani keep to the mountain!' So, we put our backs to the mountain. Then, Allah, the Glorious, defeated them."³

COMMENTARY: According to some version, the people asked him what is the point in addressing sariyah here? He is miles away in battle." He explained to them how to was shown the fighting and he observed that the army would be better off if they put the

¹ Bukhari # 3198, Muslim # 139-1610.

² Muslim # 138-1610.

³ Bayhaqi in Dalail un nabawah 6. 370.

mountain behind them. Later when the man came and brought the commander latter, it was confirmed that they had heard the instruction of on a Friday.

This event discloses many marvels worked at Umar's رضي الله عنه hands.

- (1) he observed the battlefield in Madinah hundreds of miles away from Nahawind where the battle was being fought.
- (2) His voice was carried that for and everyone in the army heard it.
- (3) Allah gave victory to the Muslims by virtue of Umar's blessings.

MARVEL OF KA'B AHBAR رضي الله عنه

(٥٩٥٥) وَعَنْ نُبَيْهَةَ بِنِ وَهْبٍ أَيْ كَعْبًا دَخَلَ عَلَى عَائِشَةَ فَذَكَرُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَعْبٌ مَا مِنْ يَوْمٍ يُظَلِّعُ إِلَّا نَزَلَ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ حَتَّى يَحْفُوا بِقَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُونَ بِأَجْنِحَتِهِمْ وَيُصَلُّونَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا أَمْسَوْا عَزَّجُوا وَهَبَتْ وَمِثْلُهُمْ فَصَعَمُوا وَمِثْلَ ذَلِكَ حَتَّى إِذَا انْتَشَقَّتْ عَنْهُ الْأَرْضُ حَرَّجَ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَزُفُونَهُ.

(رواه الدارمي)

5955. Sayyiduna Nuayhah ibn Wahb رحمه الله (a tabi'i) narrated that Sayyiduna Ka'b (Ahbar) رضي الله عنه visited Sayyidah Ayshah رضي الله عنها once. Those present there mentioned Allah's Messenger صلى الله عليه وسلم (referring to his life or his death). So, Ka'b رضي الله عنه said, "Never does a day begin but seventy thousand angels descend and surround the grave descend and surround the grave of Allah's Messenger صلى الله عليه وسلم. They beat their wings (to receive blessings from the grave) and invoke blessings on him. When it is evening, they ascend (to the heaven) and a like number descend and do the same things (till morning). This will not cease till the earth over his grave) is split open (On the day of resurrection) and he will (arise and) come out (from his grave. Seventy thousand angels will lead him (to his Lord)."¹

COMMENTARY: Ka'b Ahbar رحمه الله was a tabi'I He was alive in the time of Allah's Messenger صلى الله عليه وسلم but did not (meet or) see him. He became a Muslim in the time of Umar رضي الله عنه.

As for the angels descending, he may have learn of it from earlier heavenly books, or from elderly people and scholars of previous Books. Or, it may have been his own inspiration and observation. This last seems to be more correct and it demonstrates his charisma.

¹ Darami # 94.

CHAPTER - XXVI

DEATH OF THE PROPHET ﷺ

بَابُ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Most of the version of the Mishkah do not have caption after the word (باب) 'chapter'. One version, however, has (باب) chapter: Death of the Prophet ﷺ. (The *باب وفاة النبي صلى الله عليه وسلم* text that we follow in giving sources and numbering ahadith has the caption as given here.) The general practice is that if no caption is given then the ahadith in that chapter pertain to the previous chapter. But, have, the ahadith on a different subject.

ILLNESS: There are varying reports on when the Prophet ﷺ illness began. According to one report, it began with a severe headache on the 27th or 28th of Safar 11AH. Then, on the 28th Safar itself, his illness grew more serious.

According to another report, his illness began in early Rabi ul Awwal.

Ibn Jawzi رحمه الله has written in al-Wafa that his illness began in Safar when ten days remained in the month and he died on 12th Rabi ul Awwal.

Sulayman Taymi رحمه الله who is a trustworthy and very reliable narrator has asserted that the Prophet ﷺ illness commenced on Wednesday, 22nd Safar and he died on Monday, 2nd Rabi ul Awwal. Many ulama prefer this report on the basis of the accepted fact that Sayyidah Fatimah رضي الله عنها had died exactly six months after his death and she had died in Ramadan.

However it is also a fact that many traditions place his death on 12th Rabi ul Awwal.

ILLNESS AGGRAVATED: The illness increased. He became restless and kept changing sides but did not find comfort. He said, "No one has as serious as illness as the Prophet ﷺ have. Undoubtedly, we also receive more reward."

During his illness, he set free forty slaves. And, except for three days. All through his illness he offered every salah with the sahabah رضي الله عنهم in congregational form. Some accounts say that he did not lead in seventeen salah for which he instructed Abu Bakr رضي الله عنه to lead the congregation.

LAST ADVICE: During his illness, the prophet ﷺ repeatedly exhorted the people. Do not neglect salah." And, "Be kind to your slaves, both male and female.

The day he died, he came out of his room into the mosque at the time of fajr. He offered the salah behind Abu Bakr رضي الله عنه who was leading the congregation. After the salah, he addressed the sahabah رضي الله عنهم finally, saying, "O Muslims, I bid farewell to you. I place you under Allah's protection. He is your Best protector. I am parting from you and deem it necessary to exhort you to adopt taqwa (a God fearing, righteous attitude) and to always be pious."

DURING THE ILLNESS: some of the unusual things that happened during his illness include: on Thursday when he was suffering severe pangs of death, he intended to write down some instructions. He said to Abdur Rahman ibn Awf رضي الله عنه "Bring me a bone of a sheep's shoulder or a board. I wish to write down some instructions for Abu Bakr." As he was getting up to bring it, the prophet ﷺ said, "Leave it. I do not find it necessary. I am sure that Allah and the Muslims will not differ about Abut Bakr." (He meant that Allah will approve Abu Bakr رضي الله عنه as his khalifah and the Muslims will give him a pledge of allegiance unanimously)

Sayyiduna Abbas رضي الله عنه said to Sayyiduna Ali رضي الله عنه that he could recognize signs of impending death on the faces of the children of Abdul Muttalib. He feared that the Prophet صلى الله عليه وسلم might not recover from his illness. So, he advised him to request the Prophet صلى الله عليه وسلم for the caliphate. But Ali رضي الله عنه said, "If I ask him and he declines, then will the people select me?" so, he did not make a request.

He had five or six or seven dinars during his illness. These were deposited with Sayyiduna Ayshah رضي الله عنها. The Prophet صلى الله عليه وسلم commanded that those dinars should be given away in charity. He did not wish to leave behind anything at all.

DAY OF DEATH: It is difficult to say exactly how many days he was sick because the date of the beginning of his illness and of his death are not known with certainty. The *ulama* say that he remained ill for twelve or eighteen days. According to their strong opinion he died on 2nd Rabi ul Awwal 11 AH. Monday.

When some people could not be certain that the Prophet صلى الله عليه وسلم had died, Sayyidah Asma bint Umays رضي الله عنها put her hand on the Prophet صلى الله عليه وسلم body between his shoulders and disclosed, "Allah's Messenger صلى الله عليه وسلم has departed from this fleeting world. The seal of prophet hood between his shoulders had been taken away." She was first married to Sayyiduna Ja'far ibn Abu Talib رضي الله عنه. When he was martyred, Abu Bakr رضي الله عنه married her and when he died, Ali رضي الله عنه married her.

Sayyidah Umm Salamah رضي الله عنها, the mother of the believers, said, "I had placed my on t he chest of the Prophet صلى الله عليه وسلم when he died to find out. After that, for many weeks, the fragrance of musk came from my hand though I had been washing it now and then.

It is stated in *Shawahid un-Nabuwah* that someone asked Sayyiduna Ali رضي الله عنه, "what is behind your very excellent memory" HE said, "when I washed the body of the Prophet صلى الله عليه وسلم, I licked the water that collected on his eye lashes and drank it. I assume that is the reason why I have a good memory and understanding."

SHROUD: There are different versions and narrations about the shrouding of the Prophet صلى الله عليه وسلم. The correct one is which is attributed to Sayyidah Ayshah رضي الله عنها. She said that he was enshrouded in three pieces of cotton cloth. There was no shirt and turban. But her narration too is interpreted in different ways.

Some people say that she means that the shirt and turban were apart from the three pieces. This means that his should consisted for five pieces of cloth. But, this does not seem reasonable.

The meaning given by others is correct that his shroud did not include a shirt and turban besides the three garments. There were only three pieces. They were the waist-wrapper, a winding sheet and a final all covering cloth. This shroud is *musthab*.

FUNERAL SALAH:The funeral salah of the Prophet صلى الله عليه وسلم was not offered in a congregational form. No one acted as imam. Rather, after bathing and shrouding the body, it was placed in the room where it was to be buried. People came in batches and everyone offered the funeral salah by himself and then they went out allowing others to came in till all men offered the salah. Then women came in batches and offered the salah in the same way and after them the children came in turn by turn and offered the salah one by one.

BURIAL: The grave was prepared in the room of Sayyidah Ayshah رضي الله عنها where the Prophet صلى الله عليه وسلم had taken leave of his body. Then he was buried. When the body was being lowered, the prophet صلى الله عليه وسلم freedman, Sayyiduna Thaqranm رضي الله عنه placed the Prophet's صلى الله عليه وسلم cloak on the floor under his body. He said, "I cannot endure that,

after him, anyone else should use it.: But, according to one report, the sahabah رضي الله عنهم did not agree with the idea and removed it before throwing dust in the grave. This is why the ulama say that it is makruh to spread or place anything in the grave under the corpse.

The Prophet صلى الله عليه وسلم was buried on Wednesday night (which according to the solar calendar was Thursday night). But, according to another report, he was buried on Tuesday after sunset.

THE GRAVE: The grave for the Prophet صلى الله عليه وسلم was (لحد) - (Lahd) niche. The opening was closed by erecting nine blocks. Its top was camel's hump called (سم). Then pebbles were placed on it and water was sprinkled on it. This is why all the four imams say that it is mustahab to make a grave (مسمن) musannam, or convex or arched.

SECTION I

الْفَصْلُ الْأَوَّلُ

HAPPIEST MOMENTS FOR PEOPLE OF MADINAH

(٥٩٥٦) عَنِ الْبَرَاءِ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَضَعَبُ ابْنِ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ فَجَعَلَا يُفْرَايِنَا الْقُرْآنَ ثُمَّ جَاءَ عَمَّاؤُا وَبِلَالٌ وَسَعْدُ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى رَأَيْتُ الْوَلَايِدَ وَالصَّبِيَّانَ يَقُولُونَ هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَاءَ فَمَا جَاءَ حَتَّى قَرَأْتُ سَبْحَ اسْمِ رَبِّكَ الْأَعْلَى فِي سُورٍ مِنْهَا مِنَ الْمُفَصَّلِ - (رواه البخاري)

5956. Sayyiduna Bara رضي الله عنه narrated, "The first of those who came to us among the companions of Allah's Messenger صلى الله عليه وسلم were Mus'ab ibn Umayr رضي الله عنه and Ibn Umm Maktum رضي الله عنه they began to teach us the Quran. (They were sent by the Prophet صلى الله عليه وسلم before the jirah with this objective). Then to came were Ammar (ibn Yasir) رضي الله عنه, Bilal (ibn Rabah) رضي الله عنه and Sa'd (ibn Abu Waqqas) رضي الله عنه. They were followed by Umar ibn Khattab رضي الله عنه who brought twenty of the companions of the Prophet صلى الله عليه وسلم along with him.

Then, the Prophet صلى الله عليه وسلم came (with Abu Bakr) رضي الله عنه, I had not seen the people of Madinah as happy about anything (howsoever great in worldly terms) as they were at his arrival. I also saw the little girls and boys calling out happily. This who has come (to us) is Allah's "This who has come (to us) is Allah's Messenger صلى الله عليه وسلم .

Before he did come I had leant (from the Quran) the mufassal (meaning from the likes of awsaf Mufassal) (سبح اسم ربك الاعلى) (surah 87) - or this wurha (87) along with similar surahs from the mufassal.¹

COMMENTARY: This hadith is evidence that Surah al A'la (الاعلى) 87th Surha) is Makkan, But some authorities point out that its verses (14 and 15)

قَدْ أَفْلَحَ مَنْ تَزَىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

¹ Bukhari # 4941 Musnad Ahmad 4-284.

are about the sadaqatul fitr which became wajib together with the salah of eed in Madinah in 2Ah. So this surah al A'la (87) may not be called Makkah with certainty unless we say that this surah was revealed in Makkah with the exception of these two verses.

قَدْ أَفْلَحَ مَنْ تَزَىٰ * وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ *

However, it is a fact that there is neither need to be doubtful or reason to exclude the two verses, because he surah was revealed I Makkah comp[lately. Later when the sadaqatul fitr and the salah of eed were made wajib, the Prophet صلى الله عليه وسلم explained that these verses were about them. They spoke of their merit.

These two verses exhort Muslims to engage in monetary and physical worship (sadaqah, zakah and salah). They do not spell out the real objective. But, when sadaqatul fitr and salah of eed were made wajib, sunnah explained and specified the real objective.

ABU BAKR رضى الله عنه GOT THE HINT

(٥٩٥٧) وَعَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَأَخْتَارَ مَا عِنْدَهُ فَبَكَى أَبُو بَكْرٍ قَالَ فَدَيْتَاكَ بِأَبَائِنَا وَأُمَّهَاتِنَا فَمَعْجِبْنَا لَهُ فَقَالَ النَّاسُ أَنْظِرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ وَهُوَ يَقُولُ فَدَيْتَاكَ بِأَبَائِنَا وَأُمَّهَاتِنَا فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْخَيْرُ وَكَانَ أَبُو بَكْرٍ أَعْلَمُنَا - (متفق عليه)

5957. Sayyiduna Abu Sa'eed khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sat on the pulpit (during his illness that led to his death or, as per one tradition, five nights before his death) and said, "Allah has given choice to a slave (of his) that he may choose the worldly pleasures that Allah may wish to give him (or he may wish to have) or he may chose that which is with Allah (meaning the bounties of the hereafter). He chose that which is with Allah (and the reward of the hereafter).

Abu Bakr رضى الله عنه wept (on hearing him) and said, "May our parents be ransomed to you!" Some people were surprised at him. Some others exclaimed, "Look at this Sahaykh! Allah's Messenger صلى الله عليه وسلم speaks about one who is given choice by Allah to be given by him worldly pleasures or to be given that which is with him, but he pleads, 'May our parents be ransomed to you (O Messenger of Allah)."

(the facts are that) Allah's Messenger صلى الله عليه وسلم was give the choice," Abu Sa'eed said, "and Abu Bakr رضى الله عنه was the one who was he most knowledgeable among us."¹

COMMENTARY: Such was the intelligence and understanding of Sayyiduna Prophet صلى الله عليه وسلم and promptly understood that he was speaking of himself. The time of their parting was near.

He put together the prophet's صلى الله عليه وسلم serious illness and these words. And realized the only the pious slaves of Allah would choose the hereafter.

¹ Bukhari # 3904, Muslim # 2. 2382, Tirmidhi # 3660 (3680)

FAREWELL SALAH & FAREWELL ADDRESS

(٥٩٥٨) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلِ أُحُدٍ بَعْدَ ثَمَابٍ سِنِينَ كَأَلْبُورَةٍ لِلْأَخْيَاءِ وَالْأَمْوَاتِ ثُمَّ طَلَعَهُ الْمَنْبَرُ فَقَالَ إِنِّي بَيْنَ أَيْدِيكُمْ فَحَرِّطْ وَأَنَا عَلَيْكُمْ شَهِيدٌ وَإِنَّ مَوْعِدَكُمْ الْمُخَوِّضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هَذَا وَإِنِّي قَدْ أَعْطَيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ وَإِنِّي لَسْتُ أَخشى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنِّي أَخشى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَأَفَّسُوا فِيهَا وَرَادَ بَعْضُهُمْ فَتَفَتَّلُوا فَتَهْلِكُوا كَمَا هَلَكْتَ مِنْ كَانٍ قَبْلَكُمْ - (متفق عليه)

5958. Sayyiduna Uqbah Ibn Aamir رضى الله عنه narrated that like one who is taking leave of the living and the dead Allah's Messenger صلى الله عليه وسلم offered salah (meaning funeral salah or prayed)¹

For those who were martyred in the Battle of Uhud, eight years after the battle. Then he went up the pulpit and addressed the people, saying, "I am the one who precedes you and I am your witness. Your place where the promise will be fulfilled is the pond, which I can see now too while I am on the pulpit. I have been given the keys of the treasures of the earth. I do not fear for you that you would become idolaters (or polytheists) after I am gone. But, what I fear is that you should crave for worldly things." Some versions, add here that (You seek the world to such an extent that) "you fight (for authority, government and wealth, till) you destroy yourselves like those who were before you."²

COMMENTARY: Like one who moves to another place, the Prophet صلى الله عليه وسلم bid farewell to the dead as well as the living. He offered the funeral salah over the martyrs of Uhud a few days before his death. Then he sat on the pulpit and delivered an exhaustive sermon alluding to his death.

His message to the dead was that his prayers and istighfar for them would cease. To the living, he said that he would not be among them any more and there would no more be the radiance of a Prophet or messenger in the world.

FUNERAL SALAH OVER MARTYRS OF UHUD: Since the Hanafis regard funeral salah over martyrs as valid, they take the word 'salah' to mean funeral salah. But, the Shafi's say that there is no funeral salah over a martyr, so they read the word 'salah' in its broad or meaning of invocation and istighfar.

PRECEDING OTHERS: The Prophet صلى الله عليه وسلم said of himself that he is the (فَرَاتٌ) farat before the others. A farat is one who goes ahead and prepares for those following him their lodging, boarding and other necessities. So, he was proceeding them to the next world to oversee reception of his ummah for their deliverance and intercession. He has to intercede for them on the day of gathering. So he will prepared himself to intercede for them.

WITNESS: The Prophet صلى الله عليه وسلم said that though he was leaving them, yet he would not be unaware for their affair. These things will be shown him regularly. Besides, he will bear witness to their obedience and acceptance of Islam.

¹ Means: funeral salah itself or merely made supplication (see comments)

² Bukhari # 3842, Muslim # 30.2296.

POND KHWTHAR: It is the place in the hereafter where the pious and evil believer and hypocrite will be distinguished from each other. The bad will be sifted from the good. The Prophet صلى الله عليه وسلم promise of intercession will be fulfilled there at the Pond kawthar. Only the believers will drink from there when he intercedes for them. This is what Mulla Ali Qari رضى الله عنه has written.

Shaykh Abdul Haq رحمه الله said, that the kawthar is the place of the fulfillment of the promise to see him at the gathering and of meeting him.

He said that he was looking at the Kawthar even while he was addressing them from the pulpit. It was brought before him by removing the screens of the hereafter. He was seeing it with his normal eyes.

KEYS: The Prophet صلى الله عليه وسلم said that he had been given the keys to the treasures of the world. This means that , after his death, the warriors of the ummah will conquer many places whose people will embrace Islam. Their treasures will come to the hands of his ummah.

CRAVE FOR WORLD: The Prophet صلى الله عليه وسلم expressed his fear that his ummah will become more interested in worldly belongings. He said that if Allah wills, they would remain firm on faith and belief, after his death. But, some wretched ones among them, will return to the darkness of disbelief and polytheism. However, as a whole, the ummah will not go astray again. As time passes, their religious life might become adulterated and they might take too much interest in worldly pursuits. This will have adverse effects on your religious and social life. This is a warning to the ummah. They are told that it does not behave the faithful to incline to the pleasures of the worlds and to its blessing more than necessary. It should be their aim to seek the bounties of the hereafter which are everlasting. The Quran says of it:

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

{And to this end, let the strivers strive.} (83:26)

Nawawi رحمه الله enumerates the miracle of the Prophet صلى الله عليه وسلم as shown in this hadith.

- (i) My ummah will own the treasures of the world. This came out true.
- (ii) My ummah wil not apostate. Indeed Allah has preserved them from apostasy.
- (iii) My ummah will began to take too much interest in the world. This is happening indeed.

LAST MOMENTS OF PROPHET'S صلى الله عليه وسلم LIFE

(٥٩٥٩) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوفِّي فِي بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَحْرَيْنِ وَتَحْرِيئِ وَإِنَّ اللَّهَ جَمَعَ بَيْنَ رَيْحِي وَرَيْحِهِ عِنْدَ مَوْتِهِ وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَبِيَدِهِ سِوَالِكٌ وَأَنَا مُسْنِدَةٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السُّوَالِكَ فَفُلْتُ أَخْذُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَرَى نَعْمَ فَتَنَا وَأَيْتُهُ فَأَمْتَدُّ عَلَيْهِ وَقُلْتُ أَلَيْتُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَرَى نَعْمَ فَلَيْتُهُ فَأَمْرَهُ وَبَيْنَ يَدَيْهِ رَكْوَةٌ فِيهَا مَاءٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي السَّاءِ فَيُمَسِّحُ بِهِمَا وَجْهَهُ وَيَقُولُ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ السُّكْرَاتِ تُنْزَبُ يَدَهُ فَجَعَلَ يَقُولُ فِي الرَّفِيقِ الْأَعْلَى حَتَّى قُبِضَ وَمَا لَكَ يَدُورُ

(رواه البخارى)

5959. Sayyiduna Ayshah رضى الله عنه said, "Of the favours for Allah bestowed on me is that Allah's Messenger صلى الله عليه وسلم died in my house, on my day and between my breast and elavicle. And Allah joined his saliva with mine when he died. Abdur Rahman ibn Abu Bakr (رضى الله عنه) (my brother) came to visit me and he had siwak in his hand when I was supporting Allah's Messenger صلى الله عليه وسلم. I observed that he was looking at it (again and again). I understood that he always liked to use a siwak, so I asked him, 'May I take it for you?' he nodded, 'Yes!' (I got it for him and) he took it but it was too hard for him. So, I asked him, 'May I soften it for you and he nodded, 'Yes,' (I got it for him and) he took it but it was too hard for him. So, I asked him, 'May I soften it for you and he nodded, 'Yes.' I softened it and he brushed his teeth with it. There was a pitcher of water in front of him and he would put his hands into the water and wipe his face with them. And, he would say (لا اله الا الله) 'There is no good but Allah. Surely, death has pangs; Then he raised his hand and began to say, 'include me among the highest companions!' (فى الرفيق الاعلى), till he died and his hand dropped."¹

COMMENTARY: During his illness, the Prophet صلى الله عليه وسلم stayed continuously with Sayyidah Ayshah رضى الله عنها. But, she regarded herself more fortunate that the day he died was also the day when he would have been at her house if he was well for that day was her day. It is stated in Jam al-Usool that the day when his illness began with a headache was also her day and when his illness aggravated he was at the house of Sayyiduna Maymunah رضى الله عنها. His noble wives gave him their willing permission to move to the house of Sayyidah Ayshah رضى الله عنها. The severity of his illness lasted twelve days and he died in the month of Rabi ul-Awwal on a Monday in the forenoon. The date is put by some people as 12th Rabi ul Awwal. Most traditions also give the date.

When the Prophet صلى الله عليه وسلم died, he was resting on Sayyidah Ayshah رضى الله عنها between her neck and chest. This points to her extreme nearness and love.

As for the tradition of Haakim رحمه الله and Ibn Sa'd رحمه الله through many lines of transmission that the Prophet صلى الله عليه وسلم head was in the lap of Sayyiduna Ali رضى الله عنه not one of their lines of transmission is without defect. Besides, even if we ignore those shortcoming, we might say that his head was in Sayyiduna Ali's رضى الله عنه lap before his death.

The Prophet صلى الله عليه وسلم saliva went into the mouth of Sayyidah Ayshah رضى الله عنها when she took the hard siwak from his mouth and softened it with her teeth. Then he used it, so that her saliva went into this mouth. In this way, she received his blessings. Of course, she did get them always but this was a great blessing right at the time of his death, because it was the limit and the apex of all blessings. She may also have meant that she received the blessing of the saliva at that time only and had not received it before that.

The Prophet صلى الله عليه وسلم dipped his hands in water and wiped his face with them. Clearly, he must have had fever. A patient gets some relief in this way this also is a sign of servitude and humbleness. Every patient must do this when experiencing pangs of death. If he cannot do it himself, then his attendants must abide by this sunah. One of them must dip his hands in water and wipe the patients face with them, or put some drops of exercise mitigates the uneasiness. If the need is severe then it is wajib to do so.

The pangs of death are also faced by the Prophets عليهم السلام and pious people. Only Allah's

¹ Bukhari # 4449, Muslim # 84. 2443.

favour makes it easy for them to breath pangs. Hence, it is necessary to seek refuge in Allah from the pangs of death for oneself and for a patient on his death bed.

According to another version, Sayyidah Ayshah رضى الله عنها said that she saw the Prophet صلى الله عليه وسلم enduring pangs of death. He dipped his hands in water in a jug lying near to hi and wiping therewith his face. These words of prayer were on his lips:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

Or

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

(There is no God but Allah. Surely, death has its pangs.)

The meaning in each case is the same: 'O Lord, help me during the throes of death.

"Join me with ar-rafiqul a'a. Ar-Rafiq ul a'la (highest companions): rafiq is a collective noun.

They are the Prophets who have already reached are highest iliyun. This is supported by the tradition in which these words of supplication are found; (meaning, with the Prophet) the Siddiqs, the shuhada and the salihim¹ for they only are true rafiq. Or Ar-rafiq ul-a'la mean the higher and the angelic world or the angels residing in the heavens.

Some authorities contend that ar rafiq ul-a'la mean Allah, the Mighty Lord. The word ar rafiq is also applied to Allah. There is a tradition:

"You are given choice by Him that if you like you may remain (some more day) in this world, or you may go to him (the True one)." The Prophet صلى الله عليه وسلم said:

اخْتَرْتُ الرَّفِيقَ الْأَعْلَى

"(I have chosen to go to Ar-Rafiq Us A'la)

PROPHETS ARE GIVEN CHOICE BEFORE DEATH

(٥٩٦٠) وَعَنْهَا قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ

وَكَانَ فِي شَكْوَاهِ الَّذِي قُبِضَ أَخَذَتْهُ بِحُجَّةٍ شَدِيدَةٍ فَسَمِعْتُهُ يَقُولُ مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ

وَالصَّالِحِينَ وَالشَّهَدَاءَ وَالْمُتَّقِينَ فَعَلِمْتُ أَنَّ خَيْرًا - (متفق عليه)

5960. Sayyiduna Ayshah رضى الله عنها narrated that, "I heard Allah's Messenger صلى الله عليه وسلم say, "Every Prophet who becomes ill is given choice between this world and the next." (He may choose to live in this world for some more time or to move to the next world. But every Prophet has rejected the life of the world) then when he suffered the illness that led to his death, his voice became hoarse (as happens before death) and I heard him pray, 'with those to whom you have bestowed favour among the prophets, the truthful, the martyrs and the righteous.' (They alone are the best companions) I knew thereby that he had been given the choice (and he has chosen the hereafter)."²

¹ The truthful, the martyrs and the righteous who alone are true companions.

² Bukhari # 4586, Muslim # 86. 2444.

DAUGHTER'S GRIEF ON PROPHET'S DEATH

(٥٩٦١) وَعَنْ أَنَسٍ قَالَ لَمَّا تَقَفَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَعَفَّاهُ الْكَرْبُ فَقَالَتْ فَاطِمَةُ وَأَكْرَبَتْ أَبَاهُ فَقَالَ لَهَا لَيْسَ عَلَيَّ أَيْتِكَ كَرْبٌ بَعْدَ الْيَوْمِ فَلَمَّا مَاتَ قَالَتْ يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ يَا أَبَتَاهُ مَنْ جِئْتُ الْفِرْدَوْسَ مَا وَاهُ يَا أَبَتَاهُ إِلَى جَهَنَّمَ نَعْمَاهُ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ يَا أَنَسُ أَطَابَيْتَ أَنْفُسَكُمْ أَمْ تَحْجُوا عَلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ - (رواه البخارى)

5961. Sayyiduna Anas رضى الله عنه said, "when (on the day he died) the Prophet صلى الله عليه وسلم condition worsened and he lost consciousness (again and again), Sayyidah Fatimah رضى الله عنها (became anxious and) exclaimed, 'what an agony, O Father! He said to her, "After today, your father will have no suffering.' When he died. She exclaimed. 'O my father! He responded to a Lord who called him! O my father! In paradise is his abode! O my father! We convey news to Jibril عليه السلام of your death! When he was buried, Sayyidah Fatimah رضى الله عنها asked, 'O Anas (and O sahabah) how have you people reconciled yourselves to scatter dust over Allah's Messenger?'"¹

On this occasion, Sayidah Fatimah رضى الله عنها recited with following:

مَاذَا عَلَى مَنْ سَمَّ تَرْبِيَةَ أَحْمَدًا
لَمْ يَسْمُ مَدَى الزَّمَانِ عَوَالِيَا
صَبَّتْ عَلَى مَصَائِبِ لَوْ أَنَّهَا
صَبَّتْ عَلَى الْأَيَّامِ صِرْتُ لِيَا لِيَا

SECTION II

الْفَضْلُ الثَّانِي

MADINAH WAS GLOOMY

(٥٩٦٢) عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ لَوَجِبَتِ الْمُبَشَّةُ حِجْرًا يَوْمَ قَرُحًا يُهْدُوهُ رَوَاهُ أَبُو دَاوُدَ وَفِي رَوَايَةِ الدَّارِمِيِّ قَالَ مَا رَأَيْتُ يَوْمًا قَطُّ كَانَتْ أَحْسَنَ وَلَا أَسْوَأَ مِنْ يَوْمِ بَخَلِّ عَلَيْنَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا رَأَيْتُ يَوْمًا كَانَتْ أَقْبَحَ وَلَا أَظْلَمَ مِنْ يَوْمِ مَاتَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي رَوَايَةِ التِّرْمِذِيِّ قَالَ لَمَّا كَانَتْ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَصَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَتْ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَمَا نَقَصْنَا أَيِّدِينَا عَنِ التُّرَابِ وَإِنَّا لَنَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا -

5962. Sayyiduna Anas رضى الله عنه narrated, "when Allah's Messenger صلى الله عليه وسلم came to Madinah, (All the people were extremely happy and demonstrated their happiness so much so that) the Ethiopians played with their spears to express their joy at his arrival."²

According to another version: He said, "I have never seen a day better and brighter

¹ Bukhari # 4462.

² Abu Dawud # 4923.

than the day when Allah's Messenger صلى الله عليه وسلم came to us (in Madinah). And, I have never seen a day worse and darker than the day on which Allah's Messenger صلى الله عليه وسلم died."¹

According to another version: He said, "when the day came on which Allah's Messenger صلى الله عليه وسلم came to Madinah, everything in it (meaning, every house, and every place) was covered with brightness and light. But, when the day came on which he died everything in it was dark And barely had we brushed earth off our hands did our hearts changed."²

COMMENTARY: The day the Prophet صلى الله عليه وسلم arrived in Madinah was the day of gaining nearness and connected for those longing for the glorious arrival. Their desires and wishes were fulfilled. Their minds and hearts were joyous and their homes were radiant with the light of the prophethood. When the day arrived on which the Prophet صلى الله عليه وسلم departed from this world, they were engulfed with darkness. That was the day of separation. Their happiness separated from them.

The light seemed to fade away from their hearts. The characteristics of truthfulness, sincerity and faithfulness were not of the same calibre as had been when the Prophet was among them.

PLACE OF BURIAL

(٥٩٦٣) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَلَفُوا فِي دَفْنِهِ فَقَالَ أَبُو بَكْرٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ مَا قُبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ اذْفُونُوهُ فِي مَوْضِعِ فِرَاشِهِ (رواه الترمذی)

5963. Sayyidah Ayshah رضي الله عنها said that when Allah's Messenger صلى الله عليه وسلم died, the sahabah رضي الله عنهم differed about (the site of) his burial. Then Abu Bakr رضي الله عنه said, "I had heard from Allah's Messenger صلى الله عليه وسلم something about it. He had said, 'Allah does not take away the soul of a Prophet except where he (the Prophet) صلى الله عليه وسلم wishes to be buried. (Or, where Allah likes His Prophet) wishes to be buried. (Or, where Allah likes His prophet should be buried) so, bury him where he lay on his death bed."³

COMMENTARY: Some of the sahabah رضي الله عنهم said that the Prophet صلى الله عليه وسلم should be buried in the graveyard Baqi. Some others proposed Masjid Nabawi. A few of them suggested Bayt ul Maqdis as the best place for his burial because most of the Prophet صلى الله عليه وسلم were buried there. It is also possible that they differed on whether he should be buried or not at all.¹

There is another hadith in Tirmidhi that the sahabah رضي الله عنهم asked Abu Bakr رضي الله عنه whether the Prophet صلى الله عليه وسلم should be buried or not. He said, "At the very place where Allah has taken his soul. The place where his soul is taken is pure." The sahabah conceded that he was right. (so he was buried there).

¹ Darimi # 88.

² Tirmidhi # 3618 (3638)

³ Tirmidhi # 1018 (1020)

SECTION III

الأفضل الثالث

PROPHET عَلَيْهِمُ السَّلَامُ ARE SHOWN THEIR PLACE IN PARADISE

(٥٩٦٤) عَنْ عَائِشَةَ قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَحِيحٌ أَنَّهُ لَنْ يُقْبَضَ نَبِيٌّ حَتَّى يُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ قَالَتْ عَائِشَةُ فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَجْدِي عَمِي عَلَيْهِ ثُمَّ أَفَاقًا فَأَشْخَصَ بَصَرَهُ إِلَى السَّفْهِفِ ثُمَّ قَالَ اللَّهُمَّ الرَّفِيقَ الْأَعْلَى فُلْتُكَ إِذْ لَمْ لَا يُخْتَارُنَا قَالَتْ وَعَرَفْتُ أَنَّهُ الْمُحَدِيثُ الَّذِي كَانَتْ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ أَنَّهُ لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ قَالَتْ عَائِشَةُ فَكَانَتْ إِجْرًا كَلِمَةً تَكَلَّمَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ اللَّهُمَّ الرَّفِيقَ الْأَعْلَى - (متفق عليه)

5964. Sayyidah Ayshah رضي الله عنها said that Allah's Messenger صلى الله عليه وسلم used to say when he was of sound health, "A prophet is not taken away without being shown his abode in paradise. Then he is given his choice (to stay more in the world or to come to the hereafter)." Sayyidah Ayshah رضي الله عنها added that when death was near to him, his head was on her thigh and he fainted. On recovering, he started at the ceiling and said, 'O Allah, (I choose) arrafiqu'l a'la (the highest companions). She commented that it was clear that he was not choosing them (meaning, the life of the world).

She said, "And I understood his saying that he used to say when he was well in his words that a prophet is never at all taken away without being shown his abode in paradise and then given his choice."

Sayyidah Ayshah رضي الله عنها said, "The last words that the Prophet صلى الله عليه وسلم spoke were. 'O Allah, (I chose) ar-rafiqu'l a'la.'"

COMMENTARY: The last words spoken by the Prophet صلى الله عليه وسلم were (اللهم الرفيق الاعلى) According to Suhayli رحمه الله, the first words he spoke were (الله اكبر) when he was with his foster mother. Sayyidah Halimah رضي الله عنها.

According to one tradition, when Allah had assembled all the souls before creation and got their pledge known as (عهد الست) then on His asking (الست بربكم) Am I not your lord? He was the first one to say (بلى) of course!

EFFECT OF POISON

(٥٩٦٥) وَعَنْهَا قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَائِشَةُ مَا أَرَأَى أَجْدُ أَلَمَ الطَّلْعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ وَهَذَا أَوَارِكٌ وَجَدْتُ إِثْقَطَاءَ أَبْهَرِي مِنْ ذَلِكَ السَّيْرِ - (رواه البخارى)

5965. Sayyidah Ayshah رضي الله عنها said that Allah's Messenger صلى الله عليه وسلم used to say during his illness which led to his death, "O Ayshah, I do not cease to feel the pain from the (poisoned) food that I had eaten at Khaybar. And, now is the time when I sense that my aorta will be cut because of that poison."²

COMMENTARY: The poisoned food was the sheep that the Jewess had served the Prophet صلى الله عليه وسلم and his sahabah رضي الله عنهم at Khaybar, after the Muslims had conquered it. The

¹ Bukhari # 6509, Muslim # 87. 2444.

² Bukhari # 4428.

Prophet صلى الله عليه وسلم had eaten some of it. (see comments to hadith # 5941). It was a miracle that he did not die but its effects remained and they were being felt now and then.

Then, in order that Allah may grant him the degree of martyrdom, He let poison show its effect during the Prophet صلى الله عليه وسلم final illness.

The death of Sayyiduna Abu Bakr رضى الله عنه occurred from the poison of a snake that had stung him very many years before in the cave Thawr on their first leg of emigration from Makkah to Madinah.

INTENTION TO WRITE DOWN SOMETHING DURING ILLNESS

(٥٩٦٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رَجَالٌ فِيهِمْ عُمَرُ ابْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ فَقَالَ عُمَرُ قَدْ غَلِبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ حُبُّكُمْ كِتَابَ اللَّهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَأَخْتَصَمُوا قَوْمُهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا أَكْفَرُوا اللَّعْظَ وَالْإِخْتِلَافَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُومُوا عَنِّي قَالَ عُبَيْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزِيَّةَ كُلَّ الرِّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ آتِ يَكْتُبُ لَهُمْ ذَلِكَ الْكِتَابَ لِإِخْتِلَافِهِمْ وَأَمَطِهِمْ وَفِي رِوَايَةِ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الْأَحْوَلِ قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْحَوْسِ وَمَا يَوْمَ الْحَوْسِ ثُمَّ بَكَى حَتَّى بَلَ دَفْعُهُ الْخَضَى فُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمَ الْحَوْسِ قَالَ اسْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَهُ فَقَالَ اسْتُوْنِي بِكَيْفِ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا فَتَنَارَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَارَعٍ فَقَالُوا مَا شَأْنُهُ أَهَجَرَ اسْتَفْهِمُوهُ فَذَهَبُوا يَرُدُّونَ عَلَيْهِ فَقَالَ دَعُونِي دَرُونِي فَأَلْدَيْتُ أَنَا فِيهِ خَيْرٌ وَمَا تَدْعُونَنِي إِلَيْهِ فَأَمَرَهُمْ بِقَلْبٍ فَقَالَ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِيزُوا الْوَفْدَ يَنْحَوُوا مَا كُنْتُ أُجِيزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَهَا فَتَسَيَّئُهَا قَالَ سُلَيْمَانُ هَذَا مِنْ قَوْلِ سُلَيْمَانَ - (متفق عليه)

5966. Sayyiduna Ibn Abbas رضى الله عنه said that (three days before his death, meaning on Thursday) when his condition worsened (and death was near) and some people including Umar ibn al-Khattab رضى الله عنه were in the house (near his bed), the Prophet صلى الله عليه وسلم said "Come I shall write down for you something so that you may not go astray after that." Umar suggested (to the people), "He is in severe pain and you have the Quran. Allah's Book is enough for you (to follow the straight path). But, the people who were there (and included members of the household and other sahabah رضى الله عنهم did not agree and some of them argued. "Get the writing materials and let Allahs' Messenger صلى الله عليه وسلم write for you." Some others said the same things as Umar رضى الله عنه said, When they disputed much and they became noisy. Allah's Messenger صلى الله عليه وسلم asked them to depart from him (giving up the idea of writing anything since they already had the sunnah and the Book).

Ubaydullah رضى الله عنه (a sub narrator of this hadith) said that Ibn Abbas رضى الله عنه used to lament, "It was an appalling tragedy that came up between Allah's Messenger صلى الله عليه وسلم and his writing down something for them, Because of their disagreement and agitation." (If they had been quiet, he would have written down some instructions for the good of all of us).

According to the version of Sulayman ibn Abu Muslim al-Ahwal رضى الله عنه (a trustworthy scholar), he said that Ibn Abbas رضى الله عنه said, "Thursday! What a terrible Thursday!" and he wept profusely so that his tears wet the pebbles (lying there).

He (Sulayman) asked "O Ibn Abbas, what about Thursday?" He said, "It is (the Thursday) when the ailment of Allah's Messenger صلى الله عليه وسلم became worse and he said, 'Get me a shoulder blade that I may write down for you something after which you will never stray off the path.' The people differed among themselves and it was not right for them to differ in the present of a Prophet. They asked, "what is wrong with him? Is he departing (from us)? We must ask him (about his intention). They began to dispute with him. So, he commanded them (as a final course), 'Leave me to myself! Let me be alone! (Do not drag me in necessary things) for, I find myself in something that is better than that to which you divert me.' (Then they gave up their dispute and were attentive to him) He gave them three commands.

- 1) Expel the polytheists from the Arabian peninsula
- 2) Give respect to deputations and envoys (who come from other places) as I used to do.'

"But, he did not mention the third thing, or I forget it. Though he may have mention it." Sufyan (ibn Uynyah) رضى الله عنه said that the words 'he did not mention the third, or I forgot. Were spoken by sulayman رحمه الله (al-Ahwaal)¹

COMMENTARY: Nwawi رحمه الله has written in Sharh Muslim that it is impossible that the Prophet صلى الله عليه وسلم was lying. It is also impossible that he would have altered any command of Shari'ah whether he was in sound health or he was ill. Also, he would never have desisted from preaching what Allah had commanded him to enforce, and to enforce what Allah had forbidden. These were the detested things from which Allah made him innocent. So no one can imagine that he would disobey Allah.

Of course, it was not impossible that he would be afflicted with an illness that would not impair his rank of prophethood and messengership, nor alter his Shari'ah in any way. This is why when a spell was cast, he came under its effect. However, Allah preserved him even in that case and he did not say anything contrary to Shari'ah, nor change any of its commands. His mind, thought and deeds did not go against any religious or Shari'ah obligations.

As for the words of this hadith that the Prophet صلى الله عليه وسلم intended that the Prophet صلى الله عليه وسلم intended to write down some instructions but then did not get it done, there are different opinions about it.

- (1) he wished to name a Khalifah and put it down in black and white so that there should be no dispute about it after him.
- (2) He decided to pen down the significant commands of Shari'ah with an explanation so that the ulama may not differ later on in imposing them, and the ummah may be united on that.

¹ Bukhari # 4432, Muslim # 29. 1637.

This far is what Nawawi رحمه الله has said. But, Mulla Ali Qari رحمه الله has quoted him and criticized both these enjoining. As for the first, he said that it is for-fetched. It was not necessary to give written instructions for that. He could have simply named anyone as the Khalifah orally as he did name Abu Bakr رضي الله عنه to lead the congregational salah. In this way, he gave a practical indication that he (Abu Bakr should be his Khalifah (caliph). He also indicated in orally when he said (ياي الله والمؤمنون الا ابا بكر) (Allah and the believers will accept none but Abu Bakr). However, we may say that the Prophet wished to write down guidelines for the appointment of caliphs after him, succeeding each other until the coming of Imam Mahdi and Prophet Easa عليه السلام. we might say that this did not materialize because Divine wisdom did not approve it. It was decreed that it should remain undermined and unknown. So the Prophet صلى الله عليه وسلم could not put it down in writing.]

About the second opinion, Mulla Ali Qari رحمه الله has said that as for as the Prophet صلى الله عليه وسلم own time was concerned, there was no question of disagreement among the sahabah رضي الله عنهم religious commands. They were united on these issues. As for differences cropping up after words that ought to be reconciled. The difference rising among people on religious issue was not merely a possibility but a definite certainty. In fact the Prophet had himself informed that it will take place. For instance, he had said: (اختلاف امتي رحمة) (Differences in my ummah are a mercy).

أَصْحَابِي كَالنُّجُومِ تَابِعْتَهُمْ أَتَيْتَهُمْ أَهْتَدِيَهُمْ

(My companion is are like the stars whichever of them you follow you will be guided).

عَلَيْكُمْ بِالتَّوَادِيعِ الْعَظِيمِ

(You must follow al-swad al a'zam)¹

- the great majority.

إِسْتَفْتِ قَلْبَكَ وَإِنْ أَفْتَاكَ الْمُفْتُونَ

(Ask your heartier a judgement even if the jurist have given their rulings).

All people cannot agree to a wrong things whereby there might be mutual discard in religion this is an impossibility. It is what the Quran also says:

وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجَعْنَا رُبُّكَ وَبِذَلِكَ خَلَقَهُمْ

{...but they cease not differing except those on whom your Lord has mercy.} (11:118-119)

Allah has created them for that very reason.

If the Prophet صلى الله عليه وسلم had to give guidance to the ulama about the differences that would crop up among them after the Prophet صلى الله عليه وسلم times then he would not have waited till the last to do it, Rather, he would have given guidance to them at the time when he had told the sahabah رضي الله عنهم that differences would arise in his ummah.

Moreover, it is difficult to understand that the commands and guidance of religion were revealed over a period of twenty years then how was it possible to sum them up during the last days of the Prophet صلى الله عليه وسلم life? How was it possible for him to put them together so that there would be no differences, about them in the future? Hence, this

¹ The words in the has there. (Arabic)

opinion cannot be accepted.

Of course, we might say to some extent that the Prophet صلى الله عليه وسلم had intended to write down such commands and rulings as were enforced during earlier times but are not found in our Book and sunnah. Or, he might have intended to mention the divisions and sects and their portents in the manner of the Najiyah sect. And, he may have wished to elaborate on their conditions and consequences. These divisions in the ummah have come up later, like the mu'tazillah, Khawarij, Rawafid and all the bid'atis (innovators). But Divine wisdom did not approve it, so the Prophet صلى الله عليه وسلم was unable to put down his guidance and commands in writing.

Umar رضى الله عنه said, "The Prophet صلى الله عليه وسلم is suffering a severe ailment. Allah's Books is there to guide you as Allah Himself says:

أَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

{And hold fast, all together, by the rope (religion) that Allah (stretches out for you).}" (3:103)

As for the hadith and sunnah they too, are part of the quran. Their subject forms an explanation of the message of the Quran.

Therefore, Umar رضى الله عنه did not mean to interrupt the Prophet صلى الله عليه وسلم. Rather, he was addressing those people who had begun to debate and argue insisting that writing material should be brought to the prophet صلى الله عليه وسلم to enable him to write down a guidance. But, Umar رضى الله عنه wish was that the Prophet صلى الله عليه وسلم should get rest and peace which he needed at that time. Besides, he had understood that the Prophet's command was not of an obligatory and mandatory nature but depended on the wishes of the sahabah رضى الله عنهم and they could act on it or not observe it. It was the Prophet صلى الله عليه وسلم practice that when his command was not an obligatory nature, he permitted the sahabah رضى الله عنهم to give their views. If they had any reservations then he did not take it binding on them to observe in but left it to their own judgement.

However, every command of the Prophet صلى الله عليه وسلم that was of an obligatory nature had to be observed punctiliously, to at. He did leave it to the opinion of the sahabah رضى الله عنهم.

Besides it is also possible that Umar رضى الله عنه may have thought that the Prophet صلى الله عليه وسلم would write a command that might prove very difficult for his sahabah رضى الله عنهم and they might go through extreme inconvenience. Thereafter, the ummah too would have the same problem and face a severe trial. So, he requested that the Prophet صلى الله عليه وسلم should reconsider his decision. Indeed, the Prophet صلى الله عليه وسلم abandoned his idea. An example of an order being reversed is found in the hadith (# 39) in the chapter on faith (Book I). The Prophet صلى الله عليه وسلم had instructed Abu Hurayrah رضى الله عنه "Take these my sandals and whoever you meet.. was testifies that there is no god but Allah (لا اله الا الله)... give him tidings of admittance to paradise." He conveyed the tidings, fires of all to Umar رضى الله عنه, but he prevented Abu Hurayrah رضى الله عنه from conveying the tidings to anyone else and met the Prophet صلى الله عليه وسلم and submitted. "O Messenger of Allah, (do not tell the people about it) they will rely on it and become lethargic in doing deeds." So, he rescinded his command to make the tidings public.

Apart from these possibilities, we might also say that in many issues, Umar رضى الله عنه agreement was pronounced by his disagreement. So in this case, too, we might take his statement to be an agreement or support. In this way, the blame of opposing (the Prophet) صلى الله عليه وسلم will be

removed from him. This opinion is supported by the fact that the Prophet صلى الله عليه وسلم abandoned his idea of writing instructions or exhortation. After listening to his views.¹

WAS REQUESTED BY SOME TO WRITE INSTRUCTIONS: Some people say that the Prophet صلى الله عليه وسلم had not given this command on his own. Rather, some of the sahabah رضي الله عنهم had requested him to write down (some advice and instructions by way of) a will. So he was inclined to do so but when he saw that some other sahabah رضي الله عنهم like Umar and his lie minded, were not in favour of it he dropped the idea outright.

Bayhaqi has written that Sufyan ibn Uyanah رضي الله عنه has narrated on the authority of reliable scholars and knowledgeable men that the prophet صلى الله عليه وسلم had intended at that time to name Abu Bakr رضي الله عنه as his caliphs. He decided to write down his decision. Then he gave up this idea relying on Divine decree to which the Muslim masses would not disagree. This statement is supported by his saying:

يَا أَيُّهَا النَّاسُ وَاللَّهِ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ

(Allah and he believers will never accept anyone as caliph beside Abu Bakr). This hadith is found in detail in chapter on merits of Abu Bakr in the chapter on merits of Abu Bakr رضي الله عنه (# 60210).

ALI'S NAME: The Shi'a say that the Prophet صلى الله عليه وسلم had intended to name Ali رضي الله عنه as his caliph and wished to write it down. But, they also say that he had already named him as his caliphs at Ghadir Khumm. If that is so, then what was the need write down further instructions about it?

GO AWAY FROM ME: The Prophet صلى الله عليه وسلم then asked the people to go away from him. In this way, he made it clear to them that he had decided not to write down anything on the conviction that the Book and the sunah are enough for their guidance.

Nawawi رحمه الله has written that either:

- (i) The Prophet صلى الله عليه وسلم may have decided on his own to write down some instructions for his ummah for their betterment but on realizing that it was advisable not to write down, he did not go ahead with his idea; or,
- (ii) He may have receive a revelation that he should write down something but another revelation revoked the first before it was put into effect.

Nawawi رحمه الله has written also that Umar رضي الله عنه showed exemplary presence of mind in declaring: (عسكم كتاب الله) 'the Book of Allah suffices you.' He was worried lest the Prophet صلى الله عليه وسلم write down such commands as may be difficult for he Muslims to abide by. Then, since these commands would become final and stipulated, they would not allow for interpretation and ijtihad.²

Those who would fail to observe them will be liable to punishment. Besides, his words 'the Book of Allah suffices you' point to Allah's words:

مَا قَرَّطْنَا الْكِتَابَ مِنْ شَيْءٍ

and

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

¹ See Sahih Muslim (English translation) v3 pp 869-70 notes 2076-79 (hadith # 4014) - Sh Muhammad Ashraf, Lahore.

² Independent judgement.

1. [We have not neglected anything in the Book (of decrees).] (6:38)
2. [This day have I perfected your religion for you and completed by blessing on you] (5:3)

IBN ABBAS رضى الله عنه REGRET: Ibn Abbas رضى الله عنه lamented that the disagreement and noise of the sahabah رضى الله عنهم was such an appealing tragedy that the Prophet صلى الله عليه وسلم had to give up his decision to write down some commands and instructions. He meant that if they were quit, the Prophet صلى الله عليه وسلم would have offered some valuable guidance for the ummah to lead them forever. It seems that his thinking was at variance with Umar رضى الله عنه. Ibn Abbas رضى الله عنه was in favour of letting the Prophet صلى الله عليه وسلم write down whatever he wanted to pen down. Bayhaqi رضى الله عنه has written in Dala'il un-Nabuwah that Umar رضى الله عنه did not wish to augment the trouble and pain through which the Prophet صلى الله عليه وسلم was going. If he had thought it necessary to write something, then he would not have put off his decision on the disapproval of Umar رضى الله عنه or anyone else because of Allah's command to him:

بَلِّغْهَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ

{Propagate what has been revealed to you. From your Lord} (5:67)

The prophet صلى الله عليه وسلم conveyed to the people whatever it was necessary to convey by every means at his disposal, even though the enemies of Islam opposed him tooth and nail. In fact, even on this occasion, he did not desist from giving such instructions as he deemed necessary (like exiling the Jews, and so on). As for writing other things, Umar رضى الله عنه thought that the Prophet صلى الله عليه وسلم must not be troubled in the condition he was and the restlessness he was passing through. Besides, every command of religion and Sari'ah was incorporated in the Quran and hadith it is as Allah has said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

{This day have I perfected your religion for you} (5:3)

This verse makes it clear that there is nothing up to the Last Day for which a command or ruling is not given in the Book or sunnah either by deduction or in clear terms.

Umar رضى الله عنه has also fathomed that the Prophet صلى الله عليه وسلم intended to write a comprehensive document of commands and rulings that would leave no room for deduction and ijti'had. Thereafter, the scholars would never have an option to make ijti'had. Hence, he wished that the Prophet صلى الله عليه وسلم should not burden himself and also the jurists should not be deprived of the honour of making ijti'had, so he suggested that the Prophet صلى الله عليه وسلم may abandon his idea of writing down. Indeed, he did not reject Umar's رضى الله عنه request and so commanded Umar's رضى الله عنه and his supporters intelligence.

Ibn Abbas رضى الله عنه wept profusely after lamenting the noise and commotion prevented the Prophet صلى الله عليه وسلم from writing what he had intended to write. His weeping may have been on remembering the death of the Prophet صلى الله عليه وسلم or on regretting that the ummah suffered because they could not get the Prophet's guidance. It is more possible that he wept for the second reason.

As for the words of the Prophet صلى الله عليه وسلم that he would write something after which they would not go astray, the ulama رضى الله عنه say that these words are very explicit that he had intended to write down the commands of religion and Shari'ah. In an elaborate manner. (Clearly he had not intended to write about the caliphate.

The words, 'It was not right for them to differ in the Prophet's presence seem to have been

spoken by Ibn Abbas رضي الله عنه. However, some authorities say that they are part of the saying of the prophet صلى الله عليه وسلم. Ibn Abbas رضي الله عنه cited them here by way of evidenced for his contention. The words; 'Is he departing from us?' are based on the translation of (اهجر) to leave, 'to depart. Fath al-Bari has given many possibilities of this construction. The translation is made accordingly. Its subject is (الحيوة) the life which is understood in the text and put in parenthesis as (from us). Shaykh Abdul Haq رحمته الله has translated the passage:

"(What condition of the Prophet صلى الله عليه وسلم does this thing suggest?) Is his speech incoherent (because of severe illness)?"

In this case, the questions are said to be tag-questions giving a negative answer. They were put to silence those who insisted that the Prophet صلى الله عليه وسلم must not write anything. They asked them, "Do you think that the Prophet صلى الله عليه وسلم is not conscious when he asks you for writing Material? Have the words escaped his tongue because of his severe illness? It is disrespectful to imagine such things about the Prophet صلى الله عليه وسلم. so, obey him! Get him the writing material and let him write down what he wished to write."

The Prophet صلى الله عليه وسلم said that he found himself in something better than that to which they diverted him. He meant that he was on the last leg of his journey to the hereafter. He was longing to meet his Lord and was immersed in the thought of the True Lord. "But, you people quarrel with each other noisily and divert my attention towards yourself. So do get up and depart from here."

Mulla Ali Qari رضي الله عنه has cited Khattabi رحمته الله and written about the hadith

إِخْتِلَافٌ أُمَّتِي رَحْمَةٌ

"Disagreement among my ummah is mercy." There are three kinds of disagreements in religion and Shari'ah:

- (i) About the existence and unity of the Greater, meaning Allah, the Most High. This kind of disagreement (which is based on denial of Allah's existence and unity) is a clear disbelief.
- (ii) About the attributes and will off Allah. This kind of disagreement (that is based on a rejection of Allah's attributes and will) is baid'ah, or innovation, and straying.
- (iii) About interpretation of secondary or supplementary commands and rulings of religion and Shari'ah as accommodate various causes and meanings. It is this kind of difference that exists among the possessors of knowledge and jurists who are qualified to make ijihad (or independent judgement). It is this kind that Allah has termed a mercy and a chrisma for the ulama and the mujtrahideen (scholars and those qualified to make independent judgment).

WHY DID THEY HESITATE: Mulla Ali Qari رحمته الله has also written on the authority of Mazri about a poser that when the Prophet صلى الله عليه وسلم gave a command, to his sahabah رضي الله عنهم who were around him during his illness, how did they find it proper to differ? Why did they not obey him promptly and why did they argue?

The explanation is that such commands whose observation are subject to external influences their nature may alter. Those who contend that all commands are binding and obligatory to observe do agree too that because of the influence, the obligatory nature of the commands changes into the recommended or preferable nature. It is the converse of the commands whom some regard as recommended but which became mandatory because of

external influences.

Hence, it is possible that when the Prophet صلى الله عليه وسلم gave this command, he may have given such indications at the time as may have made it obvious implicitly that it was not binding to observe it. Rather, it was of a discretionary nature. Therefore, each of the sahabah رضى الله عنهم acted (relative to the command) at his own discretion. This is evidence that, when necessary, the sahabah رضى الله عنهم had recourse to ijihad.

As for Umar's رضى الله عنه discretion that there should be no writing, he may have been convinced that the Prophet صلى الله عليه وسلم command and intention were not mandatory.

EXPULSION OF POLYTHEISTS: The Prophet صلى الله عليه وسلم instruction to expel the polytheists from the Arabian peninsula has been elaborated upon in chapter on 'the expulsion of the Jews from the Arabian Peninsula' (Block XVII jihad chapter XI ahadith # 4050 to 4054 and Umar Khattab رضى الله عنه departed them from Khaybar which was a final deportation). Similarly, the (جزيرة العرب) or Arabian peninsula is defined in the chapter on 'Evil promptings. (Book I faith, Chapter II, hadith # 72).

RESPECT TO FOREIGN REPRESENTATIVES: The second instruction of the Prophet صلى الله عليه وسلم was that they should receive foreign dignitaries and deputations warmly just as he used to do. They should accord them proper protocol in keeping with their status. The Prophet صلى الله عليه وسلم gave this command so that the Islamic value and morals should be demonstrated. Secondly, the visitor should be pleased. Thirdly, other people may be impressed by this treatment and their hearts may be won over to Islam and the Muslims. The ulama say that this command of the Prophet صلى الله عليه وسلم included both Muslim and non-Muslims.

FORGOT THE THIRD: Mulla Ali Qari رحمه الله has said on the authority of Nawawi رحمه الله that Sufyan ibn Uyaynah رحمه الله is not correct in attributing the words 'he did not mention the third, or I forgot it' to Sulayman al-Ahwal رحمه الله. In fact, the one who had assumed silence was Ibn Abbas رضى الله عنه and he who said, "I have forgotten it" was Sa'eed ibn Jubayr رضى الله عنه who narrated on the authority of Ibn Abbas رضى الله عنه. Then, Sulayman al-Ahwas رحمه الله narrated from him.

Shaykh Abdul Haq رحمه الله has stated in his sharh that the Prophet صلى الله عليه وسلم had observed silence. He says that Ibn Abbas رضى الله عنه spoke these words, or the Prophet صلى الله عليه وسلم did not mention the third thing at all. Or, he did mention but Ibn Abbas رضى الله عنه forgot it.

The scholars of hadith maintain that the third thing that the Prophet صلى الله عليه وسلم said was the command to prepare the equipment of the army of Usamah رضى الله عنه. He was engaged in that work before he was afflicted with his illness.

It is also possible that the third things was about forbidding grave worship. It is as in one tradition:

لَا تَسْجُدُوا أَقْبَرِي وَتُنَّا يُعْبَدُ

(Do not take my grave as an idol lest it be worshipped.)

DEATH ENDED REVELATION TOO

(٥٩٦٧) وَعَنْ أَنَسٍ قَالَ قَالَ أَبُو بَكْرٍ لِعُمَرَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْطَلِقْ بِنَا إِلَى أَرْضِ الْيَمَنِ نَزُرُوهَا كَمَا كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ فَقَالَا لَهَا مَا يُبْكِيكِ

أَمَا تَعْلَمِينَ أَرْبَ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنْ لَا أَبَيْحَ إِنْ لَا أَعْلَمُ أَرْبَ مَا
عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ أَبَيْحَ أَرْبَ الْوَجْهِ قَدْ انْقَطَعَ مِنَ السَّمَاءِ فَهَيَّجَتْهُمَا عَلَى
الْبُكَاءِ فَجَعَلَا يَبْكِيَانِ مَعَهَا - (رواه مسلم)

5967. Sayyiduna Anas رضى الله عنه narrated, 'Abu Bakr رضى الله عنه said to Umar رضى الله عنه (sometime) after the death of Allah's Messenger صلى الله عليه وسلم 'came with me to Umm Ayman رضى الله عنها that we may visit her just as Allah's Messenger صلى الله عليه وسلم used to visit her.' So, we (three of us) came to her, She began to weep. The two of them said to her. 'what makes you weep? Do you not know that there is the best (of bounties and favour) with Allah for Allah's Messenger?' But, she reminded them. 'I weep not because I know not this there is with Allah, the Most High, the best for Allah's Messenger صلى الله عليه وسلم, but I weep that (with his death) relation from heaven has terminated.' She thus moved them to weep and they too began to weep along with her."¹

COMMENTARY: Sayyidah Umm Ayman رضى الله عنها was the mother of Sayyiduna Usmah ibn Zayd رضى الله عنه. She was freed from slavery by the Prophet صلى الله عليه وسلم. Her name was Baraka and she was a slave of the Prophet صلى الله عليه وسلم father, Abdulah, on whose death she became the Prophet صلى الله عليه وسلم slave when he inherited his father's property. He set her free. And gave her in marriage to Sayyiduna Zayd رضى الله عنه who too had been a slave of Sayyidah Khadijah رضى الله عنها. She had presented him to the Prophet صلى الله عليه وسلم who set him free. Sayyidah Umm Ayman رضى الله عنها was a high ranked sahabiyah and the Prophet صلى الله عليه وسلم gave her tremendous respect. She, too left no stone unturned in loving Islam and the Muslims. At the battlefield she gave water to the warriors and looked after the wounded. She died twenty days after the death of Umar رضى الله عنه.

LAST SERMON

(٥٩٦٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ
وَنَحْنُ فِي الْمَسْجِدِ عَاصِبًا رَأْسَهُ بِخِرْقَةٍ حَتَّى أَهْوَى نَحْوَ الصَّنْبَرِ فَاسْتَوَى عَلَيْهِ وَاتَّبَعْنَاهُ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ
إِنْ لَا تَنْظُرُنِي الْحَوْضِ مِنْ مَقَامِي هَذَا ثُمَّ قَالَ إِرْبَ عَبْدًا عَرِضَتْ عَلَيْهِ الدُّنْيَا وَزِينَتُهَا فَاخْتَارَ الْأَخْرَةَ قَالَ
فَلَمْ يَفْطِنْ لَهَا أَحَدٌ عِزُّ أَبِي بَكْرٍ فَذَرَفَتْ عَيْنَاهُ فَبَكَى ثُمَّ قَالَ بَلْ نَفْسِيكَ بِأَبَائِنَا وَأُمَّهَاتِنَا وَأَنْفُسِنَا وَأَمْوَالِنَا
يَا رَسُولَ اللَّهِ قَالَ ثُمَّ هَبَطَ فَمَا قَامَ عَلَيْهِ حَتَّى السَّاعَةَ - (رواه الدارمي)

5968. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that during the illness that led to his death, Allah's Messenger صلى الله عليه وسلم came out (of his room) to them when they were in the mosque. He had a piece of cloth tied round his head (as people who have a headache do) and he was moving forward to the Pulpit He stood on it and they to came near (to him). He (praised and glorified Allah and) said, "By Him who has my soul in His hand, I am looking at the Pond from this place of mine (at

¹ Muslim # 103. 2454.

the moment)." Then, he said, "A man was presented the (fleeting) world and its adornment but he chose (the everlasting) hereafter." Abu Sa'eed added that except for Abu Bakr رضي الله عنه no one got the hint, so tears dropped from his eyes and he wept, submitting. "No! We shall ransom you with our fathers, our mothers, our persons and our properties, O Messenger of Allah." Then he came down (the pulpit) and did not mount it ever again."¹

COMMENTARY: According to some other traditions, Jibril عليه السلام come to him and said that Allah says, "Allah gives you option to live longer in this world. He offers you the treasures of the world and will turn these mountains into gold and silver for you without diminishing the least from your rank and reward and bounties in the hereafter. Or, you may come to Him." The Prophet صلى الله عليه وسلم lowered his head (as one pondering). It is also reported that one of his slaves who was there and heard these words, said, "O Messenger of Allah what is wrong in that, If you live in this world some more time, we shall be comfortable with the wealth that is received because of you." The Prophet صلى الله عليه وسلم did not pay attention to the saying of the slave but looked up and asked Jibril عليه السلام why was the offer made and said, "I wish to come there!" Thus, he chose the hereafter that has no end.

Indeed, some men possessed of Divine awareness say that if a wise man is given choice between two bowls one of which is earthen but durable and the other is golden but fragile, than he will chose the earthen bowl that is durable. If the choice is between a golden bowl that is durable and an earthen bowl that is fragile then only an insensible man would choose the insecure earthenware.

The hereafter is like the durable bowl of gold and this world is like the insecure and fragile bowl of earth ware.

The Quran says about it:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

[While the hereafter is hatter and more enduring.] (87:17)

DEATH OF SAYYIDAH FATIMAH رضي الله عنها WAS FORETOLD

(٥٦٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا تَرَكْتَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ قَالَ نُعِيَتْ إِلَى نَفْسِي فَبَكَتُ قَالَ لَا تَبْكِي فَإِنَّكِ أَوَّلُ أَهْلِ لَاحِقٍ بِِي فَصَجَّكَتِ فَرَأَاهَا بَعْضُ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَ يَا فَاطِمَةُ رَأَيْتَالِ بَكَيْتِ ثُمَّ صَجَّكَتِ قَالَتْ إِنَّهُ أَخْبَرَنِي أَنَّهُ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ فَبَكَيْتِ فَقَالَ لَا تَبْكِي فَإِنَّكِ أَوَّلُ أَهْلِ لَاحِقٍ بِِي فَصَجَّكَتِ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَجَاءَ أَهْلُ الْيَمَنِ هُمْ أَرْقُ أَقْبَدَةٌ وَالْإِيمَانُ يَهَابُ وَالْحِكْمَةُ يَمَانِيَةٌ (رواه الدارمي)

5969. Sayyiduna Ibn Abbas رضي الله عنه said, "when the surah (an-Nasr # 110)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

[When come the help of Allah and victory...] was revealed, Allah's Messenger صلى الله

¹ Darami # 77, Musnad Ahmad 3-91. Tirmidhi # 3859 (3679) including with some words of the Prophet صلى الله عليه وسلم.

called Sayyidah Fatimah رضي الله عنها and said to her, 'I have been given news of my death. So, she wept, and he said, 'Do not weep. You will be the first of my family to meet me.' So, she laughed.

Some of the wives of the Prophet صلى الله عليه وسلم saw her (weep and then laugh) so they asked (her), 'O Fatimah, we saw you weep and then laugh?' She said, 'He informed me first that he had been given news of his death, so I wept. Then he asked me not to weep because I would be the first of his family to meet him, so I laughed.'

And Allah's Messenger صلى الله عليه وسلم said, 'when the help of Allah came and the victory followed (which is the conquest of Makkah) and the people of Yemen have come, they being of he most tender hearted – faith is Yemeni and wisdom is (also) yemeni.¹

(The word Yemen, meaning faith, is derived from 'yemen; and they are wise people).

COMMENTARY: The Prophet صلى الله عليه وسلم said that surah an-Nasr announced his impending departure from this world because it news of Allah's help and of victory and of people joining Islam in large numbers. It also gives a command to glorify and praise Allah. He said that it could only mean that his mission was over. The task that he was assigned was complete and he had to prepare for his journey to the hereafter by glorifying and praising Allah and turning to Him perfectly.

The Prophet صلى الله عليه وسلم told Sayyidah Fatimah رضي الله عنها that she would be the first to meet him not just to comfort her. Rather, he foretold her death after his and before anyone else of the people of his household. She would not have to bear the separation for long. Indeed, according to a sound report, she died six months after her father's death. But, other reports put her death at eight months, at three or two months and at seventy days after his death.

Some of the wives of the Prophet صلى الله عليه وسلم asked Sayyidah Fatimah رضي الله عنها why she wept and then laughed. Though the plural tense is used, she was Sayyidah Ayshah رضي الله عنها who had asked. However, there may have been some of the other wives of the Prophet صلى الله عليه وسلم along with her. According to some versions, Sayyidah Fatimah did not say why she wept and laughed but said, 'this is a secret between Allah's Messenger صلى الله عليه وسلم and myself.' But, after his death she discloses this secret.

YEMENIS: The Prophet صلى الله عليه وسلم said that the People of Yemen have come. In these words, he referred to Sayyiduna Abu Musa Ash'ary رضي الله عنه and other people from yemen. They embraced Islam. Grammatically, these words are reflected in when Allah's help comes' - 'when the people of Yemen have explain the words in the surah:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

{And you see the people entering Allah's religion in multitudes} (110:2)

The people whom the Prophet صلى الله عليه وسلم saw entering Islam were the People of Yemen.

He praised them as tenderhearted. They are quick to accept advice, guidance and commands. Their hearts are receptive o sermons and more prepared to accept the truth. They are not indifferent and stony.

That faith is Yemeni means that the word eeman (faith) is derived from 'Yemen.' It is related to the country yemen not only in the literal sense but also in meaning. This sentence too praises the people of yemen. It expresses their perfect rank in faith, Islam, obedience and following.

The Yemenis are more competent in learning, They are wise. They have a particular mind

¹ Darami # 79.

to investigate and learn. The Prophet صلى الله عليه وسلم referred to the various questions Abu Musa Ash'ary رضى الله عنه had asked about the pre-creations, hereafter, beginning of birth, and soon.

The hadith in which the questions of Abu Musa Ash'ary رضى الله عنه are mentioned is in the chapter the Beginning of creation XVII (hadith # 5698)

Some authorities content that faith and wisdom are attributed to Yemen because faith began in Makkah which is the land of Tihamah which again is also connected with Yemen. This is why Ka'bah is also called ka'bah yamaniyah.

Some others say that the Prophet صلى الله عليه وسلم spoke these words in Tabuk which is part of Syria. From there Makkah and Madinah lie in the same direction as Yemen does. Thus though he referred to Yemen get he meant Makkah and Madinah.

Abu Ubayd رحمه الله said that by Yemen the Prophet صلى الله عليه وسلم meant the ansar of Madinah whose original land was yemen. In order to praise the ansar of Madinah effectively, he attributed faith and wisdom to yemen.

Anyway, this hadith aims to say that the people of Yemen have perfect faith. But, it does not negate the faith of anyone else. So there is no contradiction between this hadith and the one that says: (الايمان في اهل الحجاز) (Faith is found among the people of Hijaz).

Besides, this saying is about those Muslims of Yeman who lived in the time of the Prophet صلى الله عليه وسلم, not the Muslims of all generations.

This saying is actually a part of another hadith. It is been reproduced here from the hadith.

WHAT IS HIKMAH: The word (حكمة) hikmah means intelligence and wisdom. Some say that it is to find out the reality of everything.

Teebi رحمه الله said that hikmah is to acquire much knowledge and to perform many deeds.

The Quran mentions hikmah thus;

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

{And whosoever is granted the wisdom, he, indeed has been granted the great good}
(2:269)

Sayyiduna Anas رضى الله عنه said:

الْحِكْمَةُ تَزِيدُ الشَّرِيفَ شَرَفًا وَتَرْفَعُ الْعَبْدَ الْمَمْلُوكَ حَتَّى يَجْلِسَ مَعَ الْمُلُوكِ

(Hikmah increases the noble in honour and nobility and it raises a slave in rank till he is worthy of sitting with the kings).

Abau Hurayurah رضى الله عنه said that there are ten portions of hikmah. Nine of these lie in seclusion and one is in silence.

PROPHET'S WISH FOR ABU BAKR رضى الله عنه AS CALIPH

(٥٩٧٠) وَعَنْ عَائِشَةَ أَنَّهَا قَالَتْ وَارْتَأَاهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ لَوْ كَانَتْ وَأَنَا حَيٌّ

فَأَسْتَعْفِفُ لَكَ وَأَدْعُوكِ فَقَالَتْ عَائِشَةُ وَاللَّهِ إِنِّي لَأَظُنُّكَ نُحُوبٌ مَوْقِيٍّ قَلَمُكَ ذَلِكَ لَتَظْلِمَنَّكَ

أَخْرَجَ يَوْمِكَ مُعْرَبًا بَعْضُ أَرْوَاحِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَنَا وَارْتَأَاهُ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ

أَنْ أُرْسِلَ أَبِي بَكْرٍ وَابْنِهِ وَأَعْهَدُ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَسْمَعِيَ الْمُتَمَثِّلُونَ ثُمَّ قُلْتُ يَا نَبِيَّ اللَّهِ وَيَذْفَعُ

الْمُؤْمِنُونَ أَوْ يَذْفَعُ اللَّهُ وَيَأْتِي الْمُؤْمِنُونَ - (رواه البخارى)

5970. Sayyiduna Ayshah رضى الله عنها narrated that she complained, "O my head!" (when she had headache). Allah's Messenger صلى الله عليه وسلم comforted her, "If meaning, you death), took place while I am alive, I shall seek forgiveness for you and make supplication for you (to be raised in rank)." Sayyidah Ayshah رضى الله عنها said, "O my pain! By Allah, I think you hope for my death. If that takes place, you would spend that night with one of your wives (going to her in the last part of that day)." The Prophet صلى الله عليه وسلم said, "Rather, I should complain! I had resolved - or, had intended - to call for Abu Bakr and his son (your father and brother) and make him my caliph so that people may not begin to talk¹ - or may not hope for that office and begin to claim leadership. Then I thought that Allah will not want anything else and the believers will present anything else." - or "Allah will prevent that anything else should happen and the believers will not want anything else."²

COMMENTARY: It seems that this thing happened during the illness of the Prophet صلى الله عليه وسلم. some scholars say that Sayyiduna Ayshah رضى الله عنها complained about her overall condition when she said 'O my head! Alluding to her death.

The next expression (والكلية), translated 'O my pain,' Actually means death of a son or a friend. Here she refers to her own life. This word is used by the Arabs when they face an anxiety. Her words, 'You hope for my death' were playful and show the love between the two of them.

The Prophet صلى الله عليه وسلم said to her that she ought to look at his anxiety about his caliphs. He had learnt through revelation that his headache was a portent of his death, while her headache was coincidental and fortuitous. The similarity of their illness was an indication of their perfect love for one another.

PROPHET'S RESOLVE: When Sayyidah Ayshah رضى الله عنها complained of her fear of death to the Prophet صلى الله عليه وسلم, it was natural to think of who would fill the vacuum created by his death and lead the people through their religious and worldly affairs. The prophet صلى الله عليه وسلم gave a broad hint that Abu Bakr رضى الله عنه would be his khalifah (caliph). His intention was to please Sayyidah Ayshah رضى الله عنها thereby and to give her the glad tidings (that her father would be the caliph).

The Prophet's صلى الله عليه وسلم words at this moment mean that, once he nominated Abu Bakr رضى الله عنه as his caliph, people will have no cause to interfere.

Those words of the Prophet صلى الله عليه وسلم may also be translated (besides what is given in the text). "Lest people say something." The implication in this case would be:

"This intention of mine is based on the reason that if I do not nominate Abu Bakr for the major caliphate (to lead people in their religious and worldly affairs) then people might say, 'Allah's Messenger thought it enough to nominate Abu Bakr for the minor caliphate (to act as imam for the salah). Why did he not nominate him for the major caliphate?' But, there is a word to the wise in the minor caliphate that the major caliphate follows automatically."

WHY DID HE NOT ENFORCE HIS IDEA: Then he did not implement his resolve because he knew that the decree of Allah would be exactly that Abu Bakr would be caliph after him. Secondly, the Muslims would endorse the caliphate of Abu Bakr willingly, having

¹ See comment: Lest people say something.

² Bukhari # 5606.

seen that he deputized as imam for congregational salah during the prophet's صلى الله عليه وسلم illness. This is enough evidence that he was eligible - more than anyone else - to carry the burden of overall leadership (major caliphate).

Therefore, when it is according to Divine decree and the Muslims would not be prepared to opt for anyone else as caliph, there was no need to make a will for Abu Bakr رضي الله عنه as the caliph.

Indeed, that is what happened. When the prophet صلى الله عليه وسلم died, Allah created an atmosphere congenial to selection of Abu Bakr رضي الله عنه as the first caliph. When some people differed to some extent, Sayyiduna Ali رضي الله عنه spoke in favour of Abu Bakr رضي الله عنه citing the minor caliphate (as imam of the congregation). He said, "since the prophet صلى الله عليه وسلم elected Abu Bakr رضي الله عنه for our religious affairs, why may we not select him for our worldly affairs?" In fact, there can be no stronger evidence in favour of the caliphate of Abu Bakr رضي الله عنه than this argument.

The Prophet صلى الله عليه وسلم words that the Muslims too will not agree on anyone else, give an obvious, strong indication of Abu Bakr رضي الله عنه as caliph. These words also refute those who do not regard Abu Bakr's رضي الله عنه caliphate as justified.

BEGINNING OF THE PROPHET صلى الله عليه وسلم FINAL ILLNESS

(٥٩٧١) وَعَنْهَا رَجَعَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ مِنْ جَنَازَةٍ مِنْ الْأَيْمَةِ فَوَجَدَنِي وَأَنَا أَجِدُ صُدْعًا وَأَنَا يَاغَائِشُهُ وَإِرْسَاهُ قَالَ وَمَا صَرَكَتِ لَوْ مُمِّ قَبْلِي فَمَسَلْتُكَ وَكَفَفْتُكَ وَصَلَّيْتُكَ وَعَدَدْتُكَ فُلْتُ لَكَ بِكَ وَاللَّهِ لَوْ فَعَلْتُ ذَلِكَ لَرَجَعْتُ إِلَى بَيْتِي فَمَرَسْتُ فِيهِ بِبَعْضِ نِسَائِكَ فَمَسَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَرَبِي فِي وَجْهِ الَّذِي مَاتَ فِيهِ - (رواه البخاري)

5971. Sayyidah Ayshah رضي الله عنها said, "Allah's Messenger صلى الله عليه وسلم returned to me one day from (the graveyard of Madinah) al-Baqi from a funeral (after burial). He found me suffering from a headache. I was saying, 'O My head!' He said, 'O Ayshsh, (do not worry about yourself) rather, I have a headache.' Then (very lovingly) he said, 'It will not hurt you if you die before me. I shall bathe you, should you and offer the (funeral) salah over you and bury you.' I said 'But, I see you already, by Allah, were you to do all that you would, nevertheless, return to my house and spend the night in it with one of your other wives.

Allah's Messenger صلى الله عليه وسلم smiled. But, thereafter the illness that led to his death began."¹

COMMENTARY: If Sayyidah Ayshah رضي الله عنها had died during the lifetime of the Prophet صلى الله عليه وسلم, then certainly she would have had the good fortune and exceptional rank which she did not get by surviving him.

KHIDR عليه السلام REFERRED CONDOLENCE ON PROPHET صلى الله عليه وسلم DEATH

(٥٩٧٢) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ قُرَيْشٍ دَخَلَ عَلَى أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ أَلَا أَحَدَيْتُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى حَدَّثْنَا عَنْ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا

¹ Darami # 80.

مَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ تَكْرِيمًا لَكَ وَتَشْرِيفًا لَكَ خَاصَّةً لَكَ يَسْأَلُكَ عَمَّا هُوَ أَهْلُهُ بِهِ مِنْكَ يَقُولُ كَيْفَ تَحْمِلُكَ قَالَ أَجِدُنِي يَا جِبْرِيلُ مَعْمُومًا وَأَجِدُنِي يَا جِبْرِيلُ مَكْرُوبًا ثُمَّ جَاءَهُ الْيَوْمَ الثَّانِي فَقَالَ لَهُ ذَلِكَ فَتَرَدَّدَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَدَّدَ أَوَّلَ يَوْمٍ ثُمَّ جَاءَهُ الْيَوْمَ الثَّلَاثِ فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ يَوْمٍ وَرَدَّدَ عَلَيْهِ كَمَا رَدَّدَ عَلَيْهِ وَجَاءَ مَعَهُ مَلَكَ يُقَالُ لَهُ إِسْمَاعِيلُ عَلَى مِائَةِ أَلْفِ مَلَكَ كُلُّ مَلَكَ عَلَى مِائَةِ أَلْفِ مَلَكَ فَاسْتَأْذَنَ عَلَيْهِ فَسَأَلَهُ عَنْهُ ثُمَّ قَالَ جِبْرِيلُ هَذَا مَلَكَ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ مَا اسْتَأْذَنَ عَلَى آدَمَ قَبْلَكَ وَلَا يَسْتَأْذِنُ عَلَى آدَمَ بَعْدَكَ فَقَالَ الْمَلَكَ لَهُ فَأَذِنَ لَهُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ فَإِنَّ أَمْرَتِي أَنْ أَقْبِضَ رُوحَكَ فَبُحْتُ وَإِنَّ أَمْرَتِي أَنْ أَتْرُكَكَ تَرْكُوكَهُ فَقَالَ وَتَفْعَلُ يَا مَلَكَ الْمَوْتِ قَالَ نَعَمْ بِذَلِكَ أُمِرْتُ وَأُمِرْتُ أَنْ أَطِيعَكَ قَالَ فَتَنَظَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرِيلَ فَقَالَ جِبْرِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ اسْتَأْذَنَ إِلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَلَكِ الْمَوْتِ إِمضْ لَنَا أَمْرًا بِهِ فَاقْبِضْ رُوحَهُ فَلَمَّا تَوَقَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَتْهُ الشَّعْرِيَّةُ سَمِعُوا صَوْتًا مِنْ نَاحِيَةِ الْبَيْتِ السَّلَامَ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ إِنَّ فِي اللَّهِ عِزَاءً مِنْ كُلِّ مُصِيبَةٍ وَخَلْقًا مِنْ كُلِّ هَالِكٍ وَدَرْجًا مِنْ كُلِّ فَائِزٍ فَبِاللَّهِ فَانْقُضُوا وَإِيَّاهُ فَارْجُوا فَإِنَّمَا الْمَضَابُ مِنْ حُرْمِ الْقَوَابِ فَقَالَ عَلِيٌّ أَتَدْرُونَ مَنْ هَذَا هُوَ الْخَاصِرُ عَلَيْهِ السَّلَامُ - رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ -

5972. Sayyiduna (Imam) Ja'far (sadiq) ibn Muhammad رحمه الله reported that his father (Imam Muhammad Baqir) رحمه الله narrated that a man of a Quraysh visited his father, (Imam) Ail Zayn ul-Aabideen) ibn Husayn رحمه الله (grandson of Sayyiduna Ali رضي الله عنه. He (Imam Ali Zayn-ul Aabideen) رحمه الله said to him, "Shall I narrate to you a hadith of Allah's Messenger صلى الله عليه وسلم¹

The man (who visited him) agreed., 'Of course, do narrate to us the hadith of Abu al-Qasim (Muhammad) رضي الله عنه.

So, he (Imam Ali Zayn ul Aabideen) narrated: When Allah's Messenger صلى الله عليه وسلم became ill, Jibril عليه السلام came to him (with Allah's Message) and said, 'O Muhammad, Allah has sent me to you to honour and esteem you exclusively, and to ask you of something that He knows better than you do; how are you feeling?' He said 'O Jibri . I find myself grieved and, O Jibril, I find myself distressed." He (departed and) came to him the next day and spoke as he had spoken (on the first day) and the Prophet صلى الله عليه وسلم gave him the same answer as he had given on the

¹ But the comments emphasize that the man narrated to Zayn ul Aabideen. He was an identified or Sayyiduna Khidri رضي الله عنه himself. See commentary.

first day. Then he came to him on the third day and spoke to him as he had spoken on the first day and he gave the same response as he had done (on the first day). And an angel came along with him (on the third day or later) by the name of Isma'il عليه السلام. He is the commander over one hundred thousand angels each of whom commands one hundred thousand angels. He sought permission to enter (and he gave permission) and asked about him. Jibril عليه السلام said "He is the angel of death (Izra'il) عليه السلام who has come too and seeks permission to enter, though he has never sought anyone's permission before nor will ever do so again from any human being, after you." He said, "Let him come." So, he permitted him and he offered salaam and said, 'O Muhammad, Allah has sent me to you. If you command me to take your soul, I shall do it, but if you command me to spare it, I shall spare it.' He asked, "Will you do that, O angel of death? He said, "Yes That is what I have been commanded. And I uncommanded to obey you."

He (Zayd ul Aabideen) رحمه الله said that the Prophet صلى الله عليه وسلم looked at Jibril عليه السلام and Jibril عليه السلام said, "Allah loves to meet you, O Muhammad." So, the Prophet صلى الله عليه وسلم said to the angel of death (without hesitation), "Do what you have been commanded to do." So, he took his soul.

When Allah's Messenger صلى الله عليه وسلم died and condolence poured in (consoling the people of his household), they heard a voice from the corner of the house. The speaker said, "Peace be on you, O people of the house, and Allah's mercy and His blessings (and also those who are present here). In (the Book or the religion of) Allah, there is comfort for every distress. There is a recompense for everyone who perishes and amends for everything that passes away. So with the help of Allah, Observe taqwa (and guard yourselves) place hopes in Him. He indeed is the stricken (in difficulty) who is deprived of reward."

(Imam) Ali (Zayn ul-Aabideen) رحمه الله asked "can you imagine who he was? He was khidr عليه السلام¹.

COMMENTARY: The Prophet صلى الله عليه وسلم told Jibril عليه السلام that he was grieved and distressed. This concerned his ummah's future. How they would fare and behave.

The ulama say about the angel Isma'il عليه السلام that he is the keeper of the lowest heaven.

The hadith does not mention when the angel of death, Izra'il عليه السلام came. Since his coming at that time was obvious so it is not mentioned. Or, he may have come after the arrival of Jibril عليه السلام and Isma'il عليه السلام exactly when Jibril عليه السلام announced his arrival and sought permission on his behalf.

Suyuti رحمه الله has cited a tradition from Bayhaqi itself that when Jibril عليه السلام come on the third day, he had with him the angel of death. There was with the two of them another angel in their called Isma'il عليه السلام. He was appointed commander over seventy thousand angels each of whom commanded seventy thousand angels on their own.

In reference to the words of the hadith that the angel of death took the Prophet صلى الله عليه وسلم soul, Shaykh Abdul Haq رحمه الله writes that Jibril عليه السلام the angel of death and the third angel Isma'il عليه السلام had the conversation with the Prophet صلى الله عليه وسلم when they finished the conversation, the Prophet صلى الله عليه وسلم was given some respite to enable him to narrate to his sahabah رضي الله عنهم this hadith. After that the angel of death took away his soul. Or, this entire

¹ Bayhaqi in Dalail un Nabawah 7-263

happening of the unseen world was revealed to the Prophet صلى الله عليه وسلم sahabah رضي الله عنهم who were present there as a Chrisma. One of them may have narrated it to Imam Ali Zayn ul aabiden رحمه الله who has identified him as a man of qurahsh. But, our own idea is that Khidr عليه السلام himself came to Zayn ul Aabideen رحمه الله in the garb of a man of Quraysh and narrated the hadith to him. This is why imam Ali Zayn ul-Aabideen رحمه الله did not name the narrator directly.

According to one tradition narrated by Sayyidah Umm Salamah رضي الله عنها, the Prophet صلى الله عليه وسلم repeated these words at the time of his death:

الصلوة وما ملككم أيما تكلم

"Be mindful of the salah and your slaves." The Arabic words in the hadith (In Allah there is comfort) (ان في الله عزاء) are interpreted in different ways. One opinion is that they really mean 'In Allah's Book there is comfort.' There is guidance to tackle this situation in Allah's Book. As it were, these words refer to the words of the Quran:

وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

{And give glad tidings to the persevering who, when an affliction befalls them, say, "Surely we belong to Allah and to Him we are to return"} (2:155-156)

Another opinion is that (في الله) have the word (دين) implicit to mean (في دين الله) that is, 'in Allah's religion there is comfort' in the form of patience and perseverance.

If the words are read as they are (في الله) then 'Allah has comfort...' He gives patience, comfort and consolation at the time of distress and trouble.

In the terminology of elocution, this is called (تجرید). Tajreed (abstraction). An example of this type of construction is:

رَأَيْتُ فِي زَيْدٍ أَسَدًا

"I saw in Zayd a lion."

It means Zayd was strong and courageous like a lion:

The concluding words of the hadith: "There is a recompense for everyone who perishes and amends for everything that passes away," May also be; 'In Allah's religion or in Allah's Book there is enough teaching of the kind which if abided by, man may turn the most severe deprival or the greatest loss into a blessed recompense which is a reward and bounty in the hereafter."

The next words are 'observe (or adopt) taqwa with Allah's commands and decree willingly and with his help observe patience. Refrain from impatience and restlessness. These words as enough exhort one to put into practice these words of Allah.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

{And endure you patiently and yet your patience is but from Allah} (16:127)

According to another version, instead of the word (اصبر) observe taqwa there is the word (اصبر) which would mean 'rely on Allah alone. (It is as in al Hism al-Haseen)¹

This is reminiscent of Allah's saying:

¹ Al Hism al Haseen p 358/9 (Ashiq Elahi's commentary) and 228/9 (Idris Mirathi) both Darul Isha'at Karachi.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

{And put your trust in the Ever-Living who dies not} (25:58)

Place hope in Him. Do not place hope in anyone else, for, hope may be placed in the one who is worshipped and no one but Allah is worshipped.

Have full hope for the reward against patience that is due to you from Allah.

If anyone is deprived of reward then he is the one who is really afflicted with difficulty, not the person who faces worldly hardship. The point is that if anyone preserves in the face of worldly difficulty then he can earn a large reward, but if anyone is impatient then he will receive no reward and will thus be deprived.

It should be clear that patience is valid in Allah's sight only if it is observed at their first strike of difficulty or grief. Sayyiduna Ail رضى الله عنه said, 'It was the explanation of the strange, unknown voice that emanated from a corner of the house.' He said that the voice belonged to Khidr عليه السلام who had come to offer condolence to the people of the Prophet عليه السلام household and the sahabah رضى الله عنهم we deduce from the apparent context of the passage that "Ali" here means the amir ul mumineen, Sayyiduna Ali رضى الله عنه who was present there at that time. However, we cannot write off the possibility that he was the narrator of the hadith Imam Ali Zayn ul-Aabideen رحمه الله himself and he may have thrown light on the source of the voice while narrating the hadith.

MUSTADRAK & AL-HISN AL-HASEEN: Al-Hism al-Haseen has cited mustadrak (Haakim) for this tradition:

"When the soul of Allah's Messenger صلى الله عليه وسلم departed to the higher world the angels offered condolence (from an invisible place) to the ahlul bayt رضى الله عنهم (People of the household of the Prophet صلى الله عليه وسلم and the sahabah رضى الله عنهم (his companions))." (The words of condolence are as in the text of the hadith, but we reproduce here the words of Al-Hisn al-Haseen p 278 translation of Mawlana Rafeq ibn Mawlana Ahmadd Hathuami, published by Dar ul Isha'at, Karachi).

[Peace be on you and the mercy of Allah and His blessings. Surely, Allah grants sabr (patience) in all misfortunes and he along grants a substitute for anything lost. Hence, rely on Allah alone and have hope in Him alone, for only that person is a loser in the true sense of the word who loses (his) reward and thawaab.¹ And he peace of Allah be upon you and His mercy and His blessings]

Then, a second tradition is narrated:

[After the death of the Prophet صلى الله عليه وسلم, a grey haired, strong, handsome man came suddenly leaping over the shoulders of the people till he came near to the body of Allah's Messenger صلى الله عليه وسلم. He wept bitterly, turned towards the sahabah رضى الله عنهم and said:

"Surely in Allah's Book of Allah's religion there is comfort from every distress..."

Abu Bakr رضى الله عنه and Ali رضى الله عنه informed those present there that he was Khidr عليه السلام²

This tradition also establishes that 'Ali' in the hadith is Sayyiduna Ali رضى الله عنه not Imam Ali Zayn ul-Aabideen رحمه الله.

¹ This also means rewards.

² Both traditions are transmitted by Haakim. The first is narrated by Jabir رضى الله عنه and the second by Anas رضى الله عنه.

CHAPTER – XXVII

MORE ON THE PREVIOUS CHAPTER

باب

SECTION I

الفضل الأول

THE PROPHET صلى الله عليه وسلم LEFT NO WILL AT ALL

(٥٩٧٣) عَنْ عَائِشَةَ قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا

أَوْصَى بِشَيْءٍ - (رواه مسلم)

5973. Sayyidah Ayshah رضي الله عنها said that Allah's Messenger صلى الله عليه وسلم did not leave behind (after his death) a dinar or a dirham, or a sheep or a camel. And, he did not make a will for anything whatsoever.¹

COMMENTARY: The Prophet صلى الله عليه وسلم made no will of a monetary nature. He had no wealth or property and so the Question of a will did not arise. As for the land of Banu Nadir and Fidak and so on, he had made a sadaqah (charity) of it for all Muslim during his life time. He drew from that only enough he for maintenance of his family.

Nawawi رحمه الله has cited another tradition that when some people pointed out to Sayyidah Ayshah رضي الله عنها that it is being said that the Prophet صلى الله عليه وسلم had nominated Sayyiduna Ali رضي الله عنه in his will, she expressed surprise and said, "When did he make a will? I was with him till he died resting all the while on my chest. If he had nominated Ali رضي الله عنه as his heir to receive his property or to act as guardian over that then who would have known more of it than I? They who say so are wrong. The Prophet صلى الله عليه وسلم did not make anyone an heir."

The hadith speaks of monetary inheritance with its words (ولا اوصى بشئ) "And he did not make a will for anything..." the Prophet صلى الله عليه وسلم did not make a will for his property – neither one third of it nor more or less than that, because he had neither wealth nor property.

Also, he never made a will for Sayyiduna Ali رضي الله عنه for anyone else, as the Shi'a have a wrong idea.

As for making a will concerning the Book of Allah had receiving deputations and envoys warmly, this is an entirely different matter. It does not contradict the words of this hadith that he did not make a will for anything (ولا اوصى بشئ).

Some books of Sirah say that the Prophet صلى الله عليه وسلم had many camel, ten she camels. They were kept in the outskirts of Madinah. People milked the she camels and brought their milk every night. Also he had seven sheep whose milk he drank. This tradition is not of any degree as may contradict the hadith under discussion. Besides, even if we say that the aforementioned tradition is sound (and sahih) then it will be believed that the camels etc were property of sadaqah. Their milk was served to the ahl us-suffah and other needy and poor people.

PROPHET صلى الله عليه وسلم LEFT NOTHING BEHIND

(٥٩٧٤) وَعَنْ عُمَرَو بْنِ الْخَارِثِ أَخِي جُوَيْرِيَةَ قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِينَارًا

¹ Muslim # 18-1635.

وَلَا ذُرْمًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَعْلَتَهُ الْبَيْضَاءَ وَسَلَاحَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً (رواه البخاري)

5974. Sayyiduna Amr ibn Harith رضى الله عنه brother of Sayyidah Juwayriyah رضى الله عنها (who was the mother of the believers), said that, at the time of his death, Allah's Messenger صلى الله عليه وسلم did not leave behind a dinar or a dirham, neither male nor female slave - or any other thing. But, he had a white she mule (called daldal which the Muqawquis of Iskandariyah had presented to him). Some weapons and some land which he had given away as sadaqah.¹

COMMENTARY: The Prophet صلى الله عليه وسلم had no slave or slave woman whom he may have owned as a property. The slaves of the Prophet صلى الله عليه وسلم mentioned in some ahadith may have been emancipated by him in his life time or they may have died before he died.

The weapons that he had were those that were in his personal use. They included swords, spears, helmets, armours spiked spears, sticks, etc. According to one tradition, he had only an armour at the time of his death and it was mortgaged with a jew.

These things mentioned in the hadith are apart from items of daily use like clothing and simple essential things in the house. They are not counted as wealth and property. It is known that he had left some clothing and other ordinary material of use.

The words that the prophet صلى الله عليه وسلم made a sadaqah of that mean all those things mentioned in hadith - mule, weapons and land, not merely the last named, land. But, Asqalani رحمه الله wrote that he had dedicated the revenue from the land to sadaqah. This means that the sadaqah or charity was waqf (endowment). In other words, the Prophet صلى الله عليه وسلم had set aside the revenue of his land as a perpetual charity during his life time. As long as the land remains, will continue to be consigned to the Prophet صلى الله عليه وسلم. As for the remaining things, they went to charity on his death necessary (as a sequel to his death).

Allamah Kirmani رحمه الله writes in Sharh Bulchari that the land comprised half the land of wadi Qura. One fifth of the land of Khaybar and the portion of the land property of Banu Nadir that he had set aside for himself.

The sadaqah was made of all three things, not the land only. This is borne out by the hadith: "We prophet do not leave inheritance, what we leave is sadaqah (charity)."

PROPHET'S صلى الله عليه وسلم HEIRS HAD NO SHARE

(٥٩٧٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْقَسِرُ وَرَثَتِي وَيَتَارَا مَا تَرَكْتُ بَعْدَ

نَفْقَةِ رَسُولِي وَمَوْتِي فَأَمَّا بِي فَهِيَ صَدَقَةٌ (متفق عليه)

5975. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "After my death, my heirs will not divide dinars (among themselves). Whatever I leave will all be sadaqah (charity) after providing maintenance to my wives and giving remuneration to the aamil (they who will succeed me)."²

COMMENTARY: The Prophet صلى الله عليه وسلم gave a direct information that he would not leave any dinar or dirham. So, his heirs would have nothing to divide among themselves. Or, he meant that whatever he leaves would not go to his heirs. They should not share it. After that he gave he reason why it was disallowed.

¹ Bukhari # 2739.

² Bukhari # 2776, Muslim # 55-1760.

His legacy would bear the maintenance for his wives and the remuneration of the officials who succeed him as his Khulafa. The remaining amount would be disbursed as sadaqah. It must be understood that wives of the Prophet صلى الله عليه وسلم were not subject to the same commands as other woman who observe the iddah (or waiting period), because they were not allowed to remarry after his death. Hence, their expenses and maintenance had to be met from what he left.

As for the word (عامل) aamil, they were those who succeeded him as his caliphs. So his words may be said to mean:

"After me, my legacy should be used to pay the maintenance for my wives, and my caliphs may spend on their needs." The remainder would go to the poor and needy as charity, as he himself used to spend on that account.

It must be mentioned there that the Prophet صلى الله عليه وسلم used to meet the expenses on his wives from the income of Safaya. It was his share from the properties of Banu Nadir and included the land of Fidak. All the remaining portion of the income, he spent on the good of the Muslims.

After the Prophet's صلى الله عليه وسلم death, Abu Bakr رضى الله عنه and Umar رضى الله عنه observed this same procedure. But when Uthman رضى الله عنه was caliph and trustee of the Property, being rich himself, he did not depend on the income of this property. So, he handed over all that property to his relatives Marwan and others. They continued to hold the land and property until Umar ibn Abdul Aziz رحمه الله got that back from the heirs of these people and put them back to the same use as was the custom before Uthman رضى الله عنه.

PROPHETS عليهم السلام DO NOT LEAVE INHERITANCE

(٥٩٧٦) وَعَنْ أَبِي بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُورِثُ مَا تَرَكْتَاهُ صَدَقَةً - (متفق عليه)

5976. Sayyiduna Abu Bakr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "We (Prophet) leave no inheritance. That which we leave is sadaqah."¹

COMMENTARY: What the Prophets عليهم السلام leave is not inheritance and is not the property of the heirs. That is sadaqah for the poor and needy. The Sufis say that a faqir (poor man) is he who owns nothing. That which the Prophets عليهم السلام have seems to be theirs, but, in fact, it is a trust placed with them or an endowment or a sadaqah entrusted to them. This is why neither are they inherited nor is anyone their heir. Since they leave no inheritance, no one succeeding them or left behind by them has any opportunity to claim share from what they leave and be pleased with their death.

According to traditions, Abu Bakr رضى الله عنه narrated this hadith when Sayyidah Fatimah رضى الله عنها demanded inheritance. He said to her, 'I am the Khalifah of Allah's Messenger صلى الله عليه وسلم. I shall spend what he has left on the same causes on which he used to spend. And, I shall sympathise with you in the same manner as Allah's Messenger used to do, as for this hadith, I had heard it from Allah's Messenger صلى الله عليه وسلم myself. He had said, "The prophets do not leave an inheritance."

Abu Bakr رضى الله عنه said the same thing to the wives of the Prophet صلى الله عليه وسلم who had demanded an inheritance.

He had not taken this decision on his own. Rather, he had consulted all the senior sahibah رضى الله

¹ Bukhari # 2726, Muslim # 56. 1761.

ﷺ when all of them agreed unanimously that the Prophet ﷺ leave no inheritance, saying that they had heard the Prophet ﷺ say so, Abu Bakr رضي الله عنه took the decision.

PEOPLE WHO ARE SHOWN MERCY & WHO ARE PUNISHED

(٥٩٧٧) وَعَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنْ أَرَادَ اللَّهُ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ فَبِئْسَ نَبِيَّهَا فَبَلَّغَهَا فَبَعَثَهُ لَهَا فَرَطًا وَسَلَّمَ بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ مَلَكَةً أُمَّةٍ عَذَّبَهَا وَنَبِيَّهَا حَتَّىٰ قَاتَلَ مَلَكَهَا وَهُوَ يَنْظُرُ فَأَقْرَبَ عَيْنَيْهِ بِهَا لَمَّا جَاءَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ - (رواه مسلم)

5977. Sayyiduna Abu Musa رضي الله عنه narrated that the Prophet ﷺ said, "Surely, when Allah decides to show mercy to an ummah among His slaves, He takes away their prophet before them. He makes him an harbinger (who precedes to the destination to receive them). He goes ahead of them. But, when he (Allah) decides to destroy an ummah, He punishes them during his life time. He destroys them and the Prophet sees them (being destroyed). He cools his eyes by their destruction, because they had disbelieved him and disobeyed his commands."¹

DESIRE TO LOOK AT THE PROPHET ﷺ

(٥٩٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَيَأْتِيَنَّ عَلَىٰ أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ - (رواه مسلم)

5978. Sayyiduna Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said, "By Him in whose hand is the soul of Muhammad, a day will come to you when one of you will not see me. Then, a glimpse of me will be dearer to him than his family and his property together with them."²

COMMENTARY: These words of the Prophet ﷺ could refer to seeing him during his life time. It is the love of the sahabah رضي الله عنهم who would become eager to see him if they missed him any day.

They might also mean that even after his death, his ummah will continue to love him and believe in him with undiminished favour. They would cherish a keen desire to see him in their dream or in a state of awakening.

The second meaning seems nearer to the words of the hadith. It is this zeal that throws these lovers into ecstasy. They long to have a glimpse of their beloved Prophet ﷺ.

¹ Muslim 24-2888.

² Muslim # 142. 2364, Musnad Ahmad 2-417.

CHAPTER - XXVIII

MERIT OF QURAYSH & MENTION OF THE TRIBES بَاب مَنَاقِبِ قُرَيْشٍ وَذِكْرِ الْقَبَائِلِ

The word manaqib is the plural of manqabh which means 'virtue.' 'commendable traits, excellence.

'Quraysh' is the name of a famous tribe of the Arabs. Lexically, (قريش) means a shark, a whale. Quraysh was the nickname of Nadr ibnKinanah (or, Fahr ibn Maalik ibn Nadr) whose progeny divided into innumerable branches and were called by the nickname of their forefather, Quraysh.

The word (قبائل) qaba'il is the plural of qabilah. It means tribes or 'children of a father,' Here, the mention of the tribes implies their characteristics, good traits and evil habits or acts.

SECTION I

الفضل الأول

MERIT OF QURAYSH

(٥٩٧٩) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّاسُ تَبِعُوا لِقُرَيْشٍ فِي هَذَا الشَّأْنِ مُسْلِمُهُمْ

تَبِعُوا لِمُسْلِمِيهِمْ وَكَافِرُهُمْ تَبِعُوا لِكَافِرِيهِمْ - (متفق عليه)

5979. Sayyiduna Abu Hurairah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The people emulate the Quraysh in this matter (of religion). Their Muslims are leaders of (all non-Quraysh) Muslims and their disbelievers (are leaders) of (all non-Quraysh) disbelievers."¹

COMMENTARY: The words 'this matter refer to religion (and Shari'ah) whether It is followed or not. The quraysh are precursors. This is in the sense that religion (of Islam) was introduced among the Quraysh and they were the first to believe and other people emulated them. Besides, the Quraysh were also the fiercest of enemies of Islam who opposed the religion before anyone and put up obstructions to the path of the believers. Others modeled themselves on their path.

Before the conquest of Makkah, all the people of 'Arabia had their eyes on the Quraysh of Makkah. They waited for them to embrace Islam. When, after the conquest of Makkah, the Quraysh become Muslims, all of the others came into the fold of Islam one after the other. This is evident from the surah an-Nasr (# 110).

In short, the Quraysh had the privilege of being leaders and examples both during the days of ignorance and after the spread of Islam. But, their leadership has the symbol of excellence and merit only in Islam, not when they were infidels.

Without applying the symbol of Excellence and merit, we may say that the saying of the Prophet صلى الله عليه وسلم is about their absolute leadership and rule whether in affairs of the world or matters of religion. Even during the days of ignorance, the Quraysh of Makkah were leader of all the tribes of Arabia not only from the worldly point of view but they also enjoyed distinction in religious matters, like being trustees of the house of Allah, keepers of its key, distributors of water, and so on.

¹ Bukhari # 3495, Muslim # 2-1818, Musnad Ahmad 1-101.

Some scholars have said that the implication of 'this matter' is the major leadership and office of caliphate. This is mentioned explicitly in other ahadith. So, this saying calls for accepting the leadership of the Quraysh and obeying them. But if anyone does not abide by this saying of the Prophet صلى الله عليه وسلم and does not accept the leadership of the Quraysh and does not obey them, then in no way, does it deter the others from obeying the prophet's صلى الله عليه وسلم command. His saying stresses that the Quraysh are qualified for leadership and can rule irrespective of anyone accepting and obeying them.

THE QURAYSH ARE LEADERS

(٥٩٨٠) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّاسُ تَبَعُوا لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ (راوه مسلم)

5980. Sayyiduna Jabir رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The people are emulators of the Quraysh in god and evil."¹

COMMENTARY: The word 'good' in the hadith refers to Islam. And, the word 'evil' refers to disbelief. This is explained against the previous hadith # 5979).

EXCLUSIVELY PRIVILEGE OF THE QURAYSH FOR CALIPHATE

(٥٩٨١) وَعَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ

أَثَارِهِ (متفق عليه)

5981. Sayyiduna Ibn Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "This matter (of caliphate) will not cease to remain in the Quraysh even if two of them survive."²

(Or, the prerogative will be of the Quraysh even if there are two other man besides the caliph.)

COMMENTARY: Since the Quraysh are more worthy than others, caliphate must remain in them always. It is not allowed by Shari'ah to make anyone other than a Quraysh a caliph. There was unanimity on this issue in the time of the sahabah رضي الله عنهم. When some ansar sahabah رضي الله عنهم claimed right of the ansar to caliphate, the emigrant (or muhajir) sahabah رضي الله عنهم cited this hadith as evidence for their right.

In fact, to emphasize his words the Prophet صلى الله عليه وسلم said, "Even if two men survive." Caliphate will remain in the Quraysh. One of them will act as caliph and the other will be his subject. (Or, the words mean two man as the subjects of the caliph). In any case, a Quraysh will act as caliph.

Hawawi رحمه الله has written that it is not permitted to make a non Quraysh a caliph. There was unanimous agreement on this issue even after the sahabah رضي الله عنهم. Some of those who divert from the unanimous path of the ahl us-sunnah wa al-jama'ah, (meaning the innovators) and disagree with this ruling should know that the sahabah رضي الله عنهم were of one mind that caliphate should rest in the Quraysh.

Nawawi رحمه الله has also written that in this saying the prophet صلى الله عليه وسلم said that this command will remain operative till the last days even when two men survive. And, whatever the Prophet صلى الله عليه وسلم said has come out true. Till today, caliphate remains with

¹ Muslim # 3-1819, Musnad Ahmad 3-379.

² Bukhari # 3501, Muslim # 4-1810.

the Quraysh and they are supreme.

However, Nawawis's رحمه الله conclusions are not borne out by facts. The caliphate of the Quraysh continued till his time but did not remain in the entire Islamic world. For a little over two hundred years, the Quraysh were caliphs and imams over most of the Islamic regions and cities, but after that the cry of self government and independence replaced them with native rulers and kings.

We may say, therefore, that the saying of the Prophet صلى الله عليه وسلم is a command not a disclosure. Whoever follows Islam and has faith is bound to accept the Quraysh as his chief. He must obey them and not turn away from their leadership.

We may also say that this saying of the Prophet صلى الله عليه وسلم must be understood by its obvious meaning, but with the proviso:

(ما أقاموا الدين) - 'as long as they abide by the religion.'

This proviso is expressed in the next hadith (# 5982). In this case, the hadith would read:

"The office of caliphate will rest in the Quraysh as long as they keep to religion and keep it alive."

Indeed, this is what happened. As long as they kept the caliphate subservient to religion and occupied themselves in the service and propagation of Islam, they did not lose the office of the caliphate. But, when they became indifferent to religion and did not hesitate to perpetrate the unlawful and the forbidden, showing utter disrespect to religion, the reins of caliphate were snatched from their hands and given over to non Quraysh.

PRIVILEGE OF THE QURAYSH IS SUBJECT TO OBSERVING RELIGION

(٥٩٨٢) وَعَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ

لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبِهَةِ اللَّهِ عَلَىٰ وَجْهِهِ مَا أَقَامُوا الدِّينَ - (رواه البخاري)

5982. Sayyiduna Mu'awiyah رضي الله عنه said, "I heard Allah's Messenger صلى الله عليه وسلم say, 'This matter (caliphate) will remain in the Quraysh as long as they abide by Quraysh as long as they abide by religion. No one will antagonize them without Allah turning him upside down.'"¹

COMMENTARY: The objective of caliphate is to establish religion so, as long as the Quraysh stick to that, Allah will let them lead others. But, when they become derelict, they will become liable to be thrown out. Some exponents say that establish salah).

Some authorities say that the aim of the hadith is to exhort the Quraysh to establish salah.

TWELVE CALIPHS FROM THE QURAYSH

(٥٩٨٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَزَالُ الْإِسْلَامُ عَزِيْزًا

إِلَىٰ اثْنَيْ عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ وَفِي رَوَايَةٍ لَا يَزَالُ أَمْرُ النَّاسِ مَا بَيْنَمَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا كُلُّهُمْ

مِنْ قُرَيْشٍ وَفِي رَوَايَةٍ لَا يَزَالُ الدِّينُ قَائِمًا حَتَّىٰ تَقُومَ السَّاعَةُ أَوْ يَكُونَتْ عَلَيْهِمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ

قُرَيْشٍ - (متفق عليه)

¹ Bukhari # 3500.

5983. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Islam will not cease to be mighty till twelve caliphs pass away. All of them will Quraysh."

According to another version: "The affairs of the people will not cease to be smooth till they are ruled by twelve man, all of whom will be Quraysh."

According to another version: "Religion will not cease to be established till the Last Hour strikes and twelve caliphs rule over them, all of whom being Quraysh."¹

COMMENTARY: Not only different opinions are expressed about this hadith, but it also rises some questions. The hadith seems to suggest that there would be twelve caliphs succeeding each others immediately after the Prophet صلى الله عليه وسلم. They will be pious men and their times will be prosperous and they will be just and kind to their subjects." But this was not so. There were among the Banu Murwan dynasty, such caliphs whose life and character bore no resemblance to religion and were not in consonance with its teachings. Their cruel and oppressive acts caused severe damage to Islam, and the Muslims, had to endure terrible problems.

Moreover, there is a sound hadith that the Prophet صلى الله عليه وسلم said, "The caliphate will continue to be established for thirty years after me. There after, tyranny and oppression will be the order of the day through cruel kings." The ulama say that the governments that were established after thirty years cannot be called caliphate but were monarchies and authoritarian rule. Hence, this is a serious doubt. The ulama have offered various opinions to resolve this difficulty.

FIRST OPINION: The twelve caliphs are the twelve men who took the seat of caliphate, government and authority after the Prophet's death. During their reign, the condition of the Muslims was good and the subjects were happy through some of these leaders were oppressive and very unjust. Terrible discord and turmoil were witnessed in the time of walid ibn Yazid ibn Abdul Malik ibn Marwan who was the twelfth of these men. He became ruler on the death of his uncle Hisham ibn Abdul Malik. In the beginning, people accepted his rule. But after four years people revolted against him and killed him. From that day on, the situation changed and mischief spread in a heavily charged manner. This is what Qadi Iyad Maalik رحمه الله said. Allama Ibn Hajar Asqalani رحمه الله supported this opinion, saying that this is the most preferable. He said that this is borne out by these words reported in this very hadith in some version of it.

كُلُّهُمْ يَجْتَمِعُ عَلَيْهِ أَمْرُ النَّاسِ

"All of them whom the people supported unanimously"

It means they gave them pledge of allegiance unanimously and accepted their leadership. Though with dislike. The caliphs whom the hadith praises are not praised for their religion justice and truthfulness, Rather, it is for their administration and steadfastness in governing and unity and unanimity.

As for the sahih hadith in which the Prophet صلى الله عليه وسلم has said that the caliphate will last for thirty years, the word khalifah in it signifies Khalifah kubra (major caliphate) which in essence are the prophet's caliphs. This hadith, on the other hand, speaks of Khalifah amarat (authoritarian caliphs). The amirs² after the khulafa reshideen¹ were also called

¹ Bukhari # 7222, 7223, Muslim # 4 to 9-1821, 1822, Musnad Ahmad 5-101, Tirmidhi # 2230.

² Chiefs, leaders, rulers of state.

caliphs figuratively.

Concerning this first opinion, though Allamah Ibn Hajar رحمه الله has commended it, the words of the hadith (لا يزال الاسلام عزيزاً) and (لا يزال الدين قائماً) do not accept this opinion because to be established) express explicit praise of the twelve caliphs, declaring that their times will see religion being established well, truth will prevail and they will just so that Islam will continue to be strong.

SECOND OPINION: The words in the Prophet's saying 'khulafa' (caliphs) refers to the just, pious and righteous caliphs who are truly worthy of being so called. In this sense, the words of the hadith will not imply necessarily that the twelve caliphs would succeed the Prophet صلى الله عليه وسلم immediately. The hadith perhaps really means to give their number as twelve and they may become caliphs in any age up to the Last Day. Toorpushti said that in the light of other ahadith on the subject as this hadith this opinion is better and appropriate.

THIRD OPINION: The twelve caliphs and amirs mentioned in this hadith are they who would succeed Imam Mahdi عليه السلام as caliphs and amirs. The Prophet صلى الله عليه وسلم who is the true informer gave advance information that during the last days, such twelve Muslims having ancestral relationship with the Quraysh, will become trustees of the government of the Muslims leading them as caliphs. In their times religion will rise at its peak and the glory of Islam will be high. According to another hadith, when Mahdi رحمه الله dies, leadership will go to the hands of five men, one after the other who would be descendants of sabt akbar² meaning Imam Hasan رضي الله عنه. After them, the leaders would be five men in succession, being descendants of sabt asghar³ meaning Imam Husayn رضي الله عنه. The last of them will nominate his successor who will be descendant of Imam Hasan رضي الله عنه. He will be the eleventh man to lead the people. When he dies, his son will succeed him as leader. This makes their number twelve. Each of them would be a just imam and a righteous guide. Who is himself well guided. Each would be just, religious and well wisher of his subjects, most concerned with the well-being of Islam and Muslims. If this hadith is sahih (sound), then it makes the second opinion strong and excellent. There also is the hadith of Ibn Abbas رضي الله عنه in which he described Muslim qualities and merit adding, "Allah will remove and wipe off every grief and anxiety during Mahdi's رحمه الله time and with his justice put and end to every oppression and mischief. After him, leadership will go to twelve men, one after the other who will discharge their duty of caliphate for one hundred and fifty years."

FOURTH OPINION: The hadith means that the twelve caliphs will rule in their respective places at the same time, each claiming to be independent of the other, as autonomous caliphs. Their subject would be different groups of people. This opinion is lent support by the tradition that the Prophet صلى الله عليه وسلم said, "The time will come after me when there will be caliphs and very many of them." In other words, the Prophet صلى الله عليه وسلم said that there would be turmoil and widespread discord to the extent that at some time twelve caliphs would each claim to be the true caliphs. This implies that till then Muslims would be united as a single bloc, religion would continue to be established and Islam will continue to prosper as a mighty religion. With the rising of twelve claimants to caliphate chaos and discord strife and unrest would prevail. Muslims would be divided and at loggerheads

¹ righteously guided caliphs,

² Sabt or Sibt is a grand=child tribe, akbar is great, elder.

³ asghar is smaller, younger.

with each other. However, according to first opinion, Muslims will be prosperous and united till the twelve caliphs have ruled and the upset would occur after their time. The Sh'ia deduce from this hadith that the twelve caliphs would be from the ahl ul bayt (members of the Prophet صلى الله عليه وسلم household). They may or may not get the office of caliphate even though they may deserve and be worthy of the office. According to them, the first caliphs was Sayyiduna Ali رضي الله عنه followed by Imam Hasan رضي الله عنه, Imam Husayn رضي الله عنه, Sayyiduna Zayn ul Aabideen رحمه الله, Sayyiduna Muhammad Baqir, Sayyiduna Ja'far Sadiq رحمه الله, Sayyiduna Musa Kazim رحمه الله, Sayyiduna Ali Rada رحمه الله, Sayyiduna Muhamamd Naqi رحمه الله, Sayyiduna Naqi رحمه الله, Sayyiduna Husayn Askari رحمه الله and Sayyiduna Muhammad Mahdi رحمه الله.¹

SOME TRIBE OF THE ARABS

(٥٩٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غِفَارُ غَفَّارُ اللَّهُ لَهَا وَأَسْلَمُ سَأَمَهَا اللَّهُ وَعُصَيَّةٌ عَصَّتِ اللَّهَ وَرَسُولَهُ (متفق عليه)

5984. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "(The tribe) Ghifar, may Allah forgive them (meaning, ghafarallahuilaha) (The tribe) Aslam, may Allah keep hem safe (meaning, slaamahallah), And (the tribe) Usayyah has disobeyed (asat) Allah and His Messenger."²

COMMENTARY: The Ghifar is a famous tribe of Arabia. Abu Dharr Ghifari رضي الله عنه belonged to this tribe. It is said that during the jahiliyah, its members used to rob the pilgrims. So it was looked upon the pilgrims. So it was looked upon with disdain. This is why the Prophet صلى الله عليه وسلم prayed to Allah for this tribe that he should erase the bad name it had earned and forgive its members. Then, they entered into the folds of Islam willingly. These words could also be constructed to mean that Allah has written off this tribe's conduct during the days of ignorance. They are forgiven because of their faith and Islam. The Aslam is another tribe. They had embraced Islam willingly without resistance. So the Prophet صلى الله عليه وسلم prayed for them that Allah should keep them safe. Here, too, we may say that these words give information that Allah has given them security because they did not pick up weapons against the Muslims.

Usayyah is another of the tribes. They killed the Muslim reciters of the Quran treacherously of Bir Ma'unak. The Prophet صلى الله عليه وسلم was grieved and he prayed the qunoot calling cure on them. His words in the hadith merely inform bout them without referring to the prayer. But, the complaint itself sounds the curse and there is no prayer to make them more evil other than that since they were wicked, they may be disgraced in both the worlds³.

¹ On the subject of caliphate generally see the 'History of Islam, Najeebabadi, v1 p239. Darul Isha'at Karachi.

² Bukhari # 3513, Muslim # 279, 2473, Tirmidhi # 3948 (3967, 3974)

³ See footnote to hadith 3967. Tirmidhi (Dar ul Isha'at Karachi) The Arabi words employed (سالم) salama and Aslam are from salama (سلم). Ghafara (غفر) and Ghifar from ghafara (غفر) Asaya (Arabic) are usayyah from asa (Arabic). They are to give peace, to forgive and to disobey respectively.

MERIT OF SOME TRIBES

(٥٩٨٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُرَيْشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُرَيْتَةُ وَأَسْلَمُ وَغِفَارٌ وَأَشْجَعُ مَوَالِي لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ - (متفق عليه)

5985. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the (Muslims among the) Quraysh the Ansar (of Madinah), the (Muslims of) Juhaynah, the (Muslim of) Muzaynah, the (Muslims of) Aslam, the (Muslim of) Ghifar and the (Muslim of) Ashja are my friends and supporters. They have no friends and helper other than Allah and His Messenger."¹

COMMENTARY: The words (موالي) is the governing word of the (first person noun) speaker. The word (ولي) friends is its plural. According to one version, it is simply (مواالي) without the governing word (ي) my. In that case, the hadith would mean: (The Muslims of thee tribes) are mutual friends and helpers).

TWO ALLIES

(٥٩٨٦) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْلَمُ وَغِفَارٌ وَجُهَيْنَةُ خَيْرٌ مِنِّي تَوْحِيدٌ وَمِنِّي بَنِي عَامِرٍ وَالْحُلَيْفِيُّنِ بَنِي أَسَدٍ وَغِظَفَاتٌ - (متفق عليه)

5986. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Aslam, the Ghifar, the Muzaynah and the Juhaynah are better than the Banu Tamim, the Banu Aamir and the two allies: Banu Asad and Ghatafan."²

COMMENTARY: The Last two named are also tribes. They had pledged to be allies the above mentioned tribes are termed better because they precedes the others in Islam. Also, they had good characteristics.

PRAISE OF BANU TAMIM

(٥٩٨٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ مَارَئِكُ أَحَبُّ بَنِي تَوْحِيدٍ مُنْذُ لَبِثْتُ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِيهِمْ سَمِعْتُهُ يَقُولُ هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ قَالَ وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ صَدَقَاتٌ قَوْمَنَا وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ أَعْرَقِيهَا فَإِنَّهَا مِنْ وُلْدِ إِسْمَاعِيلَ - (متفق عليه)

5987. Sayyiduna Abu Hurayrah رضى الله عنه said, "I have not ceased to love the Banu Tamim ever since I heard of their three virtues from Allah's Messenger صلى الله عليه وسلم I heard him say (about them), "they will be the most courageous fighters among my ummah against the dajjal."

He also narrated (that their second virtue was observed) when they brought their sadaqah (meaning zakah), Allah's Messenger صلى الله عليه وسلم said, "These are the sadaqah brought by our people (Their third virtue was that) Ayshah رضى الله عنها had a woman captive who belonged to them. He (the Prophet صلى الله عليه وسلم said, 'Set free, for, she is a descendent of Isma'il'³.

¹ Bukhari # 3512, Muslim # 186. 2519 (Tirmidhi # 3960).

² Bukhari # 3523, Muslim # 194-2522.

³ Bukhari # 2543, Muslim # 198-2525.

COMMENTARY: When the accursed dajjal makes his appearance, the members of Banu Tamim will fight him most courageously and punishing. They will do their best to disable him and will ahead of all others in rejecting and contradicting him. In these words there also is their information that Banu Tamim will be in large numbers even when the dajjal emerges. The Prophet صلى الله عليه وسلم also honoured Banu Tamim when he called them 'our people' The female captive (or slaev) belonged to Banu Tamim. So she was of Arab descent. The Arabs are children of Prophet Isma'il عليه السلام so she too was descended from him. Actually, all Arabs are descended from Prophet Isma'il عليه السلام not merely Banu tamim, but the Prophet صلى الله عليه وسلم used these particular words to honour and esteem the Banu Tamim.

SECTION II

الْقَضَاءُ الثَّانِي

DO NOT HUMILIATE THE QURAYSH

(٥٩٨٨) وَعَنْ سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُرْدِ هَوَاءَ قُرَيْشٍ أَهَانَهُ اللَّهُ - (رواه الترمذی)

5988. Sayyiduna Sa'd رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone wishes that the Quraysh should be disgraced then he will be disgraced by Allah."¹

COMMENTARY: The Quraysh should be honoured and respected in every case, all circumstances. To try to dishonour and disgrace them is to invite Allah's wrath. This applies whether they occupy the office of caliphate or not. They are close to the Prophet صلى الله عليه وسلم and this is their exclusive merit and honour.

PRAYER FOR THE QURAYSH

(٥٩٨٩) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْفُكُ أَوَّلَ قُرَيْشٍ نَكَالًا فَأَرِدُ

أُخْرَهُمْ نَوَالًا - (رواه الترمذی)

5989. Sayyiduna Ibn Abbas رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم prayed, "O Allah, you caused the Quraysh to initially taste punishment (by having them defeated at Badr and in the Battle of Ahzab when they opposed the true religion and antagonized your Messenger). Now (while they have embraced Islam and obeyed you Messenger so). Bestow on the last of them you favour and reward."²

EXCELLENCE OF TWO TRIBE OF YEMEN

(٥٩٩٠) وَعَنْ أَبِي عَامِرٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْحَيُّ الْأَسَدُ وَالْأَشْعَرُونَ لَا

يَفْرُونَ فِي الْقِتَالِ وَلَا يَمْلُؤُونَ وَهُمْ مِنِّي وَأَنَا مِنْهُمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

5990. Sayyiduna Abu Aamir Al-Ash'ary رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "How excellent are the (tribe) Asad and the Ash'ary! They do not flee while fighting (the infidels) and they do not cheat in the spoils (of war). They belong to me and I to them."³

COMMENTARY: Asad was the name of the father of a tribe of Yemen. The tribe also got

¹ Tirmidhi # 3905 (3931)

² Tirmidhi # 3908 (3934)

³ Tirmidhi # 3947 (8974) (It is a gharib hadith)

his name. This tribe is also called Azd and Azd Shanu'ah. The ansar of Madinah are related to this tribe.

Ash'ar was the nickname of Amr ibn Harithah Asadi who was a distinguished man of Yemen. He too was the (founding) father of his tribe which got its name from his nickname, Ash'ary. The members of this tribe are also called Ash'ariyun and Ash'arun. The glorious sahabi, Abu Musa Ash'ary and people of his clan belonged to this tribe.

The Prophet صلى الله عليه وسلم said of the members of these tribes. "They belong to me." His means that they followed him and abided by his sunnah. Or that they were his friends and helpers.

He also said, "I belong to them," meaning. "I am too their friend and helper." In this way, he informed that the believers of these tribes were observing taqwa and abstinence.

AZD ARE AZD OF ALLAH

(٥٩٩١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَزْدُ الْأَزْدُ اللَّهُ فِي الْأَرْضِ وَيُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْتِي اللَّهُ إِلَّا أَنْ يَرْفَعَهُمْ وَيَأْتِيَهُ عَلَى النَّاسِ زَعَامٌ يَقُولُ الرَّجُلُ يَا لَيْتَ أَبِي كَانَتْ أَرْضِيَا وَيَا لَيْتَ أُمِّي كَانَتْ أَرْضِيَّةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

5991. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The (tribe) Azd are the Azd of Allah on earth (meaning His army and helpers of His religion). People wish to put them down, but Allah refuses everything except that He should raise them. A time will certainly come to the people when a man will lament (saying). 'would that my father was an Azd! Would that my mother was an Azd!'"¹

COMMENTARY: The tribe was distinguished by the title Azd of Allah (ازد لله). They were helper of Allah's religion and His Messenger, hence they were His army. In this title they were made exclusive and prominent.

Some authorities say that Azd of Allah (ازد لله) actually means (اسد لله) lion of Allah. These people were brave and courageous like a lion.

A time will come when these people and their tribe will gain such a strong foothold and eminence that other tribesmen would cherish the desire that they too belonged to this tribe.

A VERSION FOR THREE TRIBES

(٥٩٩٢) وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُكْرِهُ ثَلَاثَةَ أَحْبَابٍ ثَقِيفٍ وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

5992. Sayyiduna Imran ibn Husayn رضى الله عنه said, 'when the Prophet صلى الله عليه وسلم died he was not happy with three tribes the Thaqif, the Banu Hanifah and the Banu Umayyah.'²

COMMENTARY: There were certain members of these tribes who caused immense loss to Islam by furthering the cause of its enemies and by grieving the Muslims. Allah had informed His Messenger that such people would arise in these tribes as would handle the fire of turmoil.

The Thaqif is the tribe to which the notorious tyrant Hajjaj ibn Yusuf belonged.

¹ Tirmidhi # 3937 (3963). The hadith is gharib.

² Tirmidhi # 3943 (3969) This is a Gharib hadith.

The Banu Hanifah is known for the renegade mischief maker Musaylimah Kadhhab. The Banu Umayyah had such men as Ubayulah ibn Ziyad. He was the governor of Kufah and Busrah for Yazid ibn Mu'awiyah. He commanded his army to martyr Imam Husayn رضي الله عنه, the chief of the martyrs (سيد الشهداء) merely to appease his seniors. He was an extremely wretched and mean man. It is reported. That when the men of his army brought the blessed head of the chief of the martyrs Imam Husayn رضي الله عنه from the battle field of Karbala to him, he had the blessed head placed in a platter and continued to hit it with a stick. At the same time he blared out derogatory remarks about the beloved grandson of the prophet صلى الله عليه وسلم. But, he paid for his wickedness in a very harsh manner and very heavily. He was killed brutally in a battle and his head was severed from his body which was burnt down. His army men brought his head to the city to the mosque and put it on the dais where his lackeys were already seated. Tirmidhi¹ has transmitted from Umarah ibn Umair رضي الله عنه that he said, "When the heads of Ubaydullah ibn Ziyad and his benchmen were placed in the mosque at Rahabah, I went there. The people exclaimed, 'It is here! It is here!' Indeed, there it was! A snake came suddenly and went into the nostrils of Ubaydullah ibn ziyad. After a while, it came out and disappeared. Again, the people shouted, 'It is here! It is here!' It went to the head and into the nostril. Then it came out and vanished, doing that two or three times."

We have commented only a the conduct of Ubaydullah ibn Ziyad as an example for the cruel member of the Banu Umayyah. If we see, his master Yazid ibn Mu'awiyah also belonged to this tribe and it was at his instance that the cruelty was perpetrated. Besides, others man of this tribe, too, had left no stone unturned in committing evil. Their greed for wealth and rule made them commit atrocities against Muslims and damage Islam All of them should be judged at par with Ubaydullah. According to another hadith, the Prophet صلى الله عليه وسلم dreamt one night that some monkeys pranced and swung on the pulpit of the Masjid Nabawi. He named the Banu Umayyah when he interpreted his dream.

ABOUT TWO MEN OF THE BANU THAQIF

(٥٩٩٤، ٥٩٩٣) وَعَنِ ابْنِ عُثْمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقِيفٍ كَذَّابٍ وَهَمِيرٍ قَالَ عَبْدُ اللَّهِ بْنُ عِصْمَةَ يَقَالُ الْكَذَّابُ هُوَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ وَالهَمِيرُ هُوَ الْحَجَّاجُ بْنُ يُوسُفَ وَقَالَ هِشَامُ بْنُ حَسَابٍ أَحْصَا مَا قَتَلَ الْحَجَّاجُ صَبْرًا قَبْلَهُ مِائَةَ أَلْفٍ وَعِشْرِينَ أَلْفًا رَوَاهُ الرَّزْمِيُّ وَرَوَى مُسْلِمٌ فِي الصَّحِيحِ حِينَ قَتَلَ الْحَجَّاجُ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ قَالَتْ أَسْمَاءُ ابْنَتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَنَّ فِي ثَقِيفٍ كَذَّابًا وَهَمِيرًا فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ وَأَمَّا الْهَمِيرُ فَلَا أَحَالَكَ إِلَّا إِثْمًا وَسَيِّئًا تَمَامُ الْحَدِيثِ فِي الْفَصْلِ الثَّلَاثِ -

5993. Sayyiduna Ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said, 'There will arise among the Thaqif a hardened liar and another who will cause severe destruction.' Abdullah ibn Asmah رحمه الله (a tabi'i) said the ulama say that the hardened liar was Al-Mukhtar ibn Abu Ubayd and the other who will unleash rampant destruction will be Al-Hajjaj ibn Yusuf.

Hisham ibn Hassan رحمه الله (a high caliber jurist and scholars of hadith among the

¹ Tirmidhi # 3780 (3805)

tabi'un) said, "they calculated the number of people killed by Al-Hajjaj (ibn Yusuf) (not in battle but) in confinement after arresting them). It (the count) came to one hundred and twenty thousand."¹

According to Muslim's version:

5994. When Al-Hajjaj killed Sayyiduna Abdullah ibn Az-Zubayr رضى الله عنه, Sayyidah Asma رضى الله عنها (his mother and daughter of Abu Bakr) رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم had said to us that the Thaqif would produce a habitual liar and another who would unleash widespread destruction. As for the great liar, we have seen him. And, as for the other who will cause unrestrained destruction, I think that there is no one else but you."²

The entire narration (of the destruction) will be recounted in section III (hadith#6003 and partly #6004)

COMMENTARY: 'Hajjaj' (حجاج) is the intensive noun of Haaj (حاج). It means one who argues or disputes. He presents evidence.

Hajjaj ibn Yusuf is a notorious oppressor in the history of Islam. He had killed thousands of good and pious men unjustly. They included the sahabah رضى الله عنهم and the tabi'un too. He also martyred Abdullah ibn Zubayr رضى الله عنه and he put thousands of innocent men behind bars. Apart from those killed in battle, he slew or martyred one hundred and twenty thousand innocent people. It is said that as many as fifty thousand men were brought out of his prison together at one time, by way of example. (what to say of their total number) He was so stone-hearted that his prisons had no roof. The prisoners were locked within four walls to endure the vagaries of weather in summer and winter, rain and sunshine.

Hajjaj ibn Yusuf Thaqafi was a trusted well-wisher of the umawi amir Abdul Malik ibn Marwan. He was a very influential man. Abdul Malik ibn Marwan had made him governor of Iraq and Khurasan. After the martyrdom of Abdullah ibn Zubayr رضى الله عنه, Hajjaj became the governor of Hijaz too.

After Abdul Malik ibn Marwan, he continued to be governor of Iraq and Khurasan in the time of walid ibn Abdul Malik. The pages of history books are replete with accounts of his savage acts, oppression and cruelty.

He died in mid-shawwal 95 AH at the age of fifty-four years.

MUKHTAR: Mukhtar was the son of a glorious, respectable sahabi, Abu Ubayd ibn Mas'ud thaqafi رضى الله عنه. He was born in the first year of hijrah and he did not have the good fortune of being the Prophet صلى الله عليه وسلم companion. Initially, he was known for his learning, merit, piety and abstinence. But, gradually it transpired that he had an evil nature and had put on the garb of piety for furthering worldly ends. He bore animosity for the Ahlul-Bayt (the Prophet's صلى الله عليه وسلم descendants and family member). Then, suddenly, he turned over a new leaf and claimed to love them. His seeming love for them became so strong that after the martyrdom of Imam Husayn رضى الله عنه, he became hostile to the supporters of Yazid and killed many of them in retaliation for the blood of Imam Husayn رضى الله عنه. His love of the world made him do novel things. He was the one to begin the uprising against Abdullah ibn Zubayr رضى الله عنه in Iraq. Soon he created a large number of disciples pretending to have spiritual powers. At the same time as his circle of admirers multiplied, his belief weakened

¹ Tirmidi # 3944 (3970 Musnad Ahmad 2. 26.

² Muslim # 229. 2545, Musnad Ahmad 2-87.

and he continue to go astay and submit to base desires. He conspired though falsehood and deceit to seize caliphate over the entire Islamic world and managed to take over Kufah as a first step towards his laffy ambitions. He also proclaimed himself a prophet. He made it appear that Jibril عليه السلام brought him Allah's revelation. Finally, the son of Abdullah ibn Zubayr رضى الله عنه Mus'ab ibn Zubayr رضى الله عنه, the governor of Busra for his father, invaded Kufah. Mukhtar put up a resistance but was defeated and was killed on 14h Ramadan 67AH. His deceit and falsehood prompted the ulama to count him as a great liar among several great liars.

Both Mukhtar and Hajjaj come under the purview of this hadith that the Thaqif wil produce a great liar and a great mischief monger.

يُخْرِجُ مِنْ تَقْيِيفٍ كَذَّابٌ وَمُبِيرٌ

PRAYER FOR GUIDANCE INSTEAD OF CURSE

(٥٩٩٥) وَعَنْ جَابِرٍ قَالَ قَالَ لَوْ أَيَا رَسُولَ اللَّهِ أَحْرَقْتُنَا بِنَالِ تَقْيِيفٍ فَأَذَاءُ اللَّهِ عَلَيْهِمْ قَالَ اللَّهُمَّ اهْدِنَا تَقْيِيفًا۔

(رواه الترمذی)

5995. Sayyiduna Jabir رضى الله عنه narrated that the people complained. "O Messenger of Allah the arrow of the thaqif have burned us, so curse them." He prayed, 'O Allah, guide the Thaqif (to Islam and obedience).'¹

SUPPLICATION FOR THE HIMYAR

(٥٩٩٦) وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ وَيْنَاءَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ رَجُلٌ أَحْسِبُهُ مِنْ قَيْسٍ فَقَالَ يَا رَسُولَ اللَّهِ أَلْعَنَ جَمِيْرًا فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشَّقِيقِ الْأَخْرِ فَأَعْرَضَ عَنْهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَهُ اللَّهُ حَمِيْرًا أَفْوَاهُهُمْ سَلَامٌ وَأَيْدِيهِمْ طَعَامٌ وَهُمُ أَهْلُ آمْنٍ وَإِيْمَانٍ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ وَيُرْوَى عَنْ مَيْتَاءَ هَذَا أَحَادِيثٌ مَنَّا كَثِيرٌ۔

5996. Sayyiduna Abdur Razzaq رحمه الله (a jurist) reported from his father (Hammam ibn Nakha'I رحمه الله who from Sayyiduna Mina رضى الله عنه who from Sayyiduna Abu Hurayrah رضى الله عنه who narrated: "We were with the Prophet صلى الله عليه وسلم (one day). A man who I think belonged to the qays, came to him and submitted. 'O Messenger of Allah, curse the Himyar.'" He turned away from him. The man came before him from the other side, but he again turned away from him. He came before him from the other side but he turned away from him. (The Prophet صلى الله عليه وسلم was willing to do as he said). Then the Prophet صلى الله عليه وسلم supplicated, 'Have mercy on the Himyar O Allah. Their mouths are peace (offering salaam - greetings). Their hands are food (serving it to people) And they are people of peace and faith.'²

Tirmidhi transmitted it and said it is a gharib hadith, and it is known from Abdur

¹ Tirmidhi E 3942 (3968), Musnad Ahmad 3. 343.

² Tirmidhi E 3939 (3969) Musnad Ahmad 2-278.

Razzaq and none else. The traditions narrated by Mina are munkir.

COMMENTARY: The Himyar were accustomed to offer slaam very often and to feed people food, distributing it among many people. These are qualities of humility and generosity. This is a sign that they have attained the station of excellence and they give rights of follow men.

These people have perfect faith and are safe from every kind of trial and tribulations.

ABU HURAYRA'S رضى الله عنه TRIBE DAWS

(٥٩٩٧) وَعَنْهُ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ أَنْتَ قُلْتُ مِنْ دَوَّسٍ قَالَ مَا كُنْتُ أَرَى إِيَّاهُ فِي

دَوَّسٍ أَحَدًا وَيُوحَى خَيْرٌ. (رواه الترمذی)

5997. Sayyiduna Abu Hurayrah رضى الله عنه said, "The Prophet صلى الله عليه وسلم asked me, 'From what tribe are you?' I said, 'I am from the Daws.' He said, 'I had not imagined that the Daws could have even one man with any good in him.'¹

COMMENTARY: These words laud Abu Hurayrah رضى الله عنه as the one good man in his tribe Daws.

ANIMOSITY TO ARABS IS ANIMOSITY TO THE PROPHET صلى الله عليه وسلم

(٥٩٩٨) وَعَنْ سَلَمَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبْغِضُنِي فَتَفَارِقَ دِينُكَ قُلْتُ يَا

رَسُولَ اللَّهِ كَيْفَ أُبْغِضُكَ وَبِكَ هَدَانَا اللَّهُ قَالَ تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي رَوَاهُ التِّرْمِذِيُّ وَهَذَا حَدِيثٌ

حَسَنٌ غَرِيبٌ.

5998. Sayyiduna Salman رضى الله عنه (Farsi) said that Allah's Messenger صلى الله عليه وسلم said to him, 'Do not hate me lest you abandon you religion.' He asked 'O Messenger of Allah, how can I hate you when through you Allah has guided us. (I cannot even think of hating you).' He said. "If you hate the Arabs that would be like hating me."²

COMMENTARY: Since the Prophet صلى الله عليه وسلم was an Arab, if anyone dislikes the Arabs as a whole then he includes the Prophet صلى الله عليه وسلم among them. So we must refrain from disliking the Arabs under all circumstances.

It is possible that Sayyiduna Slaman Farsi رضى الله عنه who was a non-Arab of Persian descent might have done or said something which could be construed to cast aspersion on the Arabs but he cannot be expected to really dislike or hate them. The Prophet صلى الله عليه وسلم cautioned him so that he might desist from even giving a distant hint lest others interpret such a derogatory meaning in it.

DO NOT CHEAT OR DECEIVE THE ARABS

(٥٩٩٩) وَعَنْ عُمَرَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي

شَقَاعِي وَلَمْ تَنْلُهُ مَوْتِي رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُصَيْنِ بْنِ عُمَرَ

وَلَيْسَ هُوَ عِنْدَ أَهْلِ الْحَدِيثِ بِذَلِكَ الْقَوِيُّ. (رواه الترمذی)

¹ Tirmidhi # 3838 (3864)

² Tirmidhi # 3937 (3953 (Musnad Ahad 1-22) Saying this hadith is gharib.

5999. Sayyiduna Uthman ibn Affan رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who betrays the Arabs will be deprived of my intercession and will not get my friendship."¹

This hadith is gharib. We know it only from Husayn ibn Umar al-Ahmasi who is not regarded by scholars of hadith as strong.

COMMENTARY: Betraying anyone includes deceiving him, lying to him, not wishing him well and instigating other against him.

Intercession means here the exclusive kind, not the general intercession of which no one will be deprived.

'Friendship will not be got' could mean that he will not earn the Prophet صلى الله عليه وسلم friendship or he will be unable to think of the Prophet صلى الله عليه وسلم as a friend.

Since Husain ibn Umar is not regarded as strong, this hadith is da'if (weak). However, were merits are concerned even da'if hadith is deemed reliable. Besides, this hadith is supported by many others that have come down to us in succession. Example are:

- (i) Anas رضى الله عنه narrated that saying of the Prophet صلى الله عليه وسلم:

حُبُّ الْعَرَبِ إِيْمَانٌ وَبُغْضُهُمْ نِفَاقٌ

"Love for the Arabs is faith. Detesting them is hypocrisy"

- (2) He also narrated from the Prophet صلى الله عليه وسلم:

حب قريش ايمان وبغضهم كفر وحب العرب ايمان وبغضهم كفر فمن احب العرب فقد احبني ومن ابغض العرب فقد ابغضني -

"To be friendly with the Quraysh is faith but to hate them is disbelief. To love the Arabs is faith but to have them is disbelief. He who loves the Arabs, loves me. He who dislikes them, dislikes me." (Tabarani)

- (3) Sahl ibn Sa'd رضى الله عنه narrated this hadith:

احبوا قريشا فانه منه احبهم احب الله -

"Be friendly with the Quraysh. He who keep friendship with them, Allah will take him as a friend." (Tabarani)

- (4) Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said:

احبوا الفقراء وجالسوهم واحبوا العرب من قلبك ويسرك من الناس ما تعلم من نفسك -

"Love the poor. Sit with them. And love the Arabs with your heart. And you must keep away from finding faults in people after what you know of yourself." (Mustadrak Haakim)

SIGN OF THE LAST HOUR

(٦٠٠٠) وَعَنْ أُمِّ الْحُرَيْرِ مَوْلَاةِ طَلْحَةَ بِنِ مَالِكٍ قَالَ سَوِّفْتُ مَوْلَانِي يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِفْرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ - (رواه الترمذی)

6000.Sayyidah Umm Harir رضى الله عنه (a tabi'i) a fareed woman of Sayyiduna Tahah ibn

¹ TRirmidhi # 3938 (3954), Musnad Ahmad 1-22.

Maalik رضى الله عنه narrated that she had heard her master (Talhah) رضى الله عنه say that Allah's Messenger صلى الله عليه وسلم said, "Among the signs of the Last Hour is the destruction of the Arabs."¹

COMMENTARY: In this hadith the word 'Arabs' could mean the Arabs generally or the Muslim Arabs. When their numbers decline, take that as a portent for the approach of the Last hour. This suggest that the Arabs are natural leaders and all non Arabs are their followers. It must be known that as the Last Day draws near only the evil and wicked will remain in this world. No one who recites the Kalimah will survive (meaning there will remain no believer in monotheism and in the Prophet صلى الله عليه وسلم)

CALIPHATE IS THE RIGHT OF THE QURAYSH

(٦٠١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْمَلِكُ فِي قُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ وَالْأَذَانُ فِي الْحَبَشَةِ وَالْإِمَانَةُ فِي الْأُرْدُنِيِّينَ وَفِي رِوَايَةٍ مَوْفُوقًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا أَصَحُّ.

6001. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Kingdom (and caliphate) is the right of the Quraysh, judgement or administration of the Ansars, (calling the) adhan of the Ethiopians and fidelity of the Azd (Shanu'ah)." Meaning the Yemen is as a whole.²

Tirmidhi says: A hadith like it in mawqaf from without tracing it to the Prophet صلى الله عليه وسلم is more sahih than this (Both are narrated by Abu Hurayrah) رضى الله عنه

COMMENTARY: The Arabic word (قضاة) qada - judgement - means here to be a supervisor, so administrator, or who is aware. On the night of Aqabah (when the Ansar of Madinah pledged allegiance to the Prophet صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم appointed a naqib - meaning, nominated a chief - of very tribe of the ansar. He was assigned the task of propagating Islam, to invite people to embrace it. Thereafter he should look after the Muslim. These chiefs discharged their duties diligently and they received commendation from the Prophet. صلى الله عليه وسلم

Some authorities have said that the word qada is used in its accepted meaning 'judgement' It is borne out by the fact that the Prophet صلى الله عليه وسلم sent Mu'adh رضى الله عنه, a glorious ansar sahabi to Yemen as a judge there. This opinion seems more plausible. It is more appropriate to the text.

As for adhan, the Prophet صلى الله عليه وسلم had Bilal رضى الله عنه in mind when he said that it is the right of the Abyssinians. He was the chief of the Prophet صلى الله عليه وسلم mu'adhdhins They discharge this duty better.

As for the word Azd is concerned, it could refer either to the famous tribe of Yemen Azd Shanu'ah or, as a narrator has put in the text of the hadith, 'meaning Yemen as a whole. According to one version, the people of Yemen are mild hearted, peaceful and believers. In short, the hadith means that when delegating authority for these duties, the tribes named must given preference. They are more qualified for these respective duties.

¹ Tirmidhi # 3929 (3955)

² Tirmidhi # 3936 3962).

SECTION III

الْفَضْلُ الثَّالِثُ

ABOUT THE QURAYSH

(٦٠٠٢) عَنْ عَبْدِ اللَّهِ بْنِ مُطَيْعٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ لَا يُقْتَلُ قُرَشِيٌّ صَدْرًا بَعْدَ هَذَا الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ - (رواه مسلم)

6002. Sayyiduna Abdullah ibn Muti رحمه الله (a tabi and a chief of the Quraysh) reported from his father (Muti' ibn رضي الله عنه Aswad whose name was Aasi or Aas (but the Prophet صلى الله عليه وسلم changed it to Muti) that he narrated, "I heard Allah's Messenger صلى الله عليه وسلم say on the day of the conquest of Makkah, 'No one of the Quraysh will be killed in custody after today till the day of resurrection.'"¹

COMMENTARY: The ulama have expressed different opinions about this saying. Mulla Ali Qari رحمه الله has quoted Tibi رحمه الله to say that it is a prohibition. No Quraysh should be slain. Then he quoted Humaydi رحمه الله that never would an occasion arise after that day in which a Muslim Quraysh would apostate and remain stubborn on apostasy calling on himself the state's punishment to imprison him and then kill him on custody.

Indeed, after the Prophet صلى الله عليه وسلم, there are examples of any Quraysh being killed after being imprisoned for his obstinacy in rejecting Islam and antagonizing it. But, here is not a single instance of a Quraysh apostatizing from Islam and obstinately refusing to repent.

Therefore, this saying of the Prophet صلى الله عليه وسلم means that Allah will cause Islam to make itself firm in the hearts of the Quraysh Thereafter, none of them will apostate. Hence, no question will arise of anyone of them being imprisoned and killed.

This is lent support by the hadith:

ابن الشيطان قد ايس من جزيرة العرب

"Indeed the devil has despaired of (making inroads in) the Arabian peninsula"

SAYYIDAH ASMA رضي الله عنها SILENCED HAJJAJ

(٦٠٠٣) وَعَنْ أَبِي نُوفَلٍ مُعَاوِيَةَ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى عَشْبَةِ الْمَدِينَةِ قَالَ فَجَعَلَتْ قُرَيْشٌ تُمَرُّ عَلَيْهِ وَالنَّاسُ حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَوَقَفَ عَلَيْهِ فَقَالَ أَسْلَمَ عَلَيْكَ أبا حُيَيْبِ أَسْلَمَ عَلَيْكَ أبا حُيَيْبِ أَسْلَمَ عَلَيْكَ أبا حُيَيْبِ أَسْلَمَ عَلَيْكَ أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَهْلَكَ عَنْ هَذَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَهْلَكَ عَنْ هَذَا أَمَا وَاللَّهِ إِنْ كُنْتُ مَا عَلِمْتُ صَوًّا أَمَا قَوًّا أَمَا وَصُولًا لِلرَّحْمِ أَمَا وَاللَّهِ لَأَقْمُ أَتَكَ شَرُّهَا لَأَقْمُ سُوءَ وَفِي رِوَايَةٍ لَأَقْمُ خَيْرَ نَفَقَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَبَلَغَ الْحَجَّاجُ مَوْقِفَ عَبْدِ اللَّهِ وَقَوْلُهُ فَأَرْسَلَ إِلَيْهِ فَأَنْزَلَ عَنْ جِدْعِهِ فَأَلْقَى فِي قُبُورِ الْيَهُودِ ثُمَّ أَرْسَلَ إِلَى أُمَّهِ أَنْسَاءَ بِسِتِ أَبِي بَكْرٍ فَأَبَتْ أَنْ تَأْتِيَهُ فَأَعَادَ عَلَيْهَا الرَّسُولَ لَتَأْتِيَنِي أَوْ لَا بَعَثَنَ إِلَيْكَ مَنْ يَسْحَبُكَ بِشُرُونِكَ قَالَ فَأَبَتْ وَقَالَتْ

¹ Muslim # 88-1782.

destruction. I think he is not but you."

The narrator said: He got up and went away from her saying nothing else to her.¹

COMMENTARY: The highland leading to Madinah was on the borders of Makkah on the eastern side. The Madinans enter Makkah from this point the cruel man Hajjaj ibn Yusuf besieged Sayyiduna Abdulah ibn Zubayr رضي الله عنه in the Masjid Haram with his army and martyred him very ruthlessly and put his corpse dangling on the-trunk of a palm tree.

Later, he was buried nearby in the graveyard Janat ul Malah. However, now there is no indication to show his grave. Similarly, graves of other sahabah رضي الله عنهم who were buried in Jannat ul Ma'lah cannot be identified. Even the grave of Sayyidah Khadijah is in the jannat ul Mu'lah but it is unmarked. In the past, a righteous man had pinpointed it on the basis of a dream and a dome was built on it, but now that mark has disappeared and the grave cannot be identified.

IBN UMAR رضي الله عنه **REGRET:** Sayyiduna IbnUmar رضي الله عنه words at the grave meant that he had forbidden Ibn Zubayr رضي الله عنه to part from Yazid ibn Mu'awiyah رضي الله عنه and to make a claim to caliphate.

BACKGROUND IN BRIEF: When amir Mu'awiyah رضي الله عنه died, his son Yazid succeeded him, but Abdulah ibn Zubayr declined to obey him and to give his pledge of allegiance to him. The Makkans pledged allegiance to Ibn Zubayr and declared him caliph. Soon he had a large number of people accepting his caliphate and many regions aligned with him. In fact, historians write that apart from Syria, nearly all the Islamic world recognized him as caliphs. Ibn Zubayr رضي الله عنه did not even recognize Yazid's successors Marwan ibn Hakam and after him Abdul Malik ibn Mrwan but carried on his own caliphate. However, Abdul Malik ibn Marwan took strong steps against his caliphate. He sent Hajjaj ibn Yusuf Thaqafi to launch an armed attack on Makah. Abdullah ibn Zubayr رضي الله عنه put stiff resistance with his few supporters. Indeed, his courage and boldness, as of those supporting him, in an example unmatched in history, but ultimately, he was martyred. The wretched Hajjaj severed his head from his body and sent it to Madinah. He hung the lower torso on the trunk of a tree.

Earlier, this same army had attacked Madinah when Yazid was alive. They had ravaged Madinah and killed its inhabitants mercilessly. This its inhabitants mercilessly. This is known as the event of Harrah.

As stated, Ibn Umar رضي الله عنه recalled his words to Ibn Zubayr رضي الله عنه. He had advised him to leave the tyrants to Allah and retire. But, Ibn Zubayr رضي الله عنه did not heed his advice. He hoped to raise the banner of truth and claimed caliphate. Then he paid for it with his life.

DEVOTED WORSHIP: Abdullah ibn Zubayr رضي الله عنه used to fast often. He also fasted for fifteen days at a stretch. These are called (طى) tay. He spent the night offering supererogatory salah, reciting the Quran and engaging in dhikr (remembrance of Allah). He joined ties of relationship and was known for it. Abdullah ibn Umar رضي الله عنه mentioned his pious qualities on that occasion (before his corpse) because Hajjaj used to call him 'enemy of Allah; and 'cruel'. He also had accused him of other things. Hence, Ibn Umar رضي الله عنه found it necessary to exonerate him good attributes of Ibn Zubayr رضي الله عنه and to refute Hajaj's charges. The masses were thereby informed of the truth.

CONTRADICTORY WORDS IN A VERSIONS: In the course of the test of the hadith,

¹ Muslim # 229. 2545.

Abdullah ibn Umar رضي الله عنه said of Hajjaj and his stooges (لامه سوء) an evil people. But another version has the words (لامه خير) 'a good people, instead. The meaning does not change because in the first version, Ibn Umar رضي الله عنه spoke directly about their character. In the second version, he called them 'good' sarcastically and ridiculed them. It is as one says to a bad man, 'Indeed, how 'good' you are yourself to accuse the pious as evil!' However, the first version is more appropriate.

THROWN IN GRAVEYARD OF JEWS: The fact that the body of Abdullah ibn Zubayr رضي الله عنه was among the graves of the Jews who had died in Makkah at some past time does not rule out the possibility that he was buried in the graveyard Jannat ul Malah. His body was brought from there to Jannat ul Ma'lah.

As for the graveyard of the Jews it is not there anymore and cannot even be located now. Of course, in those times, a place had been set aside of the graves of the Jews where Hajjaj had the body of Ibn zubayr رضي الله عنه thrown.

HAJJAJ'S SANDALS: Hajjaj said, "Get me my sandals." This is the literal rendering of (ارومي). The word (سبيتي) is the dual form of (سبيبة) which is a sandal without hair and is made of soft leather. In those days, the affluent, amirs and kings used to wear such sandals.

WOMAN WITH TWO GIRDLES: Sayyidah Asma رضي الله عنها had earned this sobriquet. The Prophet صلى الله عليه وسلم gave and her father, Abu Bakr رضي الله عنه provision she could not find anything to fasten the tiffin box, so she cut off her girdle in two and used one piece to fasten the tiffin box and wound the other on her waist. It is better to render (نطاق) as a waist band than a girdle. She had used her presence of mind to do that. So the Prophet صلى الله عليه وسلم called he (ذو النطاقين) 'of two girdles.' Hence, this epithet made her proud of it because of being able to use something belonging to her for the Prophet صلى الله عليه وسلم. There can be no greater merit. But the foolish Hajjaj regarded the epithet as belittling her, to allude that his thing was a sign of merial woman and domestic maids.

YES I AM THAT WOMAN: Since she loved the epithet of (ذو النطاقين) - dhu nataqayn) woman with two girdles and was proud of it Sayyidah Asma confirmed to Hajjaj that indeed she was the one! She also told him how she had got it. She used to put the provision in a container and hang the container high up out of reach of animals and insects. The other she used to fasten her lower wrapper, or to check her belly from bulging. There was a time when Arab woman tied a leather belt on the waist to keep their belly in shape. Rich woman used golden belt. So Sayyidah Asma رضي الله عنها made it clear that no woman can dispense with a girdle.

HAJJAJ WAS SILENCED: The brave woman Sayyidah Asma رضي الله عنها gave Hajjaj a befitting reply and he was silenced. He was lost for words.

SHE DIED: Sayyidah Asma رضي الله عنها is reported to have died twenty days after the martyrdom of her son, at the age of one hundred years At that age, she had not lost even one tooth.

GREETING THE DEED: Allamah Nawawi رحمه الله writes against this hadith that Abdullah ibn Umar رضي الله عنه stood opposite the corpse of Abdullah ibn Zubayr رضي الله عنه and offered him slaam (which is greetings). This means that one may offer salaam to the dead body. It is mustahab to offer the slaam more than once. It is also allowed to describe the good qualities of the dead standing before its body, such qualities with which the dead person was known.

This hadith also brings out the great merits and excellences of Abdullah ibn Umar رضي الله عنه. He did not hesitate to speak out the truth, Knowing well that the oppressor Hajjaj would be told of whatever he said or did there.

IBN UMAR رَضِيَ اللهُ عَنْهُ REFUSED TO CLAIM CALIPHATE

(٦٠٠٤) وَعَنْ نَافِعِ ابْنِ ابْنِ عُتْمَرَ أَنَّهُ رَجُلَاتٍ فِي فِتْنَةِ بْنِ الزُّبَيْرِ فَقَالَ إِنَّ النَّاسَ صَنَعُوا مَا تَرَى وَأَنْتَ ابْنُ عُتْمَرَ وَصَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ فَقَالَ يَمْنَعُنِي رَبُّ اللَّهِ حَرَّمَ عَلَيَّ دَمَ أَخِي الْمُسْلِمِ قَالَا أَلَمْ يَقُلِ اللَّهُ تَعَالَى وَقَاتِلُوهُمْ حَتَّى لَا تَكُونُوا فِتْنَةً فَقَالَ ابْنُ عُتْمَرَ قَدْ قَاتَلْنَا حَتَّى لَمْ نَكُنْ فِتْنَةً وَكَانَ الدِّينُ لِلَّهِ وَأَنْتُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونُوا فِتْنَةً وَيَكُونُوا الدِّينَ لِعَيْرِ اللَّهِ (رواه البخارى)

6004. Sayyiduna Nafi رَضِيَ اللهُ عَنْهُ (the freedman of Abdullah ibn Umar) رَضِيَ اللهُ عَنْهُ narrated that during he turmoil in the time of Ibn Zubayr رَضِيَ اللهُ عَنْهُ (but before his martyrdom). Two men came to Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ and said, "How the people have conducted themselves (concerning the caliphate and rulership) is as you have seen. You are the son of Umar رَضِيَ اللهُ عَنْهُ and a shabi of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (So, you are most deserving of the caliphate against Abdul Maalik ib Marwan whose incompetence is known to all particulars when he made the cruel Hajjaj one of his chiefs and governors). So, what holds you back from coming (and overthrowing the usurpers and taking the reins of the uprising in your hands)?" He said, "I am prevented by my knowledge that Allah has forbidden me to shed the blood of my brother Muslim." The two men asked him, "Has not Allah the exalted, said:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونُوا فِتْنَةً

{And sight tem, till persecution is no more?} (2:193) (8:39)

Ibn Umar رَضِيَ اللهُ عَنْهُ said, "Indeed we (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the sahabah رَضِيَ اللهُ عَنْهُمْ and the righteous caliphs) رَضِيَ اللهُ عَنْهُمْ did fight them till there was no persecutiur: and only Allah's religion Islam prevailed. But, (now) you wish to fight till there is persecution (of the Muslims) and religion of someone other than Allah is established."¹

COMMENTARY: Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ said emphatically that he thought it absolutely unlawful for him to shed blood. It was necessary to refrain from fighting each other particularly for the sake of caliphate. In his saying the word (عَلَيَّ) 'for me; are superfluous otherwise it is forbidden to every Muslim to shed blood of fellow Muslim.

The two man wanted that Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ should declare himself as a caliph. If he was not willing to do that, then he must, at least, support Abdullah ibn Zubayr رَضِيَ اللهُ عَنْهُ and take up arms against those who contend against him and fight for the tyrants to preserve their prestige and caliphate. But, Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ thought that any such move would create a rift among the Muslims and cause widespread, deep rooted discard. That would weaken Islam. The enemies of Islam would seize the opportunity to reorganize themselves and to strengthen their ranks.

This is why Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ advised Abdullah ibn Zubayr رَضِيَ اللهُ عَنْهُ to desist from fighting fellow Muslims for the sake of caliphate. He should have let the people alone as they were.

¹ Bukhari # 4513.

PRAYER FOR THE TRIBE DAWS

(٦٠٠٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ الطُّفَيْلُ ابْنُ عَمْرٍو بْنِ الدَّوَيْمِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
 إِيَّا دَوْسًا قَدْ هَلَكْتَ وَعَصَيْتَ وَأَبَيْتَ فَأَذَى اللَّهُ عَلَيْهِمْ فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ فَقَالَ اللَّهُمَّ اهْدِ
 دَوْسًا وَأَبِي بِهِمْ - (متفق عليه)

6005. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Tufayl! Ibn Amr Dawsى رضى الله عنه came to Allah's Messenger صلى الله عليه وسلم and submitted, 'Indeed, the Daws have perished having disobeyed and refused (to follow Islam). So, pray to Allah (that He may punish them).' So, the people (who were there) presumed that he would curse them. But (the Prophet صلى الله عليه وسلم is mercy for the world sent to guide mankind to the right path, not to pray for punishment not anyone). He prayed. "O Allah guide the Daws and bring them (to Madinah and to the folds Islam)."¹

COMMENTARY: Tufayl! ibn Amr Dawsى رضى الله عنه was a great sahabi (companion) belonging to the tribe of Daws. He was counted among the people of the Hijaz. He had embraced Islam in Makakh. Then he returned to his people. When the Prophet صلى الله عليه وسلم emigrated to Madinah, he too left his tribe and native land and emigrated (to Madinah). He joined the Prophet صلى الله عليه وسلم when he was in khaybar. Then he remained with the Prophet صلى الله عليه وسلم till he died in Madinah.

He was called dhun nur (of two lights). When the prophet صلى الله عليه وسلم sent him to his tribe to propagate Islam, he requested him, "O Messenger of Allah, let me have a sign seeing which they might endorse me." The prophet صلى الله عليه وسلم prayed for him, "O Allah. Grant him nur (light!" Allah accepted his supplication. A light began to shine between his eye. But, he pleaded. "O Messenger of Allah, I fear that people will think of me as ugly." Then the light moved to his breast bone. In the dark of the night, his chest gave out light as though it has a lamp on it.

Tufayl! رضى الله عنه came to his tribe and preached Islam. His father responded to his call positively and embraced Islam. But, his mother was deprived of guidance.

LOVE THE ARABS FOR THREE REASONS

(٦٠٠٦) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجِبُوا الْعَرَبَ لِثَلَاثٍ لَأَنِّي عَرَبِيٌّ
 وَالْقُرْآنُ عَرَبِيٌّ وَكَلَامُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِسْلَامِ -

6006. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You must love the Arabs for three reasons.

- i. because I am an Arab (and whatever is ascribed to dear one is also dear).
- ii. The Quran is in Arabic,
- iii. The language of the dwellers of paradise will be Arabic."²

COMMENTARY: The words that the language of paradise will be Arabic suggest that the language of the denizens of hell will not be Arabic. Anyway, the hadith means that Arabic and that Arab have merit in this world as well as the next.

¹ Bukhari # 4392, Muslim 197, 2524, Musnad Ahmad 2-243.

² Bayhaqi in Shu'ab ul Eeman # 1600.

This hadith gives three reason for loving the Arabs. They are the most prominent, otherwise there are other reasons, too, for loving the Arabs and Arabia, or for having love for them. For instance, the people of Arabia were the only ones to learn Islam – the religion and Sahri'ah directly from the Prophet صلى الله عليه وسلم. Then they conveyed it to us. They preserved the Prophet صلى الله عليه وسلم sayings, deeds habits and miracles and transmitted this asset to us. Arabia and the people of Arabia are truly the helpers of Islam and he essential energy for our nation. They combated with all the world for the sake of Islam and fought wars with great powers. They risked and gave their lives and properties and conquered large area. They spread Islam in cities, villages, everywhere, raising aloft the banner of Islam. They are the children of Prophet Ismail عليه السلام. Not only paradise but also in the grave, the Mankar and Nakir will put questions in the Arabic language. This is why it is said:

مَنْ أَسْلَمَ فَهُوَ عَرَبِيٌّ

"He who embraces Islam is an Arab."

CHAPTER – XXIX

THE EXCELLENT QUALITIES OF HE SAHABAH رضى الله
(COMPANION OF THE PROPHET صلى الله عليه وسلم عنهم

بَاب مَنَاقِبِ الصَّحَابَةِ رَضِيَ اللَّهُ
عَنْهُمْ أَجْمَعِينَ

MANAQIB: The word (مناقب) mnaqib is the plural of (مناقب) munaqibat. It means 'excellence' 'merit,' 'good quality' which, in turn, is applied to a good characteristic that earns are esteem in the sight of Allah or the creatures. However, real recognition lies in the pleasure of Allah. Esteem in the sight of he creatures is not worthwhile. Unless it is a means of earning Allah's pleasure. Therefore, if anyone is described as possessing excellent qualities and high rank then he is said to be esteemed in Allah's sight because of his thoughts, belief, conviction, deeds, manners and sincerity. Moreover, only such description of merit and excellence is valid if it is in accordance with the saying of the noble prophet صلى الله عليه وسلم, that have been transmitted to us generation after generation.

SAHABI: He is a Muslim who has seen the Prophet صلى الله عليه وسلم with his eyes in a state of awakening, or has in the Prophet صلى الله عليه وسلم company.¹

and died while professing Islam, even though he may have apostatized during his life before reverting to Islam as Ash'ath ibn Qays is reported to have done (s an example of it). Some authorities hold that for anyone to qualify as a sahabi, he must have been in the company of he Prophet صلى الله عليه وسلم for some length of time. They define as a shabi one who has been in the company of the Prophet صلى الله عليه وسلم for a long period of time, has acquired knowledge from the Prophet صلى الله عليه وسلم and participated in battles with him. They say that 'some length of time,' or 'a long period of time' is a minimum of six months. But, it is not known what evidence they have of the limit of six months. However, it may be asserted without a semblance of doubt that one who has spent a very long time in the company of the Prophet صلى الله عليه وسلم and participated in jihad with him is certainly of a rank higher than people who did not have an opportunity to be of service to him and be in his company for

¹ Though he could not have been able to see him for some reason. Like Ibn Umm Maktum رضى الله عنه.

a long time, or take part in jihad with him, or saw him from a distance though all of them have the good fortune of a simple company and qualify as sahabah رضي الله عنهم.

HOW TO KNOW A SAHABI: A person may be known to be a sahabi:

- (i) Though tawatar reporting (meaning continuously handed down information). Examples are Abu Bakr رضي الله عنه and Umar رضي الله عنه who are recognized as shabah by every succeeding generation.
- (ii) By khabar mashhur (a well-known tradition handed down by a least three distinct lines of narrators).
- (iii) A shabi رضي الله عنه says of another person that he is a sahabi رضي الله عنه.
- (iv) A person says of himself that he is a sahabi رضي الله عنه, provided he meets the standard set by tradition and is (عادل) just and true, impartial and unbiased. But, it must be known that it is established by the Book and Sunnah and reliable general consensus that all sahabah رضي الله عنهم are just and impartial.

EXCELLENCE OF THE SAHABAH رضي الله عنهم: Sharh us sunnah writes on the authority of Abu Mansur Baghdadi رحمه الله that all the ulama agree unanimously that of the sahabah:

- (1) The most excellent are the four caliphs in this order: Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه and Ali رضي الله عنه, the sequence of their caliphate.
- (2) After them, the most excellent are the sahabah رضي الله عنهم who are called the ashrah mubasharah (the ten who are given glad tidings of admittance to paradise).
- (3) The next in sequence of excellence are the sahabah who had participated in the Battle of Badr.
- (4) Those who participated in the Battle of Uhud are next in excellence.
- (5) The sahabah رضي الله عنهم who gave their pledge known as Bay't ur Ridwan rank next is excellence.
- (6) Then follow the Ansar shabah who had pledged allegiance at Aqabah, both those at the first and second occasions which is known as Bay't al Aqabah al oola and as Bay't of Aqabah at Thaniyah when they had come to Makkah (and thence to Aqabah).
- (7) Next in excellence are the sahabah who are known as (سابقون اولون) (as sabiqunal awwaloon) who preceded others in embracing Islam. They accepted it at the very initial stage of the preaching of Islam. They had the exclusive opportunity of facing both they qiblahs, mening Bayt ul Maqdis and the Ka'bah (Jerusalem and Makkah, respectively), while offering the salah.

All of the foregoing sahabah رضي الله عنهم are more excellent (in the sequence mentioned in these line) than those sahabah رضي الله عنهم who joined the folds of Islam after them.

THE PROPHET'S WIVES: The ulama differ on which of the two wives of the Prophet صلى الله عليه وسلم was more excellent: Sayyidah Ayshah رضي الله عنها or Sayyidah Khadijah رضي الله عنها?

SAYYIDAH FATIMAH رضي الله عنها: They also differ on the excellence of Sayyidah Ayshah رضي الله عنها and Sayyidah Fatimah رضي الله عنها. Which one is more excellent than the other?

MU'AWIYAH رضي الله عنه: It must be known that Mu'awiyah رضي الله عنه was also a just and impartial shabi and excellent like the others (of his calibre). It is disallowed to say anything derogatory about him or to censure him as it is disallowed concerning any other sahabi رضي الله عنه.

DISAGREEMENT AMONG SAHABAH رضي الله عنهم: As for there being some disagreement or dispute or war between two groups of sahabah رضي الله عنهم we must not discuss this thing or try to derive results from it. This was their own affair and none of them motivated by personal differences but everyone had resorted to ijtihaad or individual judgement. They

had no intention to further their worldly ambitions. Each believed that he had arrived at a just conclusion. We must be careful when speaking of them and must always utter words of praise for them. If anything is reported about them that is against praise for them, then we must ignore it. In that lies safety of our religion.¹

SECTION I

الْفَضْلُ الْأَوَّلُ

DO NOT REVILE THE SAHABAH رَضِيَ اللَّهُ عَنْهُمْ

(٦٠٠٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا أَصْحَابِي فَلَمَّا أَرَأَى

أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مِمَّا بَلَغَهُ مَدًّا أَحَدُهُمْ وَلَا يُصِيفُهُ (متفق عليه)

6007. Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not revile my sahabah (companions). Indeed, were any of you to spend gold equal to Mount Uhud he would not get reward for it as much as the reward for a mudd of one of my sahabah – may, half of that."²

COMMENTARY: This saying is addressed to a section of the sahabah رَضِيَ اللَّهُ عَنْهُمْ. Its background is found in a hadith: some differences cropped up between Sayyiduna Khalid ibn Walid رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Abdur Rahman ibn Awf رَضِيَ اللَّهُ عَنْهُ and the former spoke ill of the latter. The prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed Khalid ibn Walid رَضِيَ اللَّهُ عَنْهُ and the others and said, "Do not speak ill of my sahabah" He meant his sahabah رَضِيَ اللَّهُ عَنْهُمْ who had embraced Islam before those sahabah رَضِيَ اللَّهُ عَنْهُمْ whom he had addressed, meaning Khalid رَضِيَ اللَّهُ عَنْهُ and the others.

However, it is also possible that the entire ummah is the subject of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ address. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave this command to throat such people of his ummah who would speak ill of his sahabah رَضِيَ اللَّهُ عَنْهُمْ later on (as indeed the Rawafid³ and the Khawarij revile certain sahabah رَضِيَ اللَّهُ عَنْهُمْ who are praised by one or the other of them). The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wished that future generations must respect all sahabah رَضِيَ اللَّهُ عَنْهُمْ equally without distinction.

Mudd was a measure of weight used at that time equal to about two thirds of a kilogram. This portion of the hadith means that a little deed of the sahabah رَضِيَ اللَّهُ عَنْهُمْ is more weighty than great deeds of the people who will follow them, because of their sincerity and devotion of Allah. If any of them spent a kilogram of barley, or half of it, in Allah's path, the reward that he will get for it will not be matched by any of the succeeding generation even on spending in Allah's path gold equal to the mass of Mount Uhud. The reason is that the sahabah رَضِيَ اللَّهُ عَنْهُمْ were perfectly sincere and their deed was purely for Allah's sake. They were motivated by a spirit of self sacrifice. Those following them cannot do that. Besides, the property of the sahabah رَضِيَ اللَّهُ عَنْهُمْ was pure and lawfully acquired and was barely sufficient for their own needs but, in spite of that, they set aside some of it to spend in Allah's path willingly ignoring their own needs.

On this basis, we can assure how they dedicated themselves and passed through extreme

¹ See treasury of Muslim Names, Darul Isha'at Karachi pp 45, 53, 72 for the ten who were given glad tidings. Participants of Badr and Uhud.

² Bukhari # 3673, Muslim #222-2541, Tirmidhi # 3861 (3887) Abu Dawud # 4658, Ibn Majah # 161.

³ See footnote later on after the quotation of Imam Muhammad.

hardship to raise high the banner of Allah's religion. How much they exerted themselves to propagate the message of Allah's Messenger صلى الله عليه وسلم. They did not hesitate to lay down their lives. Imagine the reward they may have received! And, their ranks, how much they may have been raised!

Though the initial words of the hadith imply some of the Prophet's specific Sahabah, yet it is certain that other people are also forbidden from reviling the sahabah رضى الله عنهم. The real purpose of the hadith is to more the people to refrain from speaking ill of those who had preceded others in accepting Islam and are, here fore excellent therefore, it is obligatory on those following them to respect the sahabah رضى الله عنهم.

Ali ibn Harb رحمه الله and khuthaymah ibn Sulayman رحمه الله have reported that Ibn Umar رضى الله عنه said:

لَا تُسُبُّوا أَصْحَابَ مُحَمَّدٍ فَلِكُلِّقَامٍ أَحَدِهِمْ سَاعَةٌ خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ۔

"Do not revile the companions of Muhammad صلى الله عليه وسلم. The position of any one of them is such that his (worship of) one hour is better than the pious deeds of any of you over his life time"

And, Uqayli رحمه الله has written in Du'afa that the Prophet صلى الله عليه وسلم said:

إِنَّ اللَّهَ إِخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا وَأَنْصَارًا وَأَصْحَارًا وَسَيَاتِي قَوْمٌ يَبْغُونَهُمْ وَلَيَسْتَنْقِضُوهُمُ فَلَا تُجَامِلُوهُمْ وَلَا تُشَارِبُوهُمْ وَلَا تُؤَاكِلُوهُمْ وَلَا تُتَاكَلُوهُمْ۔

"Surely Allah has chosen me. And he chose for me sahabah (companions), ansar (helpers) and ashar (relatives) But, soon a people will come who will revile them, find fault with them. So, do not mingle with them, do not eat or drink with them and do not have marital relationship with them."

COMMAND OF SHARIAH ABOUT THOSE WHO REVILE THE SAHABAH رضى الله عنهم:

It is stated in Sharh Muslim that it is a crime to revile the sahabah رضى الله عنهم and a grave sin. It is our conviction, as of the majority of the ulama, that he who reviles the sahabah رضى الله عنهم must be pushed.

Some of the Maalikis say that he who reviles any of the shabah must be killed. Teebi رحمه الله, too, has written something like it. Qadi Iyad رحمه الله said that it is a grave sin to revile any of the sahabah رضى الله عنهم.

Some of our ulama have written explicitly that if anyone speaks ill of he shaykhayn (Abu Bakr رضى الله عنه and Umar رضى الله عنه) then he is liable to be killed.

It is stated in the well-known book Al-Ashbah wa Amr Nazir in its section an as sayr If any disbeliever repents from disbelief then he is forgiven in this world and the hereafter. But, if anyone has been declared to be a disbeliever because he has reviled the Prophet صلى الله عليه وسلم, or has reviled the shaykhayn, or one of them, or has practiced sorcery, or is an atheist and is arrested before he repents, than his repentance will not be accepted (if he makes it after being arrested) and he will not be forgiven.

The writer of Ishbah, Allamah Zayr ibn Najaym رضى الله عنه has also written that to speak ill of the shaykhayn or curse them is disbelief. If anyone attributes excellence to Sayyiduna Ali رضى الله عنه over the shaykhayn then he is an innovator. It is written in Manaqib kardari that if anyone believes that Sayyiduna Ali رضى الله عنه is more excellent than the Shaykhayn and rejects the caliphate of both of them (meaning, the shaykhayn) then he a disbeliever. If he bears animosity to both of them then too he will be termed disbeliever. The reason is that

he detests them whom the prophet صلى الله عليه وسلم loved with his heart. However, if anyone (does not regard Ali رضي الله عنه as more excellent than the Shaykhayn, and does not reject their caliphate, and does not hate them, and does not revile them, but) loves Sayyiduna Ali رضي الله عنه more than the Shaykhayn, then he will not be charged with anything for this reason.

WHY THE SHAYKHAYN ONLY: Perhaps the shaykhayn (Abu Bakr رضي الله عنه and Umar رضي الله عنه are mentioned exclusively because there are many ahadith about their excellence in an exceptional manner. There are not such ahadith about other sahabah. This will be clearer from such ahadith in separate chapter to follow. Another reason could be that the caliphate of both of them was upheld by the Muslim unanimously. Their leadership was not challenged by anyone at all. On the other hand, the caliphate of Uthman, رضي الله عنه, Ali ibn Abu Talib رضي الله عنه and others did not have unanimous approval. Rather, each of them had to suppress an uprising and rebellion.

ABOUT THOSE WHO REJECT ABU BAKR'S رضي الله عنه CALIPHATE: Shah Abdul Aziz رحمه الله has written that there is no doubt that the Imamiyah sect reject the caliphate of Abu Bakr رضي الله عنه. It is written in the books of fiqh that anyone who rejects the caliphate of Abu Bakr رضي الله عنه is the rejecter of ijma qat'i (absolute consensus) and whoso reject it are disbelievers. It is stated in Fatawa Alamgiri:

الرافضي إذا كات يسب الشيخين ويلعنهما العياذ بالله فهو كافر وان كان يفضل عليا كرم الله تعالى وجهه على ابي بكر لا يكون كافرا لكنه مبتدع ولو قذف عائشة كفر بالله.

"when a Rawfid, reviles the Shaykhayn and cursed them - we seek refuge in Allah from such thought - he renders himself a disbeliever. And, if he gives more excellence to Ali رضي الله عنه that to Au Bakr رضي الله عنه, he does not become a disbeliever but is a muftadi (an innovator). And if he accuses or slanders or defames (Sayyidah) Ayshah رضي الله عنها then he disbelieves in (what) Allah (says about her in the Quran, exonerating her).

It is also stated in Fatawa Alamgiri:

من أنكّر امامة ابي بكر الصديق فهو كافر على قول بعضهم وقال بعضهم هو مبتدع وليس بكافر والصحيح انه كافر كذلك من انكر خلافة عمر في اصح الاقوال ويجب كفار الروافض في قولهم برجمة الاموات الى الدنيا وتناسخ الارواح.

"He who rejects the imamah (leadership) of Abu Bakr رضي الله عنه as Siddiq is a disbeliever as per the ruling of some (of the jurists) but some others (of them) hold that he is a muftadi (an innovator) and will be became a disbeliever, but the correct thing is that he is a disbeliever. And so too according to the mot correct of opinions (he is a disbeliever) who rejects the caliphate of Umar رضي الله عنه Besides, it is wajib (obligator) to term the Rawafid as disbelievers for heir belief that the dead return to the world (are reincarnated) and that souls are transmigrated (form one body to another)."

WHY CLASSIFIED AS DISBELIEVERS: On what basis are the Imamiyah and the Rawafid said to part with Islam if they revile the sahabah رضي الله عنهم particularly the Shaykhayn or if they reject he caliphate of the latter? It must be known that not one but there are many strong evidences of their disbelief.

It is the sahabah, bearers of the wahy (revelation), who communicated it to later generations, as they did the religion and Shari'ah. If anyone rejects their statues and truthfulness, how can he retain his faith in the Quran and other branches of Islam that have been conveyed to us in a continuous manner from them. If his faith in the Quran and these other things is lacking then how will he call be called a believer.

Besides, the Quran itself bears testimony to the status and truth of those sahabah رضى الله عنهم and to their merit. Anyone who rejects the text of he Quran cannot be a believer.

Furthermore, there are innumerable ahadith about the excellences and merits of the three caliphs other than Sayyiduna Ali رضى الله عنه. These ahadith are of the level of Mutawatir (undoubted hadith handed own by numerous distinct chains of narrators and always approved) Rejection of these ahadith amounts to disbelief. None of the mujtahid imam has questioned the isnad or text of any hadith of this category. Rather, Imam Abu Hanifah رحمه الله who stands high among the mujtahid imams also prefers khabar wahid (tradition transmitted by one person and one chain of arrears) to Qiyas (or verdicts given by religious scholars) and prefers even the saying of the sahabah رضى الله عنهم - what to say of ahadith of the kind of mutawatir in meaning.

THE QURAN: We begin with the Quran. Let us see Allah's words about the sahabah رضى الله عنهم and about speaking ill, or cursing them or any one of them.

(1) Allah has declared that He is pleased with the sahabah رضى الله عنهم. He says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

{Allah was certainly pleased with the believers when they swore fealty to you under the tree.} (48:18)

وَالشَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

{And the brumes the first of the muhajir and the Ansar and those followed them in good doing - Allah is pleased with them and they are pleased with Him} (9:100)

(2) The caliphate of the righteous caliphs is known from the Quran. Allah says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسَّخِرَنَّ لَهُمْ فِي الْأَرْضِ

{Allah has promised those of you who have believed and do righteous deeds that He will certainly make them successors in earth.} (24:55)

Reliable exegetes affirm that this verse is a strong evidence of the fact of the caliphate of the righteous caliphs. The people who became leader in the light of the promise in the verse and who were, as the verse says, faithful and righteous, were indeed these Khulafa rashideen (righteous caliphs). Those, who do not regard their caliphate as correct and they reject the Quran and so exit from the circle of faith. The reason is that this very verse emphasizes in its next words:

مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

{And whosoever disbelieves after this, then those - they are the transgressors.} (24:55)

The word (فاسق) transgressors is used in the Quran in its perfect sense and applies to disbelievers. So the concluding words of this verse mean 'they are infidels.' Evidence for this interpretation lies in this verse:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ *

[And whosoever judges not by what Allah has revealed, so those -they are the disbelievers.] (5:44) Here too (فاسق) is used.

(3)The Quran call the sahabah رضى الله عنهم as truthful.

لِلْمُقْرَّاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَتَضَرَّعُونَ إِلَى اللَّهِ وَإِلَىٰ رَسُولِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ *

{(It is) for the poor emigrants who were expelled from their homes and their possessions, seeking bounty from Allah and (His) pleasure, and helping (the religion of) Allah and His Messenger. Those, - they are the truthful.} (59:8)

All the sahabah رضى الله عنهم used to address Abu Bakr رضى الله عنه siddiq as 'O Khalifahtulah' (عليه الله). But, the sh'iah call him Kadhib (كاذب) meaning 'liar.' He who calls him Kadhib rejects the Quran and belies and contradicts it. If that is not disbelief then what is it?

(4)the sahabah رضى الله عنهم are prosperous or successful. It is established by the text of the Quran:

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

{...those - they are the prosperous}

But, those people call them (أولئك هم الخاسرون) (those -they are the losers). So, if these deniers of the Quran are not said to be outside the fold of Islam then what will they be called.

(5)Allah has described the merits of the sahabah رضى الله عنهم uncountable time in the Quran. He has mentioned them again again again with their praise. For instance, he says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا * سِيمَا هُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَقْلَبُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الرُّعَاءَ لِيُغْنِيَهُمْ بِهِمْ أَلْكَفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا *

[Muhammad is the Messenger of Allah and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating, seeking bounty from Allah and (His) Good pleasure. Their mark is on their foreheads from the traces of prostration. That is their similitude in the Torah - and their similitude in the Injil: like a sown corn-seed that puts forth its shoot, then strengthens it, and it grows stout and rises straight on its stalk, delighting the growers, that through them He may enrage the disbelievers. Allah has promised those of them who believe and do righteous deeds, forgiveness and a mighty reward.] (48:29)

Given this clear testimony of the Quran, what may we say of the people who revile and curse the companions of the Prophet صلى الله عليه وسلم. If anyone accuses the sahabah رضى الله عنهم of being antagonistic to each other after the Quran asserts that they are merciful to each other but severe against the disbelievers, then he rejects the Quran. And, he who despises them and is jealous of them then he qualifies for being called a disbeliever. This is obvious from the words (ليعذب بهم الكفار) {though them he may enrage the disbelievers} It is the work of these disbelievers to be enraged with the Sahabah رضى الله عنهم. This verse also belies those who say

that the Sahabah possessed correct belief during the prophet صلى الله عليه وسلم life time but became irreligious after his death. Obviously Allah's promise of forgiveness and a mighty reward is only for them who continue to have faith and be righteous till their death. Hence, the promise itself is a sign that they would not cease to be faithful and righteous till their last breath. If anyone persists and speaks ill about them after this assurance of the Quran, then he speak against the Quran and -we seek refuge in Allah from such thought - he ascribes ignorance to Allah.

(6)He who called the (مخلفين) mukhaliriteen) the villagers who had legged behind to wage jihad was the first khalifah (caliph), Abu Bakr رضى الله عنه. Not only the ahl us sunnah are unanimous about it but also the Shi'ahs cannot deny it. The Quran says about the mukhallifeen desert dwellers:

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ بَدْرٍ أُولَى بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنَّ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا۔

{Say (O Propeht) to the desert - Arabs who were left behind: "You shall be soon called against a people of great might, then you shall fight or they shall surrender. Then if you obey, Allah will grant you a good reward; but if you turn back as you turned back before, He shall chastise you with a painful chastisement."} (98:16)

As foretold in this verse, the desert Arabs (or the villager) were called to fight the enemies of Islam by abu Bakr رضى الله عنه during his caliphate. This is clear that Abu Bakr's caliphate is confirmed by this verse and it is explained by Ibn Abu Hatim رحمه الله, Ibn Qutaybah رحمه الله and others. Also, it is established by this verse that anyone who keeps away from jihad after his call will be punished severely. Such a great thing is said about this man by the Quran, yet there are those who curse him and call him a disbeliever. Should they not fear their fate?

(7)The Quran confirms that these sahabah رضى الله عنهم would be admitted to paradises:

لَا يَسْتَوِي مَنْ أَتَى مِنَ الْقَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَى۔

[Not equal is he with the rest of you who spent and fought before the victory. Such are higher in rank than those who spent and fought afterwards. And to each Allah has promised a goodly (reward)] (57:10)

(The victory mentioned here is the conquest of Makah)

Therefore, if anyone says that these sahabah رضى الله عنهم will not enter paradise then he positively rejects the confirmed texts (of the Quran).

(8)Allah says of Abu Bakr رضى الله عنه in the Quran:

ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا۔

{...he being the second of the two when they were both in the cave, when he said his companion ;Grieve not, surely Allah is with us} (9:40)

Those who revile Abu Bakr رضى الله عنه, must themselves think of their fate, bearing in mind that Allah mentions him as the companion of His Messenger صلى الله عليه وسلم and his dedicated and loyal disciple.

(9)This is another verse:

وَلَا يَأْتِلُ أَوْلُو الْفُضْلِ مِنْكُمْ وَالسَّعَةِ-

{The men of grace and wealth among you....} (24:22)

The man named in this verse is Abu Bakr رضي الله عنه, the reliable, learned exegetes and the scholars say that he is Abu Bakr رضي الله عنه, so, if anyone denies his merit then he questions the Quran.

(10) Allah says:

وَسَيُجَنَّبُهَا الْأَتْقَى * الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى * إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
وَأَسْوَفَ يُرْضَى -

{For removed from it (hell) will be the most God-fearing who gives his wealth to purify himself, and not in recompense for a favour done to him by anyone, except only in seeking the countenance of his Lord the Most High. And surely he will soon be well pleased.} (92:17-21)

These verses too glorify Abu Bakr رضي الله عنه, not Ali ibn Abu Talib رضي الله عنه. The exegetes say the background of these verses is that Abu Bakr رضي الله عنه spent a large amount of his wealth for Allah's pleasure. He purchase Sayyiduna Bilal رضي الله عنه and others from slavery from the infidels and set them free.

We asks: If Allah describes anyone as pious and righteous, then will he be eligible for mercy or for curse?

THE AHADITH: New, let us examine the ahadith. While there are many ahadith of this subject, we shall present only a few.

عَنْ عُوَيْمِرِ بْنِ سَاعِدَةَ إِنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ أَلِهَ اخْتَارَ لِي وَاخْتَارَ لِي أَصْحَابًا فَجَعَلَ لِي مِنْهُمْ
وَزُرَّاءَ وَانصَارًا وَاصهارًا فَمَنْ سَبَّهُمْ فَعَلِيهِ لعنة الله والملككة والناس اجمعين وَلَا يَقْبَلُ الله مِنْهُ صَرْفًا
وَلَا عَدْلًا - (محاظي، طبرانی، حاکم)

Sayyiduna Uwaymir ibn Sa'idha رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah chose me and He chose my companions for me. Then, He made some of them my ministers, some my helpers and some my relatives. Anyone reviles them, may there be on his the curse of Allah, the curse of the angels and the curse of all mankind. May Allah not accept his repentance, nor his fidyah (expiation)." meaning his supererogatory and obligatory deeds will not be approved.¹

عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَيَأْتِي مِنْ بَعْدِي قَوْمٌ يُقَالُ لَهُمُ الرِّفَادَةُ قَاتِلُوا أَدْرِكْتَهُمْ
فَأَقْتَلْتَهُمْ فَأَهْمُ مُشْرِكُونَ قَالَ قُلْتُ يَا رَسُولَ الله مَا الْعَلَامَةُ فِيهِمْ قَالَ يُفْرطونك بما ليس فيك
ويطعنون على السلف - دارقطنی -

Sayyiduna Ali رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "There will arise after me a people who will be called (Arabic) ar rafadah) Rafidi. If you come across them, kill them for they are polytheists." He (Ali) رضي الله عنه said that he asked, "O Messenger of Allah, what is their sign?" He said, "They will exaggerate while

¹ Tabarani Haakim.

describing you with what you do not possess and curse (and revile) their predecessors (meaning, the sahabah)."¹

According to another version:

وذلك يسبون ابا بكر وعمر ومن سب اصحابي فعليه لعنت الله والملائكة والناس۔

"And that is because they will revile Abu Bakr and Umar. And, he who reviles my sahabah - may the curse of Allah, of the angels and of all mankind be on him."²

Similar traditions are narrated by Anas رضى الله عنه, Iyad Ansari رضى الله عنه, Jabir رضى الله عنه, Hasan ibn Ali رضى الله عنه, Ibn Abbas رضى الله عنه, Sayyidah Fatimah Zuhra رضى الله عنها, Sayyidah Umm slamah رضى الله عنها.

The Prophet صلى الله عليه وسلم also said:

من ابغضهم فقد ابغضني ومن آذاهم فقد آذاني ومن آذاني فقد آذى الله۔

"He who is hostile to the sahabah is, indeed, hostile to me. He who hurts them has, indeed, hurt me. And, he who hurts me has, indeed, hurt Allah."

Ibn Asakir رحمه الله has transmitted this hadith:

ان رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حُب ابى بكر وعمر ايمان وبغضهما كفر۔

Allah's Messenger صلى الله عليه وسلم said, "To love Abu Bakr and Umar is faith but to despise them is disbelief."

Abdullah ibn Ahmad رحمه الله reported from Anas رضى الله عنه in a marfu form:

انى لا رجوا لامتى فى حبهما لاني بكر وعمر ما ارجواهما فى قول لا اله الا الله۔

"Surely, I cherish for my ummah against their love for Abu Bakr and Umar the same reward for them as is due in return for (their testimony of) لا اله الا الله (there is no God but Allah).

Obviously, there is tremendous contradiction between love and hatred. So, we can see what awaits one who love Abu Bakr رضى الله عنه and Umar رضى الله عنه. The reward for that is unwavering faith and prosperity in both worlds. On this basis, it is logical to infer that hatred and hostility leads to disbelief and the consequences are disgrace and ruin in the hereafter.

SAYING OF ULAMA: Having read the ahadith about the merits of the sahabah رضى الله عنهم we must see what the imams and guides of Shari'ah say on this subject. However, we must first bear in mind that to impeach the believers of infidelity or disbelief, and calling Muslim and Muslims and Believers unbelievers, is itself disbelief. According to a hadith: "If anyone calls another person 'a disbelievers' or 'an enemy of Allah but hat person is not so then disbelief reverts to him who charges him with it." Therefore, since it is undeniable that the sahabah رضى الله عنهم were believers and perfect Muslims, anyone who accuses them of disbelief is himself guilty of disbelief.

It is pertinent to say here that the Rawafid not only charge the sahabah رضى الله عنهم with disbelief and Sayyidah Ayesha رضى الله عنها of being unfaithful, but they also imagine that perpetrating both these things improves their standing and gets their ranks raised. However, it is an agreed principle that regarding sin and disobedience as lawful is by itself

¹ Daraqutni.

² Draqutni.

disbelief as a mean amelioration of ranks.

(1) Imam Abu Zur'ah رحمه الله, one of the shaykhs of Imam Muslim رحمه الله said that if anyone belittles or insults any of the sahabah رضي الله عنهم of Allah's Messenger صلى الله عليه وسلم then he is a zindiq (an atheist, irreligious). The reason for that is: 'The quran true and whatever Allah's Messenger صلى الله عليه وسلم brought is true. And, there was no one at all besides the sahabah رضي الله عنهم who brought to us all these things in toto and with guidance. So anyone who picks faults in the sahabah رضي الله عنهم actually alleges that the Book and the sunnah are false and absurd. On these grounds the most defective and imperfect person is he himself who looks for weakness in others. The application of atheism and misled fits him correctly.

(2) Sahl ibn Abdullah Tastari رحمه الله said, "He who does not venerate the sahabah رضي الله عنهم of the Prophet صلى الله عليه وسلم can never be said to have believed in the Prophet صلى الله عليه وسلم.

(3) Imam Muhammad رحمه الله is quoted by Muhit to have said, "It is not allowed to offer salah behind an imam who is a Rafid because the Rawafid reject the caliphate of Abu Bakr رضي الله عنه."

(4) It is stated in Khulasah:

من انكر خلافة الصديق فهو كافر

"He who repudiates the caliphate of Abu Bakr رضي الله عنه is a disbeliever."

(5) It is stated in Marghinani that it is makruh to offer salah in a congregation led by the followers of their own whims and the innovators. And, it is disallowed behind the Rafidah.

(6) Qadi رحمه الله has written in Shifa that Maalik ibn Anas رحمه الله and others said:

من ابغض الصحابة وسبهم فليس له في المسلمين حق.

"He who despises the sahabah رضي الله عنهم and speaks ill of them has no right to the fa'i of the Muslims." (Fai (في) is war booty gained without engaging in combat).

He also said:

من غاظه اصحاب محمد صلى الله عليه وسلم فهو كافر قال الله تعالى لِيُعْظِئَ بِهِمُ الْكُفَّارَ.

"He whom the companions of Muhammad رضي الله عنه enrage is a disbeliever. Allah says:

لِيُعْظِئَ بِهِمُ الْكُفَّارَ

[that though them meaning, the believers) He (Allah) may enrage the disbelievers] (48:29)

(7) Qadi Abu Bakr Baqlani رحمه الله has also said something similar.

(8) Bayhaqi رحمه الله has transmitted something like it from Imam Ab. Hanifah رحمه الله. The Hanafi jurists have given their verdict that the Shi'ahs are disbelievers on the basis of this statement of Imam Abu Hanifah رحمه الله. It is worth pointing out that Imam Abu Hanifah رحمه الله was the one most acquainted with the beliefs of the Sha'iahs and Rawafid, because he was a Kufi and Kufah is the place from where the Rawafid and the Shi'ahs originated. Since he was declared that the rejecters of the caliphate of Abu Bakr رضي الله عنه are disbelievers, it follows that if anyone curses Abu Bakr رضي الله عنه Umar رضي الله عنه or any other sahabi, he is more liable to be termed a disbeliever.

¹ Rafad means to abandon, to separate. Rawafid is the plural of Rafidah (or Rafid). They are a sect of the Shi'ah who regard as lawful to abuse the sahabah رضي الله عنهم. They are so called because they abandoned their imam Zayd ibn Ali رضي الله عنه when he prohibitive them from abusing Abu Bakr رضي الله عنه

(9) Imam Maalik رحمه الله has given his verdict about one who reviles or speaks ill of any of the sahabah رضي الله عنهم of the Prophet صلى الله عليه وسلم.

فإن قال كانوا على ضلال أو كفر قتل.

'If he says that they were misled or disbelievers, then kill him.'

(10) Imam Ahmad ibn Hanbal رحمه الله also believed that the Rawafid had apostated.

These are a few arguments and evidences of the Rawafid being disbelievers. Of course, there are many more of them but we suffice with these few to bring out the facts and to avoid lengthening the text. Our objective is to remove any doubt from the minds of our Muslim brothers and that they may esteem the sahabah رضي الله عنهم and know the sin of casting aspersions on them. They may beware of the deception of the Rawfid and preserve their own belief. They must not mingle with them and not intermarry among them.

If any Shi'ah is moved by this discourse and is enabled by Allah, then he may make a repentance. Thereby he will improve his life in the hereafter.

AN OBJECTION: Perhaps any of the Rawafid may ask why do the ahlus sunnah not go by their predecessors. For instance the well known book sharh Aqa'id Nasfi has stated that it is not so simple as the anyone who reviles the shaykhayn should be cast off as a disbelievers. Besides, the writer of Jami'al-Usool and the writer of Mawaqif have counted he Shi'ah among the sects of Islam. and shaykh Abu al-Hasan Ash'ary رحمه الله and imam Ghazzali رحمه الله have considered it improper that the ahl ul qiblah (those who are oriented to the qiblah for their salah) should be called disbelievers.

The answer to this objection is that truly these venerable man of the ummah and pillars of learning had observed caution in condemning the shi'as to disbelief and had resorted to patience in casting them out of the sphere of Islam It is not after studying the beliefs and ideologies of the Shi'ah thoroughly and observing their conditions and affairs from all angles that they expressed their views. Rather, the truth is that they did not have the full picture of the convictions of the Shi'as in their minds. They did not possess in depth knowledge about them. They gave their opinion on the premise of their knowledge and information at that time. In fact, there are examples that even great sahabah رضي الله عنهم had doubts on certain issues so that their judgement or deeds differed from the true angle of the question before them. For instance, Abdullah ibn Mas'ud رضي الله عنه had doubts about covering hands in salah.¹

Ali رضي الله عنه was uncertain on the issue of sale of the ummahat ul wlad (the mothers who bear the child of their master), and on the question of burning the zindiqs (athiests) in fire. Umar رضي الله عنه hesitated on the ruling of tayammum (dry ablution) by a sexually defiled person.

In short, the aforementioned religious elders drew their conclusions merely in the light of the fact that the Shi'as observe the qiblah of the Muslims in salah and recite the same kalimah (declaration of faith). So they preferred to be on the safe side and did not give the verdict of disbelievers against the Shi'as. However, the trust is that these elder to could not have hesitated to assert that the Shi'as are disbelievers if they were aware of their convictions which were contrary to their profession of the Kalimah and facing the qiblah of the Muslims in salah. Indeed, that was enough evidence to declare anyone a disbeliever.

When Abu Bakr رضي الله عنه, as caliph, decided to raise the sword against those who refused to

¹ In the bowing posture (called itbaq)

pay the zakah denying that it was obligatory, Umar رضى الله عنه and Ali رضى الله عنه intervened on the reasoning that these people professed the Kalimah and recommended that they should be spared, saying, "We cannot fight those who recite our kalimah." And they cited the words of the prophet صلى الله عليه وسلم:

امرت ان اقاتل الناس حتى يقولوا لا اله الا الله۔

"I have been commanded (by my Lord) that I should fight people till they say (لا اله الا الله) (There is no god but Allah)."

Abu Bakr رضى الله عنه said firmly and with full resolve, "I shall fight everyone who will differentiate between salah and fasting (If he recites the kalimah, that shall not prevent me from carrying out my resolve.)"

Umar رضى الله عنه conceded, "I saw that Allah opened his breast for this issue. I can say now that he was right."

It is also possible that the aforementioned elders had expressed their opinions concerning the Shi'as who lived in their times and whose beliefs may not have been as corrupted as the convictions of their successor Shi'as and Rawafids. This opinion is upheld by Mulla Ali Qari رحمه الله in Mirqat in these words:

قلت وهذا في حق الرافضة والخارجية في زماننا كأهم يعتقدون كفر أكثر اكابر الصحابة فضلا من سائر اهل السنة والجماعة فهم كفره بالاجماع بلا نزاع۔

"I say that these views (and verdicts) hold true of the Rafidah and the Kharijah of our times because they believed that most of the senior sahabah رضى الله عنهم were disbelievers. They also regarded all the ahlus sunah wa aljama'ah as disbelievers. There is a consensus of the ulama that these sects are disbelievers. No one differs on this verdict."¹

SAHABAH رضى الله عنهم ARE SAFETY FOR THE UMMAH

(٦٠٠٨) وَعَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ عَنْ أَبِيهِ قَالَ رَفَعَهُ يَعْزِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ النَّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النَّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ - (رواه مسلم)

6008. Sayyiduna Abu Burdah رضى الله عنه reported that this father (Abu Musa Ash'ary) رضى الله عنه narrated that he, meaning the Prophet صلى الله عليه وسلم, raised his head to the heaven as was his wont to do often (in anticipation of a revelation). Then he said,

¹ For more reading on this subject of the sahabah رضى الله عنهم see: Ma'arif ul Quran (Mufti Muhammad Shafi رحمه الله Maktabah Dar ul Uloom, Karachi vol 8 pp 99, 103, 109, 122, 128, 310, 312, 313, 314, 337, 393, 396, 471, 690.

Lives of the Prophet Ibn Kathir (Dar ul Isha'at Karachi) (Khawarij) 382, 390, 398, 410f, 407f. Illumination Discussion on the Nohal Quran Mawlana Ashiq Elahi (Dar ul Isha'at Karachi) relevant verses.

Tafsir ul Quran - translation commentary Mawlana Abdul Majid Daryabadi (Dar ul Isha'at Karachi).

'The stars are a means of safety for the sky. When the stars vanish, that which is ordained will come to the sky. I am a means of safety for my shabah. When I depart (from this world), that which is ordained will come to my sahabah. And, my sahabah are a means of safety for my uymmah when my sahabah depart (from this world), that which is ordained will befall my ummah."¹

COMMENTARY: The word 'stars' (نجوم) is used comprehensively for the heavenly bodies when they vanish they will loss their light and disintegrate. It is as the quran says:

إِذَا الشَّمْسُ كُوِّرَتْ * وَإِذَا النُّجُومُ انْكَدَرَتْ -

{When the sunshine is folded up - and when the stars (are dimmed and) fall.} (81:1-2)
That which is ordained for the heaven is the last Day when they it will cleft asunder (92:1)

إِذَا السَّمَاءُ انْفَطَرَتْ

{When the heaven is cleft asunder} (82:21)

إِذَا السَّمَاءُ انشَقَّتْ

{When the heaven is split} (84:1)

That which is ordained for the sahabah رضى الله عنهم is turmoil mischief, dissension civil war and apostatizing of some desert Arabs.

That which is ordained for the ummah is a sudden rise in false beliefs, bad deeds innovation, calamities befalling the Muslims, death of good people, taking order of evil men, the Last Day coming on the evil. This indicates that the existence of good people is he biggest hurdle to evil. When the pious depart, evil gets an opportunity to make inroads.

The Prophet's existence was a perfect assurance for his sahabah رضى الله عنهم, of safety from evil Mischiefs begin always when differing minds face each other but when the sahabah رضى الله عنهم were beset with this problem, the Prophet صلى الله عليه وسلم gave them guidance. Thereafter, all of them came to an understanding and there was no question of any dissension arising. However, when he departed from this world, the condition altered. The number of Muslims deprived of the Prophet's صلى الله عليه وسلم company increased and personal opinion took over general consensus. Egoism and base desires were behind that with the result that temptation, trial and mischief became the order of the day. However, as long as the sahabah رضى الله عنهم were there, they did not let their personal whims dictate. Rather, they always relied on the sayings and deeds of the Prophet صلى الله عليه وسلم or acted on judgement based on his example. They were bright and exemplary because of his company. That is why till they were alive they prevented mischief from spreading.

However, when they too died darkness began to spread, It is this what the Prophet صلى الله عليه وسلم meant when he gave the example of the stars in the heaven. When the heavenly bodies vanish, it will be time for the heaven to disintegrate and the creation will come to an end in darkness. The sahabah رضى الله عنهم are like the stars. Their existence give light to the creation. It is as the Prophet صلى الله عليه وسلم said:

أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمْ إِقْتَدَيْتُمْ إِهْتَدَيْتُمْ -

"My companions are like stars. Whichever of them you follow, you will be guided."

¹ Muslim # 207,2531.

them any who had seen one who did see the companions of the Prophet صلى الله عليه وسلم.¹
Then, there will be fourth army that will be dispatched. It will be said, "Look do you find among them one who had seen any who did see one who saw the companions of the Prophet صلى الله عليه وسلم. A man will be found and they will be given victory."²

COMMENTARY: Both these versions of the hadith mention the Prophet صلى الله عليه وسلم miracle. He foretold how for four generation his sahabah رضى الله عنهم or those succeeding them will be instrumental in getting the Muslim army victory. It shows their merit and blessings. The first version mentions three generation: the sahabah, the tabi'un and the taba'taiun, The second mentions a fourth generation too. A version of Bukhari also mentions four generation. Till the first three generation there were many good. Learned and wise people so the gate to foolishness and mischief was shut. This is why most versions mention only three generations.

A marfu hadith of Sayyidah Ayshah رضى الله عنها in Muslim is:

خير الناس القرن الذي انا فيه ثم الثاني ثم الثالث-

"The best people are found in the generation in which I live. Then the second, then the third."

Tabarani رحمه الله has transmitted from Ibn Mas'ud رضى الله عنه

خير الناس قرني ثم الثاني ثم الثالث ثم تحبى قوم لا خير فيهم- (طبرانى)

"The best people are those of my time. Then, the second, Then, the third. Then a people will come not be good people (like the previous age).

The version in the Muslim has: "He who has been the sahabah رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم." this means that a person qualifies as a tabi'l (epigone) if he has seen a sahabi رضى الله عنه. It is like qualifying as a sahabi on merely seeing Allah's Messenger صلى الله عليه وسلم. But, some ulama say that while it is enough for anyone to see (or meet) Allah's Messenger صلى الله عليه وسلم to qualify as a sahabi, it is necessary to have been in the company and service of a shabi to qualify as a tabi'l so the words seen the shabah would mean been in the company of he sahabah رضى الله عنهم.

(٦٠١٠، ٦٠١١) وَعَنْ عُمَرَ ابْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ قَرْنِي ثُمَّ

الَّذِينَ يَلُوكُهُمْ ثُمَّ الَّذِينَ يَلُوكُهُمْ ثُمَّ إِيَّاهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيُخَوَّنُونَ وَلَا

يُؤْتَمُّونَ وَيَتَذَرُونَ وَلَا يُؤْمُونَ وَيُظْهَرُ فِيهِمُ السَّمَنُ وَفِي رَوَايَةٍ وَيُخْلَفُونَ وَلَا يُسْتَخْلَفُونَ

مُتَّفَقٌ عَلَيْهِ وَفِي رَوَايَةٍ لِمُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَخْلَفُ قَوْمٌ يُجِبُونَ السَّمَانَ.

6010.Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the best of my ummah are (they who belong to) my generation (meaning , the sahabah), then they who will follow them (on their heels the tabi'un)and then they who will follow them (the taba'taiun). Then, after them will be a people who

¹ This is how it is in both Mishkah and Muslim, It does a say the third time whether they found any. It is implicit that they did see and they were victorious.

² Muslim # 209-2523.

will give testimony though they will not be asked to bear testimony, who will be treacherous and they will not be relied upon, who will make vows but will not fulfil their vows. They will be fat and fleshy."

According to a version: "They will swear oaths (unnecessarily) without being called upon swear oaths."¹

6011. Sayyiduna Abu Hurayrah رضى الله عنه narrated (that he said,) "Then a people will follow who will like fatness."²

COMMENTARY: The Arabic word (قرن) means: era, times, generation. It extends between forty years and eighty years, or one hundred years. But, the correct thing is that it is not limited to months or years. Every era or generation of people of similar age is a qarn. Or, they are a people of similar age and similar conditions, like the sahabah رضى الله عنهم whose qarn began with the Prophet صلى الله عليه وسلم mission and ended with the death of the last of the sahabah رضى الله عنهم namely in 120 AH. The next qarn was of the tabi'un which began in 100AH and culminated in 170 AH. The third was of the successors of the tabi'un (taba taqbi'un). It began after the qarn of the tabi'un and extended up to 220 AH hereafter the series of good and blessing came to an end which was bestowed on the first qarn and more or less on the next two qarns. Thereafter, innovations began to appear. Strange practices cropped up in the name of religion. The (so called) philosophers and the intelligentsia raised their heads, the mu'tazilah showed itself and they took it upon themselves to mutilate the religion. They originated the mischief of calling the Quran 'a creation' whereby the learned were thrown into a terrible trial and religion became clouded for the people. Novel ideas were sounded. Disputes were raised and differences and discord became common replaced by love of the world. The injunctions of Shari'ah were ignored and the moral life of the people was corrupted. That which the Prophet صلى الله عليه وسلم had told us in this hadith about the people came to the surface.

TESTIMONY: This hadith seems to say that it is bad, to offer testimony without being invited to give it. But, according to another hadith, "the best of all witnesses. Is he who bears testimony before he is requested to give it." The fact is that if a person is known to have witnessed anything but is not called upon to testify neither by the aggrieved nor by the court then he should not give testimony uninvited, else it would be presumed that he has ulterior motives. As for the other hadith, it is about a person who has seen something happen but no one else is aware that he is a witness. So, if he is driven by good intentions and wishes to help his Muslim brother and efforts the aggrieved person to give testimony then he may give testimony on being requested to do so. This person is certainly praiseworthy. It could also be said that this second hadith means that when witnesses are invited, the man who had seen or known about the incident must not hesitate and must not conceal his testimony. He must offer it promptly.

As for the first hadith that condemns an uninvited witness it is about one who is incompetent and not eligible to give testimony. Or, in concerns one who is liable to give false testimony.

Some scholars suggest that the first hadith condemning an uninvited witness concerns rights of follow men while the other hadith praising him is about rights of Allah provided

¹ Bukhari # 3650, Muslim # 214. 2535, Tirmidhi # 3859 (3885).

² Muslim # 213. 2534.

there is no wisdom in concealing a testimony.

Some authorities maintain that the word (هدية) testimony in the first hadith means 'oath' In this case, the first phrase will be translated. "there will be after them who will swear false oaths before anyone asks them to swear."

BETRAYAL: The hadith speaks of treacherous people. They will be so daring and open that people will not trust them in anything at all. This does not include one who betrays occasionally.

VOWS: The next kind is he who does not honour his vow. He will not think of it as of importance. It is essential to fulfil a vow when one makes it. Allah has praised his pious slaves who practice it. He says:

يُؤْفِقُونَ بِالذِّكْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا-

[They fulfil their vows and fear the day whose calamity shall be for reaching] (76:7)

OBESITY: The Arabic word (سمن) means fatness, corpulence, resulting from overeating and opulence. It is not the fatness that is natural or by birth. Some authorities say that in this context fatness means arrogance and boasting to show off one's wealth fake prosperity, social standing and nobility, but these are merely presumed and entirely lacking.

Some authorities say that (سمن) means to amass wealth and be engaged in nourishing one's body.

Toorpushti رحمه الله said that they will be fleshy and fat are a figurative expression to show that they would be negligent in observing religion and obeying commands of Shari'ah. They will not be mindful to what is enjoined and what is forbidden though that is the real demand of religion. This is referred to as fatness because fat people are generally lethargic. They shun tasks of hard work and energy. Mostly they crave to feed themselves, care for their bodies and look for opportunities of comfort and luxury on their mattresses.

It is stated in Sharh Muslim that such obesity is disliked as is grown intentionally. Natural fatness is neither condemned nor in that the subject of these ahadith. This explanation also makes clear the following tradition:

إِنَّ اللَّهَ يُبْغِضُ الْخَبِيرَ السَّيِّئَ-

"Allah does not like a fat scholar."

SECTION II

الفصل الثاني

SAHABAH MUST BE HONOURED

(٦٠١٢) عَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْرَمُوا أَصْحَابِي فَإِنَّهُمْ خِيَارُ

كُم ثُمَّ الَّذِينَ يَلُؤُهُمْ ثُمَّ الَّذِينَ يَلُؤُهُمْ ثُمَّ يَلُؤُهُمْ ثُمَّ يَلُؤُهُمْ ثُمَّ يَلُؤُهُمْ ثُمَّ يَلُؤُهُمْ وَلَا يُسْتَحْلَفُ

وَيَسْهَدُ وَلَا يُسْتَشْهَدُ إِلَّا مَنْ سَرَّهُ بِجُبُوحِ الْجَنَّةِ فَلْيَلْزِمُوا الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْفَقْدِ وَهُوَ مِنَ

الْإِنْتِنِ أْبَعْدُ وَلَا يَخْلُوتُ رَجُلٌ بِرَأْسِ رَجُلٍ إِلَّا ابْرَاهِيمَ ابْنَ الْحُسَيْنِ فَإِنَّهُ لَمْ يَخْرُجْ

مُؤْمِنٌ رَوَاهُ الدِّسَالِيُّ وَأَسْنَادُهُ صَحِيحٌ وَرِجَالُهُ رِجَالُ الصَّحِيحِ إِلَّا ابْرَاهِيمَ ابْنَ الْحُسَيْنِ فَإِنَّهُ لَمْ يَخْرُجْ

عَنْ الشَّيْخَانِ وَهُوَ ثِقَةٌ تَبَيَّنَ-

6012. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Honour my sahabah. They are the best of you. Then, those who succeed them and then those who succeed them (close on heels meaning, the tabi'un and the taba tabi'un). After that falsehood would expose itself till a man would take an oath without being asked to (swear) and would offer testimony without anyone asking him to give it. He who cherishes to reside in the centre of paradise (which is its best place) must stick to the community, else the devil remains with one who is alone, but distances himself from two (people who are together). Beware! no man stays in solitude with a woman without the devil being the third of them. He to whom his piety and righteousness please him and his impiety annoys him is indeed a believer."¹

COMMENTARY: This hadith also mentions the three initial generations of Islam as the most excellent. Indeed, even those who were unknown were regarded as fair and just, barring a few rare cases for after all, even they were not innocent people. Of these three, the first generation who were the sahabah رضى الله عنهم were outstanding. Every Muslim is bound to honour and respect them, even after their death, till the last Hour. A person may attain great height in knowledge, merit, wisdom, piety, resole, etc. but he cannot be at par with any companion of Allah's Messenger صلى الله عليه وسلم. He is never qualified and allowed to pick faults in the sahabah رضى الله عنه. If anyone dares to do that then he disobeys Allah's Messenger صلى الله عليه وسلم since he damages the honour and sanctity of the sahabah رضى الله عنهم he risk his faith. The sahabah رضى الله عنهم are the best people of the umah. They were the companions and servants of Allah's Messenger صلى الله عليه وسلم and were taught and trained by him. Even for those of them who had no opportunity to serve and keep his company but merely saw him that itself was a great fortune and their rank is higher than the greatest of the scholars and religious leaders of this ummah, ascetics and warriors.

Shaykh Abu Talib Makki رحمه الله has said a very true thing 'Just one glimpse of the beauty of the countenance of Mustafa صلى الله عليه وسلم got him who glimpses what others could not get after prolonged devotional exercises and retiring in solitude. They achieved the wealth of visual faith and the eye of certainty in which no one else associated with them.

FALSEHOOD AFTER THAT: That hadith says that during the three generations, religion will retain its original form. People will be sincere and do everything for Allah's sake, However, after the third, times will not be safe for religion and truth. Innovations will crop up and base desires will be pursued, It was much later that sects with ideologies contrary to Islam arose like the Mu'tazillah, Riyah, Marjiyah, etc.

The hadith also emphasizes that one would stick to the community. This means the great majority of the masses in religious verdicts and teachings. No one should follow his own whims else the devil will make him his play thing. The majority may be followed by loving the sahabah رضى الله عنهم and those of the two generations after them. And all of them should be respected.

A perfect believer is pleased when he performs a pious deed but if he happens to commit wrong than he is displeased and restless. He who lacks this kind of feeling is like one whose heart is dead. He has lost all feelings and sensations. He is like a hypocrite to whom it is the same thing piety and sin. The Quran says:

¹ Tirmidhi # 2165 (2172), Musnad Ahmad 1-18, 1-26, Ibn majah # 2363.

وَلَا تُسْتَوَى الْحَسَنَةُ وَلَا السَّيِّئَةُ۔

[And not alike are the good deed and the evil deed.] (41:34)

MERIT OF THE SAHABAH رضى الله عنهم OR THE TABI'UN رضى الله عنه

(٦٠١٣) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى أَوْ رَأَى

مَنْ رَأَى۔ (رواه الترمذی)

6013. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "the fire (of hell) will not touch a Muslim who has seen me or seen one who has seen me."¹

COMMENTARY: The person who saw the Prophet صلى الله عليه وسلم (meaning a sahabi or a companion of the Prophet صلى الله عليه وسلم and one who has seen a sahabi (meaning, a tabi'i) will be admitted to paradise, provided they had died as believers professing islam of course, the sahabah رضى الله عنهم and the tabi'un رضى الله عنه will go to paradise, subject to this proviso, but we have hopes in Allah's mercy that all Muslim will go to paradise.

It must be understood that hopes for anyone going to paradise has the implicit condition attached to it that he would die as a believer professing Islam. But the prophet صلى الله عليه وسلم had given explicit glad tidings of some people that they would be admitted to paradise definitely. Example are the ahrh mubashshirah or as he stated in this hadith, the sahabah and the tabi'un. This however does not prelude the other Muslims. In fact he comforted the other Muslims too when he said:

طُوبَى لِمَنْ رَأَى وَأَمَّنَ فِي مَرَّةٍ وَطُوبَى لِمَنْ لَمْ يَرِنِي وَأَمَّنَ فِي سَبْعٍ مَرَاتٍ۔

"He is blessed once who has seen me and has believed in me.

But he is blessed seven times who has not seen me yet has believed in me."²

MERITS OF THE SAHABAH رضى الله عنهم

(٦٠١٤) وَعَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا اللَّهُ فِي

أَصْحَابِي أَلَا اللَّهُ فِي أَصْحَابِي لَا تَسْجُدُوا لَهُمْ غَرَضًا مِنْ بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ

فَبِغَضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ۔

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

6014. Sayyiduna Abdullah ibn Mughafal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said (addressing his ummah), "Allah, Allah! (fear Him concerning) my sahabah! Alah, Allah! (fear him concerning) my sahabah! Do not seize them after me (to blame them). He who loves them, love them because of his love of me and he who despises them, despises them because of his dislike of me. And, he who hurts them, hurts me and he who hurts me (actually) hurts Allah, and he who hurts Allah, the day is not far off when he will seize him (for punishment)."³

¹ Tirmidhi # 3858.

² Musnad Ahmad 5-264, Mishkah Masabih # 6290. (words are slightly different).

³ Tirmidhi # 3862, 3888, Musnad Ahmad 4-87.

Tirmidhi said this hadith is gharib.

COMMENTARY: The Prophet صلى الله عليه وسلم said, " (Fear) Allah twice in order not emphasize the message. It calls for respecting them and recognizing their merit and excellence at all time. They have attained a high position by being his companion, so their right must be given to them.

They must not be seized. These words mean that they should not be criticized. One must not do anything contrary to their high standing. No one should pick fault in them.

If anyone love them, he loves them because he loves the Prophet صلى الله عليه وسلم Or, he loves them because the Prophet صلى الله عليه وسلم Or he loves them because the Prophet صلى الله عليه وسلم loves them. But, the first meaning is more correct because it goes with the next sentence that if any detest them, it is like detesting the Prophet صلى الله عليه وسلم. This means that Maalikis are correct when they say that anyone who reviles the sahabah رضى الله عنهم deserves to be killed.

The ulama maintain that for a love to be true, it is imperative that one must also love everyone connected with the dear one. The sign that one loves Allah is that he should also love His Messenger. And, the sign that he loves the messenger صلى الله عليه وسلم is that he loves his family descendants and companions.

If anyone perpetrates such deeds as suggest that he is out to hurt Allah, then he cannot escape Allah's punishment not only in the hereafter but also in this world. Perhaps, this hadith is based on these words of Allah;

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا * وَالَّذِينَ

يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا وَبُخْلًا قَدْ حَسَبُوا أَنَّهُم مُّؤْمِنُونَ * وَإِنَّمَا كَانُوا

{Most surely as to those who (wish to) annoy Allah and His Messenger, Allah has disapproved to them in this world and the hereafter and He has prepared for them a degrading agony. And as to those who annoy the believing men and the believing women without their having deserved it, they then surely have taken the burden of a columny and a clear sin} (33:57-58)

SIMILITUDE OF THE SAHABAH رضى الله عنهم & THE UMMAH

(٦٠١٥) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أَصْحَابِي فِي أُمَّتِي كَالْمِلْحِ

فِي الطَّعَامِ لَا يَضِلُّهُمُ الطَّعَامُ إِلَّا بِالرَّاحِ قَالَ الْحَسَنُ فَقَدْ ذَهَبَ مِلْحُنَا فَكَيْفَ نَضِلُّهُمُ رَوَاهُ فِي شَرْحِ السُّنَنِ.

6015. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of my shabah among my ummah is like salt In food. Food is not good unless there is salt in it."

Hasan (Busri) رحمه الله said, "Indeed, our salt his disappeared. How then can we be good?"¹

COMMENTARY: Sayyiduna Hasan Busri رحمه الله said that since the sahabah رضى الله عنهم are no more among us, how may one say that we shall be good, for as long as they were among the ummah, they were an assurance of their being guided. His words depict a regret and a terrible grief at being without them. He expressed this even though there were some sahabah رضى الله عنهم alive in his time. He died in 110 AH.

¹ Bayhaqi in Sharh us sunah # 3863 (Also Abn Yala in his musnad from Anas رضى الله عنه in a marfu from).

Mulla Ali Qari رحمه الله has commented very wisely on the expression of regret of Hasan Busri رحمه الله. He said, "although the sahabah رضي الله عنهم are not among us, yet we can be good and improved if we abide by their sayings, by the traditions transmitted by them and by emulating their lofty manners and qualities. That which matters really is these very things, not their persons and bodies.

THE SAHABAH WILL BE RESURRECTED WHERE THEY HAVE DIED

(٦٠١٦) وَعَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَذَكَرَ حَدِيثَ ابْنِ مَسْعُودٍ لَا يَبْلُغُنِي أَحَدٌ فِي بَابِ حِفْظِ اللِّسَانِ -

6016. Sayyiduna Abdullah ibn Burydah رضي الله عنه reported that his father (Abu Musa Ash'ary) narrated that Allah's Messenger صلى الله عليه وسلم said, "None of my shabah will die in a land (anywhere whatsoever) but will be resurrected (there from his grave on the day of resurrection as a leader and a light for its people (leading them to paradise with his light))."¹

Tirmidhi termed this hadith as gharib

And the hadith of Ibn Masud رضي الله عنه (ذكر حديث ابن مسعود ولا يبلغني أحد في باب حفظ اللسان) which the compiler of Masabih had placed in this chapter has been narrated in the chapter باب (حفظ اللسان) (guarding the tongue....) # 4852, previously.

SECTION III

الأفضل الثالث

ONE WHO REVILES THE SAHABAH رضي الله عنهم IS LIABLE TO BE CURSED

(٦٠١٧) عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ الَّذِينَ يُسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ - (رواه الترمذی)

6017. Sayyiduna Ibn Uamr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you see those who revile my sahabah, say, 'May the curse of Allah be on your evil action.'"²

COMMENTARY: This hadith has a hint that anyone who reviles the sahabah رضي الله عنهم it rebounds on him as a curse because he is the mischievous one. The sahabah رضي الله عنهم are the good and righteous people. So they deserve praise and willing acceptance. Besides, the hadith also teaches us that instead of calling a curse on the person his action must be cursed. It is a safe course.

This hadith has been transmitted by Khatib رحمه الله too. Also, Ibn Adi رحمه الله has transmitted in a marfu form from Sayyidah Ayshah رضي الله عنها.

إِنَّ أَشْرَارَ أُمَّتِي أَجْرٌ وَهُمْ عَلَى أَصْحَابِي -

"The evil members of my ummah are they who are disrespectful to my sahabah."

¹ Tirmidhi # 3865 (3891)

² Tirmidhi # 3866 (39892). Not the person but his action Must be cursed.

Another marfu hadith is:

يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمُّونَ الرَّافِضَةَ يَرْفُضُونَ الْإِسْلَامَ فَأَقْتُلُوهُمْ فَإِنَّهُمْ مُشْرِكُونَ

"During the last days there will be a people called (الرافضة) Rafidah. They will desert Islam. So kill them, for, they are polytheists."

Another hadith is:

وَيَتَّجِلُونَ حُبَّ أَهْلِ الْبَيْتِ وَلَيْسُوا كَذَلِكَ وَإِنَّهُ ذَلِكَ أَنَّهُمْ يَسُبُّونَ أَبَا بَكْرٍ وَعُمَرَ.

"They claim to have the company of the people of the house (meaning, my family).

But that will not be so evidence if it is that they will revile Abu Bakr and Umar."

The great sahabah رضى الله عنهم and the people of the Prophet صلى الله عليه وسلم household have departed from this world. But such disrespectful ones have arisen as the rawafid and the Khawarij who revile the sahabah رضى الله عنهم and speak ill of the Prophet 's صلى الله عليه وسلم household. The record of deeds of the former are credited even now although they cannot perform any deed because of the abuse and slander cast on them by the disrespectful evil ones whose punishment is being multiplied. Those who revile the great beings and have evil ideas about them became means of getting more and increased reward for the former but plunge themselves in more severe chastisement.

SAHABAH رضى الله عنهم ARE A MEANS OF GUIDANCE

(٦٠١٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

سَأَلْتُ رَبِّي عَنْ إِخْتِلَافِ أَصْحَابِي مِنْ بَعْدِي فَأَوْخَى إِلَيَّ يَا مُحَمَّدُ إِنَّ أَصْحَابَكَ عِنْدِي بِمَنْزِلَةِ النُّجُومِ فِي

السَّمَاءِ بَعْضُهَا أَقْوَى مِنْ بَعْضٍ وَلَكُلِّ نُورٍ فَمَنْ أَخَذَ بِشَيْءٍ وَمَا هُمْ عَلَيْهِ مِنْ إِخْتِلَافِهِمْ فَهُوَ عِنْدِي عَلَى هُدًى قَالَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابِي كَالنُّجُومِ فَيَأْتِيهِمْ أَضْوَاءٌ أَهْتَدِيهِمْ - (رواه رزين)

6018. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "I asked my Lord about the disagreement among my companions after my death (on rulings on issues pertaining to Shari'ah). He sent me a revelation (comforting me). 'O Muhammad, in my sight, your companion are like the stars in the sky, some stronger than the others (as the stars are in their brightness) but all (of them) have light. So, if anyone adopts anything on which they differ he is in My esteem rightly guided."

Umer رضى الله عنه added that Allah's Messenger صلى الله عليه وسلم said, "My sahabah are like the star, whichever of them you emulate, you will be guided."¹

COMMENTARY: Like the stars on a dark night serve as lighthouses for the travelers { a desert, the sahabah lead people to the true path and put them away from the wrong path. It is as the Quran says:

وَبِالنُّجُومِ هُمْ يَهْتَدُونَ

{And by the stars they are guided} (16:16)

Their noble lies serve as guidance for the people.

¹ Razin.

The differences among the imams serves as mercy for the ummah. It is as Teebi رحمه الله cautioned, "Differences on auxiliary and subsidiary issues of religion, not on the basic tenets of faith."

Syed Jamal uddin رحمه الله has written that they are difference on worldly matter, not on religious issues, It is as the disagreement concerning caliphate and rule among the sahabah رضي الله عنهم that had cropped up.

Mulla Ali Qari رحمه الله has said that even these differences in matters of cliphate were disagreement on auxiliary and subsidiary issues of religion because they had differed in judgement (like the nature of ijihad), not for worldly reason or selfish ends as the kings and sovereign of the world do.

None of the sahabah رضي الله عنهم locked knowledge of religion and Shari'ah. Each of them possessed knowledge of religion and figh depending on his ability. So whatever he said on these subjects may he emulated and it is an assurance of being guided.

However, the ulama have commented on the hadith (اصحابي كالنجوم المنج) (my sahabah are like stars). Ibn Hajar رحمه الله has spoken on it at length and termed the hadith as da'if. He has cited Ibn Hazm رحمه الله to say that it is mawda batil (invented, false). But, he has also quoted Bayhaqi رحمه الله, who said that some portion of this hadith is supported by another hadith of Muslim whose words are:

النجوم امانة السماء

"The stars are guards of the sky."

And this hadith has the words:

واصحابي امانة لامتي

"And my companions are trustee and protectors of my ummah."

CHAPTER – XXX

EXCELLENT QUALITIES OF ABU BAKR رضي الله عنه باب مناقب ابي بكر رضي الله تعالى عنه

SECTION I

الفضل الاول

(٦٠١٩) عَنْ أَبِي سَعِيدٍ رِبِ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ مِنْ أُمَّةٍ مِنَ النَّاسِ عَلِقَ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ وَعِنْدَ الْبُخَارِيِّ وَأَبُو بَكْرٍ وَلَوْ كُنْتُ مُسْجِدًا خَلِيلًا لَا تَخَذُتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ أَخُوهُ الْإِسْلَامَ وَمَوَدَّتُهُ لَا تُبْقِيَنَّ فِي الْمَسْجِدِ خَوْخَةً إِلَّا خَوْخَةُ أَبِي بَكْرٍ وَفِي رِوَايَةٍ لَوْ كُنْتُ مُسْجِدًا خَلِيلًا غَيْرَ رِوَايَةٍ لَا تَخَذُتُ أَبَا بَكْرٍ خَلِيلًا - (متفق عليه)

6019. Sayyiduna Abu Sa'eed Al -Khudri رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "surely, of the People, he who has been most co-operative with me with his companionship and property is Abu Bakr." (It is in the nominative case Abu but Bukhari has it in the accusative case Abu Bakr). "And, if I were to take friend, I would take Abu Bakr as a friend. But, the fraternity of Islam and love of it is there (and it is higher). Let no window (or opening) remain in the mosque (Masjid

Nabawi) except the window of Abu Bakr."

According to another version: "If I were to take a friend other than my Lord, I would take Abu Bakr for friend."¹

COMMENTARY: The Prophet صلى الله عليه وسلم said of Sayyiduna Abu Bakr رضى الله عنه in very loving tones that he was always in the forefront to serve him with the spirit of self-abnegation and sincerity. He offered his property generously for religion in order to please the prophet صلى الله عليه وسلم and also for the well-being of the Prophet صلى الله عليه وسلم. That was his distinguishing characteristic which raised him to a rank higher than the other sahabah رضى الله عنهم and, in fact, a rank higher than all people of the Prophet صلى الله عليه وسلم ummah,

KHALIL: Depending on how it is derived the word (خليل) khalil means:

- (i) A true friend. It is close friendship that circulates in the veins. It is not only demonstrated out worldly but is also deep rooted in the heart.
- (ii) Need - a friend in need to whom one resorts in need. If he were two choose a friend to whom he could turn in need then he would have chosen Abu Bakr رضى الله عنه. But in all these affairs, I turn only to Allah. He is my only support and hope. As for Islamic fraternity, I have it will all the ummah and Abu Bakr's standing is higher than every one else. "The scholars of hadith prefer the first meaning.

In the beginning, house were adjoined to the Masjid Nabawi and their windows opened toward it. People used them to enter and go out of the Masjid Nabawi. Or, their ventilators opened into it so they could see the interior of the mosque and know when the Prophet صلى الله عليه وسلم came to it. When he was ill, his final instructions included the command that those windows or ventilators should be closed, except that of the house of Abu Bakr رضى الله عنه. While this command indicated the excellence of Abu Bakr رضى الله عنه, it also was a hint that he should lead the Muslims after him as their caliphs. It is stated that some people raised eyebrows but he said to them, "This is not my decision. Rather, it is a command of Allah." It is also reported that Umar رضى الله عنه requested, 'Permit me to keep a ventilator upon in my house so that I may know on seeing from it that you have arrived in the mosque.' But, the Prophet صلى الله عليه وسلم said, "No! There should remain no opening not even the size of a needle's head."

DIFFERING TRADITIONS FOR ABU BAKR رضى الله عنه OR ALI رضى الله عنه: Hafiz Ibn Hajar Asqalani رحمه الله has stated his commentary on the sahih Bukhari that there are other ahadith transmitted by many chains of narrators that seem to contradict this hadith about retaining the window of Abu Bakr's house. For instance, Sa'd Abu Waqqas narrated that Allah's Messenger صلى الله عليه وسلم had the doors of all houses of the sahabah رضى الله عنهم opening into the Masjid Nabawi closed except the door of Ali's رضى الله عنه house. Ahmad رحمه الله and Nasa'i رحمه الله have transmitted this hadith. There is no doubt whatsoever that its line of transmission is strong. Also, Tabarani has transmitted in his Awsat on the authority of trusted narrators that on hearing this command, the sahabah رضى الله عنهم met the Prophet صلى الله عليه وسلم and submitted, :O Messenger of Allah, you have had the doors of all the sahabah رضى الله عنهم closed but not the door of Ali رضى الله عنه which you have permitted to remain open." He said, "I have neither had the doors closed nor let any remain open. Rather, Allah has had them shut and permitted any to be kept open. In fact, He has commanded me to have them closed, except

¹ Bukhari # 3654 Muslim # 2-2382.

the door of Ali." Ahmad رحمه الله and Nasa'i رحمه الله have transmitted a similar tradition from Ibn Abbas رضي الله عنه and Ibn Umar رضي الله عنه. Ibn Hajar رحمه الله said that each of these three traditions is a worthy evidence and deserving of being drawn on particularly these tradition give support to each other.

Ibn Hajar رحمه الله has written also that Ibn Jawzi رحمه الله has termed the hadith about Sayyiduna Ali ibn Abu Talib رضي الله عنه as mawda (invented) and he has censured some of its lines of transmission because it contradicts those sound ahadith that are about Abu Bakr رضي الله عنه saying that the Rawafid have invented the hadith to contend against the ahadith about Abu Bakr رضي الله عنه. But, Ibn Hajar رحمه الله does not agree with him saying that simply because this hadith contradicts the ahadith about Abu Bakr رضي الله عنه, it cannot be said that it is invented. Rather, the ahadith about Ali رضي الله عنه is transmitted through many sound lines of narrators some of which may be termed to at attain the peak of soundness and some the rating of hasan. Ibn Hajar رحمه الله explains that these two differing traditions concern different periods of time. The case of the door (or window) of the house of Ali رضي الله عنه pertains to the earliest time when Masjid Nabawi was barely complete. His house was adjoined to the mosque. Its door opened into the mosque so that he could go in, and came back from, the mosque through this door. It is also reported in a sound way that the Prophet صلى الله عليه وسلم said to Ali رضي الله عنه, "No one who is sexually defiled may enter this mosque but you and I are permitted to go through it into our houses." (see hadith # 6098)

As for this hadith commanding that all windows (and ventilators) should be closed except of the house of Abu Bakr رضي الله عنه, this concerns the very last period while the Prophet (ﷺ) was ill. He gave this command a couple of days before his death.

Support for this contention lies in he tradition that says that when the Prophet صلى الله عليه وسلم gave he command that all door, opening into the mosque, with the exception of the door of Ali رضي الله عنه should be shut, Hamzah ibn Abdul Muttalib رضي الله عنه who was afflicted with conjunctivitis, and for this reason had delayed compliance with the command, submitted, "O Messenger of Allah, you have overlooked your uncle (meaning, myself) but let your uncle's son (meaning Ibn Abu Talib ibn Abdul Muttalib) keep his door open!" The Prophet صلى الله عليه وسلم said, "Dear uncle, I have no say in this matter. I have done that which I was commanded to do."

This proves that the hadith about Ali رضي الله عنه concerned the very early times Hamzah رضي الله عنه was martyred in the Battle of Uhud in 3 AH.

ABU BAKR رضي الله عنه POSSESSED GREAT MERIT

(٦٠٢٠) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ مُتَّخِذًا

خَلِيلًا لَأَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا وَإِنِّي وَأَصَاحِبِي وَوَدَّ اللَّهُ صَاحِبَكُمْ خَلِيلًا - (رواه مسلم)

6020. Sayyiduna Abdullah ibn Mas'ud رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "were I to take a Khalil (friend). I would take Abu Bakr as a Khalil. But he is my brother and companion. And, (It is fact that) Allah has taken your companion as a Khalil."¹

COMMENTARY: The version of Ahmad ibn Hanbal رحمه الله has

¹ Muslim # 3-2383, Tirmidhi # 3655.

أَجْنَحِي فِي الدِّينِ وَصَاحِبِي فِي الْغَارِ

"He (Abu Bakr) is my brother in religion and was my companion in the cave."

The version is Musnad Abu Ya'la as narrated by Ibn Abbas رضى الله عنه is:

ابو بكر صاحبى ومونى فى الغار سدوا كل خوخة فى المسجد غير خوخة ابى بكر رضى الله تعالى عنه

"Abu Bakr was my companion and friend in the cave. Close all windows (or ventilators) opening towards the mosque, but not the window of Abu Bakr."

Abu Hatim رحمه الله has also transmitted this hadith and has stated that it is a clear instruction that the first to deserve caliphate after the Prophet صلى الله عليه وسلم was Abu Bakr رضى الله عنه. The door of hope of caliphate is closed to everyone else.

The previous hadith said that the Prophet صلى الله عليه وسلم had taken Allah as a friend and this says that Allah has taken him as a friend. He who is true and sincere in love himself attain the degree of a beloved. It is as

يُحِبُّهُمْ وَيُحِبُّونَهُ

{whom He loves and they love Him} (5:54)

برسرش معشوقا عاشق آمده است

هر که او در عشق صادق آمده است

The Prophet صلى الله عليه وسلم was, Habibullah. 'Habib is the love that has attained the degree of the beloved. Some people say that friendship is a high standing. They say that the Prophet صلى الله عليه وسلم was combination of love and friendship.

Imam Ghazzali رحمه الله said that the friendship of the Prophet صلى الله عليه وسلم was more perfect than the friendship of prophet Ibrahim. عليه السلام.

In short, this hadith is evidence that Abu Bakr رحمه الله was a great sahabi with excellent qualities.

INSTRUCTIONS FOR ABU BAKR رضى الله عنه AS CALIPH

(٦٠٢١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ أَتَيْتَنِي

أَيَابَكْرَ أَبَاكَ وَأَخَالَكَ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَسْتَمْتَنِي مُتَمَتِّعًا وَيَقُولُ قَائِلٌ أَنَا وَلَا وَيَأْتِي اللَّهُ

وَالْمُؤْمِنُونَ إِلَّا أَيَابَكْرَ - رَوَاهُ مُسْلِمٌ وَفِي كِتَابِ الْمُتَمَتِّعِينَ أَنَا أَوْلَى بِدَلِّ أَنَا وَلَا -

6021. Sayyidah Ayshah رضى الله عنها narrated: 'During his illness Allah's Messenger صلى الله عليه وسلم said to me 'Call your father, Abu Bakr, and your brother (Abdur rahman) to me that I may write down some instructions. I am apprehensive lest someone may crave to succeed me and some one may claim that he deserves the caliphate. But Allah and the believers will not approve anyone except Abu Bakr (as caliph).'' In al-Humaydi's book it is (أَنَا أَوْلَى) (I have more right) instead of (أَنَا لَوْ) (I deserve it)."

COMMENTARY: Teebi رحمه الله has stated on the authority of Qadi Iyad رحمه الله that this hadith is (اجود) excellent. The Prophets صلى الله عليه وسلم caliphs Abu Bakr رضى الله عنه is very clearly mentioned. As for the claim of the Rawafid that the caliphate of Ali رضى الله عنه is indicated (in a perfect way) through proper texts and prophet's will it is absolutely without foundations. It is false claim. All the Muslims say unanimously that neither is there a text about Sayyiduna Ali رضى الله عنه nor did the Prophet صلى الله عليه وسلم make an oral or a written will about it. In fact the first

person to refute this claim was Sayyiduna Ali رضي الله عنه himself. Someone had asked him, "Do you have anything that is not found in the Quran?" He said, "No whatever I have is found in this scripture." If he had anything, he would have disclosed it."

ANOTHER CATEGORICAL EVIDENCE

(٦٠٢٢) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ قَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جِئْتُ وَأَنْتَ أَجْدَلُ كَأَنَّهَا تُرِيدُ التَّوْتُ قَالَ فَإِنَّ لَمْ تَجِدِيَنِي فَأَتِي أَبَا بَكْرٍ - (متفق عليه)

6022. Sayyiduna Jubayr ibn Mu'tin رضي الله عنه narrated that a woman came to the Prophet صلى الله عليه وسلم (perhaps during his illness) and spoke to him about something (seeking guidance on a matter or help of some kind). He instructed her to come back later (for redress). She submitted, "O Messenger of Allah (I live for away), what do you say when I come and do not find you?" (the narrator interpolated) as though she referred to (his) death. He said, "If you do not find me then go to Abu Bakr."¹

COMMENTARY: This hadith is unequivocal suggestion of the caliphate of Abu Bakr رضي الله عنه after the death of the prophet صلى الله عليه وسلم. Of course, it cannot be taken as a final word, but it is a manifest confirmation of the merit of Abu Bakr. رضي الله عنه

The majority of the Ulama say that nobody's caliphate is confirmed by a categorical order. As for the caliphate of Abu Bakr رضي الله عنه, it is confirmed because of the consensus of the sahabah رضي الله عنهم on it, though Allamah Ibn Hammam رحمه الله has professed in Mashairah that there is an absolute and explicit evidence of Abu Bakr as the first caliph. He has also backed his claim with sound proofs.

Isma'ili رحمه الله has reproduced in his Mu'ayyam the tradition of sahl ibn hashamah رحمه الله: A villager sold some camels to the Prophet صلى الله عليه وسلم on the undertaken that payment would be made later. Sayyiduna Ali رضي الله عنه suggested to him that he should go back and ask, "If you are not there, then who will pay for my camel? When he returned and asked, the Prophet صلى الله عليه وسلم said, "Abu Bakr will pay to you." Sayyiduna Ali رضي الله عنه was told so by the villager but he sent him back to ask, "Who will pay if Abu Bakr رضي الله عنه also dies?" The villager returned and asked this question on which the Prophet صلى الله عليه وسلم comforted him, "Umar will give you your due." The villager conveyed this assurance to Sayyiduna Ali رضي الله عنه and he suggested to him, "Go back and ask, 'what if Umar رضي الله عنه is also dead?" The villager came to the Prophet صلى الله عليه وسلم again and put the questions. The Prophet صلى الله عليه وسلم assured him that in such a case Uthman رضي الله عنه would reimburse him. He came to Sayyiduna Ali رضي الله عنه and told him that Uthman رضي الله عنه was named as the next successor. He advised him to go again and ask the Prophet صلى الله عليه وسلم "If I come to Uthman after his death, then who will pay the due?" when the villager made bold to ask again (about another caliph's death), the Prophet صلى الله عليه وسلم demanded to know, "when Abu Bakr dies Umar also dies and Uthman is death too what will you do by surviving them?"

¹ Bukhari # 3159, Muslim # 10-2386, Tirmidhi # 3676 (3696), Musnad Ahmad # 16755.

OF ALL MEN ABU BAKR WAS THE DEAREST

(٦٠٢٣) وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ عَلَى جَيْشٍ ذَاتِ السَّلَاسِلِ قَالَ فَأَتَيْتُهُ فَقُلْتُ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ عَائِشَةُ قُلْتُ مِنَ الرِّجَالِ قَالَ أَبُوهَا قُلْتُ فَمَنْ قَالَ عُمَرُ فَقَدَّ رَجَالًا فَسَكَتُ مَخَافَةَ أَنْ يُجْعَلَنِي فِي آخِرِهِمْ - (متفق عليه)

6023. Sayyiduna Amr ibn Al-Aas رَضِيَ اللَّهُ عَنْهُ said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him with an army has its amir (commander) to Dhat as Salasil.

He said (before departure or on returning) "I came to him and asked him 'which of the people is dearest to you. He said 'Ayshah.' I asked, Among men?" He said, Her father" I asked who next?' He said Umar then (on my asking) he enumerated men. So I kept quit lest he name me among the last of them. (It was best not to ask any father for fear that be put among the last name)."¹

COMMENTARY: Sayyiduna Amr Ibn Al-Aas رَضِيَ اللَّهُ عَنْهُ asked about the best men of the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or he may have meant the men in his army whose commander he was. He was prompted to put this question because a reinforcement of two hundred warriors under Sayyiduna Abu Ubaydah ibn Jarrah رَضِيَ اللَّهُ عَنْهُ comprising of the Ansar and Muhajir was sent to help him. They included the senior sahabah رَضِيَ اللَّهُ عَنْهُمْ too, like Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ.

Amr ibn Al-aas رَضِيَ اللَّهُ عَنْهُ acted as their imam for the salah. Allah gave he Muslim army a victory causing the enemy to retreat disgracefully. Amr رَضِيَ اللَّهُ عَنْهُ was deceived into imagining that he was raised to a very high rank by being appointed the commander. Hence, on returning, he tried to get a confirmation of this from the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but the response that he got from him belied his imagination. Amr رَضِيَ اللَّهُ عَنْهُ reaction suggests that he had the members of his army in mind when he had asked about he dearest men to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

However, the saying of the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ naming Abu Bakr رَضِيَ اللَّهُ عَنْهُ and other suggests that he was speaking about the people of his time, generally.

ALI'S رَضِيَ اللَّهُ عَنْهُ TESTIMONY OF ABU BAKR'S MERIT

(٦٠٢٤) وَعَنْ مُحَمَّدِ بْنِ الْحُنفِيَّةِ قَالَ قُلْتُ لِأَيِّ النَّاسِ خَيْرٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ قُلْتُ فَمَنْ قَالَ عُمَرُ وَخَيْرِيكَ أَنْ يَقُولَ عُثْمَانُ قُلْتُ فَمَنْ قَالَ مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ -

(رواه البخارى)

6024. Sayyiduna Muhammad Al- Hanifah (son of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ from his wife other than (Sayyidah Fatimah) narrated 'I asked my father, 'which of the people was the best after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? He said, 'Abu Bakr رَضِيَ اللَّهُ عَنْهُ I asked, "who next!" He said, 'umar since I was apprehensive test he name Uthman رَضِيَ اللَّهُ عَنْهُ (as next best) I asked (from a different angle). 'Than you of course, after Umar رَضِيَ اللَّهُ عَنْهُ But he said 'I am not but one of the Muslim men."²

¹ Bukhari E 4359, Muslim # 8. 2384, Ibn Majah # 101.

² Bukhari # 3671.

COMMENTARY: Sayyiduna Ali ibn bu Ta'lib spoke in a very humble manner. As it is, he was the best and most superior of all man at the time of the martyrdom of Uthman. رضى الله عنه.

ABU BAKR'S EXCELLENCE WAS UNDENIABLE OVER ALL SAHABAH رضى الله عنه **IN THE PROPHET** صلى الله عليه وسلم **TIME** عنهم

(٦٠٢٥) وَعَنِ ابْنِ حُمَيْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ حُمَيْرٌ ثُمَّ عُثْمَانُ ثُمَّ تَمَّتْ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُفَاضِلُ بَيْنَهُمْ رِوَاةُ الْبُخَارِيِّ وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيًّا أَفْضَلُ أُمَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُثْمَانُ ثُمَّ عُثْمَانُ رِصَوَاتُ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ -

6025. Sayyiduna Ibn Umar رضى الله عنه narrated; "In the time of the Prophet صلى الله عليه وسلم (but gave him excellence over all he sahabah). Then came Umar رضى الله عنه and then Uthman رضى الله عنه then, we left the sahabah رضى الله عنهم of the Prophet صلى الله عليه وسلم (as they were) without giving excellence to anyone of them (over the others)."¹

According to another version: He (Ibn Umar رضى الله عنه) said, "when Allah's Messenger صلى الله عليه وسلم was alive, we used to say, 'The most excellent of the ummah of the Prophet صلى الله عليه وسلم after him was Abu Bakr, then Umar and than Uthman رضى الله عنه - may Allah the exalted be pleased with all of them)."²

COMMENTARY: The words: "Then we left the sahabah رضى الله عنهم as they were..." mean that they did not discriminate between the rest of them. If they were of equal rank that was respected and if any had any merit over the others that was honoured, like the participants of Badr and of Uhud, the ahl ul-bayt (members of the Prophet صلى الله عليه وسلم household), those who gave the pledge known as bay't ridwan and the learned sahabah رضى الله عنه.

The words could also mean that after Uthman رضى الله عنه they did not give excellence to any sahabi over others. The position of the members of the Prophets household is clearly exclusive and their ranking is absolutely different than that of others. Because of their special relationship, they have distinct merit that the other sahabah رضى الله عنهم do not possess. That they have a distinct, exclusive merit is as clear as daylight. So, there is not any reason to question why Sayyiduna Ali Ibn Abu Talib رضى الله عنه is not named after Uthman رضى الله عنه and why Imam Hasan رضى الله عنه and Imam Husayn رضى الله عنه are not mentioned and why the Prophet's uncles Sayyiduna Hamzah and Sayyiduna Abbas رضى الله عنه are not named.

An exponent has stated that Ibn Umar رضى الله عنه means the elderly, aged sahabah who had the position with the Prophet's صلى الله عليه وسلم advisers and consultants. As for Sayyiduna Ali رضى الله عنه at that time, he was a young man so he was not grouped with the named sahabah رضى الله عنه, otherwise his excellence is undeniable after Uthman رضى الله عنه no one denies his merit over the remaining Sahabah رضى الله عنهم after Uthman رضى الله عنه.

Imam Ahmad رحمه الله has transmitted one hadith of Ibn Umar رضى الله عنه in these words: 'In the time of Allah's Messenger صلى الله عليه وسلم we know Abu Bakr رضى الله عنه as the best and most excellent man

¹ Bukhari # 3697.

² Abu Dawud # 4628, Tirmidhi # 3707 (3727), Bukhari # 3655.

(after the Prophet) صلى الله عليه وسلم. After him we regarded Umar رضى الله عنه. AS for Ali رضى الله عنه, it is a fact that he possesses the three distinctions of which if I had but one, I would think of myself as better than the world and whatever it contains. The Prophet صلى الله عليه وسلم gave to him in marriage his dearest daughter, Sayyidah Fatimah رضى الله عنها and his descendants are from her. The Prophet صلى الله عليه وسلم had all doors opening into Masjid Nabawi closed except Ali's رضى الله عنه. On the day of Khaybar, the prophet صلى الله عليه وسلم gave him his spear."

According to a hadith in Nasa'i Ibn Umar رضى الله عنه narrated: someone asked Ibn Umar رضى الله عنه about Uthman رضى الله عنه and Ali رضى الله عنه He narrated the hadith under discussion (#6025), and went on to add, "Do not ask about Ali's greatness and do not compare him to anyone. His standing (so very great that) all doors were closed except his."

SECTION II

الله قبل الثاني

ABU BAKR رضى الله عنه MERIT

(٦٠٢٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَيْتَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يَكْفِيهِ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالٌ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا أَخُذْتُ أَبَا بَكْرٍ خَلِيلًا إِلَّا وَارٍ صَاحِبَكُمْ خَلِيلُ اللَّهِ (رواه الترمذی)

6026. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no one who has given us something or helped us (in any way) whom we love not reimbursed except Abu Bakr. He has given and helped us and only Allah will recompense him (in a perfect way) on the day of resurrection.

No one's property has benefited me as much as Abu Bakr's property has benefited me. Were I to take a friend, I would take Abu Bakr as a friend. Know that your companion is the friend of Allah."¹

COMMENTARY: The Arabic word (يد) yad implies everything that gives benefit. Hence, it includes wealth and property, life and family.

Indeed, Abu Bakr رضى الله عنه had dedicated all this in the path of Allah and for the service of Allah's Messenger صلى الله عليه وسلم. This includes his great monetary sacrifice in having Sayyiduna Bilal رضى الله عنه released from captivity by buying him from the infidels. The quran refers to it:

وَسَيُجْزَىٰ بِهَا الْاَلْفَىٰ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ-

{for removed from it will be the most god-fearing, who gives his wealth to purify himself} (92:17-18)

Another example is that when the Prophet صلى الله عليه وسلم exhorted his sahabah رضى الله عنهم to offer monetary contribution in the path of Allah, everyone brought whatever he could donate to the best of his ability. Abu Bakr رضى الله عنه brought all his belongings and assets and presented them to the Prophet صلى الله عليه وسلم. He spared nothing at all at home, even the necessities of his family so much so that, when he has no clothing, he wrapped a blanket round his body fastening it with thorns as pins like the kharqah of the Sufis. It is for this reason that he got a sobriquet dhul khilal too (among some other epithets). Khilal is a thorn.

¹ Tirmidhi # 3661 (3681) Ibn Majah # 94 Musnad Ahmad # 3450.

According to a hadith in riyad us Saliheen, when the Prophet صلى الله عليه وسلم said "No one's wealth has stood me in such good stead as that of Abu Bakr," he wept and asserted that both his person and his property were at the disposal of the Prophet صلى الله عليه وسلم¹

According to Munafiqat, the Prophet صلى الله عليه وسلم said, "No one's wealth has been of more benefit to me than Abu Bakr's, He spent forty thousand dirhams on the Prophet صلى الله عليه وسلم² (on the day he embraced Islam).

According to Urwah, رحمه الله, 'when Abu Bahr رضى الله عنه embraced Islam, he had with him forty thousand dirhams. He spend all of them during the Prophet صلى الله عليه وسلم life time in Allah's path." Urwah رحمه الله has also narrated that Abu Bakr رضى الله عنه purchased and set free in Allah's path the seven slaves who were percuted by their masters. (because they had become Muslims) Bilal رضى الله عنه and Aamir ibn Fuhayrah رضى الله عنه were among them.

CHIEF OF THE SAHABAH رضى الله عنهم

(٦٠٢٧) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه الترمذى)

6027. Sayyiduna Umar رضى الله عنه said, "Abu Bakr رضى الله عنه is our chief. HE is the best of us, and he was the dearest of all of us to Allah's Messenger صلى الله عليه وسلم."³

PROPHET'S COMPANION AT TWO PLACES

(٦٠٢٨) وَعَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَبِي بَكْرٍ أَنْتَ صَاحِبِي فِي الْعَارِ وَصَاحِبِي عَلَى الْحَوْضِ - (رواه الترمذى)

6028. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Abu Bakr رضى الله عنه, "You were my companion at the cave and will be my companion at the pond (Kawthar)."⁴

COMMENTARY: The Prophet صلى الله عليه وسلم said to Abu Bakr رضى الله عنه that he was his friend in this world as he would be in the next world. The cave was the one in the mountain thau there both of them had hid during their hijrah (or emigration) to Madinah. This verse of the quran speaks of this companionship:

ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

{he being the second of the two when they were in the cave (and) when he said to his companion 'Grieve not, surely Allah is with us.'} (9:40)

The ulama say that this verse refers to the companionship of Abu Bakr. Hence they contend that while rejecting the companionship of anyone else, like Umar رضى الله عنه, Uthman رضى الله عنه or Ali رضى الله عنه does not make the rejecter a disbeliever, rejecting Abu Bakr companionship makes him a disbeliever.⁵

¹ See the Glorious caliphate, Athar Husain p 11 on the authority of Musnad Ahmad (Dar ul Isha'at Karachi)

² ibid.

³ Tirmidhi # 3657 (3676).

⁴ Tirmidhi 3670 (3690).

⁵ Because that would amount to disbelief.

The Prophet's صلى الله عليه وسلم saying means to assure Abu Bakr رضى الله عنه that Allah has testified to Abu Bakr's رضى الله عنه companionship. This is why the epithet companion of the cave us used in its real sense of friend.

ABU BAKR رضى الله عنه DESERVED TO BE IMAM

(٦٠٢٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلْبَسُنِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَوْ يُؤَمُّهُمْ
عَنْهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6029. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "It does not behave o people among whom is Abu Bakr that anyone else should act as their imam."¹

Tirmidhi said that this hadith is gharib.

COMMENTARY: This hadith lays down the principle that congregation salah must be led by one who is the most superior among them. Abu Bakr رضى الله عنه was the most superior of all the sahabah رضى الله عنه. It is for this reason, too, that he deserved to be the caliph after the prophet صلى الله عليه وسلم. It is not proper to make a junior the caliph when a senior and more excellent man is there. This is why Ali رضى الله عنه said to Abu Bakr "The Prophet صلى الله عليه وسلم made you the leader of our religion (by making you our Imam). Then who can put you back in our affairs of the world (which is he caliphate)?"

ABU BAKR رضى الله عنه TOOK THE LEAD

(٦٠٣٠) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ وَوَأَفَّقَ ذَلِكَ عِنْدِي مَالًا فَفُلْتُ الْيَوْمَ أَشِيءُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ فَفُلْتُ وَمَنْ لِي أَبُوبَكْرٍ يَكُلُّ مَا عِنْدَهُ فَقَالَ يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ فَقَالَ أَبْقَيْتُ لَهُمُ اللَّهُ وَرَسُولَهُ فُلْتُ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا. (رواه الترمذى وابوداؤد)

6030. Sayyiduna Umar رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم commanded us to give sadaqah (meaning, some portion of our properties in Allah's path). That coincided with my possession of some wealth at that time. So, I thought, 'Today, I will outdo Abu Bakr, if I can ever do it.' So, I brought half my wealth. Allah's Messenger صلى الله عليه وسلم asked me, 'what have you retained for your family?' I submitted, 'he like of it. Then, Abu Bakr رضى الله عنه come with all that he had and he asked him, 'O Abu Bakr, what have you retained for you family?' He said, 'I have kept aside for them Allah and his Messenger .' I conceded, Never can I overtake him in anything."²

COMMENTARY: Perhaps the half portion of the wealth of Umar رضى الله عنه was more in value than all that Abu Bakr رضى الله عنه had. But umar رضى الله عنه retained half of his wealth while Abu Bakr رضى الله عنه did not keep anything for his family. So, he gained more merit. According to another hadith: (الفضل الصدقة جهد المقل) "The better sadaqah (charity) is the one with self-sacrifice

¹ Tirmidhi # 3673 (3693).

² Tirmidhi # 3675 (3695).

even if it is less in value.

When he said that he had kept Allah and his Messenger صلى الله عليه وسلم for his family. Abu Bakr رضي الله عنه actually demonstrated his faith that the pleasure of Allah and his Messenger صلى الله عليه وسلم was his greatest asset. Worldly property and wealth cannot match it. He had faith in Allah as the sustainer and in the help of Allah's Messenger صلى الله عليه وسلم. Irrespective of whether he had more wealth than Umar رضي الله عنه half portion. Or lesser than the half portion of Umar's wealth, Abu Bakr رضي الله عنه remains more excellent.

Umar رضي الله عنه saw that in spite of having donated more than Abu Bakr رضي الله عنه did, he could not get ahead of him, so he conceded that he could never out do Abu Bakr رضي الله عنه. Some traditions have that the Prophet صلى الله عليه وسلم addressed them and said: (ما بينكم كما بين كلمتكم) "There is no difference between the two of you but what is found in your words.

WHY CALLED 'ATIQ' (عتيق)

(٦٠٣١) وَعَنْ عَائِشَةَ أَرَتْ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ

فَيُقْرَبُ سُبْحَى عَتِيقًا - (رواه الترمذی)

6031. Sayidah Ayshah رضي الله عنها said that Abu Bakr رضي الله عنه come to Allah's Messenger صلى الله عليه وسلم who said (to him). "You are Allah's atiq (freedman) from hell." So, since then he came to be called 'atiq.'¹

COMMENTARY: The word (عتيق) 'Atiq means 'free'. It is one of the epithets of Abu Bakr رضي الله عنه. Some authorities say that this word also means; 'beautiful, 'noble,' 'generous' which qualities were found in him. So he got the name 'Atiq. But, since the hadith itself gives the reason for his name, it is not proper to search for any other reason. According to another hadith, the Prophet صلى الله عليه وسلم said:

من اراد ان ينظر بنظر الى عتيق من النار فليتنظر الى ابي بكر.

"He who wishes to look at the one freed from hell, let him look at Abu Bakr."

NAME & LINEAGE: The real name of Abu Bakr رضي الله عنه was Abdullah. He was the son of Abu Qahafah Uthman. His line of descent is:

Abdullah ibn Abu Qahafah Uthman ibn Aamir ibn Amr ibn Ka'b ibn Sa'd ibn Tamimn ibn Murrah. There it meets the prophet's صلى الله عليه وسلم lineage.

Abu Bakr رضي الله عنه was the first man who confirmed the Prophet's صلى الله عليه وسلم truth and embraced Islam believing in Allah. He never missed any battle in the lifetime of he Prophet صلى الله عليه وسلم. He participated in all the battle and all significant events with the Prophet صلى الله عليه وسلم as his companion and friend. He is the only person who never separated from the Prophet صلى الله عليه وسلم during his days of ignorance and then during Islam. Just as he was sahabi, his parents and children too were sahabah. He is the only companion with this distinction. Abu Bakr رضي الله عنه was unique not only in character and inwardly in beauty and appearance. He was fair-complexioned, and lean. He had a broad forehead, a thin face and cheeks, and beautiful eyes. On the whole he was very handsome and attractive.

Abu Bakr رضي الله عنه was born in Makkah, two years, four months and some days after the events of the elephant (when Abrahah had invaded Makkah and was disgraced). He died

¹ Tirmidhi # 3679 (3699) Ibn Majah # 137.

at the age of sixty three years on 22nd (or 8th) Jumadi ulth Thawi 13Ah on Tuesday, between maghrib and isha' in Madinah. He had left dying instructions that his body should be given both by his wife Sayyidah Asma bint Umays رضي الله عنها. So, she gave the bath and Umar رضي الله عنه led the funeral salah.

His caliphate lasted two years and four months. He narrated ahadith to many sahabah رضي الله عنهم and tabi'uyn رحمه الله. But, he narrated very few ahadith, having lived a short life after the Prophet صلى الله عليه وسلم death.

FIRST TO BE RESURRECTED AFTER THE PROPHET صلى الله عليه وسلم

(٦٠٣٢) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ تَنَسَّقُ عَنْهُ الْأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ أَنَا أَهْلُ الْبَقِيْعِ فَيَحْشُرُونِ مَعِيَ ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الْحَرَمَيْنِ - (رواه الترمذی)

6032. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the first person for whom the earth will split (over the grave, and the first to be resurrected when people will be raised and gathered in the gathering place). Then (it will split), for Abu Bakr, then for Umar. Then, I shall come to the grave dwellers at al-Baqi; They will be gathered along with me (after being raised). Then, I shall wait for the Makkans till I brought to the Harmayn (meaning, between the people of Makah and of Madinah in the gathering place)."¹

COMMENTARY: On the day of resurrection, the Prophet صلى الله عليه وسلم will be the first person to be raised from his grave. After him will be Abu Bakr رضي الله عنه and Umar رضي الله عنه. The Prophet صلى الله عليه وسلم will go to al-Baqi and its grave dwellers will be raised from their graves in his presence and they will assemble before him. Then, he will wait for the people of Makah who will be raised from their graves and brought to him so that they might join the gathering. Then, he will lead them to the place of gathering, or the hashr. There all the creatures will be gathered.

ABU BAKR رضي الله عنه FIRST TO ENTER PARADISE AMONG PROPHET'S صلى الله عليه وسلم SLAVES

(٦٠٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي جِئْتُ نَيْلَ قَاعِ رَافِي بَابِ الْجَنَّةِ الَّذِي يَدْخُلُ مِنْهُ أُمَّتِي فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ وَدِدْتُ أَنْ كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكَ يَا أَبَا بَكْرٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي - (رواه ابو داؤد)

6033. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Jibril" come to me. He took my hand and showed me the gate of paradise by which my ummah will enter." Abu Bakr رضي الله عنه (expressed his wish and) submitted, "O Messenger صلى الله عليه وسلم of Allah, how I wish that I was with you (at the time) and looked at it!" Allah's Messenger صلى الله عليه وسلم said, "indeed O Abu Bakr. You will be

¹ Tirmidhi E 3692 (3712).

first of my ummah to enter paradise."¹

COMMENTARY: The gate of paradise was shown to the Prophet صلى الله عليه وسلم on the night of the mi'raj (ascension to heaven) or at some other time. He then gave tidings to Abu Bakr رضى الله عنه that he would be the first of his ummah to enter paradise and see its gate. That is a greater and better prospect.

This is also evidence that Abu Bakr رضى الله عنه is the most excellent of the ummah.

SECTION III

الفصل الثالث

TWO DEEDS OF ABU BAKR رضى الله عنه OUTWEIGH AL DEEDS

(٦٠٣٤) عَنْ عُمَرَ ذِكْرٍ عِنْدَهُ أَبُو بَكْرٍ فَبَكَى وَقَالَ وَوَدِدْتُ أَنْ أَعْمَلِي كَلَّةٌ مِثْلَ عَمَلِهِ يَوْمًا وَاحِدًا مِنْ أَيَّامِهِ وَيَوْمَهُ وَاحِدَةً مِنْ لَيَالِيهِ أَمَا لَيْتَهُ فَلَيْتَهُ سَارِمَةٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْعَارِ فَلَمَّا انْتَهَى إِلَيْهِ قَالَ وَاللَّهِ لَا تَدْخُلُهُ حَتَّى أَدْخُلَ فَبَلَكَ قَائِلٌ كَأَنَّ فِيهِ شَيْءٌ أَصَابَنِي دُونَكَ فَدَخَلَ فَكَسَحَهُ وَوَجَدَ فِي جَانِبِهِ ثُقْبًا فَشَقَّ إِرَارَهُ وَسَدَّهَا بِهِ وَبَقِيَ مِنْهَا اثْنَانِ فَأَلْقَمَهُمَا رِجْلَيْهِ ثُمَّ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْخُلْ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَصَّعَ رَأْسَهُ فِي حَجْرِهِ فَتَمَّ فَلَمَّا دَخَلَ أَبُو بَكْرٍ فِي رِجْلِهِ مِنَ الْحَجْرِ وَلَمْ يَتَحَرَّكَ مَخَافَةَ أَنْ يَنْتَبِهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَتْ دُمُوعُهُ عَلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لَكَ يَا أَبَا بَكْرٍ قَالَ لِيُدْعُكَ فِدَاكَ أَبِي وَأَهْلِي فَتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَمَّ مَا سَجَّهَ ثُمَّ انْتَقَضَ عَلَيْهِ وَكَانَ سَبَبَ مَوْتِهِ وَأَمَّا يَوْمُهُ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِزْدَبَّتِ الْعَرَبُ وَقَالُوا لَا نُؤَدِي زَكَاةً فَقَالَ لَوْ مَنَعُونِي عَمَّا لَا لِحَاكِمَ لَهُمْ عَلَيْهِ وَقُلْتُ يَا خَلِيفَةَ رَسُولِ اللَّهِ تَأَلَّفَ النَّاسُ وَأَرْفَى بِهِمْ فَقَالَ لِي أَجَبَاؤُ فِي الْجَاهِلِيَّةِ وَخَوَارِجُ فِي الْإِسْلَامِ إِنَّهُ قَدْ انْقَطَعَ الْوَجْحُ وَتَمَّ الدِّينُ أَيْنَقُضُ وَأَنَا حَيٌّ - (رواه رزين)

6034. Sayyiduna Umar رضى الله عنه wept (one day) when Sayyiduna Abu Bakr رضى الله عنه was mentioned in his presence. He cried out. "I wish all my deeds were like his deed of one day of his day during the Prophet صلى الله عليه وسلم (life) or like his deed of one night of his night (during the life time of the Prophet) صلى الله عليه وسلم. It refer to the night on which he went with Allah's Messenger صلى الله عليه وسلم to the cage (Thawr while they set emigration to Madinah). When they ended up to it, he pleaded, 'By Allah, you will not enter it. Let me go in first, for, if there is anything (like a harmful reptile) I should be smitten by it, not you.' So, he went in and swept it clean. He found some holes in a side of it, so he tore up (the hems of) his lower wrapper plugged them with the rags, but two remained after that, so he inserted (the heels of) his feet into them (to prevent any poisonous reptile from emerging). Then, he requested Allah's Messenger صلى الله عليه وسلم. 'Do come in'so Allah's Messenger

¹ Abu Dawud # 4652.

entered and laid his head on his lap and fell asleep. Meanwhile Abu Bakr رضي الله عنه was stung on a foot in one of the hole, but he did not stir pest Allah's Messenger صلى الله عليه وسلم should wake up. (But, he could not hold back his tears). His tear, however, dropped on the face of Allah's Messenger صلى الله عليه وسلم and he asked 'what is with you, O Abu Bakr? He submitted, 'O you to whom my parents be ransomed, I have been stung' So, Allah's Messenger رضي الله عنه spot (on the place where he was stung) and the pain left him. However, the effect of the poison returned later (on in his life) and was the cause of his death.

As for day, when Allah's Messenger صلى الله عليه وسلم died, the Arab apostatized, saying, 'We shall not pay zakah.' (How I wish that the deeds of my life were like his deed of that day!) He (Abu Bakr) رضي الله عنه said, 'if they refuse (to pay so much as a camel's) tather, I will wage jihad against them for that,' I said 'O khalifah of Allah's Messenger صلى الله عليه وسلم (this is a trying time) be gentle to the people and show them kindness.' So he said to me, 'Is it that you were powerful (and authoritative) during the jihiliyah (day of ignorance) but have turned weak in the days of Islam? There is not more coming of the revelation and the religion has been perfected. Will it became weak while I am alive? (I will not let it happen)."¹

COMMENTARY: The effect of the sting showed itself again later on in Abu Bakr's رضي الله عنه last days though it had been offset when the Prophet صلى الله عليه وسلم had applied his saliva to the heel when it was stung. It caused his death ultimately. In this way, Abu Bakr رضي الله عنه got the status of a martyr. He accompanied the Prophet صلى الله عليه وسلم in his journey to Maidnah an na emigrant to see the pleasure of Allah and his Messenger, and he shielded Allah's Messenger صلى الله عليه وسلم from every kind of harm and danger.

The Prophet صلى الله عليه وسلم had also experienced the effect of poison returning later on in life. He had been served poisoned roasted meet at Khaybar but Allah preserved him from its effects at that time. However, during the illness that let to his death, the effects of poison reappeared.

RELUCTANT TRIBES: After the Prophet صلى الله عليه وسلم death, the tribes that refused to pay zakah, either declined to pay rejected the obligation altogether, This has been discussed previously in the Book of zakah (against hadith # 1890). Some of our ulama say that if a person is given the command of Shari'ah to pay zakah but he replies, 'No I shall not pay,' then he becomes a disbeliever.

EVEN THE TETHER: Abu Bakr رضي الله عنه said that he would fight those who refused to pay even a tether in zakah, if due. If anyone owns the camels and it is wajib on him to pay the zakah and he pays one or more camels against zakah payable by him then he must hand over the camel (or camels) with their tether otherwise it will not be a proper handing over. This is based on the translation of (عقال) iqal as tether.

Some scholars say, however - that (عقال)iqal is one year's zakah on camels or sheep, while both meanings are correct, the more used is the firs meaning, 'tether'. The compiler of the Qamus had given the second meaning for the word tether. He say that Abu Bakr رضي الله عنه words (عقال) mean; "If they refuse to pay zakah on camel or sheep for one year." According to another version, the word used is (عقال) (instead of (عقال) 'inaq' instead of iqla . Inaq means

¹ Razin.

a kid (of sheep) one years old.

UMAR REPRIMINDED: Abu Bakr رضي الله عنه expressed strong resentment on Umar's رضي الله عنه advice to condone the defaulters. HE reminded him that in the pre-Islamic days (of jihiliyah or ignorance). "you had great self respect and were very brave what has transformed you now? You advocate mildness in enforcing the significant command of Islam." This resolve of Abu Bakr رضي الله عنه against the Arab tribes demonstrates his courage religious devotion. In fact, Ali رضي الله عنه too backed Umar رضي الله عنه. But, Umar رضي الله عنه conceded that Allah had made him see light and that Abu Bakr رضي الله عنه was correct. He acknowledged that this one judgement of Abu Bakr رضي الله عنه made him wish that his pious deeds during his life were all equivalent to this one act of Abu Bakr رضي الله عنه. That would be his great good fortune.

REVELATION HAS CEASED: Abu Bakr رضي الله عنه reminded Umar رضي الله عنه that as long as the Prophet صلى الله عليه وسلم was alive, guidance was received through revelation. The situation changed after his death and they had no means other than ijihad (independent deduction) to arrive at a judgment on issues not treated by the Quran and hadith. One must look at an issue from all angles and ponder deeply before coming to a conclusion.

Besides Allah has said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

{This day have I perfected for you your religion and completed My bounty upon you} (5:3)

In the light of this verse asserting that religion has come to us in a perfect form as the Messenger caliph, Abu Bakr was bound to preserve it in its original form. He was responsible to put down any uprising that might cause harm to religion or might make it less effective.

CHAPTER - XXXI

EXCELLENT QUALITIES OF UMAR رضي الله عنه

بَابُ مَنَاقِبِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

The manaqib (fine qualities of merits) of the amir ul mumineen, Umar رضي الله عنه and his excellence are innumerable. It is enough evidence of his greatness and high station that Allah accepted the prayer of His Messenger صلى الله عليه وسلم and enabled Umar رضي الله عنه to embrace Islam and caused him to give strong help and mighty glory to Islam.

His most superior excellence is that Allah used to make him see the right course brightly. He was guided unperceived by others, through inspiration and impulse. He was motivated to do or say whatever was correct and his heart got very often, his suggestion turned out to be in agreement with Divine revelation and the book of Allah.

The ulama say that his opinion in favour of Abu Bakr رضي الله عنه is evidence that the caliphate of Abu Bakr رضي الله عنه was justified. It is like the martyrdom of Ammar ibn Yasar رضي الله عنه which is taken as a sign that Sayyiduna Ali ibn Abu Talib رضي الله عنه was true.

Ibn Marduwiyaah رحمه الله has said on the authority of Mujahid that when Umar رضي الله عنه gave an opinion (on any subject). A verse of the Quran was revealed concurring with it.

Ibn Asakir رحمه الله has narrated that Ali رضي الله عنه said, the Quran is one of the opinions of Umar رضي الله عنه meaning that much of the Quran is in agreement with the opinion of Umar رضي الله عنه.

Abdullah ibn Umar رضي الله عنه narrated that in a marfu manner that the Prophet said, "If

(opinions differ on an issue and) all people are unanimous on one side but Umar differs from them, and a verse of the Quran is revealed afterwards (on the issue), then it will be found to uphold Umar's opinion." This tradition is cited by Suyuti رحمه الله in Tarikh ul Khulafa. Then, he has added that agreement with Umar رضى الله عنه (meaning upholding of Umar رضى الله عنه point of view) is an twenty occasions.¹

SECTION I

الْفَضْلُ الْأَوَّلُ

UMAR WAS MUHADDATH (INPIRED MAN)

(٦٠٣٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ كَانَتْ فِيمَا قَبْلَكُمْ مِنْ الْأُمَمِ

مُحَدَّثُونَ قَبْلَكَ يَا أَحَدُ فِي أُمَّتِي فَإِنَّهُ عُمَرُ. (متفق عليه)

6035. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There had been muhaddathun (محدثون) before you in the previous ummah. (They received inspiration and spoke with sagacity). If there is to be one in my ummah, he is Umar, indeed."²

COMMENTARY: The ummah of Muihammad صلى الله عليه وسلم is better and superior to the previous ummahs. So, if they had muhaddathun then there would certainly be such people in this ummah too. The hadith purports to say that Umar رضى الله عنه possessed the qualities necessary in a muhaddath.

MUHADDATH: (Muhaddath is the singular of muhaddathun). In this hadith muhaddath is used in the sense of mulhaam (on who receives inspiration). He is the one whose heart is inspired on motivated on the right course as though he is prompted by an unseen power that conveys to him want others do not know. Then he disclose is to other people.

It is stated in Majma ul Bihar that a muhaddath is one whose heart is prompted with something (by Allah) and he conveyed it to other people with foresight and sagacity. But, this distinction is the prerogative of only own on whom Allah wishes to bestow it.

Some authorities hold that a muhaddath is one whose surmise or conjecture adopts a correct approach (something on which different opinions are forthcoming) and his conclusion is proved correct ultimately as though he was prompted by one who was knowledgeable.

Some others maintain that a muhaddath is one whose angels speak to him. This opinion seems to be based on a tradition in which the word (متكلمون) mutakallimun (who converse) is used instead muhaddathun.³

DEVIL VOIDED UMAR رضى الله عنه

(٦٠٣٦) وَعَنْ سَعِيدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ صَلَّى

¹ These are enumerated are more than twenty. Shaykh Abdul Haq Dahlawi رحمه الله has enumerated them in his sharh. See also Ma'ariful Hadith v4 p379) commentary to hadith 2006 Also hadith 2003 commentary Darul Isha'at Karachi.

² Bukhari # 3689, Musilm 23-2398 (from Ayshah رضى الله عنها Tirmidhi E 3673 (3713).

³ See Tirmidhi (V2 p643 hadith 3713 footnote) Darul Isha'at Karachi and lane lexicon (under (حدث) Book 2 p 529 colum 3 Also. Mari'ful Hadith (v4 p378) Mawlana Numani, Darul Isha'at Karachi

اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ نِسْوَةٌ مِّنْ قُرَيْشٍ يُّكَلِّمَنَّهُ وَيَسْتَكْثِرُنَّهُ عَالِيَةً أَصْوَاهُنَّ فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ فَبَادَرَتْ الْحِجَابَ فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْحَكُ فَقَالَ أَصْحَكَ اللَّهُ بِسَّتِكَ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِبْتُ مِنْ هَؤُلَاءِ النِّسَاءِ كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرَتْ الْحِجَابَ قَالَ عُمَرُ يَا عَدَوَاتِ أَنْفُسِهِنَّ أَتَهَبْنِي وَلَا تَهَبْنِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَ نَعَمْ أَنْتَ أَقْطُ وَأَعْلَقُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُمْ يَا ابْنَ الْخَطَابِ وَالَّذِي نَفْسِي بِيَدِهِ مَا تَقِيكَ الشَّيْطَانُ سَائِلًا فَبَجَّافًا قَطُّ إِلَّا سَلَّكَ فَبَجَّا غَيْرَ فَبَجَّكَ مُتَمَقِّقًا عَلَيْهِ وَقَالَ الْحَمَيْدِيُّ رَأَى الْبَرَاءَنِي بَعْدَ قَوْلِهِ يَا رَسُولَ اللَّهِ مَا أَصْحَبَكِ.

6036. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that (one) Umar ibn Khattab رضى الله عنه sought permission from Allah's Messenger صلى الله عليه وسلم to enter (standing at the door of his room). At that time some woman of the quraysh were with him. (They were his wives) they were talking persistently in a loud voice. (They had been demanding raise of their allowances).

When Umar رضى الله عنه asked permission they get up and veiled themselves in a hurry. When Umar رضى الله عنه entered, Allah's Messenger صلى الله عليه وسلم was smiling, so he exclaimed, 'O Messenger of Allah, may Allah keep you smiling always!'

The prophet صلى الله عليه وسلم said, 'I am astonished at these woman who were sitting with me (speaking vociferously) but on hearing your voice, they hurried behind the screen! So, Umar said (to the woman), 'O you enemies of yourselves! (How do you act wrongly) will you fear me but not Allah's Messenger صلى الله عليه وسلم They said, "Yes! You are bad tempered and very severe (while he is mild as Allah says of him: ((وَأَنْتَ لَأَعْلَىٰ خَلْقٍ عَظِيمٍ)) - and surely you have a tremendously sub line character - 68:4)) and ((وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْفَلْبِ لَا تَقْضَىٰ مِنْ حَوْلِكَ)) - and had you been rude and hard hearted, they would have dispersed from around you. 3:159)).

Allah Messenger صلى الله عليه وسلم said, "O Ibn Khattab, it does not matter (do not pay heed to what they say), By Him who has my soul in His hand, the devil never meets you walking on a path but he switches over to a path other than yours (even if your path is broad)."¹

Al-Humaydi said that Al-Baraqani added after the words 'O Messenger of Allah' - what makes you smile?'

COMMENTARY: The woman were speaking loudly and raising their voices above the Prophet صلى الله عليه وسلم. This was before the revelation that voiced must not be raised in his presence. Or, they may have been speaking softly, each of them, but their collective voice seemed very loud. Mulla Ali Qari رحمه الله says about both these possibilities that the words of the hadith do not suggest at all that their voices were louder than the Prophet's صلى الله عليه وسلم. Hence there should arise no doubt that they contravened the command of the Lord:

¹ Bukhari # 3683, Muslim # 22-1396.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ الْآيَةَ

{O you who believe! Raise not your voiced above the voice of the Prophet صلى الله عليه (49:2) {...وسلم

The most that we may deduce from the words of the hadith is that contrary to their normal habit of speaking softly to the Prophet صلى الله عليه وسلم and politely, this time his wives spoke some that loudly. Neither did they go beyond the limit of etiquette nor did they displeased the Prophet صلى الله عليه وسلم whose pleasing temperament was maintained.

DEVIL FEAR: The Prophet صلى الله عليه وسلم said to Umar رضى الله عنه that the devil did not walk on the some path as Umar رضى الله عنه did. According to another tradition: "The devil flees from Umar's shadow." The word (فج) fajj means a broad path, but it may apply to any path. The devil was in awe of Umar رضى الله عنه that he did not walk even by the kerb of a broad path on which Umar رضى الله عنه was walking but took another road.

UMAR CASTLE IN PARADISE

(٦٠٣٧) وَعَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةٍ أَبِي طَلْحَةَ وَسَمِعْتُ خَشْفَةً فَقُلْتُ مَنْ هَذَا فَقَالَ هَذَا بِلَالٌ وَرَأَيْتُ قَصْرًا يَفْتَأِيهِ جَارِيَةٌ فَقُلْتُ لِمَنْ هَذَا فَقَالُوا لِعُمَرَ ابْنِ الْخَطَّابِ فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرُ إِلَيْهِ فَدَعَزْتُ فَعَيَّرْتَنِي فَقَالَ عُمَرُ يَا أَبَا أَنْتَ وَأَنْتِ يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارٌ - (متفق عليه)

6037. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I entered paradise (on the night of mi'raj) and, behold! I saw Rumaysa' the wife of Abu Talhah. And, I heard the scuff of feet and asked, 'who is he?' He Jibril عليه السلام or another angel) said, "He is Bial.' And, I saw a castle in a side (or courtyard) of which sat a young woman (who was a maiden of paradise). I asked, 'To whom does it belong? They (the inmate paradise or the angels) said, 'It belongs to Umar ibn Khattab. I wished to enter it and look at it (from inside) but I recalled your self respect (O Umar so refrained from stepping in)."

Umar رضى الله عنه submitted, "May my parent be ransomed to you, shall I be envois of you?"¹

COMMENTARY: Sayidah Rumaysa رضى الله عنها was the wife of Abu Talhah رضى الله عنه and mother of Anas ibn Maalik رضى الله عنه. she was wife of Maalik ibn Nadr and Ans رضى الله عنه was born to them. Then she married Abu Talhah رضى الله عنه. Her real name is not known definitely but she was also called Umm sulaym, Rumaysa and Ghumaysa. The last two mean rheum (that collects in the corners of the eyes) and the pouring out of foam respectively.

Umar's رضى الله عنه words in response to the Prophet صلى الله عليه وسلم saying, "I recalled your self respect, (اعليک اغار) 'shall I be Envious of you?' are thought by some to have transposed words for (اغارمک) 'invious of you?' Some versions say that Umar رضى الله عنه said:

وَهَلْ رَفَعَنِي اللَّهُ إِلَّا بِكَ وَهَلْ هَدَىٰ إِلَيَّ إِلَّا بِكَ

"Has not Allah raised me but because of you? Has Allah not guided me but through you?"

¹ Bukhari # 3679, Muslim # 21. 2395, Musnad Ahmad 3. 389.

UMAR RAISED GLORY OF ISLAM

(٦٠٣٨) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الْفُذَى وَمِنْهَا مَا ذُورٌ ذَلِكَ وَعَرَضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَوْمِيصٌ يَجُزُّهُ قَالُوا فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ الدِّينُ (متفق عليه)

6038. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "While I was asleep. I saw some people being presented to me. They had their shirts on them, some of whose went down to their chests some were shorter than that¹. When Umar was presented to me he had on him a shirt trailing (on the ground)." They asked :How do you interpret (this dream). O Messenger صلى الله عليه وسلم of Allah" He said Religion (is what it means)."²

COMMENTARY: Some shirts were shorter Than those that reached their chests. But Mulla-ali Qari رحمه الله said that the words could also mean that they were longer (and went up to their navels or beyond, as Tirmidhi has).

The interpretation of the dream of Umar's رضى الله عنه trailing shirt as 'religion means that he will be helpful in furthering and strengthening religion. Accordingly, his caliphate lasted long and there were many conquests in his time. Then state treasury became neither because of that. Just as a shirt is a necessary part of a person's get of adorns him and preserves him, so too religion is a means of a person's spiritual and cultural life and peace. It protects him in both worlds and it is an essential part of his life.

UMAR رضى الله عنه HAD MORE KNOWLEDGE

(٦٠٣٩) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَمَا أَنَا نَائِمٌ أَتَيْتُ بِقَدْحٍ لَبَنٍ فَشَرِبْتُ حَتَّى آتَى لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفَارِي ثُمَّ أُعْطِيتُ قَصِينِ عُمَرُ بْنُ الْخَطَّابِ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ - (متفق عليه)

6039. Sayyiduna Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say "while I was asleep, a bowl of milk was presented to me. I drank from it. I saw its moistness appearing on my nails. Then I gave the residue to Umar ibn Khattab." His sahabah رضى الله عنهم asked, 'O Messenger of Allah. How do you interpret it?' He said 'knowledge (is what it means).'³

COMMENTARY: The ulama say that is the higher world knowledge is represented of milk. This is how one must interpret his dream if he sees milk. He will acquire pure and beneficial knowledge. Just as milk as he first nourishment of man, so too knowledge if he first nourishment of his soul Milk provides energy to the body and fashions it. Knowledge orients and strengthens the soul.

Some possessors of Divine awareness say that the reflection of the radiance of knowledge from the higher world of examples comes to us in only four things:

¹ Or longer as Mulla Ali Qari رحمه الله says.

² Bukhari # 23. 3691 (Muslim # 15-2390, Tirmidhi # 2285 (2292).

³ Bukhari # 82, 3681, Muslim # 16. 2391, Tirmidhi # 2284 (2291)

Water, milk, wine and honey.

These are the four things whose rivers are flowing. The Quran mentions them:

مَقَلُّ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى -

[.....therein are rivers of water unstarling and rivers of milk whereof the flavour changes not and rivers of wine delicious to the drinkers, and rivers or purified honey] (47:15)

Interpretation:He who (dream that he (drinks water, will be given knowledge through inspiration (or inspired knowledge) He who drinks milk is given know-ledge of the mysteries of Shari'ah. He who drinks wine is given (علم كمال) perfect knowledge. He who drinks honey is given knowledge through revelation.

Some of the possessors of Divine awareness say that the four rivers of paradise represent the four caliphs. In this sense this hadith refers by milk to Umar's رضى الله عنه knowledge is placed on one pan of a scale and the (learned of all) tribes in the other, Umar's knowledge will outweigh. This is why all the sahabah رضى الله عنهم said that of the ten portions of knowledge, Umar رضى الله عنه alone has acquired nine portions.¹

PROPHET'S رضى الله عنه ANOTHER DREAM ABOUT UMAR صلى الله عليه وسلم

(٦٠٤١، ٦٠٤٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ عَلَيْهَا دَلْوٌ فَذَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَذَرَعَهَا مِنْهَا دُنُوبًا أَوْ دُنُوبَيْنِ وَفِي نَزْعِهِ صَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ صَعْفَهُ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمَّ أَرَعَ بَقْرِيًّا مِنَ النَّاسِ يَلْزَمُ نَزْعَهُ حَتَّى صَرَبَ النَّاسُ بِعَطْشٍ وَفِي رِوَايَةٍ بَنِي عُمَرَ قَالَ ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَأَسْتَحَالَتْ فِي يَدِهِ غَرْبًا فَلَمَّ أَرَعَ بَقْرِيًّا يَفْرِي فَرِيَّةً حَتَّى رَوَى النَّاسُ وَصَرَبُوا بِعَطْشٍ - (متفق عليه)

6040. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah Messenger صلى الله عليه وسلم say, "while I was asleep I saw myself (in a dream) at a well without a parapet. A bucket was lying there. I drew from it as much as Allah willed. Then, Ibn Abu Quhafah (who is Abu Bakr) took over and drew from it one bucketful or two but there was some exhaustion (on his part). May Allah forgive him for that. Then it changed into a large bucket and (Umar) Ibn Al Khattab took hold of it. I have not seen a stronger young man draw (water from a well) as Umar did so that the people quenched their thirst and satisfied their camels and made their camels stay there (because of plentiful supply of water)."²

6041. (The other version) Sayyiduna Ibn Umar رضى الله عنه narrated that he said, "Then (Umar) Ibn Al-Khattab took it from the hand of Abu Bakr and it turned into a larger bucket. I have not seen a stranger young man do (the task) as he did it so that the people were well satisfied and the camel had enough (to drink). The people made

¹ See Dream & interpretations, Ibn Sireen Darul Isha'at Karachi.

² Bukhari E 3664, Muslim # 17-2392.

that a place for their camels to stop there."¹

COMMENTARY: The word (قالب) qalib means a well without a parapet while a well that is surrounded by stones or blocks as its parapet is called (طرى) taawa. The ulama say that seeing a qalib in a dream signifies that the resolve of the people is necessary for religion not the out ward parapet.

The sub-narrator was unsure whether Abu Bakr رضى الله عنه draw one bucket or two, but the correct thing seems that he drew two bucket because his caliphate lasted a little over two years. It is also possible that 'drew one bucketful or two' really imply 'drew one bucketful - nay, two. In this case his two years as caliph are already indicate in the hadith.

The words that Abu Bakr رضى الله عنه showed some exhaustion do not imply that he himself showed any weakness and they do not detract from his standing in any way. Also, they do not mean to say that Umar رضى الله عنه was more excellent than Abu Bakr رضى الله عنه. Actually, the point is that the term of caliphate of Abu Bakr رضى الله عنه was brief while that of Umar رضى الله عنه was very long and it was this that the hadith foretells.

Some exponents have rendered the words as: 'he was very mild and sympathetic.'

The prayer 'May Allah forgive him, also does not mean that Abu Bakr رضى الله عنه had committed a sin or a wrong. Rather, it is an idiomatic phrase on everyone; tongue when speaking of someone.

The word (عطر) utan (means 'to lie down after drinking water' and is used for camel. It) is a place where water is found and camels sit around it. The well of which the Prophet صلى الله عليه وسلم spoke signifies religion. Just as a well is the source of water that is essential to life, so too religion is the fountainhead of everything on which man's survival depends, and which is the root of the value of culture, philosophy and spiritualism.

The drawing out of water signifies that the reins of religion would transfer from the Prophet صلى الله عليه وسلم to Abu Bakr رضى الله عنه and from him to Umar رضى الله عنه. Abu Bakr رضى الله عنه pulling out one or two bucket full of water suggests that his leadership would best a couple of years and then Umar رضى الله عنه would hold the reins of caliphate for a longer period. Indeed, his term extended for ten years and three months.

The exhaustion that overtook Abu Bakr رضى الله عنه while drawing water suggests the efforts during his tenure to damage religion. This was seen in the apostasy of some Arab tribes. It also suggests that he would be mild and not use force in administering support in the word of the Prophet صلى الله عليه وسلم

ان الله يخفر له ضعفه

(May Allah forgive him his weakness). But, these are words of prayer showing that his weakness and mildness were forgivable by Allah. They do not detract from his rank in any way whatsoever.

Then when the bucket goes to Umar's رضى الله عنه hand, it becomes larger. This foretells how he exerted himself as no one did before or has done afterwards to spared religion to the four corners of the world and to fortify it.

Imam Nawawi رحمه الله has written about the saying of the Prophet صلى الله عليه وسلم 'I drew water from the well as much as Allah willed. Then Abu Quhafah took the bucket.'" In these words he spoke of his death and the succession of Abu Bakr رضى الله عنه to offset the grief of the people

¹ Buakhri # 7019, Muslim # 17. 2392, Musnad Ahmad 2-27.

on his departure from the world. He added, "Then Umar took the bucket and the people took the place as a sitting ground for the camel" In these words, he indicated that the move initiated by Abu Bakr رضي الله عنه to eliminate the apostates and to strengthen Islam would be carried on by Umar رضي الله عنه. There would be more conquests and these things would reach their zenith. Another scholar said that Umar's drawing plenty of water was a sign of prosperity for all the subjects in religion and worldly affairs.

SECTION II

اللَّهُضَلُّ النَّبِيُّ

UMAR'S TRUTHFULNESS

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ رَوَاهُ الزُّهْرِيُّ وَفِي رِوَايَةٍ أَبِي دَاوُدَ عَنْ أَبِي ذَرٍّ قَالَ إِنَّ اللَّهَ وَصَّهَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ-

6042. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has made truth flow from the tongue of Umar and from his heart."¹

6043. Sayyiduna Abu Dharr رضي الله عنه narrated that he said, "Surely Allah has placed truth on the tongue of Umar. He speaks it (and nothing else comes out of his month)."²

UMAR'S SPEECH BROUGHT CALMNESS

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ مَا كُنَّا نُبْعِدُ أَرْبَعِ السَّكِينَةِ تَنْطَلِقُ عَلَى لِسَانِ عُمَرَ - (رواه البيهقي في دلائل النبوة)

6044. Sayyiduna Ali رضي الله عنه said, "we did not consider it inconceivable that calmness should be diffused from Umar's tongue."³

COMMENTARY: Sayyiduna Ali رضي الله عنه meant that Umar رضي الله عنه had the distinction of being able to elaborate on any question to the satisfaction of his listeners. Even a most confused mind could be convinced and calmed (which in Sakinah).

However, the word in the hadith 'sakinah' could also refer to any angel who inspires the heart with truth and then it comes to the tongue. This is upheld by another hadith of Ali رضي الله عنه carried by Tabarani in his *Awsat*. He said, "O people when you speak of the righteous put Umar رضي الله عنه in the first place, for, it is very probable that his speech is inspired and he may be quoting an angels words."

Also, we must keep the tradition of Ibn Mas'ud before us in which he says, "whenever I looked at Umar رضي الله عنه I sensed that an angel is between his two eyes showing him the right course."

PROPHET'S PRAYER FOR UMAR'S ISLAM صلى الله عليه وسلم

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اجْعَلْ الْإِسْلَامَ بَابِي (٦٠٤٥)

¹ Tirmidhi # 2682.

² Abu Dawud # 2962.

³ Bayhaqi 6-369, Baghawi Sha'ab ul eeman # 3877.

جَهْلِي بْنِ هِشَامٍ أَوْ يُعَمَّرَ بْنِ الْخَطَّابِ فَأَضْبَحَ عُمَرُ فَعَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَلَّى فِي الْمَسْجِدِ
ظَاهِرًا - (رواه احمد والترمذى)

6045. Sayyiduna Ibn Abbas رضى الله عنه narrated that (one night) the Prophet صلى الله عليه وسلم prayed. "O Allah strengthen Islam with Abu Jahl ibn Hisham or Umar ibn Khattab." In the morning, Umar رضى الله عنه came to the Prophet صلى الله عليه وسلم and embraced Islam. Then, he (the Prophet) afforded salah publicly in the mosque (Masjid Haram).¹

COMMENTARY: In the early days of Islam, the Mekan idolaters persecuted Muslims to the extent that they could not offer their salah openly. The Prophet صلى الله عليه وسلم used to stay in Dar ul Arqam. Allah was worshipped there secretly and measures were taken to propagate Islam and discussions were held on how to go ahead. The Prophet صلى الله عليه وسلم was aware of two men among the prominent chiefs of the Quraysh who could change the tide in Islam's favour. In fact, any one of them could do. If one of them became a Muslim then Islam would emerge from Darul Arqam and Muslims would not be helpless against the Quraysh idolaters. They would be able to offer salah publicly and to propagate islam openly. So the prophet صلى الله عليه وسلم made the supplication mentioned in the hadith. Abu Haakim Abdullah رحمه الله has reported in Dala'il un Nabuwah the manner in which this prayer was granted and how Umar رضى الله عنه embraced Islam. He reported that Abdullah ibn Abbas رضى الله عنه narrated that one day Abu Jahl declared, "Whoso kills Muhammad will be rewarded by me one hundred she-camels and one thousand pieces of silver." Umar asked him, 'Is the offer true?' Abu Jahl said, 'Yes, promptly. There will be no delay.' So, Umar got up and proceeded to accomplish the task. Someone met him on the way and asked him, 'Umar, is everything alright? Where are you going?' (He had his sword unsheathed.) Umar said, 'I am going to Muhammad to eliminate him. The man asked, 'Have you no fear of Muhammad's clan, Banu Hashim (retaliating)?' Umar scolded the man, 'It seems that you too have abandoned your religion (which is why you try to score me away from killing Muhammad by the prospect of Banu Hashim;s retaliation.) The man uttered, "What I wish to tell you is more shocking. Your sister and brother in law have abandoned their religion and joined Muhammad! Umar changed course and headed straight towards his sister's house. When he reached the house of his sister, she was reciting the Quran and was at surah Taha. Umar stood at the door for some time listening to her recital. Then he knocked on the door and when he was inside he demanded to know, "What kind of reading I heard?" She disclosed to him everything and told him plainly "We have become Muslims sincerely." (She meant that he or anyone else may do what they like. "We shall not turn back.") Umar was nonplussed. He was driven by his sudden rage to beat them and at the same time that impending revolution in his life was pounding on his heart, He was restless all night. Later on in the night, his sister and brother-in-law wake up and worshiped Allah and recited the Quranj. They recited:

لَمْ يَأْتِرْنَا عَيْتِكَ الْقُرْآنَ إِتْمَقِي

{Ta Ha We have not sent down the Quarn to you to be (an occasion) for your distress...} (20:1-2)

¹ Tirmidhi 3683, Musnad Ahmad 6-95, Ibn Majah # 1054.

Umar could not longer restrain himself. It seemed the recitation of the Quran was striking at his soul. Its truth began to impress his mind and heart. He said very anxiously, "Let me have the Book. I wish to read it myself."

His sister sensed that her stubborn brother was softening. She said, "Not like this, only pure people may touch this Book." So Umar had a bath and purified himself and took Allah's Book in his had, He began to read from (طه) when he came to

لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

[Allah there is no god but He! To him belong the Most beautiful Names] (20:8)

He said suddenly, "Yes Allah! Only you are worthy of worship." And he recited the kalimah of testimony:

أشهاد أن لا إله إلا الله وأشهد أن محمداً رسول الله

"I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and His Messenger."

He spend the night, or whatever remained of it, without sleeping. Every little while he called out (واشوقاه واشوقاه) – expressing a deep yearning!

In he morning, Khabbab ibn Arat, رضى الله عنه who was in the house beforehand and had concealed himself from Umar the moment he had entered the house, came out of concealment on seeing that Umar رضى الله عنه had embraced Islam. He came to Umar رضى الله عنه and congratulated him in his Islam, and told him how the Prophet صلى الله عليه وسلم had prayed all night for the Islam of Abu Jahl or Umar to strengthen it.

Then Umar رضى الله عنه hung his sword on his neck and went towards the place (Dar ul Arqam) where the prophet صلى الله عليه وسلم was staying. There, the Prophet صلى الله عليه وسلم received him himself and invited him to Islam, "Umar forsake the false deities and bow down before the one God. Only in that lies success otherwise you will be disgraced in this world and the next as Walid ibn Mughirah was." Umar was shaken by this powerful voice. He trembled and his sword dropped from his hand. He said: (أشهدان لا إله إلا الله وأن محمداً رسول الله).

Then he submitted, "when we worshipped the laat and Uzza openly on mountain and in valleys, how is it that we worship Allah secretly and fearful of men? No! By Allah, as of today we shall not worship Him hidden from people." Then he took all the Muslims to the Ka'bah and there they worshipped Allah in view of all those who were there. (This is how Allah cause Umar to raise the glory of Islam).

Umar sister was Fatimah رضى الله عنها and his brother-in-law wa Sa'eed ibn Zayd. The man whom Umar رضى الله عنه had met and who had tried to dissuade him from killing the Prophet صلى الله عليه وسلم was Nu'aym ibn Abdulah al-Nahham who to had become a Muslim and had concealed the fact).

FARUQ AZAM: The family tree of Umar صلى الله عليه وسلم is:

Umar ibn al-Khattab ibn Fudayl ibn Abdul Uzza ibn Riyah ibn Qart ibn Razah (On rizah) ibn Adi ibn Ka'b ibn luayy, At this point, ka'b, his line meets the Prophet صلى الله عليه وسلم genealogy.

The kunyah¹ of Umar رضى الله عنه was Al-Faruq.²

According to Imam Nawawi, رحمه الله, Umar رضى الله عنه was born thirteen years after the year of

¹ Sobriquet epithet,

² Generally the 'al is drapped from names titles, etc but should be retained.

Elephant (aam ul fil) (عام الفيل) and, as Zahabi رحمه الله said, he became a Muslim at the age of seventeen, in the sixty year of the Prophet صلى الله عليه وسلم mission. But, some other authorities say that he embraced Islam in the fifth year of the Prophet صلى الله عليه وسلم mission and till then forty men and eleven women had accepted Islam.

WHY AL-FARUQ: An alternation arose between a Jew and a hypocrite on some matter. The Jew proposed the name of the Prophet صلى الله عليه وسلم as an arbitrator but the hypocrite named a quraysh idolater Ka'b ibn Ashraf, one of their chief. Finally, however, they agreed to ask the Prophet صلى الله عليه وسلم to arbitrate between them. He gave his judgement in favour of the Jew because he was definitely deserving of it but the hypocrite refused to accept this verdict. He said, "Let us go to Umar for a decision. What he decides will be binding on us." The Jew consented, happing to get over with the matter and went with him to Umar رضى الله عنه. The Jew presented his case and said that they had approached Muhammad صلى الله عليه وسلم who had given his verdict on his (Jew's) favour but this man did not accept it and has brought me to you." Umar رضى الله عنه asked the hypocrite, "is it as he says?" He said, "Yes, it is so." Umar رضى الله عنه said to them, "Both of you wait here till I return." He went into his house and came back with his sword and struck the hypocrites neck with it, saying. "this is my judgement about one who does not accept the decision of Allah and Allah's Messenger صلى الله عليه وسلم." Therefore, this verse was revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا
إِلَى الظَّالِمِينَ -

[Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you? They want to take their disputes to the taghut (devil - though they were ordered to reject it)]¹ (4:60)

Then Jibril عليه السلام came and disclosed that Umar رضى الله عنه was the one who different tilted between truth and falsehood. Since that day, Umar رضى الله عنه got the title of Al-Farooq.

UMAR'S رضى الله عنه SUPERIORITY

(٦٠٤٦) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ عُمَرُ لِأَبِي بَكْرٍ يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ أَمَا إِنَّكَ إِذَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا ظَلَمَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

6046. Sayyiduna Jabir رضى الله عنه narrated that (once) Umar رضى الله عنه addressed Abu Bakr رضى الله عنه with (these words) "O the best of men after Allah's Messenger صلى الله عليه وسلم." But, Abu Bakr رضى الله عنه said (to him), "Though you say that, I had, indeed, heard Allah's Messenger صلى الله عليه وسلم say, "The sun has not risen on a man better than Umar."²

Tirmidhi said that this hadith is gharib. Its sanad is not sound.

¹ See The Ma'ariful Quran (v2 p 481) the Hypocrite was Bishr and Ka'b ibn Ashraf was a jew to whom Bishr wanted to go. Thereafter, the heirs of Bishr accrued Umar رضى الله عنه of killing a Muslim unjustly but this verse absolved Umar رضى الله عنه

² Tirmidhi # 3684 (3704).

COMMENTARY: The Prophet صلى الله عليه وسلم spoke of Umar رضي الله عنه in these words foreseeing his caliphate. Or, the word 'after Abu Bakr' are implicit in his saying. Or, the Prophet صلى الله عليه وسلم was describing his justice and administration. Apart from these explanations there are ahadith that establish Abu Bakr رضي الله عنه superiority.

PRAISE FOR UMAR رضي الله عنه

(٦٠٤٧) وَعَنْ عُثْمَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ ابْنُ الْخَطَّابِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6047. Sayyiduna Uqbah ibn Aamir رضي الله عنه narrated the Prophet صلى الله عليه وسلم said, "If there were to be a prophet after me, then he would be Umar ibn Khattab."¹
It is a gharib hadith.

COMMENTARY: The Prophet صلى الله عليه وسلم spoke these words figuratively because otherwise there is no prophet after him, and no one will receive a revelation after him. Umar رضي الله عنه did have some qualities that made him stand out above all people other than the prophet صلى الله عليه وسلم. He did get Divine inspiration which the angels put in his mind and heart at Allah's command. They made the true path obvious to him while they were unseen.

DEVIL WAS AFRAID OF UMAR رضي الله عنه

(٦٠٤٨) وَعَنْ بُرَيْدَةَ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَعَارِيزِهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ إِيَّكَ اللَّهُ صَالِحًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالذَّفِّ وَأَتَعَبِّي فَقَالَ أَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتَ نَذَرْتِ فَأُضْرِبِي وَلَا فَلَا فَجَعَلْتُكَ تُضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تُضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تُضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَمَتِ الذَّفَّ تَحْتَ إِسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تُضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تُضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تُضْرِبُ فَلَمَّا دَخَلْتُكَ أَنْتَ يَا عُمَرُ أَلْقَمَتِ الذَّفَّ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

6048. Sayyiduna Burydah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم set out on of his battle, when he returned, a black slave girl (either black complexioned by birth or an Abyssinian) came and submitted, "O Messenger of Allah I had made a vow that if Allah brought you back safely, I would beat the daff (which is the tambourine) in your presence and sing." So, Allah's Messenger صلى الله عليه وسلم said to her, "If you have made vow then go ahead beat it, otherwise no." So she began to beat it. Abu Bakr رضي الله عنه came in and she was beating the daff. Then Ali رضي الله عنه came in and she persisted in beating it. Then Uthman came in and she did not cease to beat it. But when Umar رضي الله عنه came in, she put the daff down and sat on it. So, Allah's Messenger صلى الله عليه وسلم said, "Surely, the devil is afraid of you, O Umar. I was

¹ Tirmidhi # 3686.

sitting here but she beat the daff. Abu Bakr came in and she beat it. Ali came in and she beat it. Uthman came in and she carried on with it, but when you arrived, O Umar, she put the daff aside."¹

Tirmidhi said this hadith is hasan sahih gharib.

COMMENTARY: The word is daff but it is also spelt duff (with) (دَفّ) (ذَفّ).

The Prophet صلى الله عليه وسلم said to the slave girl that if she had made a vow then she must fulfil it. This means that it is wajib to discharge a vow in which Allah's pleasure is sought. Indeed, the Prophet صلى الله عليه وسلم safe return from jihad calls for expression of joy and this kind of expression earns Allah's pleasure. But, if has had not made a vow then she was not do it which means that beating the daff is not allowed normally. It is permitted on such occasions when the prophet صلى الله عليه وسلم has given the nod and his approval. Example are a vow made of the kind the slave girl had made, announcing a marriage, etc, In some places (like Yemen). Some of mash'aikh (or spiritual leaders) beat the daff when they engage in dhikr or remembrance of Allah, but this cannot be said to be permissible because their act is contrary to the hadith.

Mulla Ali Qari رحمه الله has said about the girl's words 'and I will sing that it proves that it is allowed to listen to a woman sing (without a musical instrument a song that is not indecent and not unethically) when there is no likelihood of falling into any kind of minor or major evil. Similarly, some people have permitted it at gatherings of urs (anniversaries of spiritual leaders), on eed days (and on happy occasions. But, this things is not according to the figh hanafi rulings because the general juristic verdict is that it is forbidden to sing. This is written in Durr Mukhtar, Bahr ur Raiq etc. The Hidayah calls it a grave sin even if the singing is merely to please oneself. These jurists maintain that the ahadith that permit singing are abrogated.

When the Prophet صلى الله عليه وسلم said to Umar رضى الله عنه that even the devil was afraid of him, he perhaps referred to the slave girl who had done something devilish and qualified to be called Shaytan ul ins (human devil) Or, he referred to the devil who was misleading her and getting her to do a makruh (disliked) thing by exceeding the limits in beating the daff and singing. She was carried to the limits of lahw (distraction).

A QUESTION MAY ARISE: When the girl asked the prophet صلى الله عليه وسلم permission, he permitted her to beat the daff. He remained quiet, neither commending her nor condemning her. He allowed her to continue till Umar رضى الله عنه came and she concealed the daff. Then why did he compare her with the devil. The ulama say that the whole thing begins with the Prophet صلى الله عليه وسلم proceeding on an expedition. The girl prayed very devotedly and loving for his victory and safe return. When he returned safely, she regarded his return as a blessing of Allah; she bound herself to express gratitude to Allah and to be pleased and happy. So the Prophet صلى الله عليه وسلم permitted her to fulfill her vow. Since her intention was good and her sentiments were laudable, the Prophet صلى الله عليه وسلم gave her an exclusive permission, which is why the beating of the daff was (distraction) but fell under the class of 'justified.' It was no more no more 'disliked' but was 'recommended' or 'approved.' However, this would have been so if this act had been done for a very limited and minimum time enough for the vow to have been discharged. But, this girl was so lost in her play that her act crossed the border into the realm of disliked. However, the moment she crossed into the 'disliked' class, Umar رضى الله عنه

¹ Tirmidhi # 3690 (3710), Musnad Ahmad 5-353, Abu Dawud # 3312.

entered by a coincidence. Hence, the prophet صلى الله عليه وسلم spoke the words about the devil fearing Umar رضى الله عنه. These words indicates that the act was permissible only to the extent it was allowed, no more. More than that is not permitted and to play unnecessarily (as amusement and enjoyment) is absolutely disallowed.

As for the reason the Prophet صلى الله عليه وسلم did not prohibit her in plain words, if he had done that then it would have become unlawful for her. Also, we cannot reject the possibility that the time limit in those days for beating the daff out of necessity and within the permissible border was exactly from the moment the slave girl began to beat the daff till Umar رضى الله عنه came in. This is why the Prophet صلى الله عليه وسلم did not say anything to the girl till Umar رضى الله عنه arrived. So, his arrival was a timely warning for the girl. She realized that she was surpassing the limit in the presence of he Prophet صلى الله عليه وسلم and coupled with that Umar رضى الله عنه arrived coincidentally at the same time instilling fear in her. She concealed her daff. This is why the Prophet صلى الله عليه وسلم said, "Umar the devil fears you. He flees from you." Actually the devil was tempting her to go on beating the daff into the prohibited time. When Umar رضى الله عنه came, however, the devil showed a clean pair of heels.

There also is another explanation for this. Umar رضى الله عنه always detested every such things as resembled the disallowed even though it may have been permissible and there may have been some good in it. There are many ahadith supporting this opinion. They have been cited by the writer of the Mirqat.

In conclusion though there is a possibility of permission when it becomes necessary, yet to play or beat a daff is a forbidden thing in any case. It is like playing a musical instrument. The girl know that Umar رضى الله عنه would not tolerate it, so she concealed the daff. The prophet صلى الله عليه وسلم spoke the words he did keeping Umar's رضى الله عنه disposition in mind.

ANOTHER EXAMPLE

(٦٠٤٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعْنَا لَعَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبَشِيَّةٌ تَرْفُؤُ وَالصَّبِيَّانُ حَوَاهَا فَقَالَ يَا عَائِشَةُ تَعَالَى قَانَطِرِي فَبَجِمْتُ فَوَصَفْتُ لِحِيَّ عَلَى مَنْكَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكَبِ إِلَى رَأْسِهِ فَقَالَ لِي أَمَا سَمِعْتِ أَمَا سَمِعْتِ فَبَجِمْتُ أَقُولُ لَا لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَهُ عُمَرُ فَأَرَفَصَ النَّاسُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَنْظُرُ إِلَى شَيْطَانِ الْجِنِّ وَالْإِنْسِ قَدْ فَرُّوا مِنِّي عَمَرَ قَالَتْ فَرَجَعْتُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

6049. Sayyidah Ayshah رضى الله عنها said, 'while Allah's Messenger صلى الله عليه وسلم sitting (with us), we heard a noise and voiced of children. He got up and found an Ethiopian woman dancing and children had gathered around her. He said, 'O Ayshah, come here! Look her!' So I went and placed my chin on the shoulder of Allah's Messenger صلى الله عليه وسلم and looked at her from between his shoulder and head.

Then he said, to me, 'Are you not satisfied? Are you not satisfied?' I said, 'No' that I may know my standing In his sight. Suddenly, Umar came to us and the people dispersed from the woman (for fear of Umar).

Allah's Messenger صلى الله عليه وسلم said, "Indeed, I saw that the devils of jinn and

mankind fled from Umar.' Then, I returned."¹

Tirmidhi has termed this hadith *hasan sahih gharib*.

COMMENTARY: Sayyidah Ayshah رضى الله عنها was not much interested in looking at the dancing woman but she wished to stay close to the Prophet صلى الله عليه وسلم pleased with his high regard for her.

As for the devils from jin and human beings, they were the children around the Ethiopian woman. It was as children are often called, 'you devil!' Also the woman's prank was itself a vain play and distraction on the fact of it. But, it was not truly *lahw* (distraction) and wrong. If it was so the Prophet صلى الله عليه وسلم would not have seen it himself nor let Sayyidah Ayshah رضى الله عنها see it, we may also say that the woman displayed her talent with the spear, etc, which is a helpful exercise and practice for jihad. But that was for a limited time whenever the necessity was over, it was stopped. There was a time limit for it. In this case, too, Umar رضى الله عنه happened to come when the need was nearly over and the permitted time almost ended. Before the exercise could cross into a devilish prank, the children dispersed. The devil fled before Umar رضى الله عنه could be enraged.

One thing that is clear from this hadith is that the Prophet صلى الله عليه وسلم had extremely beautiful qualities. His kind manners, mild nature and tolerant approach were of a perfect degree. On the other hand, Umar رضى الله عنه was awe-inspiring. No one could dare do anything resembling evil or a disliked thing even by a distant or vague semblance.

This hadith is termed *hasan sahih gharib* by tirmidhi. We must know that there is a hadith through another line of transmission in the two sahih books (Bukhari and Muslim) about a demonstration by the Ethiopians. It says that some of them displayed their talent with spears in the Masjid Nabawi. The Prophet صلى الله عليه وسلم showed their drill to Sayyidah Ayshah رضى الله عنها. Suddenly Umar رضى الله عنه came and tried to stop the Ethiopians. In fact, he tossed some pebbles in their direction that they might break up. But, the Prophet صلى الله عليه وسلم said, "Umar leave them alone. It is eed day today." (There is no harm in a little enjoyment like this on eed day).²

The hadith under discussion mentions the woman displaying her talent and children looking at her. So, Sayyidah Ayshah رضى الله عنها had not looked at strangers and no explanation is necessary that she was young aged and so was not disallowed to look at male strangers. Finally, the incident cited by Tirmidhi in the hadith (# 6049) under discussion seems to be not the same as cited by Bukhari and Muslim.

SECTION III

أَفْضَلُ النَّبَاتِ

CONFORMITY WITH UMAR'S

عَنْ أَنَسٍ وَابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ عُمَرَ قَالَ وَأَفَقَمْتُ رَبِّي فِي ثَلَاثٍ قُلْتُ يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَزَلَّكَ وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَقُلْتُ يَا رَسُولَ اللَّهِ يَدْخُلُ عَلَى نِسَائِكَ الْبُرُؤُ وَالْفَاجِرُ فَلَوْ أَمَرْتَهُنَّ بِحَتِّجِبْنٍ فَزَلَّكَ أَيُّهُ الْحِجَابِ وَاجْتَمَعَتْ نِسَاءُ النَّبِيِّ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ

¹ Tirmidhi 3691 (3711)

² Bukhari # 454, 455, 987, 988, 3529, 3530, 5190, 5236, Muslim # 18-892 20.892, 21-892 Bukhari # 2901, Muslim # 22-893. ,

فِي الْمَيْمَةِ فَقُلْتُ عَنِ رَبِّهِ إِنَّ تَلْقَى أَنْ يُبْدِيَهُ أَرْوَاجًا خَيْرًا مِّنْكَ فَذَلِكَ كَذَلِكَ وَفِي رِوَايَةٍ لِابْنِ

عُمَرَ قَالَ قَالَ عُمَرُ وَأَقَمْتُ رَجُلًا فِي ثَلَاثٍ فِي مَقَامِ إِبْرَاهِيمَ وَفِي الْحِجَابِ وَفِي أَسَارِي بَدْرٍ - (متفق عليه)

6050. Sayyiduna Anas رضى الله عنه and Sayyiduna Ibn Umar رضى الله عنه reported that Sayyiduna Umar رضى الله عنه said "MY opinion was upheld by my Lord in three matters. I submitted, 'O Messenger of Allah, would that we took the Maqam Ibrahim (Ibrahim's station) as a place to offer salah (after circumambulating the Ka'bah). So this verse was revealed:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

[Take to yourselves Ibrahim station as a place for salah] (2:125)

I submitted, 'O Messenger of Allah, the pious as well as the evil come in where your wives are. Would that you command them to observe veil. So, the verse of hijab (veil or screening) was revealed (33:53).

When the wives of the Prophet صلى الله عليه وسلم united in envy and resentfulness. So I said, 'If he were to divorce you, his Lord would give him wives better than you instead of you.' So, a verse was revealed conforming to that (64:5).¹

6051. Sayyiduna Ibn Umar رضى الله عنه narrated (in an other version) that Sayyiduna Umar رضى الله عنه said, :In three matters, my Lord's command upheld my opinion.

About:

Ibrahim's station,

The hi'jab (or the veil), and

The captives of (the Battle of) Badr.²

COMMENTARY: Hafiz Asqalani رحمه الله has written that it does not follow that concurrence with Umar رضى الله عنه was in only three matters that the mentioned here. Actually there were many instance in which Umar's views coincided with Divine revelation. Some scholars have enumerated them as fifteen. (Suyati رحمه الله has said that they were twenty as stated in the beginning of this chapter) The more famous of them are about the captives of the Battle of Badr and the case of funeral salah of the hypocrites.

The Maqam Ibrahim is the stone on which lies the impression of he foot of Sayyiduna Ibrahim عليه السلام. This print was cast on the stone by way of a miracle when he stood on it while raising and leveling the wall of Bayt Allah (the house of Allah).

According to one hadith, the Prophet صلى الله عليه وسلم took Umar رضى الله عنه by the hand and showed him the Maqam Ibrahim. Umar رضى الله عنه submitted, "O Messenger of Allah, shall we not take this maqam as a place to offer salah?" The Prophet صلى الله عليه وسلم said, "I have no instructions about this." But, later on before sunset of that very day, the aforementioned verses 2:125) was revealed it calls for offering two raka'at salah as Wajib (obligatory) after every tawaf (or circumambulation of ka'bah) in such a manner that both maqam ibrahim and the ka'bah are faced by the worshipper. This command in the verse is of the nature of istihbab (or recommender) but some authorities say that is mandatory. This means that it is wajib to offer two raka'at after the tawaf but it is mustahab to offer directly behind Maqam Ibrahim.

¹ Bukhari # 402, Musnad Ahmad 1-22, Muslim # 24-3399.

² Muslim # 24-2399.

If anyone cannot find place behind it, he may offer this salah anywhere in the Haram. It will amount to abiding by the command. Imam Shafi'is following by the command. Imam Shafi's رحمه الله following has two opinion about the obligatory nature of the two raka'at.

VERSE OF HIJAB: This verse was revealed:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

{And when you ask them for anything ask them from behind a curtain} (33:53)

This wajib command to the wives of the Prophet صلى الله عليه وسلم was in addition to the normal command to cover themselves and veil themselves. This verse commanded them not to come before non-mahram men at all even if they were wrapped in garments and fully concealed. This command was given exclusively to them. As for the other homes. If they like, but only when they have covered their bodies very well.

UNITED IN ENVY: The wives of the Prophet صلى الله عليه وسلم were united in envy when the Prophet صلى الله عليه وسلم had drunk honey. It was practice to pay a fleeting visit to each of his wives رضى الله عنهن after asr. During one of his such visits, Sayyidah Zaynab رضى الله عنها presented him with honey that she had received from someone. He liked honey very much, so she had kept it aside for him. So, he was delayed there some time because of it. Sayyidah Ayshah رضى الله عنها and some other of his wives were jealous and resentful because of it. She and Sayyidah Hafsa رضى الله عنها contrived to tell him on his visit that he smelt of maghafir (a harb resembling gum with a pungent odour). He said that he had not even touched it but had drunk honey. They said that perhaps the bee might have sat on it. Their objective was that he should not stop at the house of Sayyidah Zaynab رضى الله عنها to drink honey. The Prophet صلى الله عليه وسلم took them at their word and as a precaution forbade himself to drink honey. Later, their secret was disclosed and it turned out to be the jealousy to his co-wives for each other, and they had involved him in it unnecessarily. On this occasion, Umar رضى الله عنه warned them and spoke the words quoted in the hadith. Then Allah's command was revealed in the Quran in which the words of Umar رضى الله عنه were retained in toto, as also their meaning. It is stated in Surah al-Tahrimi

عَلَىٰ رُبِّهِ إِنْ طَلَّقَ كُنَّ آتٍ يُبَيِّدُهُ أَرْوَاحًا خَيْرًا مِّنْكَرٍ

{It may be that, if he divorces you, his will give him in exchange wives better than you.} (66:5)

PRISONERS OF BADR: After being victorious at the Battle of Badr the Prophet صلى الله عليه وسلم consulted the sahabah رضى الله عنهم about the prisoners of war. What should be done to them? Abu Bakr رضى الله عنه said, "They should be set free after getting ransom money from them." Umar رضى الله عنه said, "These enemies of Islam should be killed."

The Prophet صلى الله عليه وسلم opted for the advice of Abu Bakr رضى الله عنه and released them on receiving their ransom money according to their ability to pay. But, a verse of the quran was revealed that upheld the opinion of Umar رضى الله عنه (8:68). See the next hadith (6052).

(٦٠٥٢) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُ قَالَ قُضِيَ النَّاسُ مُحَمَّدُ بْنُ الْمُطَّلَبِ بِأَكْرَبِ بَدْرٍ يُذَكِّرُ الْأَسَارَىٰ يَوْمَ

بَدْرٍ أَمَرَ بِقَتْلِهِمْ فَأَنْزَلَ اللَّهُ تَعَالَىٰ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَكُكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ وَيُذَكِّرُهُ

الْمُحَابِبِ أَمَرَ نِسَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَحْتَجِبْنَ فَقَالَتْ لَهُ زَيْنَبُ وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْمُطَّلَبِ

وَالْوَحْيَ يُنَزَّلُ فِي بُيُوتِنَا فَأَنْزَلَ اللَّهُ تَعَالَى وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ وَبِدَعْوَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْتُمُوهُنَّ أَيْدِ الْإِسْلَامِ بِعُمَرَ وَبِرَأْيِهِ فِي أَبِي بَكْرٍ كَأَنَّ أَوَّلَ نَائِسٍ بَاتِعَهُ -

(رواه احمد)

6052. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that excellence was given to Umar ibn al-Khattab رضى الله عنه over the people in four ways.

(1) His mention of the captives of the Battle of Badr. He suggested that they should be killed. So Allah, the Most High revealed:

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقَ لَسَبَقْتُمْ فِيمَا أَخَذْتُمْ عَذَابَ عَظِيمٍ

{Had it not been for an ordinance from Allah, that had gone before, a mighty chastisement would have afflicted you on account of what you took} (8:68)

(2) His mention of the Hijab (veil). He advised the wives of the Prophet صلى الله عليه وسلم to observe the veil. (When he did so). Sayyidah Zaynab رضى الله عنها asked him, 'O Ibn Khattab, you ask us to observe the veil though the revelation descends in our houses?' Then, Allah, the most High revealed.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

(And when you ask them for anything ask them for behind a curtain.) (33:53)

(3) The supplication the Prophet صلى الله عليه وسلم made (for him), "O Allah, strengthen Islam by Umar!" And,

(4) His opinion about Abu Bakr رضى الله عنه (when he led the Muslims through a difficult time and strongly recommended him as the first caliph). He was the first to pledge allegiance to him.¹

COMMENTARY: As for the prisoners of war taken at the Battle of Badr, Umar رضى الله عنه has himself narrated in these words:²

On the day of Badr, when The muslims defeated the enemy (and many prisoners came into their hands), Allah's Messenger صلى الله عليه وسلم called on advisory council to suggest how the prisoners may be handled. Abu Bakr رضى الله عنه said, "O Messenger of Allah, these prisoners are all our relatives... If we ask them to pay ransom for their release, we shall get many resources to prepare and equip ourselves to fight our enemies in future. Perhaps Allah may guide these liberated men to Islam and they will become our supporters." Then the Prophet صلى الله عليه وسلم asked Me, "O Umar what do you say?" I submitted, "O Messenger of Allah, I do not agree with Abu Bakr. All these prisoners are promoters of belief and misguidance, and are chiefs of the enemy of Islam. If we spare them, we subject ourselves to a grave risks. We must sever their necks."

The Prophet صلى الله عليه وسلم took Abu Bark رضى الله عنه advice and released the prisoners after they paid the ransom. Next day when I went to the, Prophet صلى الله عليه وسلم, I found him and Abu Bakr رضى الله عنه crying. I asked, "O Messenger of Allah, is anything wrong? "O Messenger of Allah, is anything wrong? Why are you and your friend weeping? The Prophet صلى الله عليه وسلم

¹ Musnad ahmad 1-456

² Riyad us Saliheen.

said, "Umar, Allah has been good. But, the punishment was not even as for away of this tree, here, facing me. Allah has revealed these verses:

مَا كَأَنَّ لِيَّيْ آتٍ يَكُونُ لَهُ أَسْرَى حَتَّى يُفْحَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْأُخْرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ۔

[It is not a prophet that he should have prisoners until there has been bloodshed (of the enemy) in the land. You desire the good of this life, and Allah desires (for you) eh (good of he) hereafter. And Allah is Mighty, wise. [Had there not been a command from Allah which He had passed before, surely on account of that which you took to, a great suffering would have befallen you] (8:68)¹

(This for was Umar's narrative)

(Clearly the opinion of Umar رضى الله عنه about the prisoners of Badr was most suitable. The view of Abu Bakr رضى الله عنه was that: the Muslims were beset with fiscal difficulties and though the enemy was routed they would not give up their hatred and antagonism. They would pool together their wealth and human resources and try to bring the Muslims to the battlefield once again. Hence, the prisoners should be set free against ransom - on the one hand, the muslims would not be burdened with the thought or having killed their own men, kith and kin and the prisoners might be moved to accept Islam and support the Muslims. On the other hand, the receipt of ransom would improve the finances of the Muslims and they would be able to strengthen themselves and acquire equipment. This opinion of Abu Bakr رضى الله عنه was a demonstration of the quality dominant in him and was supported by all the sahabah رضى الله عنهم who has a mild temperament and a kind, compromising quality As for the idea of Umar رضى الله عنه it was a demonstration of the trait dominant in him and it was seconded by the sahabah رضى الله عنهم whose attribute of strictness was inherent in them. The Prophet صلى الله عليه وسلم had all kinds of attributes balanced in him though he inclined to mildness, so, on this occasion he upheld the suggestion of Abu Bakr رضى الله عنه But, it is a fact that no one but Allah. The all aware and the all-knowing, can know the consequences for this decision . He said that the decision to release the prisoner was inappropriate. So, the verses cited in the preceding lines were revealed and they confirmed the soundness of Umar رضى الله عنه judgement.²

HIGHEST RANK FOR UMAR رضى الله عنه IN PARADISE

(٦٠٥٣) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ الرَّجُلُ أَرْفَعُ

أُمَّتِي دَرَجَةً فِي الْجَنَّةِ قَالَ أَبُو سَعِيدٍ وَاللَّهِ مَا كُنَّا نَرَى ذَلِكَ الرَّجُلَ إِلَّا عَمَرَ بِنَ الْمُطَّلَبِ حَتَّى مَضَى لِرَسُولِهِ۔

(رواه ابن ماجه)

¹ Translation of the Holy Quran - Al-Hajj Hafiz ghulam Sarwar.

² See Ma'ariful Quran (v4 pp273, 281) while both coursed were open to Muslmi yet the preferable was to kill the prisoner. If they were released , the following year as many Muslim would be martyred. Only Umar رضى الله عنه and sa'd Ibn Mu;ath and some other sahabah differed with majority opinion to release them. At Uhud seventy Muslims here martyed matching the member of prisoner released at Badr the prophet said, "The Divine punishment was descent but Allah held it back in His grace otherwise only Umar and Sa'd ibn Mu;adh would have been spared."

6053. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That man will be at the highest grade in paradise among my ummah." Abu Sa'eed added, "By Allah, till he departed on his path (to death), we never thought that that man was none but Umar ibn Khattab."¹

COMMENTARY: The Prophet صلى الله عليه وسلم did not name the man so that every member of his ummah may do his utmost in obedience and worship to achieve that station and grade. Or, someone may have been mentioned in his presence and such qualities may have been attributed to him, so he announced that such a person will have the highest grade in paradise. Abu Sa'eed رضي الله عنه remarked that they always thought that Umar رضي الله عنه was the man all his life. It was not a passing phase.

The subsequent words of Abu Sa'eed رضي الله عنه should not cause one to think that Umar رضي الله عنه was hadith suggests that anyone who possesses the urge to obey and be faithful to Shari'ah and to do good deeds doing his utmost towards that, will qualify and get the highest grade. Abu Sa'eed رضي الله عنه observed Umar رضي الله عنه alone to possess this kind of urge all his life as no one else among the sahabah رضي الله عنهم possessed. So, he suggested that the Prophet صلى الله عليه وسلم referred to Umar رضي الله عنه. It is like not specifying laylatul Qadr (the night of power). Besides, it is a surmise that if refers to Umar رضي الله عنه and some people thought so. It is not a definite, confirmed statement (just as the laylat ul qadr cannot be pinpointed) and it is incorrect to deduce a conclusion from this hadith that Umar رضي الله عنه is superior to Abu Bakr رضي الله عنه. Rather, the ulama hold that Abu Bakr رضي الله عنه excellence is established and the ahl us sunnah was al-jama'ah have a unanimous conviction on that. Of course, if Abu Sa'eed رضي الله عنه had spoken these words after the death of Abu Bakr رضي الله عنه, keeping Umar رضي الله عنه time in mind, then no one but Umar رضي الله عنه qualified for this, distinction. In this time, after Abu Bakr رضي الله عنه death, Umar رضي الله عنه was the most superior, undoubtedly.

UMAR رضي الله عنه WAS MOST EARNEST IN PIOUS DEEDS

(٦٠٥٤) وَعَنْ أَسْلَمَ قَالَ سَأَلَنِي ابْنُ عُمَرَ بَعْضَ شَأْنِهِ يَعْزِي عُمَرَ فَأَخْبَرْتُهُ فَقَالَ مَا أَرَيْتَ أَحَدًا قَطُّ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جِهَنَ فُيْضَ كَارٍ أَجَدَّ وَأَجْوَدَ حَتَّى أَنْتَهَى مِنْ عُمَرَ - (رواه البخاري)

6054. Sayyiduna Aslam رضي الله عنه (the freedman of Umar رضي الله عنه and tabi'i) said that Ibn Umar رضي الله عنه asked about some qualities of him, meaning Umar رضي الله عنه. So, he informed him (about many such things), and said, "I never saw anyone after the death of Allah's Messenger صلى الله عليه وسلم who was most engaged in good deeds and was of utmost rectitude to the end of his life as was Umar."²

COMMENTARY: The ulama say that this hadith pertains to the period of the caliphate of Umar Faruq R) so that Abu Bakr رضي الله عنه may be excluded from the generality of its words.

SYMPATHY FOR THE MUSLIMS

(٦٠٥٥) وَعَنِ الْيَسْوَرِ بْنِ مَخْرَمَةَ قَالَ لَمَّا طَعِنَ عُمَرُ جَمَلَ يَأْتُرُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَكَأَنَّهُ يُجْرِيهِ يَا أَمِيرَ الْمُؤْمِنِينَ وَلَا كُلَّ ذَلِكَ لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَسَتْ صُحْبَتَهُ ثُمَّ فَأَرَقَكَ وَهُوَ

¹ Ibn Majah # 4077.

² Bukhari# 3687.

عَنْكَ رَاضٍ تُرْ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ تُرْ فَأَرَقْتُكَ وَهُوَ عَنْكَ رَاضٍ تُرْ صَحِبْتَ الْمُسْلِمِينَ
فَأَحْسَنْتَ صُحْبَتَهُمْ وَأَيْنَ فَأَرَقْتَهُمْ لَشَفَارٍ قَتَّهُمْ وَهُمْ عَنْكَ رَاضُونَ قَالَ أَمَا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِضَاهُ فَإِنَّمَا ذَلِكَ مِنْ اللَّهِ مَنْ بِهِ عَلَقٌ وَأَمَا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ
فَإِنَّمَا ذَلِكَ مِنْ اللَّهِ مَنْ بِهِ عَلَقٌ وَأَمَا مَا تَرَى مِنْ جُرْعَةٍ فَهُوَ مِنْ أَجْلِكَ وَمِنْ أَجْلِ أَصْحَابِكَ وَاللَّهُ لَوِ اتَّ
لِي بِلَاءِ الْأَرْضِ ذَهَبًا لَا يُتَدَيُّكَ بِهِ مِنْ عَذَابِ اللَّهِ قَبْلَ أَنْ يَأْرَاهُ - (رواه البخاري)

6055. Sayyiduna Miswar ibn Makhramah رضي الله عنه narrated that when Umar رضي الله عنه was stabbed (by Abu Lulu) he felt terrible pain. Ibn Abbas رضي الله عنه said to him, while he seemed to show violent emotion of impatience (and Ibn Abbas hoped to console him), "O amir ul mu'mineen, none of this should worry you. Indeed, you were a companion of Allah's Messenger صلى الله عليه وسلم and you gave the right of his companionship in full. He parted from you while he was pleased with you. Then you were a companion of Abu Bakr رضي الله عنه and you had a good companionship with him. He too parted from you while he was happy with you. And, you have been a companion of the Muslims and discharged our obligations of their companionship very well (serving them and being just to them). Now if you part from them, you will part from them while they are pleased with you"

He Umar رضي الله عنه said, "As for your mention of my companionship with Allah's Messenger رضي الله عنه and His being pleased, that is indeed Allah's favour that He has bestowed on me. As for your mention of my companionship with Abu Bakr رضي الله عنه and his being pleased (with me), that too is indeed a favour Allah has bestowed on me. As for what you see of my restlessness, it is on account of you and on account of your companions. By Allah, if I had gold to the extent that would fill the earth, I would ransom myself with it from the punishment of Allah before I see Him (or before I see His punishment)."¹

COMMENTARY: Ibn Abbas رضي الله عنه said to Umar رضي الله عنه that since Allah's Messenger صلى الله عليه وسلم was pleased with him and the friend of Allah's Messenger صلى الله عليه وسلم was pleased with him and all Muslims are pleased with him, it is a sign that Allah is pleased with him and he is pleased with his Allah. In this case, he is one of those to whom this verse refers:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً -

[O you soul at peace! Return unto your Lord, well pleased, well pleasing!] (89:27-28)

He advised Umar رضي الله عنه not to worry any more. Death is a gift for a believer that will let one meet his Lord in the higher world and will take him to the perpetual blessings and favours of the pleasure of his Lord.

Sayyiduna Umar رضي الله عنه said in answer to Sayyiduna Ibn Abbas رضي الله عنه that he was not restless and anxious because of pain or fear of death. Rather, he feared on their account lest turmoil and dissension grip them after him. He was fearful lest the Muslims neglect their religion. Also, he was scared for himself concerning his fate in the hereafter. Indeed, Allah

¹ Bukhari # 3692.

had favoured him in this world tremendously but he himself had failed to give the rights of Allah. So, he could be called to account for that. If Allah finds him liable to punishment, then what would happen?"

It is stated in Isti'ab that when Umar رضي الله عنه was wounded and he fell down, he put his head in the lap of his son Abdullah رضي الله عنه had said again and again:

ظلموا لنفسي غير اني مسلم اصلي صلاتي كلها واصوم

"I have wronged myself tremendously in spite of being a Muslim and though I offer salah all the time and fast regularly."

THE ATTACK & MARTYRDOM: In Madinah, there was a Persian slave named Firoz. His epithet was Abu Lulu. Once he complained to Umar رضي الله عنه about his master Mughirah ibn Shu'ban رضي الله عنه for levying a heavy tax on him. Umar رضي الله عنه made enquiries and told him that the tax and working conditions were reasonable, Abu Lulu was very angry at that and went away promptly but next day he brought a poisonous dagger early morning and concealed himself in the mosque in a dark corner. Just as Umar رضي الله عنه stepped forward to lead the congregation, he showed himself and stabbed Umar رضي الله عنه six times. The most damaging and deep cut was one below his naval. Umar رضي الله عنه fell down. Abdur Rahman ibn Awf رضي الله عنه led the congregation in a very brief salah. Thereafter, Umar رضي الله عنه was taken to his home.

Three days thereafter Umar رضي الله عنه departed from this world. He was buried on Saturday, 1st Muharam 2Ah. Suhayb رضي الله عنه led his funeral salah. Some authorities say that Umar رضي الله عنه was stabbed on Wednesday, 27th Dhul Hijjah. 23 AH and was buried on Sunday, 10th Muharram, 24 AH and was buried on Sunday, 10th Muharam, 24 AH. His caliphate spanned over ten years and a half. His age was 63 years. Many sahabah رضي الله عنهم and tabi'un رضي الله عنهم have narrated ahadith on his authority, among them are Abu Bakr رضي الله عنه and the ten who were given glad tidings of paradise (al-ashrah al-mubashshirah).

A CHARISMA: It is stated in authentic books on the authority of reliable and trustworthy narrators that when Egypt was conquered, Amr ibn Al-Aas رضي الله عنه was made its governor. The Egyptians told him that since time immemorial the river Nile gets an offering of a young virgin every year, otherwise it does not release its water. On the 11th of (Bunnah) a lunar month, every year, a young girl is taken from her parents with their consent adorned with exquisite clothing and precious jewellery and gaudy make-up and then thrown into the river. If this is not done, the river dries up. This results in shortage of water and famine in cities and villages, Amr ibn Al-Aas رضي الله عنه told them, "This is a foolish custom. Islam does not tolerate such ignorant practices. I cannot permit you to do it." So, that year, they did not observe their practice. The Nile went nearly dry. All of Egypt was in the grip of famine and a dry spell. The Egyptians were compelled to emigrate.

Amr ibn Al-Aas رضي الله عنه sent a detailed report to Umar Faruq رضي الله عنه. He wrote to Amr رضي الله عنه "You did the right thing in disallowing this practice. Islam throws out such customs I enclose an epistle (to the Nile). Do drop it into the River Nile." So, he sent this letter:

"(With the name of Allah, the beneficent, the Merciful. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ))

From Allah's slave, Umar ibn al-Khattab, amir ul mumineen, to the Nile of the people of Egypt. To proceed! After praise of Allah and invocation of blessings on His Prophet صلى الله عليه وسلم. If you run at your own will, then do not run. We do not need you. But, if you run at the command of Allah, the one, the Dominant (and He is the one who runs you so we pray to

Allah that He cause you to flow). I command you in the name of Allah, the dominant, that you should begin to flow."¹

Amr ibn Al-Aas رضى الله عنه dropped it into the Nile. (It was nightfall). In the morning, the people saw that in a single night, the Nile had risen sixteen cubits with full force. Thereafter, it rose more by six cubit every years.

Thereby, Allah put and end to this ancient practice. And, to-date it has been running continuously.

CHAPTER - XXXII

EXCELLENT QUALITIES OF ABU BAKR وَ هَابِ مَنَاقِبِ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَعُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
 رَضِيَ اللَّهُ عَنْهُ & UMAR رَضِيَ اللَّهُ عَنْهُ

There are sauce traditions that mention the sahaykhayn (the two Shaykhs - Abu Bakr رضى الله عنه and Umar رضى الله عنه together. Hence, the compiler of the Mishkat has created a separate chapter on these ahadith.

Indeed, both of them are mentioned together often because of their common merit that they were extraordinary assistants and helpers of the Prophet صلى الله عليه وسلم. they were constantly with him and both had the good fortune of being close to him time and again.

They were consulted by him on all religious and state affairs and exigencies. They also were his trusted men in such cases.

They were his companions at all times and in all conditions.

SECTION I

الْفَضْلُ الْأَوَّلُ

ABU BAKR & UMAR رَضِيَ اللَّهُ عَنْهُ PERFECT BELIEVERS

(٦٠٥٦) وَعَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمُوقُ بَعْرَةً إِذْ أَخْبَى فَرَكِبَهَا فَقَالَتْ إِنَّا نَمُ مَخْلُوقٌ لِهَذَا إِنَّمَا خُلِقْنَا لِحِرَاةِ الْأَرْضِ فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَعْرَةٌ تَتَكَلَّمُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أُوْمِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا ثُمَّ وَقَالَ بَيْنَمَا رَجُلٌ فِي عَتَمٍ لَهُ إِذْ عَدَا الذَّبُّ عَلَى شَاةٍ مِنْهَا فَأَخَذَهَا فَأَذْرَكَهَا صَاحِبُهَا فَاسْتَمْتَقَدَهَا فَقَالَ لَهُ الذَّبُّ فَمَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَا رَاجِيَ لَهَا غَيْرِي فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ الذَّبُّ يَتَكَلَّمُ فَقَالَ أُوْمِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا ثُمَّ

(متفق عليه)

6056. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger رضى الله عنه said, "While a man was leading a cow ahead, he got tired, so he mounted on its back. The cow protested, 'We are not created for this. We are created only to cultivate the land. 'The people (around him) exclaimed. 'Subhan Allah! (Glory be to Allah) - A cow speaks (though it is mute).' Allah's Messenger صلى الله عليه وسلم said, "Indeed, I believe it!

¹ See also: the lives of the Noble caliphs, Ibn Kathir, p 181, (Darul Isha'at Karachi) the letter to Nile is extracted from it.

I, Abu Bakr and Umar!" But, both of them were not present in that gathering.

He also said, "While a man was pasturing his sheep, a wolf intruded and seized a sheep. Its shepherd chased it and had it released. The wolf asked him, 'Who will care for it on the day of sab' (سبع - when everyone is entangled in turmoil and no one cares for the livestock, so the beasts of prey would have a field day) and it has no shepherd but me?" The people exclaimed, "Subhan Allah (Glory be to Allah! A wolf speaks!" He (the Prophet) صلى الله عليه وسلم said, "I believe it! I, Abu Bakr and Umar!" But, the two of them were not there at that time.¹

COMMENTARY: This hadith is evidence that it is not proper to ride on a cow or to use it to carry burden. Ibn Hajar رحمه الله has written that the scholars of hadith rule that quadrupeds and livestock should not be used for a purpose other than what is generally associated with them and for which they are normally used. However, we cannot rule out the possibility that the ruling concerns preference and first option and does not a limitation. In other words, it is better to put the quadrupeds and livestock to only such use as they are created for and the work that they are accustomed to do. Thus, there should be no objections to slaughtering animals that are lawful and their meat is permissible to eat. They are created to supply meat for nourishment of human being. It is a custom to slaughter them and to consume their flesh.

The Prophet صلى الله عليه وسلم said that he had perfect conviction that a cow may, at Allah's command, speak in human language. His words could also mean that he believed sincerely that a cow in really created to till the soil and provide food for human beings, not to be ridden.

The Prophet صلى الله عليه وسلم also said that both Abu Bakr رضى الله عنه and Umar صلى الله عليه وسلم believed as he did. He named only the two of them to indicate that they had perfect faith. Though they were not there and had not seen or heard the cow, the prophet صلى الله عليه وسلم was confident that if this were told to them, they would have no qualms about it at all.

The Prophet صلى الله عليه وسلم spoke these words about them though they were not present in that gathering. So, he actually lauded their strong, unnerving faith and belief, If they were present and he had named them then that would have been a credit of course but, as it were, they were not present, so these words bring out their exceptional faith and conviction. This also establishes their merit over the other sahabah رضى الله عنهم.

DAY OF SOB' (سبع): The word (سبع) is pronounced sab as also sabu (ب) or (ن).

There are different interpretations of the words (يوم السبع) day of sab. Some say that sab' and saba ' mean 'to grab' 'to wrest away.' 'to seize forcibly.' It is also used to mean something useless and unworthy. It is left unattended, So someone carries it away. In this sense, the day of sab means 'turmoil'. 'Mischief' when people would be thrown into dissension and chaos, and they would fight each other. In consequence, no one would attend to his livestock or tend to his sheep. So the sheep would scatter here and there out to their fold.

The Omnipotent Allah enabled the wolf to speak in human language and inform the shepherd of these turmoil that will surround mankind in future. If dirided him asking. "Which of you will care for his sheep at that time? Everyone will be involve in bickering but I will be their shepherd."

Some other authorities say that the day of sab is a festival that Arabs celebrated during pre-Islamic era (the jahiliyah) On that day they organized a fete to which all people came

¹ Bukhari # 3471, Muslim # 13-2388, Tirmidhi # 3677. (3697)

unburdening their minds of all care and worry. The domestic animals were left to care for themselves so that wolves were at liberty to molest them. In this case, the wolf mocked the shepherd reminding him of their festival of the days of ignorance before Islam. "Who cared for the sheep on that day?" Or, he sneered, "The day of eed (festival) comes every years even now. When it come you will be busy celebrating it. I will see which of you looks after your sheep? How will you take it back out of my fangs?"

SABS' (ARABI): If the word is with (ب) sabu, then it means a beast of prey. Even in this case, the day of sabu will have the same implication, as in the foregoing lines. When there is disorder and unrest and people are scared and compelled to go away from their homes, sheep will loiter round having to look after themselves. Wolves would devour them at will. In this sense, it will be the day of the beasts of prey.

Some others maintain that even in this variation (sabū (سبع), it means the day of festival.

OR SA'IY (سبع): It is also stated that the word is not sab' or sabu but sa'iy (سبع) – the day of sa'iy (not (ب) but (ع)). It means a day of loss, suffering or damage. The word sa'iy also means (صاع) diya (loss, neglected). So, it would mean 'a day of loss.

ALWAYS TOGETHER

(٦٠٥٧) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ إِنْ لَوِ اقْبَفُ فِي قَوْمٍ فَدَعُوا اللَّهَ لِعُمَرَ وَقَدْ وَصَّ عَلَى سَرِيرِهِ إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَصَّ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ يَرْحَمُكَ اللَّهُ إِنْ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ لِأَنِّي كَمَا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ وَأَنْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ وَأَبُو بَكْرٍ وَعُمَرُ فَالْتَمَعْتُ فَإِذَا عَلِيٌّ مِنْ أَبِي تَالِبٍ - (متفق عليه)

6057. Sayyiduna Ibn Abbas رضى الله عنه said, "I was standing among the people (on the day Umar رضى الله عنه died). They were making supplication to Allah for Umar رضى الله عنه and he had been placed on a bed (to be given a both before burial). Suddenly, a man behind me put his elbow on my shoulder and prayed: May Allah have mercy on you! I hope that Allah will place you along with your two companions (the Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه because I often heard Allah's Messenger صلى الله عليه وسلم say, :I (was there and) Abu Bakr and Umar were (there too).. 'I (did that and) Abu Bakr and Umar did (that alongwith me)...' 'I (went there and) Abu Bakr and Umar went there (too)...' 'I entered that place and) Abu Bakr and Umar entered (too).. 'I (went out of that place and) Abu Bakr and Umar went out (of it too)... I turned round only to find that he was Ali ibn Abu Talib."¹

SECTION II

الفصل الثاني

BOTH ABU BAKR & UMAR ARE IN THE ILLIYUN

(٦٠٥٨) عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَا أَوْلَادَهُمْ عَيْنِينَ كَمَا تَرَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي أَفْقِ السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ

¹ Bukhari # 3677, Muslim # 14-2389.

وَأَنعَمَا رَوَاهُ فِي شَرْحِ الشُّعْبَةِ وَرَوَى تَحْوَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ.

6058. Sayyiduna Abu Sa'eed Al-Khudri رضى الله عنه narrated that Prophet صلى الله عليه وسلم said, "The dwellers of paradise will see those of the Illiyun (which is a raised, loftily place in paradise, at their very high level) just as you can see the many bright stars at the extremities of the sky. And, Abu Bakr and Umar are among (of the illiyun) - rather, more distinguished."¹

COMMENTARY: Illiyun is a place on the seventy heaven where the souls of the pious rise. Or, it is the station of the angels assigned to preserve the record of deeds of the pious people. Or, it is the highest rank in paradise and nearest to Allah.

The stars are described as durri (درى) which means pearls. They shine as pearls sparkle.

CHIEF OF THE DWELLERS OF PARADISE

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَحُمَيْرُ سَيِّدِ

الْأَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَلِيٍّ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

6059. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Abu Bakr and Umar will be the chief of the middle aged dwellers of paradise, whether those who belongs to the earliest times or to the latest times, excepting the Prophet and the Messenger عليه السلام. "this means those who had died at the middle- age, because in paradise all people will be young)"²

6060. Sayyiduna Ali narrated (this hadith) too.³

COMMENTARY: Of course, all the dwellers of paradise will be young. So the hadith mean, when it says middle aged dwellers of paradise, those people who died at middle age.

The earliest dwellers are the people of the past ummah. They include the dwellers of the kahf (cave), the believing people of the family of the pharaoh and Sayyiduna Khidr عليه السلام provided he is not a Prophet as a section of the scholars say (that he was not a Prophet).

The latest dwellers are those of this ummah. They include all the awliya (friends of Allah) and the martyrs.

NOT PROPHETS & MESSENGERS: This proviso in the hadith means that Prophet Eesa رضى الله عنه and all the Prophet and the Messenger are excluded. Abu Bakr رضى الله عنه and Umar رضى الله عنه are not their chiefs. And Sayyiduna Khidr عليه السلام if he was a Prophet as some maintain

CALIPHATE OF ABU BAKR & UMAR رضى الله عنه CONFIRMED WITH PROPHET صلى الله عليه وسلم INSTRUCTIONS

وَعَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَدْرِي مَا يَقَالِي فِيكُمْ فَأَقْتَدُوا

بِاللَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَحُمَيْرُ - (رواه الترمذى)

¹ Baghawi in Sharh us sunnah, (Abu Dawud # 3987 Tirmidhi # 3658, Ibn Majah - the like of it).

² Tirmidhe # 3664, Musnad Ahmad 1-80.

³ Ibn Majah # 95.

6061. Sayyiduna Hudhayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I cannot say how long I shall remain among you. So, follow these two who are after me: Abu Bakr رضى الله عنه and Umar صلى الله عليه وسلم."¹

ANOTHER EXCLUSIVE MERIT

(٦٠٦٢) وَعَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَخَلَّ الصُّجْدَ لَمْ يَزْفَعْ أَحَدٌ رَأْسَهُ غَيْرَ أَبِي بَكْرٍ وَعُمَرَ كَانَ يَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

6062. Sayyiduna Anas رضى الله عنه said, "When Allah Messenger صلى الله عليه وسلم entered the mosque no one raised his head (but all of them lowered their eyes) except Abu Bakr رضى الله عنه and Umar صلى الله عليه وسلم. They (looked at him and) gave him a smile and he gave them a smile."²

Tirmidhi termed this hadith as gharib.

COMMENTARY: This was a sign of love. Those who love each other smile voluntarily on meeting. They become happy.

WILL RISE TOGETHER ON THE DAY OF RESURRECTION

(٦٠٦٣) وَعَنْ ابْنِ حُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الصُّجْدَ وَأَبُو بَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ اجْتَدُ بِأَيْدِيهِمَا فَقَالَ هَكَذَا تُبْعَثُ يَوْمَ الْقِيَامَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

6063. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came out (of his room) one day and entered the mosque with Abu Bakr رضى الله عنه and Umar رضى الله عنه. One of them was on his right and the other was on his left and he was holding their hands. He said, "This is how we shall be raised on the day of resurrection."³

Tirmidhi termed this hadith hasan gharib.

BOTH WERE PRECIOUS TO RELIGION

(٦٠٦٤) وَعَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ هَذَانِ السَّمْعُ وَالْبَصَرُ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

6064. Sayyiduna Abdullah ibn Hantab رحمه الله narrated that (One day) on seeing Abu Bakr رضى الله عنه and Umar رضى الله عنه The Prophet صلى الله عليه وسلم said. "These two are like the hearing and the sight."⁴

COMMENTARY: Just as hearing and sight are important to a body so too these two men are important to the religion of Islam. Or, the Prophet صلى الله عليه وسلم meant "These two are to me like

¹ Tirmidhi # 3663.

² Tirmidhi # 3668.

³ Tirmidhi # 3669.

⁴ Tirmidhi # 3671.

the ears and eyes whereby I hear and see." In other words, they were his ministers and advisers. Or, these two are very eager to hear and follow truth and to observe it in the world.

MINISTERS OF THE MESSENGER

(٦٠٦٥) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنَ أَهْلِ السَّمَاءِ وَ وَزِيرَانِ مِنَ أَهْلِ الْأَرْضِ فَأَمَّا وَزِيرَايَ مِنَ أَهْلِ السَّمَاءِ فَجِبْرَائِيلُ وَمِيكَائِيلُ وَأَمَّا وَزِيرَايَ مِنَ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ (رواه الترمذی)

6065. Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There has never been a prophet but he has two wazirs (ministers) from the inhabitants of heaven and two wazir from the inhabitant of earth. As for my two wazir, from the inhabitants of heaven, they are Jibril عَلَيْهِ السَّلَام and Mikail عَلَيْهِ السَّلَام and as for my two wazirs from earth, they are Abu Bakr and Umar."¹

Tirmidhi termed this hadith hasan gharib.

COMMENTARY: The inhabitants of the heaven are the angels two of whom are assigned to every Prophet as his ministers. Their task is to help and assist the Prophet from the angelic world. The inhabitant of earth are the ummah of the Prophet (and Messenger) and his dear one among them. Two of them who are very close to him and are very wise. For sighted and very capable are to him like the ministers of a king. Their task is to serve their Prophet (and Messenger) in this world of human beings and to help and give counsel when called upon to do so.

It is clear from this hadith that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is superior to both Jibril عَلَيْهِ السَّلَام and Mikail عَلَيْهِ السَّلَام (and in fact all the angel). Also, it is established that both Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ are superior to all the sahabah رَضِيَ اللَّهُ عَنْهُمْ and all sahabah رَضِيَ اللَّهُ عَنْهُمْ are superior to, and more excellent than, all people. Besides, the sequence of names is evidence that Abu Bakr رَضِيَ اللَّهُ عَنْهُ is more excellent than Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

CALIPHATE WILL GIVE WAY TO KINGDOM

(٦٠٦٦) وَعَنْ أَبِي بَكْرٍ أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتُ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ فَوُزِنَ وَعُمَرُ فَرَجَحَ عُثْمَانُ فَرَجَحَ عُثْمَانُ رُفِعَ الْمِيزَانُ فَأَنْشَأَ اللَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْنِي قَسَائِدَهُ ذَلِكَ فَقَالَ خِلَافَةُ نَبِيِّكُمْ يُؤْتِي اللَّهُ الْمَلِكَ مَنْ يَشَاءُ (رواه الترمذی وابوداؤد)

6066. Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ narrated that a man said to Allah's Messenger (E). I dreamt as though a scale came down form the sky. You and Abu Bakr رَضِيَ اللَّهُ عَنْهُ were weighed and you were heavier. Then Abu Bakr and Umar رَضِيَ اللَّهُ عَنْهُ were weighed Abu Bakr was heavier. Then Umar رَضِيَ اللَّهُ عَنْهُ and Uthman were weighed and Umar رَضِيَ اللَّهُ عَنْهُ was heavier. Then the scale was taken up."

Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was grieved at that, meaning that (dream) made him sad, He said, "That will be caliphate after prophethood (Or caliphs of the Prophet).

¹ Tirmidhi # 3680 T

Thereafter, will be rule (or kingdom) given to whom He wills."¹

COMMENTARY: That grieved the Prophet صلى الله عليه وسلم because he interpreted the dream to mean that confusion and violence would brew up after Umar رضى الله عنه, caliphate. Dents will appear in the glorious chapter of Islam that would have reached its peak in the caliphate of Umar رضى الله عنه.

When he said that it would be caliphate (of the Prophet) he meant that only the caliphate of Abu Bakr رضى الله عنه and Umar رضى الله عنه would be the real caliphate for it will have no inkling of monarchy and authoritarian rule, and there will be no opposition to them. After them, the system to prophethood and caliphate would begin to show itself. Degenerative signs would appear in administration.

Then, after the four caliphs, kingdom will take over completely.

It is clear that only similar things are weighted together. Dissimilar things are not weighted against one another. Hence, the scale being taken up and weighing of two things being stopped signifies that there was nothing to weigh and compose. This is why the Prophet صلى الله عليه وسلم said that the dream indicates end of caliphate.

Abu Bakr رضى الله عنه was heavier means that he is superior to Umar رضى الله عنه. So is Umar superior to Uthman.

The weighing of Uthman رضى الله عنه and Ali رضى الله عنه was not seen in the dream. This means comparison between them was left to the succeeding generation to decide.

SECTION III

الْفَصْلُ الثَّالِثُ

BOTH WILL GO TO PARADISE

(٦٠٦٧) عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُظَلِّعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَأَظَلَّعَهُ أَبُو بَكْرٍ ثُمَّ قَالَ يُظَلِّعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَأَظَلَّعَهُ عُمرُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6067. Sayyiduna Ibn Mas'ud, narrated that the Prophet صلى الله عليه وسلم said (once,) "He will come before you now who will be an inhabitant of paradise." So (suddenly), Abu Bakr رضى الله عنه appeared. Again, he said, "He will come before you (now who will be one of the dwellers of paradise." Suddenly). Umar appeared.²

Tirmidhi termed this hadith as gharib.

COMMENTARY: Glad tiding of paradise have been given to many sahabah رضى الله عنهم in different ahadith. Since it is given to both Abu Bakr رضى الله عنه and Umar رضى الله عنه together, this hadith is placed in this chapter.

PIETIES OF THE TWO OF THEM

(٦٠٦٨) وَعَنْ عَائِشَةَ قَالَتْ بَيْنَا رَأْسُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِي فِي لَيْلَةٍ صَاحِبِي إِذْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ يَكُونُ لِأَخِي مِنْ الْحَسَنَاتِ عِنْدَ تَجْوُورِ السَّمَاءِ قَالَ نَعَمْ عُمرُ قُلْتُ فَأَيْنَ حَسَنَاتُ أَبِي بَكْرٍ

¹ Tirmidhi # 2287, Abu Dawud # 4634, Musnad Ahmad 5-50.

² Tirmidhi # 3694.

قَالَ إِنَّمَا جَعَلْتُمْ حَسَنَاتِ مُحَمَّدٍ كَحَسَنَةِ وَاحِدَةٍ مِنْ حَسَنَاتِ أَبِي بَكْرٍ - (رواه رزين)

6068. Sayyiduna Ayshah رضي الله عنها said, "While the head of Allah's Messenger رضي الله عنه was in my lap on a moonlit night, I asked, 'O Messenger of Allah, does anyone have as many pieties as there stars in the heaven?: He said, 'Yes, Umar has them. I then asked, 'Then how do the pieties of Abu Bakr رضي الله عنه stand?' He said 'the combined pieties of Umar are like one piety of Abu Bakr."¹

COMMENTARY: The good deeds of Abu Bakr رضي الله عنه for exceed those of Umar رضي الله عنه. But, even if Umar رضي الله عنه had more pious deeds than Abu Bakr رضي الله عنه the latter will continue to be superior to the former sincerity and awareness. This distinction makes his pieties highest of all and most valuable. According to a hadith, "Abu Bakr possesses more excellence and superiority over you not because his salah and his fasting could exceed your salah and fasting, but it is because of the luster and gem that is placed in his heart."

CHAPTER - XXXIII

EXCELLENT QUALITIES OF UTHMAN رضي الله عنه

بَاب مَنَاقِبِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ

SECTION I

الْفُضْلُ الْأَوَّلُ

ANGELS ARE MODEST TOWARDS UTHMAN رضي الله عنه

(٦٠٦٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعًا فِي بَيْتِهِ كَأَيْمَانِهِ أَوْ سَاقِيهِ فَأَسْتَأْذَنَ أَبُو بَكْرٍ فَأُذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَتَحَدَّثَتْ ثُمَّ اسْتَأْذَنَ مُحَمَّدٌ فَأُذِنَ لَهُ وَهُوَ كَذَلِكَ فَتَحَدَّثَتْ ثُمَّ اسْتَأْذَنَ عُثْمَانُ فَبَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَوَّى ثِيَابَهُ فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ أَبُو بَكْرٍ فَلَمَّ هَتَمَتُّهُ لَهْ وَأَمَّ ثِيَابَهُ ثُمَّ دَخَلَ عُثْمَانُ فَبَجَلَسَتْ وَسَوَّيْتُ ثِيَابَكَ فَقَالَ أَلَا اسْتَحْبَبْتَنِي مِنْ رَجُلٍ يَسْتَحْبِبُنِي مِنْهُ الْمَلَكُوكُ وَفِي رِوَايَةٍ قَالَ إِنَّ رَجُلًا دَخَلَ حَيْثُ وَرَأَيْتُ خَشِيئَتِي إِنَّ أُوذُنْتُ لَهُ عَلَى تِلْكَ الْحَالَةِ أَرَأَيْتَ لَأَيُّكُمْ إِلَى فِي حَاجَتِهِ - (رواه مسلم)

6069. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was lying in his house with his thighs, or his calves, uncovered. Abu Bakr رضي الله عنه asked permission to enter and he granted him permission, remaining in the condition he was and (Abu Bakr رضي الله عنه stayed some time and) they conversed. (Soon), Umar رضي الله عنه sought permission to enter and he granted him permission, being in the same condition as he had been and (Umar رضي الله عنه stayed some time and) they talked to one another. Then Uthman رضي الله عنه sought permission to enter and (before he come in) Allah's Messenger صلى الله عليه وسلم set up and put his garments right. When he departed, Sayyidah Ayshah رضي الله عنها submitted, "Abu Bakr رضي الله عنه came and you did not move for him, nor care (to arrange you garment) for him. Umar رضي الله عنه came next and you neither shifted for him nor care (to arrange yourself) for him. But, when

¹ Razin.

Uthman رضي الله عنه came, you sat up and put your clothes right." He said, "Shall I not be modest towards one to whom the angels are modest?"

According to another version: He said, "Uthman is bashful. I feared that if I had let him come in while I was in that state, he might not have divulged why he had come."¹

COMMENTARY: Nowawi رحمه الله, has written that the Maalikis and other people deduce from this hadith that the things is not the portion of the body that falls under satr (meaning, the limbs that must not be bared before other people). But, this conclusion is not correct. First because. It is not certain whether the Prophet صلى الله عليه وسلم had uncovered his thighs or calves. If it was certain then the narrator would not have been in doubt and said, 'thighs or calves.' Further, it is possible that the hem of the shirt may have dropped from his thighs. It does not mean that his thighs were completely uncovered. Rather, he had his waist wrapper on him covering his thighs but the edge of his shirt was displaced from there. This is obvious from the text following. Also, it conforms to the habit of the Prophet صلى الله عليه وسلم when he was among his family رضي الله عنه and sahabah رضي الله عنهم.

The fact that he put clothes right support our contention. If his thighs were uncovered, Sayyidah Ayshah رضي الله عنها would have said, 'he covered his thighs.

As for the words, 'the angels are modest to him. These words mention the excellence of Uthman رضي الله عنه. Haya (حجرات) or modesty is a great quality in the angels. It is attributed to Uthman رضي الله عنه too. Mazahir رحمه الله writes that these words speak of the respect due to Uthman رضي الله عنه in the sight of the Prophet صلى الله عليه وسلم without detracting the least from the rank of Abu Bakr رضي الله عنه and Umar رضي الله عنه not does it follow that the Prophet صلى الله عليه وسلم did not give as much importance to Abu Bakr رضي الله عنه and to Umar رضي الله عنه as he gave to Uthman. Actually the exceptional closeness that Abu Bakr رضي الله عنه and Umar رضي الله عنه had with the Prophet صلى الله عليه وسلم called for the informality that the Prophet صلى الله عليه وسلم showed to them when they visited him. He did not get up to receive them. When love between two people is perfect and grows, formality gives way to informality and nearness. It is as the saying goes.

إذا حصلت اللفة بطلت الكفة

"When love arises, the hem (or formality) disappears."

In this sense, this hadith is more concerned with the merits of Abu Bakr رضي الله عنه and Umar رضي الله عنه than of Uthman رضي الله عنه. However, since its apparent meaning and its outward context point out to Uthman's رضي الله عنه greatness, so it is placed in this chapter of Uthman رضي الله عنه excellent qualities.

It must be observed that the Prophet صلى الله عليه وسلم treated each of his sahabah رضي الله عنهم allowing for the trait dominant in him. He always made allowances for the temperament and inclination in each of them. For instance, in Uthman رضي الله عنه modesty was pre-dominant, so he always showed modesty and a reserved, formal nature to him. It was the converse with Abu Bakr رضي الله عنه and Umar رضي الله عنه.

As for the ange being modest before him, an example is that during an incident in Madinah, Uthman رضي الله عنه stepped forward causing his chest to be uncovered so that the angels moved back promptly. The Prophet صلى الله عليه وسلم called Uthman's attention to his bare chest and he covered it. The angel returned to their places. On being asked the reason for their conduct, they disclosed to the Prophet صلى الله عليه وسلم that Uthman رضي الله عنه modesty had

¹ Muslim # 27-2402, Musnad Ahmad 1-71.

compelled them to step back, but when he concealed his chest they returned.

SECTION II

الفضل الثاني

PROPHET'S COMPANION IN PARADISE

عَنْ طَلْحَةَ بْنِ عُبَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي يَعْنِي فِي الْجَنَّةِ عُثْمَانُ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ أَبِي هُرَيْرَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْمَقْبُولِ وَهُوَ مُنْقَطِعٌ

6070. Sayyiduna Talhah ibn Ubaydullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Every Prophet has a friend (and companion), and my friend (and companion). meaning, in paradise is Uthman."¹

6071. Sayyiduna Abu Hurayrah رضى الله عنه (also) narrated this hadith.²

Tirmidhi termed it as a gharib hadith with a weak isnad which is unconnected.

COMMENTARY: The interpolated words 'meaning paradise' are words of Tahah رضى الله عنه or a sub-narrator.

These words do not rule out the fact that the Prophet صلى الله عليه وسلم did not call any one else as his friend (and companion). Thus, there is a hadith in Tabarani from Ibn Mas'ud رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Every Prophet chose, from his companions, a close friend. I have chosen Abu Bakr and Umar as my close friends." Of course every Prophet صلى الله عليه وسلم had just one friend, but prophet صلى الله عليه وسلم Muhammad has many friends.

Though this hadith is gharib, yet it does not detract from the soundness of its text. This is why Tirmidhi has made it clear explicitly that its isnad (Line of transmission) is weak and is munqata (or disconnected). Tirmidhi رحمه الله means that the hadith is reliable in the presentation of merits, as da'if ahadith are reliable for citing excellences. Besides, this hadith is upheld by the hadith of Abu Hurayrah رضى الله عنه carried by Ibn Asakir that the Prophet صلى الله عليه وسلم said:

لكل نبي خليل في امته وان خليلي عثمان ابن عفان

"There is for every Prophet a friend for his ummah, and indeed, my friend is Uthman ibn Affan."

EXCEPTIONAL MONETARY SACRIFICE

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبَابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخُتُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَائَةٍ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ تُرْ حَصَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَى مِائَتَا بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ تُرْ حَصَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَى ثَلَاثِمِائَةِ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْرُكُ

¹ Tirmidhi # 3879

² Ibn Majah # 109.

عَلَى الْمُنْبَرِ وَهُوَ يَقُولُ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ - (رواه الترمذی)
 6072. Sayyiduna Abdur Rahman ibn Khabbab narrated, "I observed the Prophet صلى الله عليه وسلم (being there with him) while he exhorted the people to contribute for the Battle of Tabuk) Uthman رضى الله عنه stood up and said, 'O Messenger of Allah, I am responsible for one hundred camels loaded with their cloths and saddles in the path of Allah.' Again, he exhorted (them to come forward with help) for the army. So, Uthman رضى الله عنه stood up and said, "O Messenger of Allah, I am bound to provide two hundred camels with their cloths and saddles in the path of Allah's Again, he called for (help of) the army and Uthman stood up and said, 'On me are three hundred camels with their cloth and saddles in the path of Allah.'
 I observed Allah's Messenger صلى الله عليه وسلم get down from the pulpit, saying (at the same time) 'Nothing against Uthman رضى الله عنه whatever he does after this! Nothing against Uthman رضى الله عنه whatever he does after this.'¹

COMMENTARY: Jaysh ul-Usrah or, the ill equipped army was the army that was being prepared for the Battle of Tabuk. The word (عسره) usrah means 'straitens,' 'difficult circumstances,' 'distress. When the Battle of Tabuk was to be fought, the Muslims were facing hard times and monetary stringency. Draught and caused shortage of food and water, compelling them to eat leaves of cress and to squeeze the tripe of the camels. Besides, against an over to helming army, their number were insufficient. The battlefield was very distant. There was a paucity of weapons, equipment and provision for the journey. It was very hot and the sun's heat was unbearable. Hence this army for the Battle of Tabuk was called (جيش العسره) jaysh ul-usrah meaning, 'the army in distress' or 'the hard pressed army. According to this hadith Uthman contributed a total of six hundred camels to the army: one hundred, two hundred and three hundred. Some other traditions say that he gave nine hundred and fifty camels and fifty horses to make a total of one thousand. The words that the Prophet صلى الله عليه وسلم spoke in commendation of the magnanimous gesture of Uthman رضى الله عنه mean that his deed not only wiped out his previous sins and shortcoming but would also get him any wrong, if he happened to commit in future, expiated and forgiven.

ANOTHER PHILANTHROPIC DEED OF UTHMAN

(٦٠٧٣) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ قَالَ جَاءَ عُثْمَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَلْفٍ دِينَارٍ فِي كُمِّهِ حِينَ جَهَرَ جَيْشُ الْعُسْرَةِ فَنَقَرَهَا فِي حَجْرِهِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبِلُهَا فِي حَجْرِهِ وَيَقُولُ مَا صَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ - (رواه احمد)

6073. Sayyiduna Abdur Rahman ibn Samurah رضى الله عنه "Uthman رضى الله عنه came to the Prophet صلى الله عليه وسلم with one thousand dinars touched in his sleeves when he was equipping the j,ysh ul usrah (the ill equipped army in distress). He scattered them in his lap. I saw the Prophet صلى الله عليه وسلم turn the money upside down in his lap and say twice, 'nothing will harm Uthman after today whatever his does.'²

¹ Tirmidhi E 3700 (3720), Musnad Ahmad 4-75.

² Tirmidhi # 3701 (3721), Musnad ahmad 5-63.

COMMENTARY: Abdur Rhaman ibn Awf رضى الله عنه said, 'I was present with the Prophet صلى الله عليه وسلم when Uthman رضى الله عنه brought his contribution to the jaysh ul-usrah which was nine hundred ooqiyah of gold.

There are, therefore, many traditions about Uthman رضى الله عنه monetary contribution to the jaysh ul-usrah (the army in distress to Tabuk). They seem to contradict each others, because they give different figures.

The fact is that he first presented six hundred camels loaded with cloths and saddles as in the preceding hadith (# 6072). Again, he gave a cash donation of one thousand dinars. Afterwards, he might have sensed that more help was necessary in the shape of riding animals and monetary contribution so he gave more camels and fifty horses and nine hundred ooqiyah gold add to one thousand dinars.

ANOTHER MERIT OF UTHMAN رضى الله عنه

(٦٠٧٤) وَعَنْ أَنَسٍ قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَيْعَةِ الرِّضْوَانِ كَانَتْ عُثْمَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ وَبَايَعَهُ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ فَصَرَبَ بِأُحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ أُيُدِيهِمْ لِأَنْفُسِهِمْ - (رواه الترمذى)

6074. Sayyiduna Anas رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم gave a command for the Bayah Ridwan (pledge of allegiance to be given by the sahabah) رضى الله عنهم Uthman رضى الله عنه had gone to Makkah as envoy of Allah's Messenger صلى الله عليه وسلم. so the people gave the pledge of allegiance (to give their lives for the sake of Allah), and Allah's Messenger صلى الله عليه وسلم said, "surely Uthman has gone to discharge a task for Allah and for Allah's Messenger." So saying he struck one of his hands on the other (to stand for Uthman's hand and pledge). Thus, the hand Allah's Messenger صلى الله عليه وسلم on behalf of Uthman was better than their hands for their own selves.¹

COMMENTARY: Bay'ah Ridwan was pledge of allegiance that was given to Allah's Messenger صلى الله عليه وسلم at Hodaybiyah about fifteen miles from Makkah under a tree by all the Muslims (who were there at the time). This name of the pledge is derived from the relative verse of he Quran about this event:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُوكَ تَحْتَ الشَّجَرَةِ

[Allah was pleased with the believers when they were pledging allegiance with you by placing their hands in your hands under the tree]² (48:18)

Briefly, the Prophet صلى الله عليه وسلم set out for umrah from Madinah with a large number of Muslims. When they were near Hodaybiya, they learnt that the Quraysh of Makkah had decided to prevent their entry into Makkah. The Prophet صلى الله عليه وسلم sent Uthman رضى الله عنه as his special envoy to the Quraysh of Makkah to tell them that the Muslims had not come to

¹ Tirmidhi # 3702 (3722).

² According to Ma'ariful Quran (v8 p 72) the pledge was given under an acacia tree. The lucky ones who took the pledge earned Allah's pleasure.

fight them but had come only to perform umrah. So, the Makkans should not prevent them from that, when he was there, someone circulated the news in Hudaibiyah that the Makans had killed Uthman. The Muslims were perturbed and they called for retaliation. So the Prophet صلى الله عليه وسلم sat under a tree and took a pledge of allegiance from all Muslims that they would lay down their lives to seek retribution from the people of Makkah. The sahabah رضى الله عنهم came, one by one and placed their hands in the Prophet صلى الله عليه وسلم hand and took the pledge. When all had finished the prophet صلى الله عليه وسلم let one of his hands represent Uthman's hand and struck his other hand with it as though Uthman رضى الله عنه had given his pledge.

In this way, Uthman رضى الله عنه got an exclusive distinction. If he had been there at that time, he would not earned this honour. His absence did not make him a loser. Rather, it brought him excellence and exceptional merit. Some authorities say that the Prophet had let his left hand repress Uthman رضى الله عنه hand but the more correct thing is that he had made his right hand stand for Uthman's.

UTHMAN'S رضى الله عنه ADDRESS TO THE REBELS

(٦٠٧٥) وَعَنْ ثُمَامَةَ بْنِ حَزْرَبِ الْقَشِيرِيِّ قَالَ شَهِدْتُ الدَّارَ جَيْزَ اشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ اُنْذِرْكُمْ اللهَ وَالْاِسْلَامَ هَلْ تَعْلَمُونَ اَنْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرَ بِئْرِ رُوْمَةَ فَقَالَ مَنْ يَشْتَرِي بِئْرَ رُوْمَةَ يَجْعَلْ دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِيْنَ يَخِيْرَ لَهُ مِنْهَا فِي الْجَنَّةِ فَاَشْتَرِيْتُهَا مِنْ صُلْبِ مَالِي وَاَنْتُمْ الْيَوْمَ تَمْتَعُوْنِي اَنْ اَشْرَبَ مِنْهَا حَتَّى اَشْرَبَ مِنْ مَاءِ الْبَحْرِ فَقَالُوْا اَللّٰهُمَّ نَعْمَ فَقَالَ اُنْذِرْكُمْ اللهَ وَالْاِسْلَامَ هَلْ تَعْلَمُونَ اَنْ الْمَسْجِدَ صَاقًا بِاَهْلِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِي بُعْعَةَ الْاِيْلَاقِ فَيَزِيْدُهَا فِي الْمَسْجِدِ يَخِيْرَ لَهُ مِنْهَا فِي الْجَنَّةِ فَاَشْتَرِيْتُهَا مِنْ صُلْبِ مَالِي فَاَنْتُمْ الْيَوْمَ تَمْتَعُوْنِي اَنْ اُصَلِّيَ فِيْهَا رَكْعَتَيْنِ فَقَالُوْا اَللّٰهُمَّ نَعْمَ قَالَ اُنْذِرْكُمْ اللهَ وَالْاِسْلَامَ هَلْ تَعْلَمُونَ اِنِّي جَهْرْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي قَالُوْا اَللّٰهُمَّ نَعْمَ قَالَ اُنْذِرْكُمْ اللهَ وَالْاِسْلَامَ هَلْ تَعْلَمُونَ اَنْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عَلَيَّ نَيْبِرٌ مَكَّةَ وَمَعَهُ اَبُو بَكْرٍ وَعُمَرُ وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَابَةٌ بِالْحَضِيضِ فَرَكَصَهُ بِرِجْلِهِ قَالَ اسْكُنْ نَيْبِرُ فَاِنَّمَا عَلَيْكَ نَيْبِي وَصِدِّيْقِي وَسَهِيْدَاتِي قَالُوْا اَللّٰهُمَّ نَعْمَ قَالَ اللّٰهُ اَكْبَرُ شَهِدُوْا وَرَبِّ الْكُعْبَةِ اِنِّي شَهِدْتُ ثَلَاثًا- (رواه الترمذى والنسائى والدار القطنى)

6075. Sayyiduna Thumamah ibn Hazn al-Qushayry رضى الله عنه narrated that he was present at the house (of Uthman رضى الله عنه when the rebels had besieged it and attempted to intrude into it and kill him) and Uthman appeared before the people (from the top). He said (according to Tirmidhi's version) to them to bring their two

friends to him and to them¹ He said). "I adjure you by Allah and Islam, do you know that when Allah and Islam, do you know that when Allah's Messenger: صلى الله عليه وسلم came to Madinah and there was no fresh water except at Bir (well) Ruma. So, he said, 'who will buy the Bir Ruma and let his bucket be the bucket for Muslims, for a better one than that for him, in paradise?' So, I bought it from my pure wealth. But, today, you prevent me from drinking that water and compel me to drink salty water (as if from the ocean)." They affirmed, 'O Allah, yes!'"

Then he said, "I adjure you by Allah and Islam, do you recall that the mosque became too crowded for its worshippers? So, Allah's Messenger صلى الله عليه وسلم asked, 'who will buy the piece of land of such and such family and annexe it to the mosque for a better one than that for him in paradise? I bought it with my pure wealth. But, today you deny me access to it that I might offer two raka'at salah there. "They conceded, "O Allah, yes!"

He said, "I adjure you by Allah and Islam, do you recall that I equipped the jaysh ul usrah from my pure wealth." They conceded, "O Allah, yes."

He said, 'I adjure you by Allah and Islam, do you recall that Allah's Messenger صلى الله عليه وسلم was on the top of (the mount) Thabir at Makkah and with him were Abu Bakr رضى الله عنه Umar رضى الله عنه and I? The mountain shook till its stones fell down with rapidity on the ground. He kicked it with his foot and said, 'stop, Thabir! On you are a Prophet, a siddiq (the truthful) and two shahids (martyrs). They acknowledge. "O Allah, Yes!"

Then he exclaimed, "Allahu Akbar (Allah is the Greatest)! They have testified by the Lord of the Ka'bah that I am a martyr!" (He repeated it three times.)²

COMMENTARY:Ruma is the name of the big well of Madinah situated in the wadi Atiq to the north of the mosque qiblatyn. Its water is very sweet, very pleasant and pure. Sayyiduna Uthman رضى الله عنه bought it and made an endowment of it, so according to Prophet صلى الله عليه وسلم tidings to him, he will enter paradise. This well is also called bi'r jannah (well of paradise). Uthman رضى الله عنه had bought it for one hundred thousand dirhams.

The words let his bucket be the bucket for the Muslims are a figurative expression of endowment, meaning that: One who buys the well must not make it his personal property but give away for the good of the Muslims. It is permitted to make an endowment of a well, and whatever is so given away no longer remains anyone's personal property.

The rebels confirmed Uthman's رضى الله عنه statement with (اللهم نعم) 'O Allah, yes." Bringing Allah first is for blessing and to emphasize what one says.

The words 'the family of so and so refer to an Ansar family who lived near the mosque (Masjid Nabawi). They had a piece of land which could be annexed to the mosque and so enlarge it. Uthman رضى الله عنه bought it and gave it away as an endowment to the mosque in compliance with the wishes of the Prophet صلى الله عليه وسلم. He bought it for twenty or twenty five thousand dirhams.

Masjid Nabawi was first built in the time of the Prophet صلى الله عليه وسلم in the first year of hijrah. He joined the sahabah رضى الله عنهم in raising the structure. In 7 AH he expanded the mosque

¹ Mikhat does not have the words that are the brackets, but uthman address all the people. Tirmidhi has them.

² Tirmidhi # 3703 (3723) Nasa'i # 3184 Daraqutni

and made it square shaped. The walls were made with block and its roof was of palm leaves and twigs. The trunks of trees served as pillars. Then, no expansion or refurbishing was made in the time of Abu Bakr رضي الله عنه. But, in 17 AH Umar رضي الله عنه got repair work done and some expansion carried out. In 29 AH, Uthman (RH) had it rebuilt and expanded. He had the walls and pillars built of decorated stones and lime and the roof of wood from palm trees. After him, the caliphs and kings continued to make additions and repairs. And so on until in 1265, Sultan Abdul Majeed Uthmani had it rebuilt in a new manner. This construction was again renewed the expended in 1372 AH by shah (King) Ibn Sa'ud.

The Prophet صلى الله عليه وسلم said, "There are two shahids (martyrs)."¹

Of the four man on the mountain, two men apart from him and Abu Bakr, would attain martyrdom. This came out true and these two were real martyrs. Umar رضي الله عنه was stabbed by a dagger and he attained martyrdom. And Uthman رضي الله عنه was killed brutally by rebels who has forced themselves in his house, so he too gained martyrdom.

These two were true or real martyrs which (حقيقي شهداء) - haqiqi shuhada. But, as previous ahadith say both the Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه were also martyrs and their martyrdom is (شهادت حكمي) - shahadah hukmi or theoretical martyrdom.

The Prophet صلى الله عليه وسلم death resulted in the recurrence of the effect of poison served to him at Khaybar. And Abu Bakr رضي الله عنه had the recurring effect of a snake bite when he was in the cave Thawr on the first leg of hijrah with the Prophet صلى الله عليه وسلم.

Uthman رضي الله عنه called Allahu Akbar first and then disclosed his impending martyrdom. He called Allahu Akbar to make his argument with the rebels most effective. He also expressed surprise thereby that they confirmed his merits on the one hand but, on the other hand persisted in their mischievous ways and insurgency aiming to kill him.

RIGHTLY GUIDED UTHMAN رضي الله عنه

(٦٠٧٦) وَعَنْ مُرَّةَ بْنِ كَعْبٍ قَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْفِتْنَ فَمَرَّ بِهَا فَمَرَّ رَجُلٌ مُقَنَّئٌ فِي ثَوْبٍ فَقَالَ هَذَا يَوْمِي عَلَى الْهُدَى فَمُتُّ إِلَيْهِ فَإِذَا هُوَ عُفْمَانُ بْنُ عَفَّانٍ قَالَ فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهِ فَقُلْتُ هَذَا قَالَ نَعَمْ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ -

6076. Sayyiduna Murrah ibn Ka'b رضي الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم mention the turmoil and unrest (after his death). He mentioned their nearness (putting them in the near future). Suddenly, a man who was covered by a garment passed by and he (the prophet) صلى الله عليه وسلم said, "On that day (during the unrest) this one will be rightly guided." He Murrah رضي الله عنه got up and hastened towards him. Behold! He was Uthman ibn Affan رضي الله عنه. He said, "I made him face the Prophet صلى الله عليه وسلم and asked, 'Is he the one?' He said, 'Yes!'"²

WILL BECOME CALIPH BUT SHOULD NOT ABDICATE

(٦٠٧٧) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُفْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يُقَرِّبُكَ قَرِيبًا فَإِنَّ

¹ See hadith # 6083 also about Uhad.

² Tirmidhi # 3704 (3724), Ibn Majah # 111, Musnad Ahmad 5-35.

أَرَادُواكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ فِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ

6077. Sayyidah Ayshah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم said (to Uthman) رضي الله عنه, "O Uthman Allah might make you wear a shirt (which is a reference to caliphate). Then, if the people intend to make you take it off, do not remove it for them."¹

Tirmidhi added that there is a lengthy (and painful) account behind it.

COMMENTARY: The Prophet صلى الله عليه وسلم instructed Uthman رضي الله عنه not to bow out and cede his caliphate on the demand of the rebels. They will be on falsehood and their designs would be to create dissension in the ranks of Islam while his caliphate would raise the banner of truth and justice.

It is this hadith that prevented Uthman from surrendering to the rebels. He preferred martyrdom to disobeying the Prophet صلى الله عليه وسلم instructions not to crouch before pressure. As for Tirmidhi's رضي الله عنه addition that there is behind the hadith a lengthy and painful account, this relies to the terrible civil wars and commotion during the closing days of Uthman's رضي الله عنه caliphate. They caused a heavy loss to Islam and broke the unity of the Muslims. Some examples of these are: The complaint of the Egyptians to Uthman رضي الله عنه against his governor, Abdullah ibn Abu Sarh.

He deposed him after consulting the senior sahabah رضي الله عنهم.

And, he appointed Muhammad ibn Abu Bakr رضي الله عنه as their new governor.

Conspiracy of Marwan prevented Muhammad ibn Abu Bakr رضي الله عنه from entering Egypt and compelled him to return from half through his journey.

This provoked the Egyptians and their minions and henchmen to surround Uthman's رضي الله عنه house and to ultimately martyr Uthman رضي الله عنه in a barbarous manner.

These are some of the events that form part of the painful lengthy account. They are the roots of fitnah, civil war and commotion in the history of Islam. Books of history give a complete account of this sad chapter of the history of Islam.²

The Lives of the Noble Caliphs, Ibn Kathir, pp 263 etc. The glorious caliphate Athar Husain, pp 119, 125. (All) Darul Isha'at Karachi.

UTHMAN'S رضي الله عنه MARTYRDOM WAS FORETOLD

(٦٠٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَالَ يُقْتَلُ هَذَا فِيهَا مَطْلُوقًا

يُعْتَمَرُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِسْنَادًا -

6078. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم spoke of (the impending) civil strife and said, "This innocent one will be killed in that," referring to Uthman رضي الله عنه.³

Tirmidhi termed the isnad of this hadith as hasan gharib.

¹ Tirmidhi # 3705 (3725), Musnad Ahmad 6/75, Ibn Majah # 112.

² History of Islam, Najeed abadi, VI pp 375 etc.

³ Tirmidhi # 3708 (3778)

UTHMAN رضى الله عنه DID NOT LOSE PATIENCE BUT ABIDED BY PROPHET صلى الله عليه وسلم
INSTRUCTIONS

(٦٠٧٩) وَعَنْ أَبِي سَهْلَةَ قَالَ قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَاهَدَ إِلَيَّ عَهْدًا وَأَنَا صَابِرٌ عَلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

6079.Sayyiduna Abu Sahlah رضى الله عنه (the freedman of Uthman رضى الله عنه) said, "Uthman said to me on the day of the house."¹

Allah's Messenger صلى الله عليه وسلم had instructed me (not to disrobe myself of caliphate under pressure of the insurgents and not to raise the sword against them but to show endurance). And, I shall exercise patience in adhering to the instructions."²

COMMENTARY:The day of the house is the sad day when Uthman رضى الله عنه was martyred in his house mercilessly. After besieging him, the insurgents pushed themselves into his house. The Prophet's صلى الله عليه وسلم instruction precluded Uthman رضى الله عنه from using force against the rebels, otherwise, if he had chosen he could have done. So, In fact, some sahabah رضى الله عنهم did advise him to resort to force and use the strong backing of the power of the Muslims who were faithfully behind him. They advised to come out of his house. For, the rebels would not be able to face him. But, Uthman رضى الله عنه did not accept their advice and preferred to make the supreme sacrifice. He was martyred.

SECTION III

الْفَضْلُ الثَّلَاثُ

IBN UMAR رضى الله عنه SILENCED UTHMAN'S DISSIDENTS

(٦٠٨٠) عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ مَوْهَبٍ قَالَ جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ يُرِيدُ حَتَمَ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ مَنْ هَؤُلَاءِ الْقَوْمِ قَالُوا هَؤُلَاءِ فَرَيْشٌ قَالَ فَمَنْ الشَّيْخُ وَبِهِمْ قَالُوا عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ يَا بْنَ عُمَرَ إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدِّثْنِي هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ أَنَّهُ تَخَيَّبَ عَنْ بَدْرٍ وَأَمْرٍ يَشْهَدُهَا قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ أَنَّهُ تَخَيَّبَ عَنْ بَدْرٍ قَالَ نَعَمْ قَالَ اللَّهُ أَكْبَرُ قَالَ ابْنُ عُمَرَ نَعَالَ أُبَيُّ لَكَ أَهْلًا فَرَأَاهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَقَاعُهُ وَأَمَّا تَخَيَّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ رُقَيْةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَرِيضَةً فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَكَ أَجْرَ رَجُلٍ وَمَنْ شَهِدَ بَدْرًا وَسَهْمَةً وَأَمَّا تَخَيَّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَتْ أَحَدًا أَعْرَبَ يَبْطُنِ مَكَّةَ مِنْ عُثْمَانَ لَبَغِضْتَهُ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيَمْنَى هَذِهِ يَدُ عُثْمَانَ فَصَرَبَ بِهَا عَلَى يَدِهِ وَقَالَ هَذِهِ لِعُثْمَانَ ثُمَّ قَالَ ابْنُ عُمَرَ إِذْ هَبَ بِهَا الْأَنْتَ مَعَكَ۔ (رواه البخارى)

¹ To day when Uthman رضى الله عنه was martyred in his house.

² Tirmidhi # 3711, Ibn Majah # 113, Musnad Ahmad 1-58.

6080. Sayyiduna Uthman ibn Abdullah Mawhab (a tabi'ee) narrated that one of the Egyptians came (to Makkah) with intention to perform hajj of the house of Allah. He saw some men sitting and asked, 'Who are they?' They (the people around) said, "They are the Quraysh." He asked, "Who is the Shaykh among them?" they said, "He is Abdullah ibn Umar." Then he (returned to him and) asked, "O Ibn Umar , I am going to ask you about something, so inform me.

Do you know that Uthman had fled on the day of Uhud?" He said, "Yes."

He asked, "Do you know that he had kept himself away from the (Battle of) Badr and did not participated in it? He said, "Yes"

He asked, "Do you know that he had absented himself from the Bay'ah Ridwan and failed to witness it? He said, "Yes."

The man exclaimed, Allahu Akbar" (Allah is the greatest! assuming that he had scored points). But, Ibn Umar رضى الله عنه said, "Come (it is not as you assume). Let me make things clear for you. As for his retreat on the day of uhud, I bear witness that Allah has forgiven him (And we know that it is wrong to blame anyone for what Allah has forgiven him. It is foolish to do so)

As for keeping himself away from (the Battle of) Badr, he had (Sayyidah) Ruqayyah رضى الله عنها, the daughter of Allah's Messenger صلى الله عليه وسلم as his wife. She was indisposed. So, Allah's Messenger صلى الله عليه وسلم had said to him, "you shall get a reward of a man among those who participated in (the Battle of) Badr and his share too.

And as for his absence from Bay'ah Ridwah, if there was anyone more honourable in the Makkan valley than Uthman then he would have sent him. But, Allah's Messenger صلى الله عليه وسلم sent Uthman رضى الله عنه. And the Bay'ah Ridwan was pledged after Uthman رضى الله عنه had departed to Makakh. Allah's Messenger صلى الله عليه وسلم then pronounced that his (own) right hand represented Uthman's hand, and the struck it on his left hand saying, 'This is (the pledge) for Uthman.'

Then Ibn Umar رضى الله عنه said (to the Egyptian). "You may go now. Let this be with you!"¹

COMMENTARY:When Sayyiduna Ibn Umar رضى الله عنه said about Uthman's رضى الله عنه retreat at Uhud that Allah had forgiven him, he had this verse in mind:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَكَانَ اللَّهُ عَمَّا ظَنُّوا

عَنِ اللَّهِ عَفُورًا حَيِّمًا

[Surely those of you who turned back on the day when the two hosts met, Satan alone made them slip because of part of what they had earned, and certainly Allah had pardoned them. Surely Allah is forgiving, forbearing.] (3:155)

HASTY ARCHERS: The Prophet صلى الله عليه وسلم had posted some of his sahabah رضى الله عنهم who were archers among whom was Uthman رضى الله عنه at a very strategic post. He had instructed them that they should never move out of it. However, when, in the initial stage, the enemy suffered reverses and took flight and the Muslim warriors pursued them, these archers presumed that the battle was over and most of them left their post. They began to collect the spoils. The commander of the fleeing enemy was shrewd. He observed that the strategic post was deserted expect for a few men. So, he took his army ahead and then made a detour to that post. From there the enemy trust themselves on the Muslims army

¹ Bukhari # 3690, Tirmidhi # 3706 (3726), Abu Dawud # 2726, Musnad Ahmad # 5776.

from the rear. They were taken unawares and victory was snatched from their hands.

PARDONED: Since those sahabah رضى الله عنهم who had forsaken their post had been disobedient to the Prophet صلى الله عليه وسلم and it was weakness and carelessness, so Allah warned and reprimanded them, but He is Merciful and Bountiful, so He forgave them. Those people who were spiteful to Uthman رضى الله عنه used this incident to deride him and pick faults in him, but once Allah forgives anyone then no one has a right to take him to task and taunt him. Secondly, Uthman رضى الله عنه was not the only one involved in this incident. All those who forsook the post were equally responsible and all of them earned forgiveness. It is therefore unjust to blame only Uthman رضى الله عنه.

SICK WIFE: The Prophet صلى الله عليه وسلم had advised Uthman رضى الله عنه to stay with his ailing wife and had assured him that he would get the same reward and portion as those who participated in the Battle of Badr since he did that on the command of the Prophet صلى الله عليه وسلم so no kind of blame was attached to him. His absence in the Battle of Badr was similar to the absence of Ali رضى الله عنه from the Battle of Tabuk when the Prophet صلى الله عليه وسلم had left him behind in Madinah to look after his family. So, he did not proceed with the Muslim army to Tabuk. However, it cannot be said with certainty whether the Prophet صلى الله عليه وسلم assigned any share of spoils to Uthman رضى الله عنه in the Battle of Badr or not.¹

PROPHET'S LOVE FOR HIM: Sayyidah Ruqayyah رضى الله عنها was the eldest of the daughters of the prophet صلى الله عليه وسلم. She fell ill during the days of Badr and her condition was very bad. So, the Prophet صلى الله عليه وسلم asked Uthman رضى الله عنه to stay in Madinah and look after her. We can gauge how much the Prophet صلى الله عليه وسلم loved Uthman رضى الله عنه from the fact that when Sayyiduna Ruqayyah رضى الله عنها died, he gave his other daughter Sayyidah Umm Kulthum رضى الله عنها in marriage to him. For this reason, Uthman رضى الله عنه came to be known as (ذو النورين) 'of two lights'. Then Sayyidah Umm Kulthum رضى الله عنها also died. The Prophet صلى الله عليه وسلم said, "If I had another daughter, I would have given her too in marriage to Uthman.

According to a hadith transmitted by Tabarani, the Prophet صلى الله عليه وسلم said, "I gave my two dear daughters to Uthman in marriage because of the command I received from Allah through revelation."

EMISSARY TO MAKKAH: The Prophet صلى الله عليه وسلم sent Uthman to Makkah to persuade the people of Makkah to allow the Muslims entry into Makkah to perform umrah. He had relatives in Makkah and was at no risk of being persecuted while other sahabah رضى الله عنهم could have been treated badly. When he came to Makkah, his relatives received him warmly. They made him ride a beast and go ahead of them in a procession. They let it be known to everyone that he was their guest and under their protection. They also offered to let him perform umrah, but he declined politely, saying that he could not do it without the prophet صلى الله عليه وسلم and in his absence.

AFTER HE WAS GONE: The Bay'ah Ridwan was concluded after he had gone to Makkah. So, there is no point in debating on his participation or non-participation. When he was there and discussions began on reconciliation, they prolonged. This caused consternation to the Muslims because he was delayed. Add to that, the Muslims were told that Uthman's mission had failed and, on top of that, the Makkans were heading towards Hudaibiyah to fight the Muslims. There also was news that Uthman رضى الله عنه had been killed. So, the

¹ But Bukhari (# 3699) says that he did.

Prophet صلى الله عليه وسلم gathered the Muslims and made preparations to resist the enemy. He took pledge from each Muslim under a tree that no one would flee from there but would fight the enemy even at the risk of his life. And if Uthman رضى الله عنه had been killed then they would seek retribution.

LET THIS BE WITH YOU: Ibn Umar رضى الله عنه said to the Egyptian that he had got answers to his questions. So he must take his answers with him. Or, he meant that if he was seeing the truth, then he must take his answers with him, retaining them in his mind and his heart. At the same time, he must clear his mind of any misgivings about Uthman رضى الله عنه.

DID NOT DEVIATE FROM PROPHET'S INSTRUCTIONS TILL HE WAS MARTYRED

(٦٠٨١) وَعَنْ أَبِي سَهْلَةَ مَوْلَى عُثْمَانَ قَالَ جَعَلَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ إِلَى عُثْمَانَ وَأَوْثَرَ عُثْمَانَ يَتَعَزَّزُ فَلَمَّا كَانَ يَوْمَ الدَّارِ قُنَا أَلَا نَقَاتِلُ قَالَ لَا إِيَّائِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدَ إِلَيَّ أَمْرًا فَأَنَا صَابِرٌ نَفْسِي عَلَيْهِ۔

6081. Sayyiduna Abu Sahlah رضى الله عنه the freedman of Sayyiduna Uthman رضى الله عنه narrated: The Prophet صلى الله عليه وسلم was saying something to Uthman رضى الله عنه very quietly (in soft tone) and Uthman's رضى الله عنه colour changed (He warned him of the impending uprising against him and advised him to be patient and not to be provoked). On the day of the house (yawm ud dar), we asked him, 'would you not fight' He said, "No Allah's Messenger صلى الله عليه وسلم had instructed me something and I shall show patience and adhere to it."¹

OBEY THE COMMANDER

(٦٠٨٢) وَعَنْ أَبِي حَبِيبَةَ أَنَّهُ دَخَلَ الدَّارَ وَعُثْمَانُ مَحْضُورٌ فِيهَا وَأَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَسْتَأْذِنُ عُثْمَانَ فِي الكَلَامِ فَأَذِنَ لَهُ فَقَامَ فَحَمِدَ اللَّهَ وَاثْنَى عَلَيْهِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي فِتْنَةً وَإِخْتِلَافًا أَوْ قَالَ إِخْتِلَافًا وَفِتْنَةً فَقَالَ لَهُ قَائِلٌ مِنَ النَّاسِ فَمَنْ لَنَا يَا رَسُولَ اللَّهِ أَوْ مَا تَأْمُرُنَا بِهِ قَالَ عَلَيْكُمْ بِالْأَمِيرِ وَأَصْحَابِهِ وَهُوَ يُشِيرُ إِلَى عُثْمَانَ بِذَلِكَ رَوَاهُ مَا أَلْبِيهِ فِي دَلَائِلِ النُّبُوَّةِ۔

6082. Sayyiduna Abu Habibah رحمه الله narrated that he entered the house (ad-dar of Uthman رضى الله عنه) when Uthman رضى الله عنه was besieged in it. He heard Abu Hurayrah رضى الله عنه seek permission of Uthman رضى الله عنه to speak (to him or to the besieger) He gave him permission and he stood up. He praised and glorified and said, "I had heard Allah's Messenger صلى الله عليه وسلم say "After my death. You shall face civil war end dissension - or, he said, 'dissension and civil war.' (on hearing him,) someone among the people had asked, 'who should we turn to. O Messenger of Allah' - or, - what do you command us to do. Then?' He said, "you must obey the amir (commander) and his companion Abu Hurayrah رضى الله عنه (Placed stress on the word amir and) pointed to Uthman رضى الله عنه simultaneously.²

¹ Tirmidhi E 371 (similar, but brief) Bayhaqi in Dala'il un Nabawwal 6-391.

² Bayhaqi in Dala'il un Nabuwah 6393.

COMMENTARY: By pointing to Uthman رضي الله عنه as he said 'amir' Abu Hurahray رضي الله عنه proved through this hadith that because Uthman was the amir of the Muslims the Muslims must obey him.

BRIEF BIOGRAPHY: Sayyiduna Uthman Ghani رضي الله عنه was born six years after the year of Eiephant He had embraced Islam, in its very early days, at the hands of Abu Bakr رضي الله عنه. The Prophet صلى الله عليه وسلم had not yet gone to Dar Arqam.

Uthman رضي الله عنه had the distinction of emigrating twice. To Abyssinia and then to Madinah. He was medium stationed, fair and handsom He had a thick set beard and beautiful features and was a naturally appealing man.

Uthman رضي الله عنه was the third caliphs. He was appointed caliph on the 1st of Muharram in 24AH. In 35 AH on the 18th of Dhul Hijjah, when the Egyptians had besieged him, Aswad Ansi intruded into his house with some other miscreants by climbing over the wall and martyred him. At that time, he was reciting the Quran. Some other authorities give another name of his assassin. His corpse lay unattended for three days. Finally some sahabah رضي الله عنهم managed to bury him after three days between maghrib and isha in the night. Sayyiduna Jubayr ibn Mut'in led his funeral salah. He was buried in the same garments he had been wearing when he was martyred, without being given a bath. He was 82 (or 88) years old when he died. His caliphate lasted twelve years les some days. A large number of he sahabah رضي الله عنهم and tabi'un have narrated ahadith on his authority.

CHAPTER - XXXIV

THE EXCELLENT QUALITIES OF THESE
THREE رضي الله عنهم

بَابُ مَنَاقِبِ هَؤُلَاءِ الثَّلَاثَةِ رَضِيَ اللَّهُ عَنْهُمْ

Ahadith on the merits of Sayyiduna Abu Bakr رضي الله عنه, Sayyiduna Umar رضي الله عنه and the two of them together, and Sayyiduna Uthman رضي الله عنه have been narrated in the previous four chapters. Since here are some ahadith detailing the merits of the three of these caliphs together, so this chapter is created to accommodate them.

SECTION I

الفصل الأول

A PROPHET, A SADDIQ & TWO SHAHIDS

(٦٠٨٣) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَصَرَ بِهِ بِرِجْلِهِ فَقَالَ أَتُبْتُ أَحَدًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ - (رواه البخاري)

6083. Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم ascended (the Mount) Uhud along with Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه. In began to tremble rapidly because of them (being pleased with them). The Prophet صلى الله عليه وسلم kicked it with his foot and said, "Step, Uhud, for, there are on you none but a Prophet, a siddiq (truthful one), and two shahids martyrs)."¹

(See also ahadith # 6075)

¹ Bukhari # 3686, Trimidhi # 3697 (3717), Abu Dawud # 4651, Musnad Ahmad # 12107.

TIDINGS OF PARADISE

(٦٠٨٤) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حِيَطَاتِ الْمَدِينَةِ فَبَجَّاهُ رَجُلٌ فَأَسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَمَشَحْتُ لَهُ فَإِذَا أَبُو بَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ جَاءَ رَجُلٌ فَأَسْتَفْتَحَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَمَشَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ قَالَ اللَّهُ الْمُسْتَعَارُ - (متفق عليه)

6084. Sayyiduna Abu Musa Al-Ash'ary narrated: I was with the Prophet صلى الله عليه وسلم in one of the gardens of Madinah. A man came and requested that the gate should be opened. The Prophet said, Open it for him and give him glad tidings of (admittance to) paradise." I opened it for him and, behold! He was Abu Bakr رضى الله عنه. I conveyed to him the glad tidings that Allah's Messenger صلى الله عليه وسلم had instructed me (to give). He praised Allah.

Then, another man came and requested that the gate should be opened (for him). The Prophet صلى الله عليه وسلم said 'Open it for him and give him glad tidings of paradise.'" I opened it for him and, indeed, he was Umar رضى الله عنه. I informed him of what the prophet صلى الله عليه وسلم had said (that I must do). He praised Allah.

Again a man requested that the gate should be opened. He said to me "Open it for him and give him glad tidings of paradise after a rebellion that he will face." Indeed, he was Uthman رضى الله عنه and I informed him of what the Prophet صلى الله عليه وسلم had said. He Praised Allah and said (humbly). "Help must be sought from Allah alone!"¹ (Only he will enable me to preserve.)

SECTION II

الْفَضْلُ الثَّانِي

SEQUENCE IN WHICH THEY WERE MENTIONED

(٦٠٨٥) عَنْ ابْنِ عُمَرَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيُّ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ -

(رواه الترمذى)

6085. Sayyiduna Ibn Umar رضى الله عنه said, "We used to say, during the lifetime of Allah's Messenger صلى الله عليه وسلم, Abu Bakr, Umar and Uthman. May Allah be pleased with them."²

COMMENTARY: All three of them were very close to the Prophet صلى الله عليه وسلم more than any other sahabah رضى الله عنهم. So, they were most superior in rank of all the sahabah رضى الله عنهم. They were mentioned very often. Whenever they were remembered, it was in this order.

¹ Bukhari # 3693, Muslim # 28-2403, Tirmidhi # 3710.

² Tirmidhi # 3807, Abu Dawud # 3628.

SECTION III

الْفَضْلُ الْمُبَات

UNSEEN GUIDANCE ON SUCCESSION OF THE THREE CALIPHS

(٦٠٨٦) عَنْ جَابِرِ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُرِيَّ اللَّيْلَةَ رَجُلًا صَالِحًا كَأَنَّ أَبَا بَكْرٍ يَنْظُرُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَنْظُرُ عُمَرُ بِأَبِي بَكْرٍ وَيَنْظُرُ عُثْمَانُ بِعُمَرَ قَالَ جَابِرٌ فَلَمَّا قُمْنَا مِنْ عِنْدِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَا أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ وَأَمَّا نُؤُوطُ بَعْضُهُمْ بِبَعْضٍ فَهَهُمْ وَوَلَاءَهُ
الْأَمْرُ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (رواه ابوداؤد)

6086. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Last night a righteous man was shown (in a dream) as though Abu Bakr was joined to Allah's Messenger, Umar was joined to Abu Bakr and Uthman was joined to Umar. Jabir رضى الله عنه said, "when we got up (from the Prophet) صلى الله عليه وسلم we said (to each other making our independent assessment). As for the righteous man, he is Allah's Messenger صلى الله عليه وسلم. As for their being joined one to another, they (each of the three in the succession mentioned here) will be chiefs over the mission to accomplish which Allah has sent His Prophet صلى الله عليه وسلم (in this world)."¹

CHAPTER - XXXV

THE EXCELLENT QUALITIES OF
SAYYIDUNA ALI IBN ABU TALIB

بَابُ مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Sayyiduna Ali رضى الله عنه possesses innumerable merits and excellent qualities. More ahadith are narrated on his praise, description and excellences than on such qualities of any other sahabi, though many of these ahadith are mawdu (invented).

Shaykh Majd ud-din Shirazi رحمه الله has pointed out the invented ahadith narrated about the merits of Abu Bakr رضى الله عنه. Their being false and baseless is clear to anyone with a little sense so too he has pointed out that people have invented many false ahadith about the merits of Ali رضى الله عنه. The largest collection of those false ahadith is found in the book wasaya and each of these begins with the words (ياعلى) 'O Ali except one hadith:

ياعلى انت منى بمنزلة هاروت من موسى

"O Ali, you are to meat the some position as Harun عليه السلام was to Musa عليه السلام. (Bukhari # 3706, Muslim # 30.2404) certainly. It is an authentic hadith.

Be that as it may, Imam Ahmad رحمه الله and Imam Nasa'I رحمه الله and others have affirmed that the sahih ahadith about the merits of Sayyiduna Ali رضى الله عنه are much more than such ahadith about any of the other sahabah رضى الله عنهم. Suyuti رحمه الله has said that the reason for it is that Sayyiduna Ali رضى الله عنه was a successor of the others, of a later period. Not only Muslim were pitted against each other in his time, but also there were many people antagonistic to him. They fought batters with him and turned away from him.

¹ Abu Dawud # 3136.

Therefore, in order to protect and uphold the high position of Sayyiduna Ali رضي الله عنه and silence his opponents and prove them wrong, the ulama and muhaddithin have compiled a large collection of ahadith on his merits. They spared no effort in diffusing these ahadith. However, as for as the merits of each of the first three caliphs are concerned, they are more than the merits of Sayyiduna Ali رضي الله عنه.

NAME & GENEALOGY: He was Ali رضي الله عنه ibn Abu Talib ibn Abdul Muttalib ibn Hashim ibn Abd Munaf ibn Qusay ibn Kilab ibn Hurray ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr ibn Nadir ibn Kinanah.

He also had the name Haider (or Haydar). This was the name of his maternal grandfather, Asad, when he was born, his mother Fatimah bint Asad gave him her father's name. Later, Abu Talib gave him the name Ali رضي الله عنه.

According to a tradition, Ali رضي الله عنه used to say, "I do not like any name better than Abu Turab."¹

KUNAYAH: Actually, Abu Turab is the kunyah of Sayyiduna Ali رضي الله عنه. It was given to him by the Prophet صلى الله عليه وسلم. One day, the Prophet صلى الله عليه وسلم visited his daughter Sayyidah Fatimah رضي الله عنها. Ali رضي الله عنه was not at home. She said, "We have had a tiff, so he has gone away angry without having his nap." He instructed Anas رضي الله عنه to look for him. He said, "O Messenger of Allah, he is having a nap in he mosque." So, he went there and found him lying down on the bore floor by the wall of the mosque. His cloak had been dislodged from his shoulder, his back and sides had become dusty. The Prophet صلى الله عليه وسلم removed the dust from his body saying at the same time. "O Abu Turab, get up!" Since then he got the kunyah Abu Turab.² (Turab means dust).

SECTION I

الفضل الأول

عليه السلام & HARUN رضي الله عنه ALI

(٦٠٨٧) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ لِعَلِيِّ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا

نَبِيَّ بَعْدِي - (متفق عليه)

6087. Sayyiduna Sa'd ibn Abu Waqqas narrated that Allah's Messenger صلى الله عليه وسلم said to Ali رضي الله عنه "You are to me of the same rank as Harun was to Musa, except that there will be no Prophet صلى الله عليه وسلم after me."³

COMMENTARY: When the Prophet صلى الله عليه وسلم set out for the last battle of his life, the Battle of Tabuk, he left behind Ali رضي الله عنه to look after his family in Madinah. The hypocrites seized the opportunity to taunt him over that. Ali رضي الله عنه wasted no time to equip himself and set out to join the army. He caught up with it at Jarf and informed the Prophet صلى الله عليه وسلم why he had come. The Prophet صلى الله عليه وسلم told him that the hypocrites were liars. He said, "I had left you behind that you might look after my family as my representative." He also said immediately thereafter, "Ali, are you not pleased that your relations with me are the same as Harun عليه السلام had with Musa عليه السلام. When Musa عليه السلام went to Mount Tur, he left Harun عليه السلام as his deputy among his people."

¹ Manners in Islam (Bukhari) hadith # 852 (Darul Isha'at Karachi)

² Tabarani, Manners in Islam # 852, (Darul Isha'at Karachi)

³ Bukhari # 3706, Muslim # 30.2404, Tirmidhi # 3724 (3744)

PERVERSIY OF THE SHI'A: The Shi'a have taken this hadith to support their baseless belief. They hold that in these words the Prophet صلى الله عليه وسلم entrusted Sayyiduna Ali رضي الله عنه his caliphate. Hence, he had the right to assume the charge of caliphate on the Prophet صلى الله عليه وسلم death. They call all the sahabah رضي الله عنهم disbelievers because they did not adhere to the Prophet صلى الله عليه وسلم will. Some of them go to the extent of calling Ali رضي الله عنه also a disbeliever because he did not demand his right. These foolish people must be told that there is no greater liar than them. They designate the first generation as disbelievers and include the entire ummah in this designation. In this way they regard the Shari'ah as unreliable and demolish the edifice of Islam. So, who will doubt that they themselves are disbelievers.

IMPOSSIBLE: The ahl us-sunnah wa al-jama'ah have termed this deduction of the Shi'ahs as preposterous. The prophet صلى الله عليه وسلم had appointed Sayyiduna Ali رضي الله عنه as his deputy only for the period he was out of Madinah to participate in the Battle of Tabuk. It is like Prophet Musa عليه السلام appointing prophet Harun عليه السلام his deputy for the time he was at mount tur. If the prophet صلى الله عليه وسلم had intended to make Ali رضي الله عنه his first caliph after his death then surely he would never have compared him with Prophet Harun عليه السلام because he did not become caliph of Prophet Musa عليه السلام after the latter's death. In fact he had died forty years before Prophet Musa عليه السلام died.

Besides, during his absence from Madinah while he was engaged in the battle, the Prophet صلى الله عليه وسلم had appointed another sahabi, Ibn Umm Maktum رضي الله عنه, as imam to lead the congregational salah. So, while Sayyiduna Ali رضي الله عنه attended to the needs of the Prophet صلى الله عليه وسلم family. Sayyiduna Ibn Umm Maktum رضي الله عنه led the people in their salah. If it had been an absolute caliphate in Ali's رضي الله عنه favour, the prophet صلى الله عليه وسلم would have appointed him an imam too. He would never have named another man for that.

WHY COMPARED: The Prophet صلى الله عليه وسلم said to Ali رضي الله عنه "You are for me as Harun عليه السلام was for Musa عليه السلام." Clearly, he compared Ali رضي الله عنه to Harun عليه السلام, but the reason why this compassion was made is not clear from these words. He elaborated on his words that the exception was that there was to be no prophet after him. "The difference between the two of you is that while Harun عليه السلام was a Prophet, you are not a Prophet." Hence, it follows that the Prophet صلى الله عليه وسلم made reference to his nearness to Ali رضي الله عنه like the nearness of Prophet Musa عليه السلام and Prophet Harun عليه السلام not in the sense of prophet hood, but in the sense of caliphate which is close to prophet hood in rank. Again, caliphate can be of two kinds (i) deputizing the Prophet صلى الله عليه وسلم during his life time for a specified period of time, to show nearness and express trust of him, (ii), declare his eligibility to succeed the Prophet صلى الله عليه وسلم as his caliph after his death and show nearness and trust of him.

The second kind is out of question, because Prophet Harun عليه السلام had died during the lifetime of Prophet Musa عليه السلام. So, his example was not given in the sense of a successor caliph. The Prophet صلى الله عليه وسلم did not make the comparison to establish that Ali رضي الله عنه would be caliph after his death. We have no option, therefore, but to concede that the first kind of caliph is meant by the words of the Prophet صلى الله عليه وسلم: a deputy or representative for a specified period of time during his life time. The Prophet صلى الله عليه وسلم had made Ali رضي الله عنه a caliph for the duration of his absence from Madinah during which the Battle of Tabuk took place. It was a short term or an interim arrangement that terminated on the Prophet صلى الله عليه وسلم return from Tabuk. So, this makeshift arrangement cannot be evidence for a full

fledged caliphate after the Prophet's ﷺ death.

NO PROPHET AFTER ME: Some authorities deduce the words, 'There will be no prophet after me' to mean that even Sayyiduna Eesa ibn Maryam عليه السلام, when he descends from the heaven, will not come down as a Prophet. Rather, he will be an amir and a ruler to enforce and implement the religion of Muhammad صلى الله عليه وسلم. He will make people adhere to the Shari'ah of Muhammad رضي الله عنه. However, Mulla Ali Qari رحمه الله contends that the hadith does not preclude the possibility of Sayyiduna Eesa عليه السلام coming down as a Prophet and also follow the Shari'ah of our prophet Muhammad صلى الله عليه وسلم. He will promote and propagate its tenets and the ways and manners of the Messenger, Muhammad صلى الله عليه وسلم. Moreover, it cannot be ruled out that he would be guided by Divine revelation.

In this case, the words, 'There will be no Prophet after me' mean that no new prophet will be commissioned after Prophet Muhammad صلى الله عليه وسلم. He is the seal of Prophet hood and the last of prophet in the sense that the series and commissioning of prophets has ended, No new prophet is to come after him in this world.

WERE THERE TO BE A PROPHET: This hadith places stress on a great merit of Sayyiduna Ali رضي الله عنه. It says that if prophet Muhammad صلى الله عليه وسلم was not the last of the prophet and the seal of prophethood, then Sayyiduna Ali ibn Talib رضي الله عنه would have been a prophet. However, this does not imply that this hadith refutes the hadith that is explicit about Umar رضي الله عنه, "If there was to be a prophet after me, he would have been Umar."

The fact is these two traditions are based on hypothesis and conjecture. The Prophet صلى الله عليه وسلم presented a proposition, saying 'If prophethood were to have continued after me, then a number of my sahabah would have been designated as prophets. But, there is no denying the fact that there will be no prophet after me.'

A GREAT MISTAKE: Often this hadith is quoted:

علماء امتي كانبيا بني اسرائيل

"The ulama (religion scholars) of my ummah are like the Prophets of Banu Isra'il"

Even educated people have been taken in by this false narration and believe it to be authentic. But the scholars of hadith say that it is a fake and is baseless. Among these scholars are zakashi رحمه الله, Asqalani رحمه الله, Darami رحمه الله and Suyuti رحمه الله

LOVE OF ALI رضي الله عنه IS A SIGN OF FAITH

(٦٠٨٨) وَعَنْ زُرَّيْنِ حُبَيْشٍ قَالَ قَالَ عَلِيٌّ ؓ الَّذِي فَكَّلَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ إِلَى أَنْ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ - (رواه مسلم)

6088. Sayyiduna zirr ibn Hubaysh رحمه الله (a tabi'i) narrated that Sayyiduna Ali رضي الله عنه said, "By Him who split the grain and created the breath of life (meaning living creatures), the ummi Prophet صلى الله عليه وسلم had convinced me that none but a believer would love me and none but a hypocrite would detest me."¹

COMMENTARY: 'Love' in this hadith means love as demanded by Shari'ah not to the limit of worship and not descending to such low levels as paying scant respect. Thus, the Kharijis cannot qualify as believers because they do not love him. So too those people who

¹ Muslim # 131-78, Tirmidhi # 3717.

exaggerate their love of him to the extent that detest Abu Bakr رضى الله عنه and Umar رضى الله عنه cannot be called believers.

Anyway, to love Ali رضى الله عنه is a sign of faith and a despise him smacks of hypocrisy. According to another hadith which is also narrated by Sayyiduna Ali رضى الله عنه the Prophet صلى الله عليه وسلم said:

من احبني را حب هذين واباهما وامهما كانت معي في درجتي يوم القيامة

"He who loves me and loves these two (children, Hasan and Husayn) and their father and their mother will be with me at my place on the day of resurrection."¹

Love of the Prophet صلى الله عليه وسلم, Ali رضى الله عنه and the people of his house presuppose love of the Sahabah رضى الله عنهم. Love of all the sahabah رضى الله عنهم is also a sign of faith and detesting them is a sign of hypocrisy.

Ibn Asakir رحمه الله transmitted the hadith of Jabir رضى الله عنه that the Prophet صلى الله عليه وسلم said:

حب ابى بكر وعمر من الايمان وبغضهما كفر وحب الانصار من الايمان وبغضهم كفر وحب العرب من الايمان وبغضهم كفر ومن سب اصحابي فعليه لعنة الله ومن حفظني فيهم انا احفظه يوم القيامة-

"Love of Abu Bakr and Umar is a portion of faith and hatred of them amount to disbelief. Love of the ansar is part of faith and hatred of them amount to disbelief. Love of the Arabs is a part of faith and hatred of them amounts to disbelief. He who reviles my sahabah qualities for the curse of Allah and he who protects them (from the curse of other people), I shall save him on the day of resurrection (from its horrors)."

DISTINCTIVE HONOUR ON THE DAY OF KHYABAR

(٦٠٨٩) وَعَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ لَا أُعْطِيَنَّ هَذِهِ الرَّايَةَ عَدُوًّا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يَحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُونَ أَنَّ يُعْطَاهَا فَقَالَ آئِنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا هُوَ يَا رَسُولَ اللَّهِ يَفْتَحُ عَيْنَيْهِ قَالَ فَأَرْسِلُوا إِلَيْهِ فَأَتَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَبَرَأَ حَتَّى كَانَتْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا قَالَ انْفُذْ عَلَى رَأْسِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ لَكَ حُمْرُ النَّعَمِ مُتَّفَقٌ عَلَيْهِ وَذَكَرَ حَدِيثُ الْبَرَاءِ قَالَ لِعَلِّي أَنْتَ مِنِّي وَأَنَا مِنْكَ فِي بَابِ بُلُوغِ الصَّخِيرِ-

6089.Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that, on the day of Khaybar, Allah's Messenger صلى الله عليه وسلم said, "I shall give this standard tomorrow to a man at whose

¹ Tirmidhi # 3754, Musnad ahmad # 576.

hands Allah will give victory. He loves Allah and His Messenger and Allah and His Messenger love him." (The sahabah رضى الله عنهم eagerly awaited the morning) When it was morning, everyone came to Allah's Messenger صلى الله عليه وسلم cherishing the desire that he would be given the standard. But, he asked, "Where is Ali ibn Abu Talib?" They (the sahabah) رضى الله عنه said, "O Messenger of Allah, his eyes give him pain." He said, "Bring him here," so, he was brought and Allah's Messenger صلى الله عليه وسلم spat in his eyes. He recovered to the extent that it looked as though nothing had happened to him (and his eyes had never been painful).

Then, he gave him the standard and Ali رضى الله عنه said (elated with the honour), "O Messenger of Allah, I shall fight with them till they are (Muslim) like us." He said, "Go gently (and with determination) till you are at their borders. There, invite them to embrace Islam and inform them of the rights of Allah that Islam has imposed on them. By Allah, if Allah gives guidance to a single man by means of you then it will be better for you than that you possess red camels (or quadrupeds)."¹

COMMENTARY:Khaybar is located sixty miles from Madinah on the route to Syria This battle was fought in 7 AH.

After giving guidance to Ali رضى الله عنه, the Prophet صلى الله عليه وسلم emphasized his words by swearing on Allah that though warriors hope for spoils that might include red camels etc, yet if the enemy is invited to embrace Islam gently then often it given positive results. Many of the enemy embrace Islam without there beings any fighting. That, indeed, is the real objective of Islam. Allamah Ibn Hamam has spoken very wise words about it: "It is better to get one person to the folds to Islam than to eliminate one thousand disbelievers."

وَذَكَرَ حَدِيثُ الْبَرَاءِ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي وَأَنَا مِنْكَ فِي بَابِ بُلُوغِ الصَّخِيرِ

The hadith of al-Bara رضى الله عنه on 'O Ali you are tome..' has been narrated previously. (# 3377).

SECTION II

الْفَضْلُ الْاَلَوِيُّ

EXCEPTIONAL NEARNESS

(٦٠٩٠) عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ

مُؤْمِنٍ - (رواه الترمذى)

6090.Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said "Ali is mine and I am his (referring to their nearness and their relationship). And he is the Wali (friend and guardian) of every believer."²

COMMENTARY:When the Prophet صلى الله عليه وسلم spoke these words, he was referring to their nearness and their relationship. He said that Ali is the Wali of all those who believe. This has reference to this verse of the Quran:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

[Your friend is only Allah and His Messenger and those who believe - those who establish salah and pay zakah and bow down (in salah)] (5:55)

¹ Muslim # 33-2406.

² Tirmidhi # 3712, Musnad Ahmad 4-437.

(٦٠٩١) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كُنْتُ مُؤَلَّاهُ فَعَلِيٌّ مُؤَلَّاهُ (رواه احمد والترمذى)

6091. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He whose friend I am, Ali too is his friend."¹

COMMENTARY: Apart from the translation of this hadith, as given above, another is: "He who is my helper and supporter will find that Ali is his helper and supporter. In the third section, there will be comments on this hadith.

(٦٠٩٢) وَعَنْ حُبَيْبِ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي

إِلَّا أَنَا أَوْ عَلِيٌّ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ عَنْ أَبِي جُنَادَةَ.

6092. Sayyiduna Hubshyyi ibn Junadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Ali is mine and I am Ali's. And none may make on undertaking (to annul an agreement) on my behalf except myself or Ali."²

COMMENTARY: It was a custom among the Arabs that when two parties made an agreement or decided to abrogate one, the responsibility to do it and conduct mutual negotiations rested on the chief on each side, or if he was not there then his nearest relative.

BACK GROUNDS: The Prophet صلى الله عليه وسلم could not himself proceed to perform hajj in 9 AH after the conquest of Makkah. So he appointed Abu Bakr رضى الله عنه as Amir ul hajj and sent him to Makkah to lead the Muslims through the pilgrimage.

Later the prophet صلى الله عليه وسلم sent Ali رضى الله عنه with the responsibility on his behalf to announce the annulment of the peace treaty of Hudaibiyah made in 6 AH, three years before that pilgrimage, with the Quraysh of Makkah. He was instructed to recite to the idolaters surah Bara'h (at-tawbah 9th surah) in which are revealed about this. He was also to make an announcement that the idolaters were impure and none of them should approach the Masjid Haram (the sacred Mosque) after that. He was also instructed to inform them of the other commands that were revealed on the occasion.

It was on this occasion that the Prophet صلى الله عليه وسلم spoke the words of the hadith. These words were meant to reverse Sayyiduna Ali رضى الله عنه and to spell out why this responsibility was not handed over to Abu Bakr رضى الله عنه, while he was the representative of the Prophet صلى الله عليه وسلم during the period of hajj as amir ul hajj, yet in keeping with the principles in vogue among the Arabs the responsibility of repealing the treaty was entrusted to Ali رضى الله عنه.

AMIR OR MAMUR: This is why Abu Bakr رضى الله عنه got a clarification from Ali رضى الله عنه straightaway when he followed them and joined their caravan. "When you came as our amir (chief) or joined us as a mamur (under command)?" Ali رضى الله عنه made it clear, "I have not come as an amir. I have come as a mamur (to follow the amir)."

ALI AS SECOND CALIPH: The research scholars deduce from this event that the caliphate of Ali رضى الله عنه would follow that of Abu Bakr.

(٦٠٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ الْخَلِيْفَةُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَيْنَ أَصْحَابِهِ فَبَجَاءَ عَلِيٌّ تَذَمُّعًا عِنْدَهُ فَقَالَ

أَخِيكَ تَيْنَ أَصْحَابِكَ وَأَمْرٌ نَوَاحٍ بَيْنِي وَبَيْنَ أَحَدِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ أَخِي فِي الدُّنْيَا

¹ Musnad Ahmad 4.368, Tirmidhi # 3713 (3733)

² Tirmidhi # 3716 (3740), Musnad Ahmad 4-164-165, Ibn Majah 119.

وَالْآخِرَةَ زَوَّاهُ التَّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ۔

6093. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم paired off brotherhoods among his companions. Ali رضى الله عنه came to him with tears following from his eyes. He complained, "You have established ties of fraternity among your companions, but you have not establish ties of fraternity between me and anyone." Allah's Messenger صلى الله عليه وسلم said "you are my brother in this world and in the hereafter."¹

Tirmidhi termed this hadith hasan gharib,

COMMENTARY: The first thing the prophet صلى الله عليه وسلم did on emigrating to Madinah was to institute brotherhood between the Muhajirs (emigrants) and the ansars (helpers) on a sincere and firm basis. He did it one day in the fifth month of his arrival there after gathering members of both of them. He paired on ansar with an emigrant.

Sayyiduna Ali رضى الله عنه was one of those who had not been nominated as anyone's brother. He complained weeping at the some time that

- Abu akr رضى الله عنه had kharijah ibn zuayr Ansari رضى الله عنه as his brother,
- Umar رضى الله عنه had Itban ibn Maalik Ansari رضى الله عنه as his brother,
- Uthman رضى الله عنه had Thabit ibn Mundhir Ansari رضى الله عنه as his brother, and
- Salman رضى الله عنه and Abu Darda Ansari رضى الله عنه as his brother, etc.

but he had no brother from the ansar. The Prophet صلى الله عليه وسلم comforted him that he himself was his brother in both world and, indeed, from the worldly point of view too as a relative, saying, "why then you need that I should set ties of fraternity between you and another?"

DEAREST SLAVE OF ALLAH

(٦٠٩٤) وَعَنْ أَنَسٍ قَالَ كَانَتْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اللَّهُمَّ انْتَبِئْ بِأَحَبِّ خَلْقِكَ إِلَيْكَ

يَأْكُلُ مَعِيَ هَذَا الطَّيْرُ فَبَجَّاهُ عَلَيَّ فَأَكَلَ مَعَهُ زَوَّاهُ التَّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ

6094. Sayyiduna Anas رضى الله عنه said that a (roasted or cooked) bird was (placed) before the Prophet صلى الله عليه وسلم. He prayed, "O Allah, let the creature dearest to you come to me that he might eat this bird alongwith me." Then Ali رضى الله عنه arrived and he ate along with him.²

Tirmidhi termed this hadith as gharib.

COMMENTARY: Ibn Jawzi رحمه الله said that this hadith is invented (mawdu) but Ibn Hajar رحمه الله has called it da'if (weak). It is stated in Mukhtasar that this tradition is transmitted through many chains of narrators, but all of them are da'if (weak).

Be that as it may, this hadith is evidence that Sayyiduna Ali رضى الله عنه is the dearest of all His creatures to Allah. However, the exponents of hadith give this meaning of the hadith (as in the text) with some limitations and stipulations. For instance, the words that Ali رضى الله عنه is the dearest of all His creatures to Allah, mean that he is one of the creatures dearest to Allah. Or, he was the dearest to Allah among the sympathizers and nearest relatives of the Prophet صلى الله عليه وسلم. Or, among those who deserved must the Prophet's صلى الله عليه وسلم kind

¹ Tirmidhi # 3720 (3741)

² Tirmidhi #

treatment and kindness on a priority basis, Sayyiduna Ali رضي الله عنه was the dearest creature to Allah. However, it was not necessary make these stipulations because the words 'all creature' in the hadith do not mean all creatures without distinction. If that was so, then it would imply that the rank of Ali رضي الله عنه is higher than that of the Prophet صلى الله عليه وسلم too, but he is the dearest of creatures to Allah without any exception. He also is the chief of the dear ones and most excellent of the creatures.

Besides, if Ali رضي الله عنه is dearer to Allah than Abu Bakr رضي الله عنه and Umar رضي الله عنه, then it is not completely and absolutely. So we shall say that Ali رضي الله عنه has excellence over Abu Bakr رضي الله عنه and Umar رضي الله عنه from some angels without, in any way, detracting, from the complete excellence of the two which they have because of plenty of reward and virtue and from all angles.

If the Rawafid try to establish the right of Sayyiduna Ali رضي الله عنه to caliphate directly on the death of the Prophet صلى الله عليه وسلم and his complete excellence over Abu Bakr رضي الله عنه and Umar رضي الله عنه, it is not correct on their part. Similar words are also found describing the virtues of Umar رضي الله عنه also. According to hadith:

ما طلعت الشمس على خير من عمر

"This sun has not risen on anyone better than Umar." And"

ارفعة درجة في الجنة عمر

"Umar will have the highest rank in paradise."

However, even the Ahl us-sunnah wa al jama'ah do not take these words to mean that Umar رضي الله عنه is the most excellent of all mankind on earth and in paradise. There are some limitations and stipulations to the implication of this hadith.

It must be known that the question of excellence is not related to anyone's faith and disbelief. Also, we must classify this tradition as invented. It is biased.

GAVE HIM GENEROUSLY

(٦٠٩٥) وَعَنْ عَلِيٍّ قَالَ إِذَا كُنْتُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْطَانِي وَإِذَا سَكَتُ ابْتَدَأَنِي رَوَاهُ

الترمذي وقال هذا حديث حسن غريب.

6095.Sayyiduna Ali رضي الله عنه said, "When, I asked Allah's Messenger صلى الله عليه وسلم for anything, quiet (and refrained from asking), he gave me something on his own."¹ Tirmidhi termed this hadith hasan gharib.

ALI رضي الله عنه IS THE DOOR TO WISDOM

(٦٠٩٦) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَرُ الْحِكْمَةَ وَعَلِيٌّ بَابُهَا رَوَاهُ الترمذي وقال هذا

حديث غريب وقال روى بعضهم هذا الحديث عن شريك وأمر يذكروا فيه عن الشناجيني ولا نعرف

هذا الحديث عن أحد من الثقات غير شريك.

6096.Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am

¹ Tirmidhi # 3722 (3743)

the house of wisdom, and Ali is the door to the house."¹

Tirmidhi termed it as a gharib hadith. He also said that some narrators have transmitted it from Sharik but they have not named Sunabihi (as he is mentioned in other traditions from him). He also said, "We do not know this hadith from any trusted source other than Sharik."

COMMENTARY: According to another version, the Prophet صلى الله عليه وسلم said:

انا مدينة العلم وعلی بابها

"I am the city of knowledge and Ali is the gate of the city."

Yet another version has an additional saying:

فمن اراد العلم فليأتها من بابها

"So he who seek knowledge, let him come to it from its gate."

NOT JUST ONE: However, the words do not single out Sayyiduna Ali رضي الله عنه as the gate. Rather, he is one of the gates. Even otherwise, naming Ali رضي الله عنه only demonstrates his excellence and merits. Indeed, he did possess that rank. There is no doubt it that among the sahabah رضي الله عنهم, he possessed an exclusive degree of knowledge and wisdom. Only a few of the sahabah رضي الله عنهم could get there. In this way, we may say that he surpassed most of the sahabah رضي الله عنهم in the field of knowledge the fact is that all the sahabah رضي الله عنهم who had acquired knowledge from the Prophet صلى الله عليه وسلم are sources of knowledge for the ummah. The knowledge of religion that reached the ummah was conveyed to them through the combined efforts of the sahabah رضي الله عنهم. None of them can be said to have enlightened the ummah all by himself and was the sole source of knowledge after the Prophet's death. Many ahadith can be presented in support of this statement. One of them is the Prophet صلى الله عليه وسلم saying:

اصحابي كالنجوم بأيهم اقتديتم اهتديتم

"My sahabah are like the stars. Whichever of them you follow, you will be guided.

Moreover, the tabi'un acquired knowledge of different fields of religion like recital of the quran, exegesis, hadith, fiqh, etc. They did not learn all that from only Ali رضي الله عنه but from all the sahabah رضي الله عنهم. Hence, we must not say that only Ali رضي الله عنه was the gate of knowledge. Of course, if we say that he was extraordinary in dispensing justice and possessed exceptional knowledge in this field, then we may use the exclusive words about Ali رضي الله عنه being the gate. He was outstanding in this field and better than all the sahabah رضي الله عنهم because it has been said about him in clear terms:

إنه اقضاكم

"He is the best judge of you all."

It is like saying about Sayyiduna Ubayy رضي الله عنه (إنه الفراءكم), "He is best reciter of the Quran among you."

And, the saying about Mu'adh ibn Jabal رضي الله عنه is: (إنه اعلمكم بالحلال والحرام) "He is the most learned of you about the lawful and the unlawful."

Allamah Teebi رحمه الله said that the Sh'iahs say on the basis of this hadith that the only way to

¹ Tirmidhi #3723 (3744)

get knowledge and wisdom from Allah's Messenger صلى الله عليه وسلم through Sayyiduna Ali رضي الله عنه. It is just like entering a house through its door. There is no other way to do it. This is as the Quran says:

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

[Enter (your) houses by their doors] (2:189)

(They maintain that) the Prophet صلى الله عليه وسلم has called himself the house of wisdom and knowledge and Ali رضي الله عنه as its door. So, he is the only means by which knowledge and wisdom may be acquired. However, there is not the least evidence is this hadith for whatever the Shi'ah say. Without doubt the house of knowledge and wisdom of Ali رضي الله عنه is not more spacious and wide than the house of paradise. There are eight gates of paradise. So why can there not be more doors of the house of knowledge and wisdom?

In conclusion, we must state that the original transmitter of this hadith is Ubayy as-Sult Abdus Salaam ibn Salaah Harwi. He was a Shi'ah, but the scholars of hadith regard him as truthful.

Besides, the scholars of hadith give different opinion about this hadith. Some have called it sahih hadith. Some have called it sahih, some hasan, some da'if and some munkar.

Yahya ibn Mu'een رحمه الله has said that this hadith is baseless. Some people have termed it mawdu (Invented). But, Hafaiz Abu Sa'eed رحمه الله has said that as for its lines of transmission are concerned, this hadith is not hasan, not sahih, not da'if, and not mawdu.

Also, scholars of hadith have narrated this hadith in these words:

انا مدينة العلم وابوبكر اساسها وعمر حيطانها وعثمان سقفها وعلي بابها

"I am the city of knowledge. Abu Bakr is its foundations, Umar is it fences (or boundary), Uthman is its ceiling (or roof) and Ali is its gate.

(The various terms used here like sahih, etc, are defined in the glossary).

EXCLUSIVE MERIT

(٦٠٩٧) وَعَنْ جَابِرٍ قَالَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا يَوْمَ الطَّائِفِ فَأَتَتْجَاهُ فَقَالَ النَّاسُ لَقَدْ

كُنَّا نَحْجُوهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُنْجِئْتُهُ وَاللَّهِ ائْتَجَاهُ - (رواه الترمذی)

6097. Sayyiduna Jabir رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم called Ali رضي الله عنه on the day of Ta'if and confided in him (when this seemed to prolong) some people remarked, "Indeed, his secret conversation with his cousin has prolonged!" Allah's Messenger صلى الله عليه وسلم said, "I have not had secret conversation with him, but Allah has had a secret conversation with him."¹

COMMENTARY: The Prophet's صلى الله عليه وسلم words meant, "Allah had commanded me to convey some things to Ali in whispers. If I had spoken to him secretly on my own then that would have been had manners. Since that was done at Allah's command, it is as through might compare this sentence with the verse of he Quran:

وَمَا زَمَيْتُكَ إِذْ زَمَيْتُكَ وَاللَّهِ زَنِي

[...you threw not when you did throw (a handful of dust at Badr), but Allah threw (it).] (8:17)

¹ Tirmidhi # 3726 (3749)

The correct thing is that he must have confided in him some such things about the battle that were related to a religious aspect of future worldly administrative affairs and it might not have been wise to speak of them loudly at that juncture. But, it was not that he disclosed to him some religious affairs or commands that were revealed to him by Allah, at the exclusion of other people. Ali رضي الله عنه had himself rejected such an idea.

According to a hadith in Bukhari, some people asked Sayyiduna Ali ibn Abu Ta'lib. "Do you have anything that is not found in the Quran? He said, "By Him who split the seed and created the soul, we have nothing other than what is in the Quran and the ability to understand the Book of Allah as He may bestow on a man (out of His favour). And, we have that which is written on this sheet of paper." He was asked, "What is written thereon?" He said, "Al-aql (legal procedure about diyah.¹ Inheritance, and so on)."²

The question was asked by Abu Juhayfah.

ANOTHER EXCLUSIVE MERIT

(٦٠٩٨) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ يُجْتَنَبُ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ قَالَ عَلِيُّ بْنُ الْمُنْذِرِ فَمَلْتُ لِصِرَارِ بْنِ صُرَيْدٍ مَا مَعْنَى هَذَا الْحَدِيثِ قَالَ لَا يَحِلُّ لِأَحَدٍ يَسْتَظِرُّهُ جُنُبًا غَيْرِي وَغَيْرِكَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

6098. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Sayyiduna Ali رضي الله عنه, "O Ali, it is not permitted to anyone who is sexually defiled to be in the mosque, except me and you."

Ali ibn Mundhir said that he asked dirar ibn Surad, رحمه الله, 'what does this hadith mean?' He explained, 'It is not permitted to anyone besides me and you to move about in the mosque when he is in a state of ceremonial impurity.'³

Tirmidhi has termed this hadith hasan gharib (But Juzri رحمه الله has asserted that the scholars of hadith say unanimously that this hadith is da'if) see hadith # 6019.

COMMENTARY: The house of the Prophet صلى الله عليه وسلم and Ali رضي الله عنه opened in to the Masjid Nabawi. (In fact, of all sahabah رضي الله عنهم as per previous hadith # 6019 and comments thereon) So they had to walk through the mosque to come and go to their respective homes.

Ali ibn Mundhir belonged to the third century hijri. He was a prominent learned man and distinguished asectic. He is reported to have performed fifty five pilgrimages (Hajj). He has to honour of having heard hadith from a section of the scholars of hadith and of transmitting them. Though he was a sh'iah, yet the reliable jurists and scholars classify him as (صدق) suduq) veracious. Ibn Hibban رحمه الله has mentioned him among the trustworthy narrators.

DEAR TO ALLAH'S MESSENGER صلى الله عليه وسلم

(٦٠٩٩) وَعَنْ أَوْعِطِيَّةَ قَالَتْ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا فَبِئْرَ عَلِيٍّ قَالَتْ فَسَمِعْتُ رَسُولَ

¹ Bloodin, damages for wounds etc.

² Bukhari # 111, 1807, 3047, 3172, 3179, 6755, 6903, 6915, 7300, Muslim # 467-1370, Tirmidhi # 1417, Abu Dawud # 4530, Nasai # 4758 Ibn Majah # 2658, Musnad Ahmad 2-180.

³ Tirmidhi # 3727 (3748)

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمَتِّنِي حَتَّى تُرِيَنِي عَلِيًّا. (رواه الترمذی)

6099. Sayyidah Umm Atiyah رضي الله عنها said that Allah's Messenger صلى الله عليه وسلم sent an army (to a battle). Ali رضي الله عنه was among them. She said, "I heard Allah's Messenger صلى الله عليه وسلم pray with his hands raised, 'O Allah, do not cause me to die till you let me see Ali (return safe and sound).'"¹

COMMENTARY: We can gauge from these words how much dear Sayyiduna Ali رضي الله عنه was to the Prophet صلى الله عليه وسلم.

SECTION III

أَفْضَلُ النَّبَاتِ

ONE WHO DETESTS ALI رضي الله عنه IS A HYPOCRITE

(٦١٠٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحِبُّ عَلِيًّا مَنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِسْنَادًا.

6100. Sayyidah Umm salamah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "A hypocrite does not love Ali and a believer does not detest him."²

Tirmidhi termed this a hadith hasan with a gharib isnad.

TO REVILE ALI رضي الله عنه IS TO REVILE THE PROPHET صلى الله عليه وسلم

(٦١٠١) وَعَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّعَنِي. (رواه احمد)

6101. Sayyidah Umm salamah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said "He who reviles Ai (finding fault with his pedigree). Reviles me."³

COMMENTARY: The hadith means that if anyone speaks ill of Sayyiduna Ai رضي الله عنه he should be declared to be a disbeliever. This must serve as a warning particularly if such a man believe that it is permissible to speak ill of him.

This hadith is transmitted by Haakim too. Tabarani has transmitted from Ibn Abas رضي الله عنه the version:

من سب اصحابي فعليه لعنة الله والملائكة والناس اجمعين

"He who reviles my companions, may the curse of Allah, the angels and the people - altogether - be on him."

Tabarani has narrated also from Ali رضي الله عنه (that the Prophet صلى الله عليه وسلم said).

من سب الانبياء قتل ومن سب اصحابي جلد.

"He who reviles the Prophet صلى الله عليه وسلم should be executed. He who reviles my sahabah should be whipped."

EXAGGERATION IN PRAISE & HEARTED

(٦١٠٢) وَعَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْتِكَ مَثَلٌ مِّنْ عَيْبِي أَبْغَضْتُهُ الْيَهُودُ حَتَّى يَهْتُمُوا

¹ Tirmidhi # 3737 (3758)

² Tirmidhi # 3717 (3718) Musnad Ahmad 8-292.

³ Musnad Ahmad 6-323.

أَمَّهُ وَأَحَبَّهُ إِلْتِصَارِي حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ تُرٌّ قَالَ يَهْلِكُ فِي رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُفْرِصُنِي بِمَا لَيْسَ فِيَّ وَهُبُخْصٌ يَحْمِلُهُ سَنَانِي عَلَى أُنْتِ يُبْهَتْنِي - (رواه احمد)

6102. Sayyiduna Ail رضى الله عنه narrated that the Allah's Messenger صلى الله عليه وسلم said to him, "You are like Easa in the sense that the Jews detested him to the extent that they slandered his mother, and the Christians adored him to the extent that they raised him to the heights to which he did not belong (calling him God or son of God)."

After that (narration), Ali said, "Two (section of) people will perish by going astray because of me. He who loves me so immoderately that he showers praise on me for what I do not deserve, and he who detests me so spitefully that he will be driven by his spite to slander me."¹

COMMENTARY: What the Prophet صلى الله عليه وسلم said about Prophet Easa عليه السلام and Ai رضى الله عنه referred to it, came out to be correct. The Sh'iah crossed limits in loving Ali رضى الله عنه so much so that they gave him excellence over the Prophet صلى الله عليه وسلم too. In fact, some of their branches (like the Naseers) raised him to divinity. On their other hand, The kharijis went beyond limits in their dislike of him so that they slandered him excessively. Love and respect should not exceed limits but must adhere to the principles outlined by Shari'ah, otherwise it misleads.

The ahl us sunnah wa al-jama'ah pursue a moderate and balanced path. They are not excessive in love and respect of anyone.

The treasure of the believers lies in two things:

- (i) Love of the family of the Prophet صلى الله عليه وسلم, and
- (ii) Respect of the shabah رضى الله عنه

They must keep the balance in both these things

Imam Ahmad رحمه الله has transmitted from Ali رضى الله عنه:

يحبني اقوام حتى يدخلوا النار في حبي ويبغضني اقوام حتى يدخلوا النار في بغضي

"Some people will love me so excessively that my love will lead them to hell (because of their over indulgence in it). Some people will dislike me so vindictively that they will go to hell because of that."

Imam Ahmad رضى الله عنه has also transmitted the prayer of Ali :

اللهم العن كل مبغض لنا وكل محب لنا غال

"O Allah curse everyone who hates us and everyone who loves us to the limit of extravagance."

GHADIR KHUMM & NEARNESS OF ALI رضى الله عنه TO THE PROPHET صلى الله عليه وسلم

(٦١٠٣) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ وَرَيْدِ بْنِ أَرْقَمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَ بِغَدِيرِ خُمٍّ أَخَذَ بِيَدِي عَلِيٍّ فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْكَ مَوْلَاهُ وَاللَّهُمَّ وَآلِ مَنْ وَآلَاهُ وَعَادِ مَنْ

¹ Musnad Ahmad 1-160.

عَادَاهُ فَلَقِيَهُ عُمَرُ بَعْدَ ذَلِكَ فَقَالَ لَهُ هَيِّئْنَا يَا بَنِي أَبِي تَالِبٍ أَصْبَحْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ
وَمُؤْمِنَةٍ- (رواه احمد)

6103. Sayyiduna Al-Bara ibn Aazib رضى الله عنه and Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم alighted at Ghadir Khumm, he (assembled the shabah رضى الله عنه and contrived a pulpit of the packsaddles of camels and stood on it and) took Ali رضى الله عنه by the hand and asked, "You (O sahabah) know well that I am dearer to the believers than their own lives are to them?" They confirmed, "Of course!" He then asked (again), "you know, of course, that I am dearer to every believer than his own life is to him?" They confirmed, "Of course!" Then, he prayed, "O Allah, he whose friend I am, Ali too is his friend. O Allah, take him as your friend who befriends Ali and take him as your enemy who is hostile to him." After that, Umar met him and said to him, "O Ibn Abu Talib, felicitations to you! You are a friend (and dear one) of every believing man and believing woman in the morning and in the evening (at all times)!"¹

COMMENTARY:Ghadir Khumm is situated between Makkah and Madinah near Tuhfah which is 50 or 60 miles form Makkah. Ghadir Khumm is three miles from Tuhfah. The Prophet صلى الله عليه وسلم had stopped here in 10 AH while returning after performing the Farewell Hajj. There were very many sahabah along with him. He spoke the words of the hadith to them.

He called their attention to the verse of the Quran:

أَلَتَّبِعُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

{The Prophet is nearer to the believers than their own selves} (33:6)

According to one version, he spoke these words three times.

The first times the Prophet صلى الله عليه وسلم spoke of the believers (ahl us eeman) and the second time, he said, 'each believer (كل مؤمنين). His words imply "I guide them to the good and success of their religious and worldly life while their own self leads them to evil, that being innate to man." It is the demand on a sound nature of man that he should love and hold dear one who is always his well-wisher more than what leads him to evil doing al the time, or even once in a while.

As for the prayer, "O Allah take him as your friend..." the Prophet صلى الله عليه وسلم words according to one version are:

اللهم احب من حبه وابغض من ابغضه وانصر من نصره واخذل من خذله وادر الحق معه حيث دار

"O Allah love one who love Ali. Hate him who hates Ali. Help him who help Ali.

Disgrace him who disdains Ali And keep truth with Ali wherever he stays."

THE DEDUCTION OF THE SHIAHS: Among the ahadith that the Sh'iah cite as evidence for the caliphate of Ali رضى الله عنه directly after the Prophet صلى الله عليه وسلم and for him excellence over others, this hadith is their strongest evidence. Their contention is that in the saying (من كنت مولاه فعلي) (مولاه), the word (مولا) does not mean, 'friend, 'dear' helper but implies rightful of caliphate in the first instance, before all. This means 'directly on the death Prophet صلى الله عليه وسلم. They build their

¹ Musnad Ahmad 4.28, Tirmidhi, Ibn Majah.

argument on the preceding words (انى اولى بالمؤمنين) 'I am dearer to the believers than their own selves' but they interpret them to mean the Prophet صلى الله عليه وسلم has more right to mould and dictate the lives of the believers than they themselves have. They argue that if the meaning was merely the Prophet صلى الله عليه وسلم was dearer and closer to the believers, then it was not necessary to go to all the trouble to bring together the sahabah رضى الله عنهم to merely inform them of it and to make the supplication for Ali رضى الله عنه. The reason is that this thing was very clear and commonly known. Besides, the supplication that he made for Ali رضى الله عنه cannot be made for anyone other than the innocent imam. Who is bound to be obeyed.

The Shi'ah derive the conclusion that the (ولا) 'right that the prophet exercises over the entire ummah, also rests with Sayyiduna Ali رضى الله عنه. Hence this hadith (according to them) is strong evidence of Ali's رضى الله عنه caliphate without gap (meaning directly) after the Prophet صلى الله عليه وسلم death.

REBUTTAL: We must know that this hadith is sahih. It is transmitted by the imam of hadith like imam Tirmidhi رحمه الله Imam Nasa'i رحمه الله Imam Ahmad رحمه الله and others. It is transmitted through many lines of narrators and many isnaad. On an occasion during his caliphate, when his opponents questioned his caliphate, Sayyiduna Ali رضى الله عنه gathered the people in a ground and adjured them to repeat what the Prophet صلى الله عليه وسلم had said at Ghadir Khumm. As many as thirty sahabah رضى الله عنهم stood up and narrated this hadith and gave testimony in favour of his caliphate. Hence, there is no doubt that this hadith is sahih and also its last portion (اللهم وال من والاه الخ) 'O Allah, take as friend...' is part of it and not investede or a subsequent addition. It is also transmitted through many lines of transmission, most of which have been upheld as sahih by Zahabi رحمه الله.

However, as for the interpretation of the Shi'ahs (as detailed in the preceding lines, it is baseless. They do it out of ignorance or on purpose to spread a wrong interpretation.

The first thing we ask them: Is their idea of imamah is established by tawatir? It can only be done by mutawatir hadith which should be presented to prove the right to imamah. It cannot be established by a hadith that is not mutawatir. And this hadith on which they base their argument is not mutawatir. Besides its soundness is also questioned, though this has not been accepted (and it has been declared sahih). And those who questioned its soundness include such great name in hadith as Abu Dawud Sijistani and Abu Hatim Razi to who are referred to for knowledge of hadith. The scholars of hadith recognize them as learned. Besides, the scholars like bukahri, Muslim, Waqadi and other senior scholars of hadith have not transmitted this hadith at all. We know of them that they travelled to distant places in search of sahih ahadith and then they compiled them together, each on his own. What we say casts no aspersion on the soundness of this hadith, nor do we reject its soundness. But, is it not surprising that attempts are made to term it mutawatir. The Shi'ah do so to prove their contention of imamah as correct.

THE WORDS MAWLA (مولا): This word is the word on which the Shi'ah base their contention that Ali رضى الله عنه had right to caliphate directly on the Prophet's صلى الله عليه وسلم death and they present this hadith as their evidence. The word (مولا) - mawla has many meanings: Lord master, owner, helper, friend, follower, obedient, neighbour, paternal cousin, ally, son-in-law, freedman, grateful etc.

It is a (linguistic) principle that if a word has many meanings and some of them are synonymous then such a meaning is applied as is supported by a clear evidence and example. If that word has become disputed then such a meaning will be applied as is

shared to some extent

On this basis, the ahl us sunah wa al-jama'ah reject 'ruler' and 'guardian's as the meaning of (مولا) - mawla). They regard 'friend and 'helper' as correct because the text of the hadith leads to it as the correct meaning. Secondly, it neither known nor established that the word (مولا) mawla) is used as imam, 'ruler' or 'guardian' in language or law (Shar'iah), and none of the scholars of language have stated that it is used as a 'doing verb' that is one does say 'a' is better (اولى) that 'b' but no one says 'a' is (مولا) mawla) than 'b'.

Moreover, the Shi'ahs themselves say that Sayyiduna Ali رضي الله عنه is the friend and helper of the entire ummah. Hence, this being a shared meaning - a common ground, as it were - it is proper to take this word in this sense of friend and helper.

As for the argument why did the Prophet صلى الله عليه وسلم bring the sahabah رضي الله عنهم together and take so much trouble to say what was already known, the answer is that he had to warn everyone that none should bear malice towards Ali رضي الله عنه. It was necessary to give this warning and to emphasize Ali's رضي الله عنه merits. This is why he began:

الست تعلمون اني اولى بالمؤمنين

"You know well that I am dearer to the believers..."

Then he made the supplication on the same pattern as these words.

Some versions of this hadith through other lines of transmission, have the members of the Prophet's صلى الله عليه وسلم family named first in a general manner. Then Sayyiduna Ali رضي الله عنه is mentioned specifically. This also means that the Prophet صلى الله عليه وسلم emphasized that the ummah should love the ahl ul bayt (members of the household) and particularly Ali رضي الله عنه. It is deduced from some versions that the Prophet صلى الله عليه وسلم aim was to make some sahabah رضي الله عنهم who had complained against Ali رضي الله عنه realize the significance of loving Ali رضي الله عنه. They had been sent to Yeman with him and when they returned at the time of the farewell pilgrimage, they made some complaints to the Prophet صلى الله عليه وسلم. Some of them also rejected his (Ali) words or actions. One of them was Buraydah Aslami رضي الله عنه. According to a hadith transmitted by Bukhari and termed sahih by Zahabi.

"When the Prophet صلى الله عليه وسلم heard their complaint against Ali رضي الله عنه, the colour of his face changed and he said, "O Buraydah, do you not know that I am dearer to the believers than their own lives?" Thereafter, he spoke the words that are reproduced in this hadith (# 6103) under discussion. Since this was an important matter, he called the sahabah رضي الله عنهم together and spoke the words of the hadith by way of emphasis.

CLAIM IS NOT SUBSTANTIATED: The ulama of ahl us sunnah w aal-jama'ah maintain that even if the word (مولا) - mawla) is translated (اولى) - awla) as Shi'ahs want, it does not follow that Ali رضي الله عنه had first night to imamah, rule and caliphate before the others. It can also be that the word simply 'preference and nearness in relationship and following. This has an example in the Quran:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَأُولَى الَّذِينَ اتَّبَعُوهُ

{Surely the people of closest claim to Ibrahim (Arabic) are those who followed him} (3:68)

The Shi'ah have irrefutable evidence, not even a superficial one. To deny this possibility. Moreover, if it is conceded that he is (اولى) awla) nearest in imamah and rule, how does it follow that it means 'promptly' 'directly' without anyone preceding him. There is no evidence or argument to hold that the Prophet صلى الله عليه وسلم meant (اولى بالحكمة) - nearest or first to

rule, in which case he would have implied that Ali رضي الله عنه was his heir and first successor. Or, he may have said that a time will come when Ali رضي الله عنه would be the most superior of all Muslims and the best of them and he would take over imamah and caliphate. Indeed, the ahl us sunnah wa al-jama'ah too agree that in this sense Ali رضي الله عنه is (أولي بالخلافة) – nearest to caliphate). When the time came the Muslims declared that he was (أولي بالخلافة) and made him their caliph. He was (مولا) and made him their caliph. He was recognized as the superior most and best of all Muslims. In short, even if (مولا) – mawla) is given the meaning of (أولي) awla), the claim of the Shi'ahs is not substantiated.

WHAT DID ALI رضي الله عنه HIMSELF SAY: This hadith has a direct bearing on Sayyiduna Ali رضي الله عنه and he is the one on whom this discussion centers. So, we must see how he interpreted this hadith. If we look deep into the matter, he did not interpret it as the Shi'ah do. First of all the caliphates of Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه preceded Ali's رضي الله عنه caliphate in this order and were created by the consensus of the ummah. Ali was part of the unanimous decision. It the hadith (# 6103) under discussion had meant explicitly or implicitly that Ali رضي الله عنه would become caliph on the Prophet's صلى الله عليه وسلم death and would be the most superior man after the prophet صلى الله عليه وسلم then Ali رضي الله عنه would never have joined the consensus to make Abu Bakr as caliph, followed by Umr رضي الله عنه and Uthman رضي الله عنه.

Secondly, if it was as the sh'iah have us believe then after the Prophet's صلى الله عليه وسلم death, Ali, رضي الله عنه, Abbas رضي الله عنه or anyone else of he Prophet صلى الله عليه وسلم family would have presented this hadith to support the right of Ali رضي الله عنه as caliph. However, Ail رضي الله عنه presented this hadith in his favour much later, after he became caliph and some people had challenged his caliphate. This is a strong evidence that he know that this hadith did not make him caliph immediately after the Prophet death

Thirdly Ali رضي الله عنه had himself made it amply clear, according to some traditions, that nothing is known explicitly from the Prophet صلى الله عليه وسلم that may suggest caliphate of himself or anyone else. We must keep in mind that Sayyiduna Ali رضي الله عنه did not regard this hadith (# 6103) as stipulating his caliphate immediately on the death of the Prophet صلى الله عليه وسلم.

Fourthly. When the Prophet صلى الله عليه وسلم was ill, Abbas رضي الله عنه advised Ali رضي الله عنه to request the Prophet صلى الله عليه وسلم to nominate him as caliph, saying "If this honour comes to our family. We may know it through the Prophet صلى الله عليه وسلم words." But, Ali رضي الله عنه declined to do so. This is as the hadith in bukhari etc. it is proved again that the claim of he Sh'iah does not hold water. If this hadith (# 6103) was evidence of Ali رضي الله عنه caliphate directly on the death of the Prophet صلى الله عليه وسلم, what was the point in asking the Prophet صلى الله عليه وسلم about it? Why should Abbas رضي الله عنه have said, "We may know abut it from the Prophet صلى الله عليه وسلم knowing that the hadith of Ghadir Khumm was barely two months old? It should have been fresh in their minds.

WHAT DID THE SAHABAH SAY OF MAWLA: On the day of Ghadir Khumm, there were about one hundred and twenty five thousand believer, most of whom were senior sahabah رضي الله عنهم, testimony for whose faith, deeds, truthfulness and honesty is given by Allah's Book and the Prophet صلى الله عليه وسلم words very many time. The mother-tongue of these Muslims was Arabic. They included linguists, critics and literary man so, how did they interpret the hadith? What meaning did they attach to (مولا) mawla)? Was it in the sense of love and nearness or successor and heir and direct caliphate?

The answer, because of undeniable reasons, is that on the day of Ghadir khumm, all of the gathering understood the word (مولى) mawla) to mean what the ahlas-sunah wa al-jama'ah understand. And, on the death of the Prophet صلى الله عليه وسلم, they pledged allegiance to Abu Bakr رضى الله عنه, as caliph and the first successor of the Prophet صلى الله عليه وسلم. None of them said anything about the caliphate of Ali رضى الله عنه, this is clear and strong proof that they knew very well that this hadith does not imply that Ali رضى الله عنه, would be caliph immediately on the death of the Prophet صلى الله عليه وسلم. Obviously, it is impossible to imagine that these more than one hundred thousand men had forgotten this hadith just in about two months! Also, no same person can say that all those believers-pillars of religion and honest men - could have willfully turned away from the saying of Allah's Messenger or, knowing, ignored this hadith.

ANOTHER SAYING: We must also realize that, according to some traditions, the Prophet صلى الله عليه وسلم delivered a sermon one of the days after Ghadir Khumm. He spoke of the fine qualities of Abu Bakr رضى الله عنه and Umar رضى الله عنه and their worthiness. He said to them, "After me, no ruler will rule over you." Obviously, he would not have spoken in this manner to the two of them if he had Ali رضى الله عنه, in mind as his successor and caliph. Therefore, the true aim of the Prophet صلى الله عليه وسلم in this hadith (# 6103) was to exhort Muslims to love Ali رضى الله عنه and to have a good relationship with him. He spoke in this way many times to exhort Muslim to love the ahl ul bayd (people of his household). There is a difference between love and caliphate and it is not concealed from the discerning people.

ALL SAHABAH ACCUSED OF APOSTACY: The Shi'ah allege that when the pledge was given to Abu Bakr رضى الله عنه after the Prophet صلى الله عليه وسلم death, all the sahabah رضى الله عنهم had this hadith in mind. None of them had forgotten it but, motivated by hatred, they turned away from it. Their firm conviction is that all the sahabah رضى الله عنهم, misled. In act the Rawafid call them disbelievers. They say that all the Muslim apostated after the death of the Prophet صلى الله عليه وسلم. They say that apart from Ali رضى الله عنه and some of his friends, all the sahabah رضى الله عنهم departed from this world as disbelievers. (معاذ الله) - we seek refuge in Allah!

ALI رضى الله عنه, BLAMED: The Shi'ah argue that amir ul muminun, Ali رضى الله عنه, pledged allegiance to the three caliphs, did not make a claim to his caliphate and did not cite this hadith(# 6003) to establish his caliphate on the Prophet's صلى الله عليه وسلم death forthwith - all because he resorted to taqiyah. This means the out of fear of oppression, he concealed the truth. In this way they blame him for cowardice and hypocrisy because what they say is something impossible, for, Ali رضى الله عنه was very brave and bold. He cannot have stayed away from making claim to caliphate if he had heard of it from the Prophet صلى الله عليه وسلم.

ACCUSING SAHABAH رضى الله عنهم AMOUNTS TO BLAMING THE PROPHET صلى الله عليه وسلم: The attitude of the Rawafid shakes the foundations of the religions of Islam. They blame the great men on whom centered the propagation of Islam who were close to the Prophet صلى الله عليه وسلم. If, as the Shi'ah and the Rawafid allege, they concealed the text of hadith for personal reasons and adopted the path of wrongdoing, then they can do anything and the religion, ahadith and Shari'ah that have diffused could all be a pack of lies and invented stories. (معاذ الله) - we seek refuge in Allah!

Rather, it reflects adversely on Allah's Messenger صلى الله عليه وسلم (معاذ الله) - we seek refuge in Allah from such thought) that he had around him such dishonest people. Even after a companionship and preaching of a quarter century and continuous training effort, he was unsuccessful in

bringing them on the straight path. (وإن هذا الشئ عجاب) By Allah, this is a strange thing! To top it all, even Sayyiduna Ali رضى الله عنه was not spared. He is accused of being slack in laying stress on truth and in demanding his right. He was cowardly and chose the path of reconciliation. (We seek refuge in Allah from such thought and in having to use their such base words here)

MARRIAGE OF SAYYIDAH FATIMAH رضى الله عنها

(٦١٠٤) وَعَنْ بُرَيْدَةَ قَالَ قَالَ أَبُو بَكْرٍ وَعُمَرُ قَاطِمَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا صَغِيرَةٌ ثُمَّ حَظَبَهَا عَلِيٌّ فَرَزَّوَجَهَا مِنْهُ. (رواه النسائي)

6104. Sayyiduna Buraydah رضى الله عنه said, "Abu Bakr and (then) Umar asked Fatima's hand in marriage, but Allah's Messenger صلى الله عليه وسلم said, 'She is young, indeed,' Then Ali proposed to marry her and he married her to him."¹

COMMENTARY: According to another version, the Prophet صلى الله عليه وسلم observed silence when Abu Bakr رضى الله عنه and Umar رضى الله عنه had proposed marriage to Sayyidah Fatimah رضى الله عنها. Perhaps when they made their request once again later, he might have said, 'She is young.' According to one tradition, Sayyidah Umm Ayman رضى الله عنها suggested to Ali رضى الله عنه that he should ask the Prophet صلى الله عليه وسلم for the hand of his daughter in marriage. She told him that his proposal would not be turned down. But, Ali رضى الله عنه said, 'I feel shy to ask him.' Then the proposal was sent to the Prophet صلى الله عليه وسلم in some manner and he expressed his willingness. Hence Ali رضى الله عنه made a formal request directly and the Prophet صلى الله عليه وسلم married her to him.

Abu Al-Khayr Qazwini Haakim رحمه الله transmitted hadith from Anas ibn Maalik رضى الله عنه which gives the account in some detail. First Abu Bakr رضى الله عنه asked for the hand of the daughter of the Prophet صلى الله عليه وسلم, who said, 'O Abu Bakr, I have not yet received Divine guidance about Fatimah.'

Then Umar رضى الله عنه and some other Quraysh made similar requests. The Prophet صلى الله عليه وسلم told them the same thing that he had told Abu Bakr رضى الله عنه.

Then some people suggested to Ali رضى الله عنه that he should send his proposal of marriage to Sayyidah Fatimah رضى الله عنها. they said, "your proposal is likely to meet approval." He said, "when the proposal of the honourable men of Quraysh were turned down, how many I hope to get an affirmation?" Finally, however, he sent his proposal and the Prophet صلى الله عليه وسلم said "My Mighty Lord has given me command to approve it."

Some days thereafter, the Prophet صلى الله عليه وسلم called Anas رضى الله عنه and instructed him "Bring to me Abu Bakr, Umar, Uthman Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas, Talhah, Zubayr," and he also named some other men of the ansar. Anas رضى الله عنه brought them and they sat down facing him on their places. Ali رضى الله عنه had gone somewhere to attend to his work. The Prophet صلى الله عليه وسلم delivered this sermon:

الحمد لله المحمود بنعمة المعبود بقدرته المطاع بسلطان المرهوب. من عذابه وسطوته الناقد امره في سمائه وارضه الذى خلق الخلق بقدرته وميزهم باحكامه واعزهم بدينه واكرمهم بنية محمد صلى الله

¹ Nasai # 3321

عَلَيْهِ وَسَلَّمَ ابْنُ اللَّهِ تَبَارَكَ وَتَعَالَى اسْمَهُ وَعَظْمَتَهُ جَعَلَ الْمَصَاهِرَةَ سَبِيلاً حَقّاً وَامِراً مَفْتَرِضاً أَوْشَجَّ بِهِ
الْأَرْحَامَ وَالزَّمَمَهُ لِلْأَنَامِ فَقَالَ عَزَمْتُ قَائِلٌ وَهُوَ الَّذِي خَلَقَ الْمَاءَ بَشِراً فَجَعَلَهُ نَسَباً وَصَهراً وَكَانَ رَبُّكَ
قَدِيراً وَامْرَأَتُ اللَّهِ تَعَالَى يَجْرِي إِلَى قِضَائِهِ وَقِضَاؤُهُ يَجْرِي إِلَى قَدْرِهِ وَلِكُلِّ قِضَاءٍ قَدْرٌ وَلِكُلِّ أَجَلٍ أَجَلٌ
كِتَابٌ بِمَحْوَالِ اللَّهِ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

Then he said, "Allah has commanded me to give the hand of my daughter Fatimah bint Khadijah in marriage to Ali ibn Abu Talib. Be witnesses that I have married Fatimah to Ali against a dower of four hundred mithqal silver, if Ali is willing.

Then he had dried dates brought in a platter and asked them to pounce on them. They were snatching then when Ali رضي الله عنه came and sat near the Prophet صلى الله عليه وسلم who smiled on seeing him and Said, "Allah has commanded me to marry you to Fatimah against a dower of four hundred mithqal silver, if you are willing." He said, "Of course, I am willing to marry her, O Messenger of Allah!" Then the Prophet صلى الله عليه وسلم made the supplication:

جَمَعَ اللَّهُ شَمْلَكُمَا وَاسْعَدَ جِدْكُمَا وَبَارَكَ عَلَيْكُمَا وَآخَرَجَ مِنْكُمَا كَثِيراً طَيِّباً

'May Allah bring you two together with love and kind association! May He make the two of you fortunate! May He shower blessings on both of you! May He bestow on your pure righteous children!

Anas رضي الله عنه said, "By Allah, Allah gave them very pure and pious children."¹

ALI'S رضي الله عنه DOOR IN THE MASJID NABAWI

(٦١٠٥) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ رَوَاهُ
الْإِسْمَاعِيلِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

6105. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم had all doors (opening into the mosque) shut except the door (of the house) of Ali رضي الله عنه.²

COMMENTARY: Doors of some houses of the sahabah رضي الله عنهم opened into the Masjid Nabawi. In order to prevent sexually defiled people or menstruating women using the mosque as access to their homes, the Prophet صلى الله عليه وسلم commanded his sahabah رضي الله عنهم to shut such doors, but he exempted Ali رضي الله عنه from the purview of this command. So he had the exclusive permission to walk through the mosque even when he was in a state of impurity.

ALSO ABU BAKR: Previously, we have seen in hadith (# 6019) that this concession was given to Abu Bakr رضي الله عنه. The fact is that Abu Bakr's door was allowed to be opened during the illness of the Prophet صلى الله عليه وسلم while there is a such proviso in the case of Ali رضي الله عنه. The ulama seen this the Prophet's wish to have Abu Bakr رضي الله عنه as his uninterrupted, first caliph. Besides, the hadith about Abu Bakr رضي الله عنه is more sahih and more well-known. It is transmitted by Bukhari رحمه الله (# 3654), Muslim رحمه الله (# 2-2382)

¹ See Heavenly Ornaments (Bahishti Zeewar) Mawlana Ashraf Ali Thanawi رحمه الله p 371, (Darul Isha'at Karachi).

² Tirmidhi # 3732, Musnad Ahmad 1-125.

Darami رحمه الله (# 2190) and Musnad Ahmad رحمه الله (1-270) while the hadith (# 6105) about Ali رضي الله عنه is transmitted by Tirmidhi رحمه الله and termed gharib. But Mulla Ali Qari has cited the hadith in Musnad Ahmad رحمه الله etc. from Zayd ibn Arqam رضي الله عنه which suggests that the hadith of Tirmidhi رحمه الله is not gharib. Zyd's رضي الله عنه hadith is that the Prophet صلى الله عليه وسلم said, "I have been commanded that except for the door of Ali, all doors should be shut." Riyad us Solihin has reproduced this hadith of Musnad Ahmad رحمه الله in these words: Zayd ibn Arqam رحمه الله said that the doors of the house of some sahabah رضي الله عنهم were used to walk through the mosque. One day the Prophet صلى الله عليه وسلم had them closed but let Ali's door remain open. Some of the sahabah رضي الله عنهم commented on it, so the Prophet صلى الله عليه وسلم delivered a sermon in which he made it clear that he had only conveyed and implemented what he was commanded to do. Neither did he have any door close nor spared any on his own. It is stated by Mulla Ali Qari رحمه الله that this hadith of Ibn Abbas رضي الله عنه is also narrated by Jabir رضي الله عنه, but he has made it clear that this hadith is not sahih. Only the hadith of Abu Sa'eed رضي الله عنه is sahih (# 6019): All except 'the door or window of (the house of) Abu Bakr, must not be opened into the mosque." (Bukhari Muslim). Even if the hadith (# 6105) about Ali رضي الله عنه is sahih, these two traditions pertain to different situations and conditions and they are not contradictory.

EXTRAORDINARY NEARNESS & INFORMALITY

(٦١٠٦) وَعَنْ عَلِيٍّ قَالَ كَأَنَّمَا لِي مَمْرُؤَةٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ تَكُنْ لِأَحَدٍ مِنْ الْمَخْلُوقِ أَيْتِيَابًا عَلَيَّ

سَكْرَةً فَأَقُولُ السَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ فَإِن تَشَحَّتَمَ انْتَصَرَفْتُ إِلَى أَهْلِي وَإِلَّا تَخَلَّتْ عَلَيَّ - (رواه النسائي)

6106. Sayyiduna Ali رضي الله عنه said, "In the sight of Allah's Messenger صلى الله عليه وسلم I had a standing as no other creature had. I would go to him at break of dawn and (in order to seek permission to enter I would) say, 'As salaam alaykum! O Prophet of Allah.' If he cleared his throat (or hawked, I went away to my family (that being a sign that he could not see me at that time), otherwise I went in."²

COMMENTARY: The ulama say that the Prophet صلى الله عليه وسلم first gave a response to the greeting (salaam) of Ali رضي الله عنه and then hawked. So, it is necessary for the resident to first respond to the salaam of a person seeking his permission (and then he away or may not hawk).

Those ulama who say that the resident is not required to respond to the greeting of one seeking permission to enter hold that he may or may not hawk depending on whether he gives permission or not.

Indeed, Sayyiduna Ali رضي الله عنه had the prerogative that no one else could claim. He was the Prophet صلى الله عليه وسلم son-in-law and his cousin. He had more right to visit him at odd hours and to shun formality.

THE PRAYERS THAT WAS ANSWERED

(٦١٠٧) وَعَنْهُ قَالَ كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَقُولُ اللَّهُمَّ إِنِّي كَأَنَّ

قَدْ حَصَرَ فَأَرْجُو وَإِنِّي كَأَنَّ مُتَأَجِّرًا فَأَرْجُو وَإِنِّي كَأَنَّ بِلَاءًا فَصَبْرِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

¹ peace be or you a form of greeting.

² Nasa'i # 1213, Musnad Ahmad 1-85.

عَلَيْهِ وَسَلَّمَ كَيْفَ فُلْتُ فَأَعَادَ عَلَيَّ مَا قَالَ فَصَرَبَهُ بِرِجْلِهِ وَقَالَ اللَّهُمَّ عَافِهِ أَوْ شَفِهِ شَكَ الرَّاوي قَالَ فَمَا اشْتَكَيْتُ وَجِئِي بَعْدُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

6107.Sayyiduna Ali رضي الله عنه said, "I feel ill (once) and Allah's Messenger صلى الله عليه وسلم passed by me while (being restless) I was praying (in a loud voice):

اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْحَمْنِي وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْفَعْنِي وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِي

(O Allah, if my term is at hand then give me comfort - through death - If it is deferred then give me (health and) relief and abundant provision. And, if this is a trial, then grant me ability to show endurance (so that I may not complain).

Allah's Messenger صلى الله عليه وسلم asked, "How did you pray? I repeated the prayer to him and he struck me with his foot and prayed:

اللَّهُمَّ عَافِهِ أَوْ شَفِهِ

(O Allah heal him) or (cure him)." The sub-narrator (Shubaah) was unsure about the word (عافه) or (شفه)

Ali رضي الله عنه said, "Therefore, I did not have complain of that illness."¹

COMMENTARY:The word in the prayer "If it is deferred, them..." is (لارفعني) meaning, "give me (Plenty of) means of subsistence." In the version, it is (لارفعني).

The Prophet صلى الله عليه وسلم struck Ali رضي الله عنه with his foot that he might not be neglectful but come out of that state and refrain from complaining. He may receive the blessing of the Prophet صلى الله عليه وسلم foot and emulate him step by step.

One of the sub-narrators down the line of transmission was not sure which word he had heard from the narrator ahead of him (عافه) or (شفه) "O Allah heal him" or "O Allah cure him."

The Prophet صلى الله عليه وسلم prayer teaches us that a sick person must only make this prayer; O Allah, cure me" or "O Allah, give me relief."

It is not proper to make a conditional prayer or to make stipulations in it as Sayyiduna Ali رضي الله عنه did: "This or that or that...", because it is a kind of compulsion. There is no one who can compel Allah.

BIOGRAPHICAL SKETCH: Sayyiduna Ali ibn Abu Talib رضي الله عنه the amir ul mineen, was a Quraysh. His kunyah was Abu al hasan' as also 'Abu Turab He was the first among boys to embrace Islam. There are difference reports on what his age was when he became a Muslim fifteen years, eight years or ten years.

Sayyiduna Ali رضي الله عنه participated in all the battles with Allah's Messenger صلى الله عليه وسلم, except the Battle of Tabuk. When he set out for the Battle of Tabuk, the Prophet صلى الله عليه وسلم assigned him the task of looking after his family as his khalifah (or deputy) in Madinah. He comforted him 'You are to me a Harun عليه السلام was to Musa عليه السلام."

He had a dark whitish complexion and large eye. He was middle structured tending to shortness. He had a large tummy and his hair on his head were somewhat thin but his beard was dense and long. All his hair were gray. He was broad shouldered. The day Uthman رضي الله عنه was martyred. Friday 18th Dhul Hijjah 35 AH, he took over the reins of caliphate On Friday, 17th Ramadan 40 AH, the hard hearted Abdur Rahman ibn Muljim

¹ Tirmidhi # 3564, Musnad Ahmad 1-107.

stabbed him with his sword and he died three days later a martyr. Some historians say that he died on 17th Ramadan and the stabbing was two days earlier. He was given both by his both sons Hasan رضى الله عنه Husayn رضى الله عنه and Abdur Rahman ibn jaffar رضى الله عنه. The funeral salah was had by Sayyiduna Hasan رضى الله عنه and he was buried in darkness of the night. He lived sixty three years. But, some authorities say that he was sixty five years old when he died. Yet another report gives his age as seventy years. His caliphate lasted four years and nine months.

CHAPTER XXXVI

THE EXCELLENT QUALITIES OF THE ASHRAH MUBASHSHARAH (TEN WHO WERE GIVEN TIDINGS OF PARADISE)

بَاب مَنَّا قِيبِ الْعَشْرَةِ الْمُبَشَّرَةِ بِرَضَى اللَّهِ عَنْهُمْ

The ten whom the Prophet صلى الله عليه وسلم had given glad tidings of admission to paradise exclusively were these of his glorious Sahabah رضى الله عنهم: (Sayyiduna) Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه, Ali رضى الله عنه, Talhah رضى الله عنه, Zubayr رضى الله عنه, Sa'd ibn Abu Waqqas رضى الله عنه, Abdur Rahman ibn Awf رضى الله عنه, Abu Ubaydah ibn Jarrah رضى الله عنه and Saieed ibn Zayd رضى الله عنه. (see hadith # 6118/9, comments).

All of them were Quraysh. The excellences and merits that are attributed to them and the ahadith about them are such that no one else has been honoured with the like of these merits or ahadith.

However, it must be known that they are not the only ones who are given tidings of paradise. Rather, such tidings were given also to the ahlul-bayt nabuwah meaning, the Prophet's صلى الله عليه وسلم children and wives and also some other sahabah رضى الله عنهم.

The purpose of creating a separate chapter for them is to bring together all ahadith about their peculiarities and merits. These glorious (ten) sahabah رضى الله عنهم have excellence over all the others in the sequence that the four caliphs are the most excellent and then the other (six) sahabah رضى الله عنهم.

SECTION I

الأفضل الأول

NAMES SUGGESTED BY UMAR رضى الله عنه

(٦١٠٨) عَنْ عُمَرَ قَالَ مَا أَحَدٌ أَحَقُّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ الثَّمَرِ الَّذِينَ تُوَفَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَهُوَ عَنْهُمْ رَاضٍ فَسَمِيَّ عَلِيًّا وَعُثْمَانَ وَالرَّبِيزَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ - (رواه البخارى)

6108. Sayyiduna Umar رضى الله عنه said (to the men of the advisory council about those worthy of caliphate). I do not find anyone more deserving of this duty (of caliphate) than those men with whom Allah's Messenger صلى الله عليه وسلم was pleased at the time of his death." Then, he named Ali رضى الله عنه, Uthman رضى الله عنه, Zubayr رضى الله عنه, Talhah رضى الله عنه ¹ and Abdur Rahman رضى الله عنه Sa'd رضى الله عنه.

COMMENTARY: As it is, the Prophet صلى الله عليه وسلم was pleased and happy with all his sahabah

¹ Bukhari # 3700,

during his life time, yet he was more happy with those whom Umar رضي الله عنه named. It was known to everyone with certainty. Anyway, they were more preferred, particularly because they were among the ashrah mubashsharah.

He named only six because Abu Bakr رضي الله عنه (was dead) and he (was dying and both) were already known to all, and Abu Ubaydah ibn Jarrah رضي الله عنه had died already and the Prophet صلى الله عليه وسلم had called him amin ul ummah¹ (the trusty or faithful man of the ummah) and amin haqulamin. The fourth man, Sa'eed ibn Zayd رضي الله عنه was his own brother-in-law. So he did not name him and avoided naming a relative. But according to some other versions, he named him among these with whom the Prophet صلى الله عليه وسلم was pleased at the time of his death, but he did not nominate him to the advisory body.

CREATING THE CALIPHATE: Imamah (ruler-ship) and Khilafah are permissible and lawful in Shariah. It is done: (1) when certain responsible persons charged with this task appoint a man imam and khalifah who is worthy and deserving of the office. This was how Abu Bakr رضي الله عنه became caliph. Or, (2) An imam and khalifah nominates his successor a man who is capable of carrying the burden of this office. Abu Bakr رضي الله عنه had nominated Umar رضي الله عنه.

Or, (3) Aman is selected or appointed caliph who is known because of his dignity and capability but there is another man more qualified. In this case, the caliphate of the man appointed is proper and lawful because, after the righteous caliphs, the ulama had unanimously approved the caliphate of such men of Quraysh among whose subjects were more qualified and worthy men. The reason is that sometimes a less qualified man turns out to be more competent and runs the affairs of the state more efficiently and serves religion and the modins more dedicatedly. He can curb and tackle mischief and dissension more effectively.

Some people, meaning the shi'ahs say that only such a man deserves to be a caliph and ruler who is Ma'sum (innocent) and a Hashmi and he demonstrates a miracle ora charisma that establishes his truthfulness. This is pure imagination and product of an ignorant mind. The fact is that this kind of thinking was behind the division they created in the Islamic world and the resultant disorder. One of their major straying is that they declare all the caliphs, except Sayyidana Ali رضي الله عنه as without foundation and spurious.

TALHAKS DEVOTION

(٦١٠٩) وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ رَأَيْتُ يَدَ طَلْحَةَ سَلَاءً وَفِي يَمَانِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ

أُحُدٍ - (رواه البخاري)

6109. Sayyiduna Qays ibn Abu Hazim رضي الله عنه (a tabirt) said, "I saw the hand of Abu Talhah رضي الله عنه withered *even many year after) he had protected the Prophet صلى الله عليه وسلم with it at the battle of Uhud (from the swords of the infidels),"²

COMMENTARY: On the day of Uhud Sayyiduna Talhah رضي الله عنه had evinced an unprecedented selflessness. He had shielded the Prophet صلى الله عليه وسلم from the onslaught of the infidels. He stopped the swords with his bare hands preventing them from reaching

¹ Hadith # 6115

² Bukhari # 4063

the Prophet صلى الله عليه وسلم. the result was that not only did his hand became numb for life, he also had eighty wounds on his body. His penis also suffered wounds.

Whenever the sahabah رضى الله عنهم recalled the Battle of Uhud, they said, "It belonged to Talhah رضى الله عنه".

Talhah رضى الله عنه was the son of Ubaydullah. He was a Quraysh. His kunyah was Abu Muhammad (or, as per another report, Abu Amer). He was an early Muslim.

He participated in all Battles with the Prophet صلى الله عليه وسلم except the Battle of Badr when he had been sent on a mission by the Prophet صلى الله عليه وسلم.

Talhah رضى الله عنه had a wheatish complexion. He was hairy. He was very impressive and handsome. He was martyred in the Battle of Jamal on Thursday, 20th Jumadinth Thani 36 AH. He was buried in Busrah.

MERIT OF ZUBAYR رضى الله عنه

(٦١١٠) وَعَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْتِي بِخَبَرِ الْقَوْمِ يَوْمِ الْأَحْزَابِ قَالَ الرَّبِيبُ أَنَا

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيُّ الرَّبِيبُ - (متفق عليه)

6110. Sayyiduna Jabir رضى الله عنه narrated that on the day of Al-Ahzab (or Battle of the Trench), the Prophet صلى الله عليه وسلم asked, "who will bring me information of the people of the enemy?" Zubayr رضى الله عنه said, "I (shall bring it)" So, the Prophet صلى الله عليه وسلم said, "Every Prophet has a hawari (sincere friend), and my hawari is Zubayr."¹

COMMENTARY: Ahzab is the plural of hizb. It means "confederates", 'groups'. All the enemies of Islam who included the tribes of the Quraysh and non-Quraysh, the Banu Qurayzah Jews of Madinah and the expelled Jews of Banu Nadir put their forces together and tried to invade Madinah to fight with the Prophet صلى الله عليه وسلم. Hence, this battle is called Ghazwah of Ahzab or the Battle of Ahzab. The enemy was a colossal vexation - twelve thousand against three thousand Muslim warriors. Their objective was to liquidate the centre of Islam and the Muslims. But, it was a pigeon hearted mass of numbers. It besieged Madinah for one month.

The Prophet صلى الله عليه وسلم had taken a defensive measure by digging a trench around Madinah. All the mujahid (warriors) had combined with him to dig it. Hence, this battle is also called ghazwah khandaq. (Battle of trench). Those were difficult days for the Muslims who went through very trying times. While there was no fighting on a battle level, some stone-throwing and arrow-shooting did take place. Then Allah sent His angels and a windstorm that blew away the tents of the enemy and upturned their cooking pots. Fire was extinguished everywhere and it was pitch dark all around. The enemy panicked and disappeared in the night.

Given the conditions both outside and within Madinah with the Jews and hypocrites conspiring against Muslims and supporting the infidels, it was well-nigh impossible to pry on the enemy and get inside information. This is why the Prophet صلى الله عليه وسلم showered praise on Zubayr رضى الله عنه when he offered to bring information about the enemy in spite of heavy odds. He honoured him by describing him as his hawari.

BIOGRAPHICAL SKETCH: Zubayr رضى الله عنه was the son of Awam. He had the kunyah Abu

¹ Bukhari #3720, Muslim #2416, Tirmidhi #3743.

Abdullah Qarshi. His mother was Sayyidah Safiyah bint Abdul Muttalib رضى الله عنه. She was the Prophet صلى الله عليه وسلم's paternal aunt.

Zubayr رضى الله عنه had embraced Islam in early life at the initial stage of Islam. He was sixteen years old at that time. His paternal uncle persecuted him mercilessly for that and tried to suffocate him but he did not give in.

He participated in all battles with the Prophet صلى الله عليه وسلم. Indeed, he was the very first warrior to draw a sword for Islam. In the Battle of Uhud, he stood undauntedly with the Prophet صلى الله عليه وسلم and showed his valour.

He was tall, lean and fair.

He was martyred in 36 AH while returning from the Battle of Siffin in the territory of Busrah at Safwan by Ams ibn Jarmuz رضى الله عنه. He was 64 years old. He was buried in the wadi Asba'. Then his body was moved to Busrah and his grave is known to be there.

ZUBAYR EARNED ESTEEM

(٦١١١) وَعَنِ الرَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيَأْتِيَنِي بِخَبْرِهِمْ

فَأَنْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو يَهُ فَقَالَ إِذْ ذَاكَ أَبِي وَأُمِّي - (متفق عليه)

6111. Sayyiduna Zubayr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "who will go to (the Jews) Banu Qurayzah and bring me news about them?" So, he went and when he returned, Allah's Messenger صلى الله عليه وسلم mentioned his parents together for him, saying, "May my father and mother be ransomed to you!"¹

COMMENTARY:The Banu Qurayzah had betrayed the Muslims during the Battle of Ahzab. So, the Prophet صلى الله عليه وسلم decided to punish them. After the battle, he laid a siege to them and made them pay for their evil deeds. Before that he had collected news about them to find out their conduct during the Battle of Ahzab.

The words of the Prophet صلى الله عليه وسلم about Zubayr رضى الله عنه are spoken only when that person is highly esteemed and honoured. According to one tradition, Zubayr رضى الله عنه disclosed that the Prophet صلى الله عليه وسلم spoke these words 'May my father and mother be ransomed to you' in his favour at the Battle of Uhud and again during the punitive action against Banu Qurayzah.

Zubayr رضى الله عنه disclosed to his son Urwah, "Son, there is a scar all over my body from swords. I have not received one of them but when I was with the Prophet صلى الله عليه وسلم (in the cause of Allah)."

MERIT OF SA'D رضى الله عنه

(٦١١٢) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبُو يَهُ لِأَخِي إِسْعَدِ بْنِ مَالِكٍ فَأَبَى سَمِعْتُهُ

يَقُولُ يَوْمَ أُحُدٍ يَا سَعْدُ أَرْمِ إِذْ ذَاكَ أَبِي وَأُمِّي - (متفق عليه)

6112. Sayyiduna Ali said, "I never heard the Prophet صلى الله عليه وسلم name his parents together for anyone but for Sa'd ibn Maalik رضى الله عنه. indeed, I heard him say on the day of Uhud, 'O Sa'd, shoot, may my father and mother be ransomed to you!'"²

¹ Bukhari # 3720, Muslim # 49.2416, Tirmidhi # 3743(3764), Musnad Ahmad # 1408

² Bukhari # 4059, Muslim # 41-2411, Tirmidhi # 3755 (37740)

COMMENTARY: Sa'd ibn Maalik رضي الله عنه was Sa'd ibn Abu Waqqas, for, Abu Waqqas was Maalik ibn Wahb.

Sayyiduna Ali ibn Abu Talib had not heard the Prophet صلى الله عليه وسلم speak similar words about Zubayr رضي الله عنه, so he said about himself that he had heard these words in favour of Sa'd رضي الله عنه only. It is possible that he may have heard from someone else that the Prophet صلى الله عليه وسلم spoke these words about Zubayr رضي الله عنه too.

BIOGRAPHICAL SKETCH: The kunyah of Sa'd ibn Abu Waqqas رضي الله عنه was Abu Ishaq and he was known also as Zuhri and Qarshi. He embraced Islam in its initial stages when he himself was seventeen years old. He used to say that he was the third Muslim. Only two had embraced Islam before him. He also said that he was the first person to shoot an arrow in Allah's path. He participated in all battles with the Prophet صلى الله عليه وسلم. He was known to be one whose prayers were granted, so people were afraid of displeasing him and having him cease them and were eager to earn his prayers. Actually, the Prophet صلى الله عليه وسلم had made a supplication for him, "O Allah,, grant Sa'd his prayers!".

Apart from Zubayr رضي الله عنه, Sa'd رضي الله عنه is the one for whom the Prophet صلى الله عليه وسلم named his father and mother together. No one else has this distinction which these two men have.

Sa'd رضي الله عنه was wheat complexioned and was hairy. He died in 55 AH in the castle that he had built in Wadi Ateeq. His body was brought to Madinah and the governor, Ibn al-Hakam led the funeral salah. He was buried in Jannat-ul-Baqi. He was just over seventy years old and the last of the ashrah mubashsharah to die.

Umar رضي الله عنه had appointed him governor of Kufah. After him, Uthman رضي الله عنه re-appointed him at the same office.

A large number of the Sahabah رضي الله عنهم and tabiun رضي الله عنهم have narrated ahadith from him. (see also hadith # 6136)

SA'D رضي الله عنه SHOT THE FIRST ARROW

(٦١١٣) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ - (متفق عليه)

6113. Sayyiduna Sa'd ibn Abu Waqqas رضي الله عنه said, "I am the first Arab (Muslim) to shoot an arrow in Allah's path."¹

COMMENTARY: This was the event of 1 AH. The Prophet صلى الله عليه وسلم had sent a small force of about sixty men - a squad - under the command of Abu Ubaydah ibn Harith رضي الله عنه to tackle Abu Sufyan ibn Harb and his polytheist colleagues. There was no fighting except that Sa'd ibn Abu Waqqas رضي الله عنه shot an arrow at them. This was the first arrow shot by an adherent of Islam on the enemy of Islam.

SA'D'S CONCERN FOR THE PROPHET صلى الله عليه وسلم

(٦١١٤) وَعَنْ عَائِشَةَ قَالَتْ سَهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْدِمَهُ الْمَدِينَةَ لَيْلَةً فَقَالَ أَيُّكُمْ رَجُلًا ضَالًّا يَخْرُسُنِي إِذْ سَمِعْنَا صَوْتَ رِيحٍ فَقَالَ مَنْ هَذَا قَالَ أَنَا سَعْدٌ قَالَ مَا جَاءَ بِكَ قَالَ وَقَفْتُ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَخْرُسُهُ فَدَعَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَأَكَّرَ - (متفق عليه)

¹ Bukhari # 3728, Muslim # 12-2966, Tirmidhi # 2365 (2372), ibn Majah 131, Musnad Ahmad 1-174

6114. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم arrived in Madinah (from a battle) but could not sleep (lest an enemy cause harm). So, he prayed, "How I wish that a pious man stood guard for me (tonight)!" Barely had he spoken when they heard a rustle of weapons. He asked, "Who is there?" There came the response, "I am Sa'd!" He asked "what is the matter?" He said "I was concerned for the safety of) Allah's Messenger صلى الله عليه وسلم. So I came to guard him." So, Allah's Messenger صلى الله عليه وسلم prayed for him and then went to sleep.¹

AMIN UL UMMAH

(٦١١٥) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ

الْجَرَّاحِ - (متفق عليه)

6115. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is an amin (faithful man) of every ummah (who does not commit treachery against Allah. His creatures and his own self). And the amin of this ummah is Abu Ubaydah ibn al-Jarrah."²

COMMENTARY: While all the sahabah رضى الله عنهم had great qualities, some excelling others, Abu Ubaydah رضى الله عنه was outstanding in faithfulness over the others, Or, this was the most outstanding of his own traits.

He was a glorious, majestic sahabi. There are very many ahadith about his virtues. Many words of advice are attributed to him in different books. Among them, this one is very worthy:

بادروا السيئات القديمات بالحسنات الجادئات والارب مبيض لثيابه مدلس لدينه والارب مكرم لنفسه وهو اهماهين-

"Expunge past sins (before you have to bear their consequences) by more new good deeds. And, know there are such people who keep their clothing neat and tidy but let their religion be unclean. And, some people regard themselves as respectable but as for as their end is concerned, they are casting themselves into disgrace and loss."

BIOGRAPHY: The name of Abu Ubaydah رضى الله عنه was Aamir ibn `abullah ibn Jarrah. He was called fihri Qurshi. He embraced Islam along with Uthman ibn Maz'un رضى الله عنه. First, he emigrated to Abyssinia and the second time to Madinah. He participated in all battles with the Prophet صلى الله عليه وسلم. In the Battle of Uhud he was not deterred from his position and was firmly grounded with the Prophet صلى الله عليه وسلم. When the Prophet صلى الله عليه وسلم was wounded and the rings of his helmet pierced his face, Abu Ubaydah رضى الله عنه was the one who pulled them out with his bare teeth with the result that he lost his two front teeth. Abu Ubaydah رضى الله عنه was tall statured, handsome and lean. He died in 18 AH of plague (Amwas) in Jordan. He was buried in Bunyan. He was 58 years old when he died. Sayyiduna Mu'adh ibn Jabal led his funeal Salah.

MERIT OF ABU UBAYDAH

(٦١١٦) وَعَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ سَجَعْتُ غَائِقَةً وَوُجِدْتُ مَنْ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Bukhari # 2885, Muslim # 49.2410, Tirmidhi # 3756 (3777) Musnad Ahmad 1-291

² Bukhari # 4382, Muslim # 53-2419, Tirmidhi # 3796 (3817)

مُسْتَحْلِفًا لَوِ اسْتَخْلَفَهُ قَالَتْ أَبُو بَكْرٍ فَقِيلَ ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ قَالَتْ عُمَرُ قِيلَ مَنْ بَعْدَ عُمَرَ قَالَتْ
أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ - (رواه مسلم)

6116. Sayyiduna Ibn Abu Mulaykah رضى الله عنه (a tabi'i) narrated that he heard Sayyidah Ayshah رضى الله عنها say when she was asked whom Allah's Messenger صلى الله عليه would have nominated as Khalifah ~. "Abu Bakr رضى الله عنه." She was asked, "Then who after Abu Bakr رضى الله عنه?" She said, "Umar رضى الله عنه." She was asked, "And who after Umar رضى الله عنه?" She said, "Abu Ubaydah رضى الله عنه ibn Jarrah."¹

COMMENTARY: Abu Ubaydah رضى الله عنه was described by the Prophet صلى الله عليه وسلم as amin ul ummah (a faithful man of this ummah). So he deserved to be a Khalifah. After the death of the Prophet صلى الله عليه وسلم, when Abu Bakr رضى الله عنه was selected as the first caliph, he said, "why do you want me to be the Khalifah. There is Umar رضى الله عنه, Ali رضى الله عنه and Abu Ubaydah رضى الله عنه ibn Al-Jarrah. Choose one of them as Khalifah." But, those on whom rested the responsibility to make the transition smooth and perfect insisted on Abu Bakr رضى الله عنه. They cited that the Prophet صلى الله عليه وسلم had made him imam during his illness for a religious affair, so why should they not choose him for their worldly affairs too? In short, Sayyidah Ayshah رضى الله عنها held that after Abu Bakr رضى الله عنه and Umar رضى الله عنه, Abu Ubaydah رضى الله عنه ibn Jarrah was the most worthy man for caliphate.

ON MOUNT HIRA

(٦١١٧) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى جِرَاءِ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَ
عُثْمَانُ وَعَلِيٌّ وَظَلَمَهُ وَالرُّبَيْزِ فَتَحَزَّكَتِ الصَّخْرَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِهْدِي فَمَا
عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ وَرَأَى بَعْضُهُمْ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَكَرَّ يَدُ كُرَّ عَيْشًا - (رواه مسلم)

6117. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was on (the mountain) Hira ~ he, Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه, Ali رضى الله عنه, Talhah رضى الله عنه and Zubayr رضى الله عنه. The rock (under their feet) shook. So, Allah's Messenger صلى الله عليه وسلم said (to the rock). "Be steady, for none but a Prophet صلى الله عليه وسلم, a Siddiq, a martyr².

Some of the narrators added: "and Sa'd ibn Abu Waqqas رضى الله عنه" but they did not name Ali رضى الله عنه.³

COMMENTARY: The martyrs include Umar رضى الله عنه, Ali رضى الله عنه, Uthman رضى الله عنه, Talhah رضى الله عنه and Zubayr رضى الله عنه. All of them were martyred. Talhah رضى الله عنه and Zubayr رضى الله عنه were martyred in the Battle of Jamal, not during fighting but mercilessly after the battle. Sa'd ibn Abu Waqqas رضى الله عنه was not martyred but died in his castle in wadi Atiq. Sayyid Jamal ud-din رحمه الله wrote that Sa'd رضى الله عنه died of an illness which raises the dead to the sank of a martyr. Stomachache is one of these illness.

¹ Muslim # 9.3385

² (The Urdu text has the plurd form 'martyr' for shahid) are on you."

³ (Muslim # 50-2417)

SECTION II

أَفْضَلُ النَّاسِ

ASHRAH MUBASHSHARAH

(٦١١٩، ٦١١٨) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَرَبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ سَعِيدِ بْنِ زَيْدٍ-

6118. Sayyiduna Abdur Rahman ibn Auf رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Abu Bakr رضى الله عنه will enter paradise. Umar رضى الله عنه will enter paradise. Uthman رضى الله عنه will enter paradise. Talhah رضى الله عنه will enter paradise. Zubayr رضى الله عنه will enter paradise. Abdur Rahman رضى الله عنه ibn Auf will enter paradise. Sa'd ibn Abu Waqqas رضى الله عنه will enter paradise. Sa'eed ibn Zayd رضى الله عنه will enter paradise. And, Abu Ubaydah رضى الله عنه ibn Jarrah will enter paradise.¹

6119. Sayyiduna Sa'eed ibn Zayd رضى الله عنه narrated the same hadith.²

COMMENTARY: Sayyiduna Sa'eed ibn Zayd رضى الله عنه, one of the ten who were assured of entry into paradise, was the brother in law of Umar رضى الله عنه. He was husband of Sayyidah Fatimah رضى الله عنها who was behind Umar's رضى الله عنه embracing Islam. Sa'eed died in 51 AH when he was 70 years old.

The hadith names the ten men. They have become famous because they are named together in one hadith, otherwise other people were also given similar tidings.³

SEQUENCE OF NAMES OF CALIPHS: Whichever hadith names the four righteous caliphs, it mentions them in the same sequence in which they are named in this hadith under discussion: Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه, Ali رضى الله عنه. To this conforms the thinking of the ahlu-sunnah wa al-jamma'ah but it is wrong to presume that the narrators have distorted the sequence to show that their own thinking is upheld by the hadith. However, on rare occasions, narrators do change the order of the words only if the meaning and message does not alter, but we cannot imagine that in such important matters they would twist the sequence of words as spoken by the Prophet صلى الله عليه وسلم to suit their ends.

DISTINCTION OF SOME SAHABAH رضى الله عنه

(٦١٢٠) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَحِمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّ هُمْ فِي أَمْرِ اللَّهِ حُمُرٌ وَأَصْدَقُهُمْ حَيَاءٌ عُثْمَانُ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَفْرَوُ هُمْ أَبُؤُ بِنُ كَعْبٍ وَأَعْلَمُهُم بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَلكلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ مَعْمَرٍ عَنْ قَتَادَةَ مَرْسَلًا وَفِيهِ وَأَفْضَاهُمْ عَلِيٌّ-

¹ Tirmidhi # 3747, Musnad Ahmad 1-193

² Ibn Majah # 133

³ See Introduction to this chapter.

6120. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The most merciful man of my ummah to my ummah is Abu Bakr رضى الله عنه. (He invites them to Allah's path success). And, the most strict of them concerning the commands of Allah is Umar رضى الله عنه. (He is very stern in enforcing religious injunctions and enjoining them and for bidding the disapproved.) And, the most sincere of them showing modesty is Uthman رضى الله عنه. And, the most knowledgeable of them about the laws of inheritance (fara'id) is Zayd رضى الله عنه ibn Thabit. And, the most knowledgeable of them about recital of the Quran is Ubayy ibn Ka'b (He is the most read of them.) And, the most knowledgeable of them about the lawful and unlawful is Mu'adh ibn Jabal. And there is for every ummah an amin (faithful man) and the amin of this ummah is Abu Ubaydah رضى الله عنه ibn Al-Jarrah.¹

Tirmidhi termed this hadith as hasan sahih,

This hadith is transmitted also in a mursaf form on the authority of Ma'mar from Qatadah. It also has the words:

"And the best of them as a judge is Ali رضى الله عنه. (He gives sound judgement)."

COMMENTARY: Modesty is a branch of faith. It was a distinctive and exclusive feature of Uthman رضى الله عنه's character. His modesty was exemplary. As for the words; most sincere of them showing modesty', they mean the true and reliable modesty that is demanded by religion. It is not the kind that is demonstrated on occasions when it is neither called for nor proper from the point of view of religion. A time modesty is as demanded by religion and shairah and is in accordance with the command of Allah and His Messenger صلى الله عليه وسلم. Uthman رضى الله عنه was known for this time and sincere modesty, unassuming and humble. Zayd رضى الله عنه ibn Thabit was a jurist and he possessed tremendous knowledge of the laws of inheritance. He also had the honour of being a scribe of wahy (revelation of the Quran). Later in the time of Abu Bakr رضى الله عنه and of Umar رضى الله عنه he undertook diligently the task of writing down the Quran and collecting together its parchments. Ubayy ibn Ka'b رضى الله عنه Ansari Khazraji was the most learned in the science of recital of the Quran, known as tajweed. He also was a scribe of Divine revelation and he was one of those six men who had memorized the whole Quran during the lifetime of the Prophet صلى الله عليه وسلم when he was called Sayyid ul Qurra (Chief of the recites of the Quran). And, the Prophet صلى الله عليه وسلم had given him the title of Sayyid ul Ansar (Chief of the Ansar). Umar رضى الله عنه used to call him Sayyid ul Muslimeen (Chief of the Muslims). When the surah al Bayyinah (#98) was revealed, Allah's Messenger صلى الله عليه وسلم said, "I have been commanded to recite this surah to you." He asked "Did Allah name me?" He said, "Yes!" (Ubayy رضى الله عنه cried on hearing that and the Prophet صلى الله عليه وسلم wept with him. Ubayy رضى الله عنه ibn Ka'b died in Madinah in 19 AH. A large number of people have transmitted ahadith from him. Mu'adh ibn Jabal رضى الله عنه, who was an ansar was the most learned about that which is lawful and unlawful. He is one of the seventy fortunate ones who had come to Makkah before the Prophet صلى الله عليه وسلم emigration to Madinah and had given the pledge at Aqabah with the second batch. When the Prophet صلى الله عليه وسلم set up bonds of fraternity between the muhajirs and the ansars in Madinah, Mu'adh was made brother of Abdullah ibn Mas'ud رضى الله عنه—or,

¹ Tirmidhi # 3790 (3815, 3816), Ibn Majah # 154, 155, Musnad Ahmad 3-184, (also see Bukhari # 4382, Muslim # 59.2419)

according to one version, of Jafar ibn Abu Talib. The Prophet صلى الله عليه وسلم had sent him to Yemen as a judge and a teacher when he was eighteen years old. He died when he was 38 years old in 18 AH of plague Amwas. When he was dying, he kept saying, "O Allah this (very harsh plague) is actually your mercy on your slaves! Do not deprive Mu'adh رضى الله عنه and the family of Mu'adh رضى الله عنه of this mercy!" Some versions give the words on Mu'adh رضى الله عنه lips at the time of his death as: "O Allah, soften the pangs of death as much as you like. By your might, you know well that I am your friend!" Abdullah ibn Mas'ud رضى الله عنه said that they used to compare Mu'adh رضى الله عنه ibn Jabal with Prophet صلى الله عليه وسلم, Ibrahim عليه السلام, Khalil Allah (friend of Allah) in reference to the message of this verse:

كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

[He was an ummah obedient to Allah, and an upright man of pure faith] (16:120)

We may gauge the excellence of Mu'adh رضى الله عنه ibn Jabal in learning from the fact that even in the time of the Prophet صلى الله عليه وسلم he was responsible to give verdicts and rulings on juristic issues. This was retained in the time of Abu Bakr رضى الله عنه too. When he went away to Yemen as a judge and teacher, Umar رضى الله عنه used to say, "Mu'adh رضى الله عنه has gone to Yemen but created a vacuum in Madinah in the field of jurisprudence." Mu'adh رضى الله عنه participated in all battles. It is said that when he was dying, his colleagues began to weep. He asked them "Why do you weep?" They said, "We lament the loss of knowledge that will be lost with your death." He said, "knowledge and faith are unending. They will remain till the last Hour. Acquire truth from whoso has it but reject him who follows falsehood."

Abu Ubaydah رضى الله عنه ibn Al-Jarrah demonstrated his love for Allah and Allah's Messenger صلى الله عليه وسلم in a most emphatic way by consigning his father to death when he had come with the enemy to fight the Muslims. In the Battle of Uhud, he did not yield a bit but kept the enemy away from the Prophet صلى الله عليه وسلم bravely. During the caliphate of Abu Bakr رضى الله عنه he was the custodian of the State Treasury. Then, Umar رضى الله عنه made him the commander in chief of the army replacing Khalid ibn Walid رضى الله عنه. He was instrumental in conquering many areas of Syria and Palestine. On his death bed, Umar رضى الله عنه said, "If Abu Ubaydah رضى الله عنه was alive today. I would have entrusted him the responsibility of this affair" (meaning the caliphate or the selection of the caliph). Abu Ubaydah رضى الله عنه was an ascetic and had attained a high level of contentment. This may be seen in the narration of Urwah ibn Zubayr رضى الله عنه as transmitted in some authentic books. When Umar رضى الله عنه visited Syria and Palestine, the commanders and officers of these regions received him, but Abu Ubaydah رضى الله عنه, the commander-in-chief of that area, was not there. Umar رضى الله عنه asked those men, "Where is my brother?" They asked, "Who?" He said, "He must be here anytime." When he came the amir ul mumineen alighted from his beast and embraced him and visited his house. There he found that there was nothing in the house apart from a small sword and a shield. According to another version, Umar رضى الله عنه said to Abu Ubaydah رضى الله عنه, "Come take me to your house." When he was taken there, he found the house was empty. Nothing could be seen, So, he asked, "Abu Ubaydah رضى الله عنه, where are your belongings? I only see a saddle cloth, a saucer, a sword. You are the commander-in-chief of this region and ruler. Do you have anything to eat or not?" Abu Ubaydah رضى الله عنه brought some crumbs of dried stale bread. On seeing that Umar رضى الله عنه wept suddenly and

exclaimed, "O Abu Ubaydah رضي الله عنه! Only you are the true ascetic! As for us, we have succumbed to temptations of the world!"

Sayyiduna Ali رضي الله عنه has been described as one who gave fair judgment and was the best judge. No one could compare with him in that field. Umar رضي الله عنه never passed a judgment and never issued an order without his advice. If Ali رضي الله عنه was not accessible, he waited for him before giving a judgment. The hadith means that Ali رضي الله عنه was more learned in the commands of Shari'ah and procedures of judgment than anyone else. However, this describes Ali's رضي الله عنه excellence in one field while Umar's رضي الله عنه merit was overall and complete. The narrations about Abu Bakr رضي الله عنه and Umar رضي الله عنه confirm their excellence and merit over the entire ummah, in respective order. Indeed, Abu Bakr's رضي الله عنه excellence is confirmed by this very verse:

لَا يَسْتَوِيَنَّ مِنْكُمْ مَنْ قَبِلَ الْفَتْحَ وَقَاتَلَ - أُولَئِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ اتَّقَوْا مِنْ بَعْدُ وَقَاتَلُوا

[Not equal is he with the rest of you who spent and fought before the victory. Such are higher in rank than those who spent and fought afterwards.] (57:10)

This verse was revealed particularly about Abu Bakr رضي الله عنه because only he had spent his wealth toward jihad before the conquest of Makkah. So Allah said that no other Muslim can be at par with him.

If the ahadith seem to differ and disagree, the right course is to adopt the point of view of the majority of the sahabah رضي الله عنهم. Hence, the ahlu sunnah wa al-jama'ah adopt their view and it is that after the Prophet صلى الله عليه وسلم, Abu Bakr رضي الله عنه is the most excellent in terms of reward accrued to him. Then follow Umar رضي الله عنه, Uthman رضي الله عنه and Ali رضي الله عنه.

DIFFERENCES BETWEEN ALI رضي الله عنه & MUA'WIYAH رضي الله عنه: The dispute and battle between Sayyiduna Ali رضي الله عنه and amir Mua'wiyah رضي الله عنه may be said to be based on differences in their ijtihaad (or personal judgment). Each assumed that his caliphate was justified. But the ijtihaad of Sayyiduna Ali رضي الله عنه was correct. It was proved that he was the most senior and most excellent of all. Mau'wiyah's رضي الله عنه ijtihaad was in-correct. In the presence of Ali رضي الله عنه, he was not at all eligible for the caliphate. In spite of that neither of them called the other a disbeliever though both of them had their supporters. There was a serious conflict, some of them blamed others and deviled them but did not say that anyone was outside the folds of Islam though some of them, out of ignorance and hatred perpetrated such deeds as prove that they became sinners.

Thus, it is never proper for a believer to describe anyone of these disputants as disbelievers and to think of them in such away as one cannot imagine about a believer.

TALHAH رضي الله عنه ASSURED OF PARADISE

(٦١٢١) وَعَنِ الرَّبِيِّ قَالَ كَانَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ

يَسْتَطِيعَ فَمَعَدَ طَلْحَةَ نَحْتَهُ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجِبَ

طَلْحَةَ - (رواه الترمذی)

6121. Sayyiduna Zubayr رضي الله عنه narrated that on the day of Uhud the Prophet صلى الله عليه وسلم wore two coats of mail. He decided to go up to the rock (to have a surveillance of the enemy and be seen by the Muslims). But was unable to climb up (because of

the weight of the coats of mail). So, Talhah رضي الله عنه sat down below him and he settled himself on the rock (after stepping on his back). He (Zubayr رضي الله عنه) heard Allah's Messenger صلى الله عليه وسلم say, "Talhah رضي الله عنه has made (paradise) binding (and certain for himself)."¹

COMMENTARY: Allay says:

خُذُوا حِذْرَكُمْ

{Take your precautions.} (4:71)

(This is addressed to the believers.) In order to abide by this command, the Prophet صلى الله عليه وسلم put on two coats of mail, these being a means of protection in battle. Such measures do not negate tawakkal (or trust and reliance in Allah). He also set an example for his ummah that they must adopt precautionary measures always.

RIGHT OF TALHAH رضي الله عنه: Some versions include the word 'paradise' in the Prophet's صلى الله عليه وسلم saying (while in this version his saying is, "Talhah رضي الله عنه has made it his right"). He had performed great feats in this battle, selflessly. So, the Prophet صلى الله عليه وسلم was moved to give him these tidings. He risked his life and let his body work as a shield for the Prophet صلى الله عليه وسلم. He took all the arrows shot at the Prophet صلى الله عليه وسلم on his body which was covered with wounds. His hand became numb and lost all sensation for life. More than eighty wound were counted on his body and his penis also had a wound. In fact, whenever the Battle of Uhud was remembered, the sahabah رضي الله عنهم called it a day of Talhah رضي الله عنه and his selfless, brave fighting.

PROPHET صلى الله عليه وسلم SUFFERED WOUND AT THE BATTLE OF UHUD: Abu Sa'eed Khudri رضي الله عنه said that on the day of Uhud, an enemy Utbah ibn Waqqas hit a stone at the Prophet's صلى الله عليه وسلم face whereby his tooth on the right side was dislodged and his lower lip was wounded. Another wretched man, Abdullah ibn Shahab Zuhri struck him causing a deep wound on his forehead and two rings of his helmet pierced and lodged in, his face. The enemy had dug pits on the battle field and camouflaged them by covering them up to trap unwary Muslims. The Prophet صلى الله عليه وسلم also fell down in one of these pits. Sayyiduna Ali رضي الله عنه rushed forward promptly and held his hand and Talhah رضي الله عنه ibn Ubaydullah raised him out of the pit. Blood was oozing out of the wounds on his face and Abu Sa'eed Khudri رضي الله عنه sucked the blood. The Prophet صلى الله عليه وسلم said, "He who has sucked my blood and cleaned it will not be touched by the fire of hell."

MERIT OF TALHAH رضي الله عنه

(٦١٢٢) وَعَنْ جَابِرٍ قَالَ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ مَنْ أَحَبَّ أَنْ

يُنْظَرَ إِلَى رَجُلٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَقَدْ قَضَى نَجْبَهُ فَلْيُنْظَرَ إِلَى هَذَا وَفِي رِوَايَةٍ هَرْمٌ سَرَّهُ أَنْ يَنْظَرَ إِلَى

سَهْبِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيُنْظَرَ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ - (رواه الترمذی)

6122. Sayyiduna Jaber رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم looked at Talhah رضي الله عنه ibn Ubaydullah and said, "He who loves to look at a man who walks on the surface of the earth though he has fulfilled his vow (meaning, attained

¹ Tirmidhi #3738 (3759) Musnad Ahmad # 1417

martyrdom). Must look at this man (Talhah رضي الله عنه)."

According to another version: "He to whom it pleases to look at a martyr walking on the surface of the earth must look at Talhah رضي الله عنه ibn Ubaydullah."¹

COMMENTARY: "Attained martyrdom" is a rendering of (Arabic). The word (Arabic) means 'to vow' 'to promise' but it also is 'to die' 'death'. These words are found in the Quran:

من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه ومنهم من ينتظر

[Among the believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow (10 martyrdom) and of them is he who awaits.] (33.23)

The exegetes apply both meanings to (قضى نحبه) in this verse. In this hadith, it is more correct to take the second meaning, 'death' though either can be applied. This is corroborated by the other version: 'martyr walking on the surface of the earth'. In this saying, the Prophet صلى الله عليه وسلم meant that Talhah رضي الله عنه was the man who fulfilled his promise to fight in Allah's path and to raise his religion supreme and he did taste death on the battle field though he remained alive. He put himself in front of the Prophet صلى الله عليه وسلم as though a shield with the result that no portion of his body was spared from wounds.

Some authorities say that whatever this hadith says about Talhah رضي الله عنه actually concerns the voluntary death that Sufis go through on their path when they surrender themselves to extinction. It could also mean to immerse oneself wholly in the thought of Allah and remembrance of Him and pandering on the heavenly world. In such an experience, one disappears from the world of the living. This happens (because of voluntary death).

Another possibility is that the Prophet صلى الله عليه وسلم called Talhah رضي الله عنه 'dead' in the sense that eventually he would attain martyrdom. Indeed, he was martyred in the Battle of Jamal (جمل).

MERIT OF TALHAH رضي الله عنه & ZUBAYR رضي الله عنه

(٦١٢٣) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ أَدْرَقَ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي

الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6123. Sayyiduna Ali رضي الله عنه said, "My both ears heard from the mouth of Allah's Messenger صلى الله عليه وسلم the saying, 'Talhah رضي الله عنه and Zubayr رضي الله عنه are my neighbours in paradise."²

Tirmidhi termed this hadith gharib.

COMMENTARY: These words disclose the close relationship and nearness these two men had with the Prophet صلى الله عليه وسلم.

PRAYER FOR SA'D رضي الله عنه

(٦١٢٤) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَئِذٍ يَغْنِي يَوْمَ أَحَدٍ اللَّهُمَّ

اشْدُدْ رَمِيَّتَهُ وَأَجِبْ دَعْوَتَهُ. (رواه في شرح السنة)

6124. Sayyiduna Sa'd رضي الله عنه ibn Abu Waqqas said that Allah's Messenger صلى الله عليه وسلم

¹ Tirmidhi # 3739 (3760)

² Tirmidhi # 3741 (3762)

prayed (for him) that day, meaning on the day of Uhud:

اللَّهُمَّ اشْدُدْ رَمِيَّتَهُ وَأَجِبْ دَعْوَتَهُ

"O Allah, strengthen his (arrow) shooting and grant his prayers.¹

COMMENTARY: Strengthening arrow shooting is combined with granting of prayers. This complies with the common idiom in which arrow and prayer have a deep link with one another. The arrow is used figuratively with prayer. We say 'prayer at arrow speed' to mean prayer being efficacious and being answered rapidly.

We might say that Sa'd رضي الله عنه became one whose prayers were granted as a consequence of the first arrow that he shot in Islam in Allah's path.

(٦١٢٥) وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ - (رواه الترمذی -)

6125. Sayyiduna Sa'd رضي الله عنه ibn Abu Waqqas narrated that Allah's Messenger صلى الله عليه وسلم prayed:

"O Allah, grant Sa'd رضي الله عنه (the prayer) when he supplicates you."²

MERIT OF SA'D رضي الله عنه

(٦١٢٦) وَعَنْ عَلِيٍّ قَالَ مَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آبَاءَهُ وَأُمَّه إِلَّا لِسَعْدٍ قَالَ لَهُ يَوْمَ أُحُدٍ أَرْمِرْ

فِدَاكَ أَبِي وَأُمِّي وَقَالَ لَهُ أَرْمِرْ أَيُّهَا الْمَلَأَمُ الْحَزْرَوِيُّ - (رواه الترمذی)

6126. Sayyiduna Ali رضي الله عنه said, 'Allah's Messenger صلى الله عليه وسلم never named his parents together except for Sa'd رضي الله عنه. On the day of Uhud, he said to him, 'Shoot, my father and my mother be ransomed to you!' And, he also said to him, 'Shoot, O you robust young man!'"³

COMMENTARY: When this young man had embraced Islam at the hands of Abu Bakr رضي الله عنه, he was seventeen years old. Previously, his biographical sketch is given (see comments on hidith #6112). He is named there as Sa'd رضي الله عنه ibn Maalik. (Maalik was his father Abu Waqqas). He was always in the forefront for Islam in every important event and offered great sacrifices for the sake of religion. In his final days when the people were gripped by dissension and infighting and were divided into groups on the issue of caliphate, he withdrew from all worldly affairs and locked himself in the house as though restricted in a grave. He had instructed members of his household not to convey to him news of the outside world till the ummah was united on one imam and ruler.

(٦١٢٧) وَعَنْ جَابِرٍ قَالَ أَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَالِي فَلَمَّ يَنْبِي إِمْرًا خَالَه رَوَاهُ

التِّرْمِذِيُّ وَقَالَ كَانَتْ سَعْدٌ مِنْ بَنِي زُهْرَةَ وَكَانَتْ أُمُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَنِي زُهْرَةَ فَلَمَّا بَدَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَالِي وَفِي الصَّايِحِّ فَلَمَّا كَرِهَ مِنْ بَدَّلَ فَلَمَّ يَنْبِي -

6127. Sayyiduna Jabir رضي الله عنه narrated that when Sa'd رضي الله عنه (ibn Abu Waqqas رضي الله عنه) came, the Prophet صلى الله عليه وسلم (pointed to him and) said, "This is my maternal

¹ Sharh us-sunnah # 3922.

² Tirmidhi # 3751 (3772), Musnad Ahmad # 1308, Ibn Majah # 6990, Mustadrak Hoakim 3-499,500.

³ Tirmidhi #3753 (3774), Musnad Ahmad # 1147, Ibn Majah # 129, (Bukhari #2905, Muslim # 91-241)

uncle. Let anyone (who has such a one) show me his maternal uncle.”¹

Tirmidhi said that Sa’d رضي الله عنه ibn Abu Waqqas belonged to the tribe Banu Zuhrah and the mother of the Prophet صلى الله عليه وسلم also belonged to this tribe. This is why the Prophet صلى الله عليه وسلم said, “Here is my maternal uncle!”.

Al-Masaabih has (فليكرم) ‘let him honour’ instead of (فليبين) “let anyone show me.”

But, Ibn Hajar رضي الله عنه said about this change that it is ‘an error’, while Mulla Ali Qari رحمه الله called it a change ‘a distortion’.

COMMENTARY: The Prophet صلى الله عليه وسلم said, “Let anyone show me his maternal uncle (if he thinks that he has such a one)”. There cannot be the like of him!

Zuhrah was a woman. She was the wife of Kilab ibn Murrah ibn Ka’b ibn Luayy ibn Ghalib. Her offspring were called Banu Zuhrah. They were a popular branch of the Quraysh. The mother of the Prophet صلى الله عليه وسلم, Sayyidah Aaminah and Sa’d رضي الله عنه were related to this branch. So, on this basis they were siblings, meaning Sayyidah Aaminah and Sa’d رضي الله عنه ibn Abu Waqqas.

SECTION III

الْفصل الثالث

FIRST ARROW SHOT BY SA’D رضي الله عنه

(٦١٢٨) عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ إِنِّي لَأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَرَأَيْتُنَا نَعْرُومَعْرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا نَأْتَا طَعَامًا إِلَّا الْحَبْلَةُ وَوَرَقُ الشَّمْرِ وَرَأَيْتُنَا إِذَا كَانَتْ أَحَدُنَا لَيْصَةً كَمَا تَصْعَرُ الشَّاةُ مَاءَهُ خِلْطٌ ثُمَّ أَصْبَحَتْ بِنُوْ أَسَدٍ تُعَزِّرُنِي عَلَى الْإِسْلَامِ لَقَدْ خَبْتُ إِذَا وَصَلَى عَمَلِي وَكَانُوا أَوْشُوا بِهِ إِلَى عُمَرَ وَقَالُوا لَا يُحْسِنُ يُصَلِّي - (متفق عليه)

6128. Sayyiduna Qays ibn Hazim رضي الله عنه narrated that he heard Sa’d ibn Abu Waqqas رضي الله عنه say, “Surely, I am the first man among the Arabs to have shot an arrow in Allah’s path. And I have seen (the time) when we went to battles with Allah’s Messenger صلى الله عليه وسلم and had nothing to eat except the fruit and leaves of mimosa (with which we managed to word off our hunger). But, when any of us passed stool, it was dry and tiny like droppings of a sheep. But, now (I face the time when) the Banu Asad reprove me about my (poor observance of) Islam (meaning, salah). Indeed (if I am so worse off that I need their warning and am interior to them), then (there is no doubt that) I am a loser and am deprived of the benefit of whatever deeds (I have performed).”

(Sa’d رضي الله عنه had to say so because) Banu Asad reported against him to Umar رضي الله عنه accusing him of being lax in observing salah as it should be observed.²

COMMENTARY: Banu Asad were the progeny and family of Zubayr ibn Al-Awam ibn Khuwaylid ibn Asad.

When Sa’d ibn abu Waqqas رضي الله عنه was Umar رضي الله عنه’s governor over Yemen, Banu Asad sent complaint to Umar رضي الله عنه often either in writing or at the hands of travellers that Sa’d رضي الله عنه was slack in offering salah as their imam. He was amiss in its obligatory section or its

¹ Tirmidhi # 3752 (3773)

² Bukhari # 3728, Muslim # 2.2966.

recommended section. Umar رضي الله عنه called for Sa'd's رضي الله عنه explanation and he made it clear that he offered salah and led the congregation as he had seen the Prophet صلى الله عليه وسلم do. He said, "I make the first two raka'at long and the next two brief." Umar رضي الله عنه accepted Sa'd's رضي الله عنه explanation. The complaint of Banu Asad was unprecedent and Sa'd's رضي الله عنه was very hurt by it and compelled to recall his distinguished position in the time of the Messenger صلى الله عليه وسلم. When those difficult times could not make him lethargic, how could he be lethargic and lax in such a basic worship as salah in times that were relatively easy and comfortable.

Sa'd's رضي الله عنه expressed his indignation at Banu Asad ignoring his early Islam, scarifies in the cause of its propagation, his steadfastness, and his obedience and worship to blame him and defame him. He said that he was upset both mentally and spiritually.

This is evidence that Shari'ah permits one who is censured for his slackness in religion unfairly to proudly recall his genuine services to Islam, his knowledge and excellences as they truly were. It is established that the noble Suhabah رضي الله عنهم were wont to express proudly their attributes and merits to each other for virtuous and righteous purposes.

SA'D رضي الله عنه AS THE THIRD TO ACCEPT ISLAM

(٦١٢٩) وَعَنْ سَعْدِ قَالَ رَأَيْتُنِي وَأَنَا ثَالِثُ الْإِسْلَامِ وَمَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ وَلَقَدْ مَكَّمْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَكُلْتُ الْإِسْلَامَ - (رواه البخاري)

6129. Sayyiduna Sa'd رضي الله عنه said, 'I know of myself that I am the third to embrace Islam (the two before me being Khadijah رضي الله عنها and Abu Bakr رضي الله عنه). No one accepted Islam before the day I did. For seven days, I remained one-third of Islam.¹

COMMENTARY: Sa'd's رضي الله عنه said that the three people who embraced Islam on the first day were Sayyidah Khadijah رضي الله عنها, Abu Bakr رضي الله عنه and himself. Though they had embraced Islam before him, yet all three of them had done it on the same day. Then for seven days thereafter no one else had embraced Islam. Whoever became a Muslim after him, became and only after seven days of his Islam.

However, Sa'd's رضي الله عنه words mean that of the free and adult people, only the three of them had embraced Islam and no one else became a Muslim for seven days. Or, he may not have known of the Islam of other people, for, Sayyiduna Ali رضي الله عنه (who was a minor when he embraced Islam) and Sayyiduna Zayd ibn Harithah رضي الله عنه (who was a slave) had both embraced Islam on the very first day. On this thinking, Sa'd's رضي الله عنه hadith will not contradict Sayyiduna Ammar's رضي الله عنه in which he said, "When I met Allah's Messenger صلى الله عليه وسلم the first time, no one had embraced Islam with him besides five slaves, two women and Abu Bakr رضي الله عنه."

MERIT OF ABDUR RAHMAN رضي الله عنه IBN AWF

(٦١٣٠) وَعَنْ عَائِشَةَ أُمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ يَقُولُ لِبَنَاتِهِ إِذَا أَمَرَكُنَّ وَمَا يَهْمُنِي مِنْ بَعْدِي وَلَنْ يَصِيرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ الصَّادِقُونَ قَالَتْ عَائِشَةُ يَعْني الْمُتَصَدِّقِينَ ثُمَّ قَالَتْ عَائِشَةُ

¹ Bukhari # 3728, Muslim # 12.2966, Baghawi in Mujau.

لَا يَسْلَمُهُ بِنِ عَبْدِ الرَّحْمَنِ سَقَى اللَّهُ آبَاكَ مِنْ سُلَيْبِ الْجَنَّةِ وَكَانَ ابْنُ عَوْفٍ قَدْ تَصَدَّقَ عَلَى أُمَّهَاتِ
الْمُؤْمِنِينَ بِحَدِيثَةٍ يَبْعَثُ بِأَرْبَعِينَ أَلْفًا- (رواه الترمذی)

6130. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم often said to his wives, "I am concerned about your welfare after I am dead. None but the persevering and the truthful will take care of you always." Sayyidah Ayshah رضى الله عنها said, "He meant (by the persevering and truthful) they who give sadaqah".

Then Sayyidah Ayshah رضى الله عنها said to Abu Salamah رضى الله عنه the son of Abdur Rahman رضى الله عنه (commending his father's generous monetary contribution to them). "May Allah give your father drink from salsabil (which is a fountain) in paradise!" Indeed, (Abdur Rahman رضى الله عنه) Ibn Awf had given as sadaqah to the mothers of the faithful a garden that was sold for forty thousand (dinars).¹

COMMENTARY: The persevering are they who spend their wealth for Allah's pleasure giving charity. They may seem to decrease their wealth in this world but they actually augment their assets of the next world. If there is any hesitancy on spending, they persevere. They are truthful meaning genuinely generous and give much sadaqah.

The Prophet صلى الله عليه وسلم told his wives that he did not leave behind any inheritance for them so was concerned about their future, how they would make two ends meet. How people would look after them and would anyone become responsible for their upkeep? Those who spend on them would be like the persevering and the truthful in Allah's sight.

She then prayed before the son of Abdur Rahman رضى الله عنه ibn Awf for his father. This highlights Abdur Rahman رضى الله عنه's merit for setting aside one of his large properties for the mothers of the faithful.

MONETARY SACRIFICE OF ABDUR RAHMAN رضى الله عنه IBN AWF: Apart from this hadith that puts the price of the garden at forty thousand dinar, there is another hadith of Tirmidhi which he has termed as hasan gharib and says that the garden that Abdur Rahman رضى الله عنه ibn Awf had contributed was sold for four hundred thousand dirhams or dinars. This is only one example of the philanthropy of Abdur Rahman رضى الله عنه ibn Awf. He was a great businessman and earned a lot of money. At the same time, he spent generously in Allah's cause. Indeed, his objective in doing business and earning money was to be able to spend in Allah's path abundantly. Once, he presented to the Prophet صلى الله عليه وسلم half of his property and four thousand dinars or dirhams. Then he gave away forty thousand dinars in charity. After that he donated five hundred horses for jihad and thereafter one thousand and five hundred camels. Most of these donations were part of his business capital.

Once, he gave one hundred and fifty thousand dinars for Allah's pleasure to the sahabah رضى الله عنهم. Then, that very night, he set aside all the rest of his property for all the sahabah رضى الله عنهم, both ansar and muhajir, allotting to each of them a share of it. He allotted his personal clothing too to different people by name. He left nothing to himself and went to sleep. In the morning, he offered the salah of fajr with the Prophet صلى الله عليه وسلم and said to him, "Allah says that He has accepted Abdur Rahman رضى الله عنه's donation. Take his list of donations and then return it to him. Tell him that he is the agent of Allah and His Messenger صلى الله عليه وسلم over all that property and wealth, and may spend at his discretion. He

¹ Tirmidhi # 9749 (3770)

will not be called to reckoning. Also, give him tidings of paradise.”

He set free thirty thousand slaves (after purchasing them).

He left behind four wives each of whom got eighty thousand dirhams. According to another tradition, each wife got two hundred thousand dirhams, out of sixteen shares for his relatives, from what he had left behind.

PRAYER FOR ABDUR RAHMAN رَضِيَ اللهُ عَنْهُ IBN AWF

(٦١٣١) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأَزْوَاجِهِ إِنْ أَلَّذِي يَخْتَلُو

عَلَيْكَ بَعْدِي هُوَ الصَّادِقُ الْبَارُ اللَّهُمَّ اسْقِ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ - (رواه احمد)

6131. Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا narrated: I heard Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say to his wives, "He who will spend fistfuls on you after I am dead is the sincerely pious and truly kind." (She prayed:) 'O Allah, let Abdur Rahman رَضِيَ اللهُ عَنْهُ ibn Awf drink from salsabil in paradise!'¹

COMMENTARY: It is obvious that the prayer was made by Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا just as it was in the previous hadith by Sayyidah Ayshah رَضِيَ اللهُ عَنْهَا. Some authorities however, attribute then to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had known beforehand that Abdur Rahman رَضِيَ اللهُ عَنْهُ ibn Awf would be kind to his wives. This hadith, therefore, discloses the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wonders.

MERIT OF ABU UBAYDAH رَضِيَ اللهُ عَنْهُ

(٦١٣٢) وَعَنْ حُدَيْفَةَ قَالَ جَاءَ أَهْلَ نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ

ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا فَقَالَ لَا بَعْثَ إِلَيْكُمْ رَجُلًا أَمِينًا حَتَّى آمِنِي فَأَسْتَشْرِفَ لَهَا النَّاسُ قَالَ فَبَعَثَ أَبَا

عُبَيْدَةَ بْنِ الْجَرَّاحِ - (متفق عليه)

6132. Sayyiduna Hudhayfah رَضِيَ اللهُ عَنْهُ narrated that the people of Najran came to Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ send us (as our ruler and judge) someone who is trustworthy." He said, "I shall definitely send to you a trustworthy man who deserves to be called trustworthy."

The people (meaning of being regarded) as trustworthy.

Hudhayfah said, "He sent Abu Ubaydah رَضِيَ اللهُ عَنْهُ ibn Jarrah."²

COMMENTARY: Najran is a place in Yemen. It was conquered in 10AH. It is also said that Najran is a place between the Hijaz and Syria. The sahabah رَضِيَ اللهُ عَنْهُمْ craved the honour of being describe as trustworthy, not to get the post.

WHO SHOULD BE OUR AMIR AFTER YOU

(٦١٣٣) وَعَنْ عَلِيٍّ قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَنْ تُوِّمِرُ بَعْدَكَ قَالَ إِنْ تُوِّمِرُوا أَبَا بَكْرٍ تَجِدُوهُ أَمِينًا زَاهِدًا فِي

الدُّنْيَا رَاجِعًا فِي الْآخِرَةِ وَإِنْ تُوِّمِرُوا عُمَرَ تَجِدُوهُ قَوِيًّا أَمِينًا لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَأَنَّهُ وَإِنْ تُوِّمِرُوا

¹ Musnad Ahmad # 6.299.

² Bukhari # 3745, Muslim #55.2420

عَلَيْهَا وَلَا أَرَاكُمْ فَاعِلِينَ تَجِدُوهُ هَادِيًا مَهْدِيًا يَأْخُذُ بِكُمْ الظَّرِيقَ الْمُسْتَقِيمَ - (رواه احمد)

6133. Sayyiduna Ali رضي الله عنه narrated that someone asked, "O Messenger of Allah, who should we nominate our amir after you are gone?" He said, "If you choose Abu Bakr رضي الله عنه as amir, you shall find him trustworthy, abstinent of worldly desires but desirous of the hereafter. If you name Umar رضي الله عنه as (your) amir, you shall find him strong and trustworthy, not fearing anyone's censure for the sake of Allah. If you nominate Ali رضي الله عنه as (your) amir - you will find him a guide who is himself well guided and will lead you to the straight path."¹

COMMENTARY: Abu Bakr رضي الله عنه would not fail in giving the rights of religion. His judgment in matters of religion and state will be just and honest. He has no love of the world but all his attention is toward the hereafter. The Prophet صلى الله عليه وسلم thereby indicated these attributes should dictate the selection of the first caliph. These attributes will raise him to sincerity and it is only sincerity that will assure deliverance. The words in one version are (تجدوه مسلما امينا) "You will find him a trustworthy Muslim". And in yet another version the words were: (لولا اني امر الله ضعيفا لاني نفسي) "You will find him very strict in matters concerning Allah, but weak in his personal matters."

As (or Umar رضي الله عنه, he will be fearless of external forces in matters of religion unconcerned with reasoning in such cases. But, in matters of Shari'ah, he will give no liberty or concession. He will not bow down to opposition in matters of religion. He will not hesitate in the face of criticism. According to one version:

تجدوه قويا في امر الله قويا في نفسه

"You will find him strict in matters concerning Allah and also strict in his personal matters."

This hadith does not mention Uthman رضي الله عنه. Either the Prophet صلى الله عليه وسلم did not mention him or the narrator forgot to mention him.

Mentioning Abu Bakr رضي الله عنه first hints at his caliphate ahead of all. Further, though Uthman رضي الله عنه is not named clearly yet while mentioning Ali رضي الله عنه, the Prophet صلى الله عليه وسلم said, (لا اراكم فاعلين) "But I do not suppose that you will do it." Again, there is a faint hint in these words about Uthman's رضي الله عنه caliphate before Ali's رضي الله عنه.

One meaning of these words is as the one given in the translation. You will disagree and dispute: A large number will oppose him. Another meaning is that he said, "After my death, you will not make Ali رضي الله عنه the first caliph because I have learnt from Divine revelation that Ali رضي الله عنه will live long. He will survive both Abu Bakr رضي الله عنه and Umar رضي الله عنه. If Ali رضي الله عنه is made caliph straightaway after my death then the two of them will never become caliphs." Hence, the word (اراكم) - "I suppose you will not do it" would mean "I am sure you will not do it - appoint Ali رضي الله عنه as the first caliph."

In short, the gist of what the Prophet صلى الله عليه وسلم said in answer to the question is: "O Muslim, after me, you are responsible to name your caliph, being yourselves/trustworthy and mujtahids. Allah has given you enough insight to come to a right decision because you also possess a strong faith. So, the man you choose unanimously after me will be your caliph because you can never agree among yourselves on anything but truth.

¹ Musnad Ahmad 1-109.

Shaykh Abdul Haq A'hlawi رحمه الله has written that the Prophet صلى الله عليه وسلم did not nominate anyone as his caliph at all. He never specifically named anyone.

MERITS OF THE FOUR CALIPHS

(٦١٣٤) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجِمَ اللَّهُ أَبَا بَكْرٍ رَوَّجِنِي إِبْنَتَهُ وَحَمَلَنِي إِلَى دَارِ الْهِجْرَةِ وَصَحِبَنِي فِي الْغَارِ وَأَعْتَقَ بِلَالًا مِنْ مَالِهِ رَجِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقُّ وَإِيَّكَ كَانَتْ مُرًّا تَرَكَهُ الْحَقُّ وَمَالَهُ مِنْ صَدِيقِي رَجِمَ اللَّهُ عُثْمَانَ تَسْتَعِي مِنْهُ الْمَلَائِكَةُ رَجِمَ اللَّهُ عَلِيًّا أَلْفَهُمْ أَدْرَا الْحَقُّ مَعَهُ حَيْثُ دَارَ- رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ-

6134. Sayyiduna Ali رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "May Allah have mercy on Abu Bakr رضي الله عنه. He gave me his daughter (Ayshah رضي الله عنها) in marriage. He brought me (on his camel) to dar-ul-hijrah (the house of emigration, Madinah). He was with me in the cave (Thaur). He emancipated Bilal with his wealth (and handed him over to me).

May Allah have mercy on Umar رضي الله عنه. he speaks the truth even if it sounds bitter. Truthfulness has left him without friends.

May Allah have mercy on Uthman رضي الله عنه. The angels show modesty to him.

May Allah have mercy on Ali رضي الله عنه. O Allah, let truth be with him wherever he is"¹

COMMENTARY: According to some traditions, Abu Bakr رضي الله عنه had kept two she-camels aside for the hijrah. But the Prophet صلى الله عليه وسلم accepted one she-camel only if he sold it to him. A price of eight hundred dirham as agreed in deferred payment.

As for Umar رضي الله عنه having no friend, that means a friend who would keep close ties otherwise all sincere. Muslims were his friends, most of all Abu Bakr رضي الله عنه.

The prayer that truth may remain where Ali رضي الله عنه is: These words are like what Suyuti has reproduced in 'Jama-ul-Jawami':

القران مع علي وعلى مع القران

"The Quran is with Ali رضي الله عنه and Ali رضي الله عنه is with the Quran".

¹ Tirmidhi # 3714 (3734).

CHAPTER - XXXVII

بَابُ صَنَائِقِ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ
 THE EXCELLENT QUALITIES OF AHL ULBAYT UN NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (MEMBERS OF THE
 HOUSEHOLD OF THE PROPHET صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ

WHO ARE AHL UL BAYT UN NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Ahl ul-bayt are the members of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ household.

WHO ARE INCLUDED IN THIS TERM? There are different interpretations. They include those people who are forbidden to receive zakah, meaning the Banu Hashim who include the aal (descendents of) Abbas, aal Ali, aal Jafar and aal Aqeel.

- Some traditions say that the family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are ahl ul bayt and his wives are definitely included therein. Therefore, those who exclude his wives from the purview of ahl ul bayt engage in unnecessary contention and take issue with this verse of the Qur'an:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

{Allah only desires to take away from you all abomination, O people of the household (of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to purify you with a thorough purifying.} (33:33)

The Qur'an addresses the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the words preceding this verse and following it, so it is incorrect to exclude them (ahl ulbayt) from the text of this verse and interrupt the continuity of the message Imam Muhammad Fakhruddin Razi رحمه الله has written: This verse includes the noble wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because its context strongly supports it. Hence it is wrong to exclude the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives from the purview of ahl ul bayt and to restrict its application to others." Imam Razi رحمه الله writes further that it is better and more preferable to interpret ahl ulbayt as applicable to the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ children and wives, including Imam Hasan رضي الله عنه and Imam Husayn رضي الله عنه and even Sayyiduna Ali رضي الله عنه because of his exceptional relationship with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and privileged position with him.

However, sometimes the application of ahlulbayt is limited to Sayyidah Fatimah رضي الله عنها, Sayyiduna Ali رضي الله عنه, Hasan رضي الله عنه and Husayn رضي الله عنه. It is as in the hadith of Anas رضي الله عنه: "When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to the mosque for the salah of fajir he would call at the door of the house of Sayyidah Fatimah رضي الله عنها

الصلوة يا اهل البيت، انما يريد الله ليزهد عنكم الرجس اهل البيت ويطهركم تطهيرا

"The salah, O people of the household, Allah only desires to take away from you all abomination and to purify you with a thorough purifying."¹

Also, Sayyidah Umm Salamah رضي الله عنها narrated that while she and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were in the house, their servant informed them that Ali رضي الله عنه and Sayyidah Fatimah رضي الله عنها were waiting at the door. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Sayyidah Umm Salamah رضي الله عنها to retire to a corner of the room and she did it. They came in along with Hasan رضي الله عنه and Husayn رضي الله عنه who were little tots at that time. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ put them on his lap

¹ Tirmidhi # 3206 (3217)

and held Ali رضي الله عنه by one hand and Fatimah رضي الله عنها by another and drew them in an embrace on his body. Then he put the black cloak that was on him over all of them and prayed, "O Allah, they are my ahlulbayt (members of my household). Draw me and my ahlulbayt near you, not towards the fire of Hell."¹

Sayyidah Umm Salamah رضي الله عنها also narrated that the Prophet صلى الله عليه وسلم said, "This, my mosque is forbidden to every menstruating woman and sexually defiled person. But, it is not forbidden to Muhammad صلى الله عليه وسلم and to the ahlulbayt of Muhammad صلى الله عليه وسلم who are Ali رضي الله عنه, Fatimah رضي الله عنها, Hasan رضي الله عنه and Husayn رضي الله عنه."²

Bayhaqi classifies this tradition as da'if.

To sum up, there are those traditions that describe the ahlulbayt as Banu Hashim and the Prophet's صلى الله عليه وسلم wives and family. There also are traditions that describe the ahlulbayt as only Ali رضي الله عنه, Sayyidah Fatimah رضي الله عنها, Hasan رضي الله عنه and Husayn رضي الله عنه and, in fact, they restrict the application to merely these four pure people and this is the more accepted view.

The ulama have reconciled these traditions and defined their application. Their contention is outlined in these 'lines.

They say that bayt - بيت can be of three kinds:

1. Bayt un-nasb (Family house).
2. Bayt sakni (residential house).
3. Bayt wiladah (house where born)

Banu Hashim, the children of Abdul Muttalib, are the ahl ul-bayt of the Prophet صلى الله عليه وسلم because of family and ancestral ties ~ family members of the Prophet صلى الله عليه وسلم. Among the Arabs children of near forefathers were called bayt (family or household-member). We say in English, too, 'that family - or house - is respectable'. Or, he belongs to a noble family'.

The wives of the Prophet صلى الله عليه وسلم are his ahlulbayt because of their residence in his bayt (house). They are the members of the household. A man's wife is called in common parlance (a member of) his household.

The children of the Prophet صلى الله عليه وسلم are his ahlulbayt because they were born in his house. While all his children should be designated his ahlulbayt, yet only four of them are recognized as his ahlulbayt. They are Ali رضي الله عنه, Fatimah رضي الله عنها, Hasan رضي الله عنه and Husayn رضي الله عنه. (The last two are known as Hasnayn رضي الله عنهما). They had extreme closeness to him and very many ahadith are narrated about their excellences.

As for the ahadith put together by the compiler of Mishkah about the ahlulbayt in this chapter, they concern Banu Hashim, Ali رضي الله عنه, Fatimah رضي الله عنها, Hasan رضي الله عنه and Husayn رضي الله عنه, and Ibrahim رضي الله عنه the son of the Prophet صلى الله عليه وسلم. Besides, Zayd رضي الله عنه ibn Harithah and his son Usamah رضي الله عنه are also mentioned either because the Prophet صلى الله عليه وسلم loved both of them immensely, or because the compiler of Mishkah counted them among the ahlulbayt.

Apart from this, he has not mentioned the noble wives of the Prophet صلى الله عليه وسلم in this chapter but created a separate chapter for them. This could be because of their exclusive merits for which a separate chapter seemed appropriate, or he made allowances for the common thinking and mentioned them separately from ahl ul-bayt because generally ahl ul-bayt is applied only to the four persons named in the foregoing lines.

¹ Bukhari # 3706, Muslim #32.2404, Tirmidhi #3216 and 3812

² (Bayhaqi)

SECTION I

الْقُرْآنُ الْأَوَّلُ

MUBAHALAH & AHL UL-BAYT

(٦١٣٥) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فَقُلْتُ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ نَدْعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَقَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ هُوَ لَاءِ أَهْلِ بَيْتِي - (رواه مسلم)

6135. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه said that when this verse was revealed:

قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

[Say, 'Come! We will summon our sons and your sons], (3:61)

Allah's Messenger صلى الله عليه وسلم called Ali رضى الله عنه (Sayyidah) Fatimah رضى الله عنها, Hasan رضى الله عنه and Husayn رضى الله عنه. Then, he said, "O Allah, these are my ahl ul-bayt (members of my household)."¹

COMMENTARY: The entire verse:

فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ تَبَتَّلْ نَسَبًا فَتَبْتَلْ فَسَجَّلَ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

[And whosoever disputes with you concerning it (meaning the Quran or religion) after the knowledge that has come to you, say to him, "come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly to (Allah) and (solemnly) invoke Allah's curse upon the liars.] (3:61)

This is called the verse of mubahalah. This word is derived from (بهال) or (بهال) and it means to invoke a curse. Mubahalah is to mutually invoke curse on one another. This meaning was expressed originally by the word (بهال), but subsequently it came to be used for the supplication that is made humbly with hope and fear and submissively. It was a custom among the Arabs that when two parties disputed over something and belied and accused one another of oppression, they came out of their homes to assemble at an agreed place and began to invoke curses on one another, praying, "O Allah, whichever of us is unjust, send your curse on them".

When the Christians disputed with the Prophet صلى الله عليه وسلم about the geniuses of the religion of Islam or the Qur'an and they opposed and belied him. Allah commanded him to challenge them to a mubahalah. According to traditions, the Prophet صلى الله عليه وسلم took his dearest and nearest members of his household to engage in mubahalah. He cited Hasan رضى الله عنه and Husayn رضى الله عنه, who were very little boys in his arms. Sayyidah Fatimah رضى الله عنها followed him and Sayyiduna Ali رضى الله عنه walked behind her. The Prophet صلى الله عليه وسلم instructed them, "When I have made the invocation of mubahalah, all of you say, 'aameen!'"

The priest of the Christians observed the radiance on the faces of the Muslims, so he could not do without saying to his votaries, "Loot at these faces. They belong to such people who if they pray to God to move a mountain. He will do it. So, do not challenge them." He told them that if they do, then they would be annihilated.

¹ Muslim # 22.2404, Tirmidhi # 2999.

So, they did not engage in mubahalah and agreed to pay the jizyah and accept the authority of the Prophet ﷺ in administration of the state. But, they remained deprived of faith.

According to one version, the Prophet ﷺ said, "If they had engaged in mubahalah, their faces would have been metamorphosed. They would have been transformed into apes and swine's. There would have erupted fire in the wilderness and it would have engulfed not only them but also the birds on trees.

AHL UL-BAYT AS DEFINED IN THE QUR'AN

(٦١٣٦) وَعَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَاةً وَعَلَيْهِ مِرْطٌ مُرْتَحَلٌ مِنْ شَعْرِ أَسْوَدَ فَجَاءَ

الْحُسَيْنُ بْنُ عَلِيٍّ وَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا - (رواه مسلم)

6136. Sayyidah Ayshah narrated that the Prophet ﷺ went out one morning. He had on him a cloak of black hair. It was adorned with pictures of saddles of camels. Hasan رضي الله عنه ابن Ali رضي الله عنه came and he took him under the cloak. Then Husayn رضي الله عنه came and he took him along with him. Then, Fatimah رضي الله عنها came and he took her under it. Then, Ali رضي الله عنه came and he took him under it. Then, he recited (the verse 33:33):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

{Allah only desires to take away from you all abomination, O people of the household (of Muhammad ﷺ, and to purify you with a thorough purifying.}¹

COMMENTARY:The context of this verse says explicitly that the wives of the Prophet ﷺ are also among the ahl ul-bayt because the preceding verse is about them:

يَا أَيُّهَا النَّبِيُّ لَسُنُؤُنَّ كَأَخَدٍ مِنَ النِّسَاءِ

{O wives of the Prophet ﷺ, you are not like any of the other women.} 33:32

This verse addresses them and the verse following also addresses them:

وَأَذْكُرَنَّ مَا بُيُوتِكُنَّ

{And remember that which is recited (by the Prophet ﷺ in your houses.) (33:34)

As for the masculine plural in the words (عنكم الرجس) - (take away from you all abomination), it is either to express greatness or to refer to the male members of the ahl ul-bayt.

DEATH OF PROPHET'S SON IBRAHIM رضي الله عنه

(٦١٣٧) وَعَنِ الْبَرَاءِ قَالَ لَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَه مَرْضَعَانِ فِي بَيْتِهِ

(رواه البخاري)

6137. Sayyiduna Bara رضي الله عنه said that when Ibrahim رضي الله عنه (the son of the

¹ Muslim#61.2424, Tirmidhi#3871, Abu Dawud#4032, Musnad Ahmad 6-162.

Prophet صلى الله عليه وسلم and Mariah Qubtiyah رضى الله عنها died (in infancy), Allah's Messenger صلى الله عليه وسلم said, "Indeed, there is for him a wet nurse in paradise."¹

COMMENTARY: Some exponents interpret wet nurse to mean all kinds of blessings in paradise will be bestowed on Ibrahim رضى الله عنه, son of the Prophet صلى الله عليه وسلم. However, neither is it necessary nor proper to go for this for-fetched interpretation. The real meaning is very appropriate.

The word (مرضة) (- murda'ah) is wet nurse or nursing mother. But, this word is spelt in an authentic manuscript (مرضعه) (- Murda'ah) and means place where milk is given for drink or suckled.

This hadith is evidence that pious souls are admitted to paradise immediately on death. It also is evidence that paradise already exists.

MERIT OF SAYYIDAH FATIMAH رضى الله عنها

(٦١٣٨) وَعَنْ عَائِشَةَ قَالَتْ كُنَّا أُرُوجُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهُ فَأَقْبَلْتُ فَاطِمَةَ مَا تَحْتَى وَشَيْئًا مِنْ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَاهَا قَالَ مَرْحَبًا يَا بِنْتِي ثُمَّ اجْلَسَهَا ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى حُرُفَهَا سَارَّهَا فَالْقَائِيَةَ فَإِذَا هِيَ تَضْحَكُ فَلَمَّا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهَا عَمَّا سَارَّكَ قَالَتْ مَا كُنْتُ لِأُفْهِى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَّهٍ فَلَمَّا ثَوَّقَنِي فَكُنْتُ عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا أَخْبَرْتَنِي قَالَتْ أَمَا الْأَنْتِ فَتَعَمَّرَ أَمَا جِئْتِ سَارَّكِ فِي الْأَمْرِ الْأَوَّلِ فَإِنَّهُ أَخْبَرْتَنِي أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَإِنَّهُ عَارِضُنِي بِهِ الْعَامَ مَرَّتَيْنِ وَلَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ فَأَتَيْتُ اللَّهَ وَاصْبِرِي فَإِنِّي نَعِمَ السَّلَفُ أَنَا لَكَ فَبَكَيتُ فَلَمَّا رَأَى جَرَّعِي سَارَّكِ الْقَائِيَةَ قَالَ يَا فَاطِمَةُ الْأَنْتِ رَضِيَتْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ وَفِي رِوَايَةٍ فَسَارَّكِ فَأَخْبَرْتَنِي أَنَّهُ يُقْبَضُ فِي وَجْعِهِ فَبَكَيتُ ثُمَّ سَارَّكِ فَأَخْبَرْتَنِي أَنَّ أَوَّلَ أَهْلِ بَيْتِهِ أَتَبَعَهُ فَصَحَّكَتُ - (متفق عليه)

6138. Sayyidah Ayshah رضى الله عنها narrated, "We, the wives of the Prophet صلى الله عليه وسلم were with him (just before or during his illness). Fatimah رضى الله عنها arrived, too. Her gait was not different in the least from the manner of walking of Allah's Messenger صلى الله عليه وسلم. When he saw her, he said, 'Welcome, my daughter!' He made her sit (near him) and spoke to her softly. She wept profusely. Seeing her grief, he spoke to her softly once again and she began to laugh. When Allah's Messenger صلى الله عليه وسلم got up and went out (for some purpose like offering salah), I asked her about what he had spoken to her softly, but she said, 'I am not one to divulge the secrets of Allah's Messenger صلى الله عليه وسلم. (So, I said nothing, but) after he died. I requested her. 'I adjure you by my right over you (as your mother) do tell me (what made you weep and then laugh when he spoke to you).' She said, 'Yes. Now I will. The first time he spoke to me he informed me that Jibril عليه السلام used to revise the Qur'an with him once every year (in the month of Ramadan) but, that year, he

¹ Bukhari # 1382, Ibn Majah# 1511.

revised it twice with him. So, he did not but see that his death was near. He exhorted her to fear Allah and exercise patience. Surely, he was an excellent predecessor for her. I wept and he observed my anxiety so he spoke quietly once again and asked me if I was not pleased that I would be the chief of all women in paradise – or women of the believers?”

According to another version (she said,) He spoke to me quietly (the first time) and said that he would die of his illness. So, I wept. Then he spoke to me quietly (again) and disclosed to me that I would be the first member of his household to follow him (and meet him). So, I laughed.¹

COMMENTARY: Sayyidah Fatimah رضي الله عنها refused to divulge what the Prophet صلى الله عليه وسلم had spoken to her quietly. If he had wished, he would have spoken loud enough for everyone to hear. Her words teach us that it is mustahab (recommended) to keep secrets of our elders, relatives and friends.

To revise the Qur'an is mustahab. Two people may recite to one another from memory. The Prophet صلى الله عليه وسلم used to do so in the presence of Jibril عليه السلام. We learn from this hadith that it was narrated after the last Ramadan of the Prophet's صلى الله عليه وسلم life.

When Jibril عليه السلام had him revise two times, the Prophet صلى الله عليه وسلم concluded that revelation of the Qur'an was over and religion was perfected. Hence, it must be retained in memory perfectly.

The Prophet صلى الله عليه وسلم told Sayyidah Fatimah رضي الله عنها that she should be pleased that he was departing from this world. She should be grateful to Allah and pleased with His decree that she had earned a high rank.

EXCELLENCE OF SAYYIDAH FATIMAH رضي الله عنها: It is clear from this hadith that Sayyidah Fatimah رضي الله عنها is more superior than all women even Sayyidah Maryam عليها السلام, Sayyidah Khadijah رضي الله عنها and Sayyidah Ayshah رضي الله عنها. Suyuti رحمه الله has said the same thing. There are two other ahadith that call for reconciliation with this one.

- (i) Sayyidah Fatimah رضي الله عنها has superiority over all women except Sayyidah Maryam bint Imran عليها السلام.
- (ii) Sayyidah Fatimah رضي الله عنها has the same standing in this ummah as Sayyidah Maryam bint Imran عليها السلام had among her people. Each of them is superior most among her own ummah,

The fact is that the standing of Sayyidah Fatimah رضي الله عنها and her rank rose gradually over the years. Allah informed His Prophet صلى الله عليه وسلم of this rise through revelation and His angels and he continued to speak of it at different times according to her prevailing standing. Finally, her superiority was established over all women without exception.

ANOTHER VIEW: Some ulama hold that Sayyidah Ayshah رضي الله عنها is more excellent than Sayyidah Fatimah رضي الله عنها. They argue that while Sayyidah Ayshah رضي الله عنها will stay with the Prophet صلى الله عليه وسلم in paradise, Sayyidah Fatimah رضي الله عنها will be with Sayyiduna Ali رضي الله عنه. Obviously, the rank and standing of the Prophet صلى الله عليه وسلم is higher than that of Sayyiduna Ali رضي الله عنه.

However, this argument is meaningless before these ahadith: The Prophet صلى الله عليه وسلم said to Sayyidah Fatimah رضي الله عنها, "I, you, Ali رضي الله عنه, Hasan رضي الله عنه and Husayn رضي الله عنه will be in paradise in the same rank and same castle."

¹ Bukhari # 6285, Muslim # 98.2450

The speakers on behalf of Sayyidah Ayshah رضى الله عنها also say that she was qualified to make ijtiḥad and was recognized as a mujtahid.¹

In the time of the four caliphs, she used to issue religious rulings and verdicts.

Suyuti رحمه الله has written in fatawa (who is superior: Fatimah رضى الله عنها or Ayshah رضى الله عنها?) and the most correct is that Fatimah رضى الله عنها is superior to (and more excellent than) Ayshah رضى الله عنها. Some scholars say that they are at one level. Some others prefer to maintain silence on this issue, particularly some Hanafi and some Shafi Ulama. Imam Maalik رحمه الله was asked about it and he said, "Fatimah رضى الله عنها is part of the flesh of the Prophet صلى الله عليه وسلم and I do not give excellence to anyone over the flesh of the Prophet صلى الله عليه وسلم." Imam Subki رحمه الله said, "The most correct thing is that the most superior is Sayyidah Fatimah رضى الله عنها. Next in superiority is her mother Sayyidah Khudijah رضى الله عنها and next is Sayyidah Ayshah رضى الله عنها. The ulama also differ about the superiority of Sayyidah Khadijah رضى الله عنها over Sayyidah Ayshah رضى الله عنها, or otherwise.

The fact is that these glorious women of Islam have each a position of her own. Each is excellent in one field or another. Some scholars have based excellence on the degree of reward and this basis is recognized by them. Though Sayyidah Fatimah رضى الله عنها on this basis may not excel over others, yet there is no doubt whatsoever that nobility, purity, disposition and sacredness are the jewels which ensure that no one can be superior to, and better than, Sayyidah Fatimah رضى الله عنها, Sayyiduna Hasan رضى الله عنه and Sayyiduna Husayn رضى الله عنه.

BIOGRAPHICAL SKETCH: She was born to the mother of believers, Sayyidah Khadijah رضى الله عنها and was the youngest daughter of Allah's Messenger صلى الله عليه وسلم. She is the chief of all women of the world. She was married to Sayyiduna Ali رضى الله عنه in Ramadan 2 AH, and she was sent to his house in Dhulhijjah. Hasan رضى الله عنه, Husayn رضى الله عنه, Muhsin رضى الله عنه, Zaynab رضى الله عنها, Umm Kulthum رضى الله عنها and Ruqayyah رضى الله عنها were born to her. She died six months - or as some say three months - after the death of the Prophet صلى الله عليه وسلم. She was then twenty eight years old. She was given a bath by Sayyiduna Ali رضى الله عنه and he led her funeral salah.

Those who have transmitted ahadith from her include Ali رضى الله عنه, Hasan رضى الله عنه, Husayn رضى الله عنه and many others. Sayyidah Ayshah رضى الله عنها used to say, "I have not seen anyone more truthful than Fatimah رضى الله عنها apart from her father, Allah's Messenger صلى الله عليه وسلم."

DISPLEASING FATIMAH رضى الله عنها IS LIKE DISPLEASING THE PROPHET صلى الله عليه وسلم

(٦١٣٩) وَعَنِ الْمُسَوَّبِيِّ مَحْرَمَةً أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاظْمَةٌ بِصَعْتِ وَبِنِي فَعَنْ أَعْصَبَتَهَا

أَعْصَبَتِي وَبِنِي رَوَايَةٌ يُرِيدُنِي مَا أَرَابَهَا وَيُؤْذِنُنِي مَا أَدَاهَا - (متفق عليه)

6139. Sayyiduna Miswar ibn Hakhramah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Fatimah رضى الله عنها is a piece of me. He who angers her, angers me.

According to another version: "I am upset by what upsets her and I am pained by what pains her."²

COMMENTARY: In these words, there is an eloquent comparison between the Prophet صلى الله عليه وسلم and Sayyidah Fatimah رضى الله عنها, his daughter. However, some ulama are not correct

¹ Ijtiḥad is to make independent judgment on the basis of Quran & Mujtahid is one who makes it.

² Bukhari # 3767. Muslim # 94.2449

when they say that to hurt Fatimah رضي الله عنها amounts to disbelief, because these kind of ahadith are meant to throw light on perfect unity and nearness. For example another tradition of this kind is: The Prophet صلى الله عليه وسلم said, "He who hurts a Muslim, hurts me, and he who hurts me, hurts Allah." Or, he said, "He who loved the ansar, loves Allah and he who antagonizes the ansar, antagonizes Allah." And, he also said, "To befriend the Quraysh is a sign of faith and to vex them is to disbelieve." And, "To be friendly to the Arabs is to have faith but to be hostile to them is disbelief." And, "He who befriends the Arabs is friendly to me but he who annoys them, annoys me."

WHAT PAINS HER, PAINS ME: According to some traditions Harith ibn Hisham the brother of Abu Jahl decided to marry Abu Jahl's daughter, Ghawra, to Sayyiduna Ali رضي الله عنه. According to another tradition, Ali رضي الله عنه himself wished to marry Ghawra. When the Prophet's صلى الله عليه وسلم permission was sought, he said, "I shall never give permission for that," and then he spoke the words of this hadith. He also said, "I do not declare the unlawful to be lawful and the lawful to be unlawful, but the daughter of Allah's friend will not be at the same place as the daughter of an enemy of Allah." Sayyiduna Ali رضي الله عنه heard this saying and presented himself before the Prophet صلى الله عليه وسلم and made an apology, saying, "O Messenger of Allah, I shall never do what you do not like."

DIFFERENT VERSIONS: This hadith of Miswar رضي الله عنه is transmitted through different chains of narrators. One of them is that he narrated that the Prophet صلى الله عليه وسلم stood up on the pulpit and he heard him say. "The son of Hisham ibn Mughirah, Harith, seeks my permission to give the daughter of Abu Jahl in marriage to Ali ibn Abu Talib. But, I do not give my consent to it. I repeat that I shall not approve it. But, if Ibn Abu Talib has resolved to go ahead then let him divorce my daughter and marry the daughter of Abu Jahl. Fatimah رضي الله عنها is a piece of me. He who angers Fatimah رضي الله عنها angers me."

ALI DISALLOWED TO MARRY ANOTHER WOMAN AS LONG AS FATIMAH رضي الله عنها WAS HIS WIFE: It is stated in Sharh Muslim against this hadith that to do anything that hurts the Prophet صلى الله عليه وسلم is forbidden and unlawful even if that thing is permissible. This is the prerogative of the Prophet صلى الله عليه وسلم. There were two reasons why the Prophet صلى الله عليه وسلم disallowed Ali رضي الله عنه to marry the daughter of Abu Jahl.

(i) Sayyidah Fatimah رضي الله عنها would have been displeased. That would have hurt the Prophet صلى الله عليه وسلم which would have proved detrimental to Ali رضي الله عنه. So, it was better for himself to abstain from his desire. Love of the Prophet صلى الله عليه وسلم also lamented of him to desist.

(ii) The Prophet صلى الله عليه وسلم was apprehensive lest Sayyidah Fatimah رضي الله عنها may find her honour outraged and he involved in extreme anxiety.

Some scholars say that the Prophet صلى الله عليه وسلم did not mean to forbid Ali رضي الله عنه to take a second wife but he meant that it was Divine decree that Ali رضي الله عنه cannot have both Fatimah رضي الله عنها and the daughter of Abu Jahl at the same time. But, other traditions and opinions do not uphold this explanation. For instance, Yahya ibn Sa'eed ibn Ahqutan رضي الله عنه said that he mentioned the Prophet صلى الله عليه وسلم words to Abdullah ibn Dawud رضي الله عنه and he said, "Allah had forbidden Ali رضي الله عنه to take another wife while Fatimah رضي الله عنها was with him. this is known from the verse:

وَمَا اتَّكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

[And whatsoever the Messenger صلى الله عليه وسلم gives you, take it and whatsoever he forbids, abstain (therefrom)] (59:7)

This establishes that when the Prophet صلى الله عليه وسلم said, 'I do not approve it,' it was no longer lawful for Ali رضي الله عنه that, in spite of the Prophet's صلى الله عليه وسلم disapproval, he should take a second wife while Sayyidah Fatimah رضي الله عنها was his wife."

Yahya ibn Sa'eed رضي الله عنه also said that he heard. Umar رضي الله عنه, ibn Dawud say that when the Prophet صلى الله عليه وسلم said, "Fatimah رضي الله عنها is a piece of me and what she dislikes, I dislike, and what hurts her, hurts me" then Allah made it unlawful for Ali رضي الله عنه to marry another woman while Fatimah رضي الله عنها was his wife, that he may not hurt the Prophet صلى الله عليه وسلم. The Qur'an says:

مَا كَانَ لَكُمْ اَنْ تُؤْذُوا رَسُوْلَ اللّٰهِ

[It is not for you to annoy the Messenger صلى الله عليه وسلم of Allah.....] (33:53)

Hafiz رحمه الله and Abu Al-Qasim Dimishqi رحمه الله have cited both these traditions of Yahya ibn Sa'eed رضي الله عنه.

According to another tradition, the Prophet صلى الله عليه وسلم said, "What breaks Fatimah's رضي الله عنها heart, breaks my heart Know well! All family ties will be severed on the day of resurrection, but my bonds with my family and in-laws will be retained."

According to another tradition narrated by Abu Ayyub رضي الله عنه, Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, a voice will call from the throne as though a crier proclaims:

يا اهل الجمعة نكسوا رءوسكم وغضوا البصار كمر حتى مرت فاطمة بنت محمد على الصراط

'O the assembled people, bow down your heads and shut your eyes till Fatimah رضي الله عنها bint Muhammad صلى الله عليه وسلم goes over the sirat."

Then the Prophet صلى الله عليه وسلم said:

فتتمر مع سبعين الف جارئة من الحور العين كمر البرق

"She will go over (it) accompanied by seventy thousand large-eyed maiden slaves (of paradise) at the speed of lightning."

We learn from traditions that when Allah's Messenger صلى الله عليه وسلم departed on a journey, he bid farewell to Sayyidah Fatimah رضي الله عنها last of all. When he returned from a journey the first person he met was Sayyidah Fatimah رضي الله عنها.

NOT EVERY WIFE'S DISPLEASURE COUNTS: The fact that the Prophet صلى الله عليه وسلم prevented Sayyiduna Ali رضي الله عنه from taking a second wife lest Sayyidah Fatimah رضي الله عنها be displeased does not mean that every husband must respect his first wife's wishes before deciding to marry another woman. This is only the Prophet's صلى الله عليه وسلم privilege. Sayyiduna Ali رضي الله عنه was disallowed because his second marriage could hurt the Prophet صلى الله عليه وسلم as is explained in some traditions. Besides, no woman is an equal of Sayyida Fatimah رضي الله عنها and no woman's father can be like her father, the chief of the worlds صلى الله عليه وسلم. So, no man is disallowed to marry another woman on this count.

FOUR WIVES: The Qur'an permits a man to marry more than one woman up to a maximum of four. This is a general permission not restricted by the specific and limited nature of this hadith. The verse of the Qur'an is:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنِي وَثَلَاثَ وَرُبَاعًا

[....then marry such women as seem good to you, two, three or four...] (4:3)

RIGHTS OF PROPHET'S ﷺ FAMILY

(٦١٤٠) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَإِنَّا خَطَبِينَا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالتَّيْبَةِ فَمَحَمَدُ اللَّهِ وَالْمُنَى عَلَيْهِ وَوَعظَ وَذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ الْعَقْلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالتُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَمَحَّتْ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلِ بَيْتِي أَدْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَدْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي وَفِي رِوَايَةٍ كِتَابُ اللَّهِ هُوَ حَبْلُ اللَّهِ مَنْ اتَّبَعَهُ كَانَتْ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَتْ عَلَى الضَّلَالَةِ۔ (رواه مسلم)

6140. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم got up before them at a watering-place between Makkah and Madinah called Khumu to address them. He praised Allah and glorified Him and gave them audionition and reminded them (of reward and punishment). Then, he said, "To proceed! Know, O people, I am but a human being (like you with the distinction that Allah has chosen me as His Messenger to guide you). Very soon a Messenger of my Lord (the angel of death) will come to me (to take me away) and I shall respond positively. I have behind with you two great or fine things. The first of them is the Book of Allah. It contains guidance and light. Study it and abide by its commands (and retain it in your memory)." Having exhorted (them) to follow the Book of Allah and called towards it, he then said, "And the members of my household! I remind (you of the punishment of) Allah lest you fail to give the rights of the members of my household. I remind you of Allah lest you fail to give the rights of the members of my household.

According to another version: "The Book of Allah. It is the rope of Allah. He who abides by it has followed guidance. And, he who neglects it has gone astray."¹

COMMENTARY: Khumm is between Makkah and Madinah, near Juhfah. It is also called Ghadir Khumm (see hadith # 6103). Ghadir is a watering place. This address was delivered while homeward bound after performing the Farewell Pilgrimage.

The Prophet صلى الله عليه وسلم had said toward the end of Dhul Hijjah 10AH that his time was meaning its end. About three months thereafter in rabi ul Awwal 11 AH, he died.

He said that he was leaving behind two great or fine, things. This is the rendering of the word (ثقلين) thaqa'layn. It could mean a heavy thing or a traveller's retinue or his any great and find thing. Some authorities say that the Book of Allah and the ahl ul bayt (members of the Prophet's صلى الله عليه وسلم household) are called two great things because they have a great rank or because it is difficult to abide by and care for, them. Not everyone can carry their weight. The jims and mankind are also called thaqalayn in the sense that the earth carries them on its back. Some authorities have explained that both of them are the provision of

¹ Muslim # 36.2408

religion. They are instrumental in furthering religion and strengthening it. The populace of the earth grows through them

The Qur'an or the Book of Allah is described as guidance and light. The true path is brightened. This light will lead the people on the day of resurrection. The word nur (light) is also one of the names of the Qur'an.

Hold Allah's Book firmly. Go by it in all your affairs and deeds. Make it your guideline. And abide by it. To abide by the sayings of Allah's Messenger صلى الله عليه وسلم is also the same as abiding by the Book of Allah. This is in the light of Allah's words:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

{And whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (there from)} (59:7)

And He says:

وَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

{Whosoever obeys the Messenger, he indeed obeys Allah.} (4:80)

And He says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

{Say, If you love Allah then follow me. Allah will love you.} (3:31)

According to another version this phrase under discussion has these words:

فَتَمَسَّكُوا بِكِتَابِ اللَّهِ وَخُذُوا

"So hold firmly the Book of Allah and abide by it."

The listeners were exhorted forcefully to recite Allah's Book, to memorize it, to learn the science of recited and meanings of its words and to abide by it, without the least slackness.

The Prophet صلى الله عليه وسلم spoke to them such things as bring them to Allah's Book. He told that they would prosper in this world and the next if they follow it. He gave them glad tidings of Allah's mercy. Perhaps, he did not warn them of Allah's punishment, or he may have done so.

The Prophet صلى الله عليه وسلم reminded them twice of (the punishment of) Allah if they failed give the rights of the members of his household. It may have been to emphasis, or he may have referred to his children by ahl ul-bayt (members of the household_ the first time and his wives the second time. We have stated previously that the term ahl ul-bayt (members of the household) includes both his children and his wives.

According to one version, he repeated these words three times. The rope of Allah' is the rendering of (حبل الله). It means the covenant protection and whatever takes a man towards his Lord. It becomes a means of nearness to Him and His pleasure. The Qur'an is the promise of Allah for the success of man and for his protection from punishment. It is a means of nearness to Him. He who holds fast to it is safe from punishment, attains nearness to Allah and gets to the peak of success in the hereafter. In contrast, one who does not take the Qur'an as the source of his belief and deeds and does not obey its commands and guidance is lost on the wrong path. He is deprived in the world.

Thus the Qur'an is a rope in both senses. Those who seek guidance attain high ranks of prosperity through it. And those who disobey and rebel fall down to the lowest level of deprivation.

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

[He sends many astray thereby, and He guides many thereby.] (2:26)

According to a hadith

القرآن حجة لك أو عليك

“The Quran is an argument (or an evidence) either in your favour or against you”.
(It will either get you deliverance or combing you to punishment).

And, Allah, the Most High, says:

وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ الْآخِسَارَ

[And we send down, of the Qur'an that which is a healing and a mercy to the believers, and it increases the evildoers in nothing but loss.] (17:82)

SON OF ONE WITH TWO WINGS.

(٦١٤١) وَعَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ ابْنِ الْمُتَنَاخِينَ - (رواه البخاري)

6141. Sayyiduna Ibn Umar رضي الله عنه narrated that whenever he (himself) offered salaam to the son of Ja'far رضي الله عنه, he would say: "As-salaam u Alayka, O son of the possessor of two wings."¹

(Salaam is greetings or salutation and assalaamu alayka is peace be on you.)

COMMENTARY: Ja'far رضي الله عنه was son of Abu Talib and the Prophet's صلى الله عليه وسلم cousin. He fought bravely in the Battle of Muthah in 8AH. He was martyred.

This battle fought at Muthah in Syria was the first against the Christians who were supported by the army of the Emperor of Byzantine. During the battle, the Prophet صلى الله عليه وسلم who was in Madinah watched the proceedings from there with his amazing, miraculous sight. He saw that Jafar رضي الله عنه was given wings with which he was flying along with the angels. He was worried what it could mean. Later, when news of his martyrdom was conveyed to Madinah, the mystery was solved. Since that day, he was called 'Ja'far Tayyar' (the flying Jafar) and 'Dhul-Janahouyn' (possessor of two wings).

According to one tradition, the Prophet صلى الله عليه وسلم said, "I saw Ja'far fly in the sky of paradise with the angels."

Sayyiduna Ja'far Tayyar رضي الله عنه had embraced Islam at an early stage. Thirty one people had preceded him in Islam. He was ten years senior to his brother Sayyiduna Ali رضي الله عنه. He resembled the Prophet صلى الله عليه وسلم very much in features and disposition. He was forty-one years old when he was martyred in the Battle of Muthah in 8 AH. There were as many as ninety wounds on his body from arrows and swords.

Ahadith were transmitted on his authority by the Sahabah رضي الله عنهم as well as his son, Abdullah رضي الله عنه

PRAYER FOR HASSAN رضي الله عنه

(٦١٤٢) وَعَنِ الْبَرَاءِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى غَائِقِهِ يَقُولُ اللَّهُمَّ إِنِّي أُجِبُّهُ

فَأَجِبْهُ - (متفق عليه)

¹ Bukhari # 3709

6142. Sayyiduna Bara رضى الله عنه said, "I saw the Prophet صلى الله عليه وسلم while Hasan ibn Ali رضى الله عنه was placed on his shoulder, and he prayed. 'O Allah, I love him, so (I pray to you to) love him.'"¹

COMMENTARY: The prayer of the Prophet صلى الله عليه وسلم was granted, there being no doubt about it. So, it is binding on every Muslim to love Hasan رضى الله عنه wholeheartedly.

BIOGRAPHICAL SKETCH OF HASAN رضى الله عنه: Hasan رضى الله عنه is the son of Sayyidah Fatimah رضى الله عنها and Sayyiduna Ali رضى الله عنه, and grandson of the Prophet صلى الله عليه وسلم to whom he was the apple of his eye. He is the chief of all the youth of paradise. His kunyah is Abu Muhammad. According to the most correct tradition, he was born on 15th Ramadan 3AH and he died in 55AH. Other reports put his death in the years 58AH, 49AH or 44AH. He was buried in Baqi graveyard.

Ahadith narrated by him are transmitted by a large number of sahabah as well as his son Hasan ibn Hasan رضى الله عنه Abu Hurayrah رضى الله عنه is also one of them.

After the martyrdom of Sayyiduna Ali رضى الله عنه in Ramadan 40AH, some forty thousand people in Kufah installed him as caliph and pledged allegiance to him. However, in order to prevent dissension among the ummah, he stepped down in favour of amir Mu'awiyah رضى الله عنه just six months thereafter on 15th Jumadiul-awwal 41AH.

BIOGRAPHICAL SKETCH OF HUSSAYN رضى الله عنه **THE CHIEF OF THE MARTYRS:** His Kunyah is Abu Abdullah. He was born on 5th Sha'ban in 4AH and was younger than Hasan رضى الله عنه by merely 10 months and thirty days. He was martyred on Friday 10th Muharrum 61AH in Karbala, Iraq, by the army of Yazid ibn Muawiyah. The wretched man who martyred him was Sinan ibn Anas Nakh'i, or as some versions say. Shamr Dhul Jawsh. Then Khawli ibn Yazid Asbahi took his body and the members of his household from the plain of Karbala Abdullah ibn Ziyad. According to traditions along with him twenty-three male members of his household were also martyred, among them his sons, brothers, etc. He was fifty-eight years old when martyred.

LOVE OF HASAN

(٦١٤٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ مِنَ النَّهَارِ حَتَّى آتَى خَبَاءَ فَاظْمَةَ فَقَالَ أَتَرَ لَكَ لَكَ يُعْنِي حَسَنًا فَلَمْ يَلْبَثْ أَنْ جَاءَ يُسْمِعِي حَتَّى اعْتَنَقَ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ لِي أَجْبُهُ فَأَجِبْتُهُ وَأَجِبَ مَنْ يُجِيبُهُ (متفق عليه)

6143. Sayyiduna Abu Hurayrah رضى الله عنه narrated, 'I went out with Allah's Messenger صلى الله عليه وسلم sometime during a day till we were at the house of Fatimah رضى الله عنها. He asked, 'Is luka (young lad) here? Is luka' here?' He meant Hasan رضى الله عنه. He had not waited awhile when he came galloping and each of them embraced the other. Allah's Messenger صلى الله عليه وسلم prayed, 'O Allah, I love him. So you too love him and love whoever loves him!'"²

COMMENTARY: We learn from this hadith that it is allowed to embrace another person (of the same sex) or a child. Also, as Nawawi رضى الله عنه said, it is mustahab to love children and

¹ Bukhari # 3749, Muslim # 59-2422, Tirmidhi # 3783

² Bukhari # 2122, Muslim # 57-2421

be kind to them and to hug and caress them. It is also mustahab to be humble and polite to children¹

MERIT OF HASAN رضى الله عنه

(٦١٤٤) وَعَنْ أَبِي بَكْرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ

يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ إِنَّ ابْنِي هَذَا سَيِّدٌ وَأَعْلَى اللَّهُ أَنْ يُفْضِلَهُ بِهِ بَيْنَ قَوْمَيْنِ عَظِيمَتَيْنِ

مِنَ الْمُسْلِمِينَ - (رواه البخارى)

6144. Sayyiduna Abu Bakrah رضى الله عنه narrated, "I saw Allah's Messenger صلى الله عليه وسلم on the pulpit (while delivering a sermon) with Hasan ibn Ali رضى الله عنه at his side. He looked now at the people (whom he addressed) and now at him (with a loving glance). He would say, 'This my son is a sayyid (pious and cool). We must hope that Allah will reconcile two large groups of Muslims through him.'²

COMMENTARY: Sayyid is of outstanding piety. Also he is cool-tempered and of a good disposition. This word is also applied to a guardian, master, noble, one who endures hardship at the hands of his people, chief or leader.

The Prophet صلى الله عليه وسلم hoped that Hasan رضى الله عنه would make peace between two large groups. This was a true foretelling of subsequent events that took place after the caliphate of Sayyiduna Ali رضى الله عنه. The majority of the Muslims had divided into two groups. While one advocated the caliphate as Imam Hasan رضى الله عنه the other recognized the caliphate of Amir Mu'awiyah رضى الله عنه through, without any semblance of doubt, the rightful one to this office was Imam Hasan رضى الله عنه. He was more excellent from the point of view of ancestry, and personal, religious standing. This very hadith is a great evidence in which the Prophet صلى الله عليه وسلم called him Sayyid. Besides, he had an invincible support from the people. An army of forty thousand young men had vowed to lay down their lives for him against Mu'awiyah. But, in spite of the right and supreme strength, he was afraid that his grandfather's ummah would fall apart and there would be bloodshed, so he threw aside the worldly leadership and opted for success in the hereafter. He was not compelled by weakness but was impelled by pious motives to retain the unity of the Muslims, so willingly and of his own accord he made peace with Mu'awiyah and stepped down from caliphate in his favour. He used to say, "By Allah, I cannot shelter that even a drop of blood of anyone of the ummah of Muhammad should fall on the ground," Many among his supporters did not agree with him so much so that the extremists among them jeered him: (السلام عليك يا عار المسلمين) "Peace be on you, o the black-mark on the Muslims!" He would respond in a very tolerant way (العار خير من النار) "The black-mark is better than the fire!"

The Prophet's صلى الله عليه وسلم saying in the favour of Sayyiduna Hasan رضى الله عنه that Allah may cause him to reconcile two large groups of the Muslims, is ample evidence that both were part of Islam and Muslims - the supporters of Mu'awiyah رضى الله عنه and the supporters of Imam Hasan رضى الله عنه, though one of them was right and the other wrong. The ahlus-sunnah

¹ The word luka (لُكَا) means 'a dwarf', 'an infant', 'a cdt' and is applied to the two sons of Ali رضى الله عنه Hasan رضى الله عنه and Husayn رضى الله عنه (Persian, English dictionary incl. Arabic words, F.Steingass, Ph.D, P-117. Sang-e-Meel Publication, Lahore.)

² Bukhari # 2704

wa al-jamaah maintain that after Imam Hasan رضي الله عنه concluded of the latter was lawful in the eyes of shari'ah.

SILENCE ON MUSHAJ-RAT SAHABAH رضي الله عنهم: A word of caution is necessary here. Whatever adpute a disagreement took place among the Sahabah رضي الله عنهم at that time and it led them to the verge of fighting with each other, is called (مشاجرات صحابه) Mushajarat Sahabah رضي الله عنهم (wrangling of the companions). All our predecessors and leaders and scholars of religion have maintained silence on this issue. It was never tolerated by anyone of them to criticize or comment on these events and situation let alone targeting these sacred beings. They say, "Whom Allah kept our hands away from their blood then why should we use our tongues to pick faults in them."

MERIT OF SAYYIDUNA HASAN رضي الله عنه: The merit and excellence of Imam Hasan رضي الله عنه is very obvious from the fact that the Prophet صلى الله عليه وسلم called him Sayyid.

According to another tradition of Abu Bakrah رضي الله عنه, "When Allah's Messenger صلى الله عليه وسلم led us in salah, Hasan رضي الله عنه, who was a little child at that time, would come to the Mosque and perch himself on the neck and back of Allah's Messenger صلى الله عليه وسلم as he went down into the prostration posture. So he would raise himself from the prostrations very slowly and carefully allowing Hasan رضي الله عنه to alight. Some of the sahabah رضي الله عنهم submitted once, 'O Messenger of Allah, we see you conduct yourself with this little one as you do not do with anyone else.' He said, 'this little one is the flower of my life. Surely, this my son is Sayyid. We must hope that Allah will cause two groups of Muslims to come to peace through his efforts.'"

Mu'awiyah رضي الله عنه has said that Allah's Messenger used to lick the tongue or the lips of Hasan رضي الله عنه.¹

There is no doubt at all that Allah will never subject the limbs to punishment which His Messenger had licked.

TWO FLOWERS OF FLY LIFE

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ رَجُلٌ عَنِ الْمُجْرِمِ قَالَ سُئِبَتْ
أَحْسِبُهُ يَفْتُلُ الدُّبَابَ قَالَ أَهْلُ الْعِرَاقِ يَسْأَلُونِي عَنِ الدُّبَابِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَقَالَ رَسُولُ اللَّهِ هُمَا رِيحَانِي مِنَ الدُّنْيَا - (رواه البخاري)

6145. Sayyiduna Abdul Rahman ibn Abu Nu'm رضي الله عنه said that someone (belonging to kufah) asked Abdullah ibn umar رضي الله عنه about one (pilgrim) who has assumed the ihram (which is a sacred state). Shu'bah رضي الله عنه (a sub-narrator from Abdur Rahman رضي الله عنه) interjected, "I suppose it was about (this pilgrim) killing a fly (or a mosquito, what command he attracts)." (so, Abdur Rahman رضي الله عنه said) "I heard Abdullah ibn umar رضي الله عنه say, 'The people of Iraq ask me about a fly, yet they have killed the son of the daughter of Allah's Messenger صلى الله عليه وسلم. And, Allah's Messenger صلى الله عليه وسلم had said that both of them (Hasan رضي الله عنه and Husayn رضي الله عنه) were his two flowers in the world!"²

¹ Musnad Ahmad.

² Bukhari # 3753, Tirmidhi # 3770 (3740). See comments for meaning of rayhan (translated flowers).

(They had killed Imam Husayn رضى الله عنه.)

COMMENTARY: A man of kufah asked Ibn Umar رضى الله عنه about a person who has assumed the ihram for hajj (or umrah) and happens to kill a fly, how may be atone for that? Will he have to pay a penalty, give a sadaqah or do anything else?

Ibn Umar رضى الله عنه gave him a very convincing reply. They asked about commands of shari'ah on killing flies but thought nothing of that when they killed the Prophet's صلى الله عليه وسلم grandson, Husayn رضى الله عنه, very mercilessly. Thereby they raised their identity among the cruelest of oppressors.

The word rayhan (ريحان) is translated 'flowers'. But, it also means mercy, comfort, livelihood, ease, luxury. In this sense, a son is also called rayhan because he gives comfort to the heart and coolness to the eyes. Besides, fragrant grass and flowers are also called rayhan, then, by way of comparison, this meaning it also applied to a son and children. Just as a fragrant flower or any other fragrant thing is smelled, to too people smell and kiss children, and please their own heart.

CLOSE RESEMBLANCE OF BOTH BROTHERS (HUSNAYN) TO THE PROPHET صلى الله عليه وسلم

(٦١٤٦) وَعَنْ أَنَسٍ قَالَ لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحُسَيْنِ وَوَقَالَ فِي الْحُسَيْنِ

أَيْضًا كَأَنَّ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (رواه البخارى)

6146. Sayyiduna Anas رضى الله عنه said. "There was no one resembling the Prophet صلى الله عليه وسلم more closely than Hasan ibn Ali رضى الله عنه." He said about Husayn رضى الله عنه also, "He resembled Allah's Messenger صلى الله عليه وسلم most closely of all of them."¹

COMMENTARY: See hadith (#6170) of Sayyiduna Ali رضى الله عنه on the resemblance of his two sons to Allah's Messenger صلى الله عليه وسلم.

PRAYER FOR IBN ABBAS رضى الله عنه

(٦١٤٧) وَعَنْ ابْنِ عَبَّاسٍ قَالَ صَمَّيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِهِ فَقَالَ اللَّهُمَّ عَلِّمْنِي الْحِكْمَةَ وَفِي

رِوَايَةٍ عَلَيْهِ الْكِتَابَ. (رواه البخارى)

6147. Sayyiduna Ibn Abbas رضى الله عنه said. "The Prophet صلى الله عليه وسلم clasped me to his chest and prayed 'O Allah, teach him wisdom.'"

According to another version the words are: "Teach him the Book."²

COMMENTARY: The chest is the source and cache of knowledge and wisdom. The ulama say that 'wisdom' does not mean 'philosophy' but it is a compatibility of knowledge and deeds. It is to perfect oneself in learning with all its attributes and goodness and a proper understanding of the subjects of religion. This is a great blessing for man to which this verse of the Qur'an points out:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

[He grants wisdom to whom He pleases. And whoever is granted wisdom then he is indeed granted a great good.] (2:269)

¹ Bukhari # 3748, Tirmidhi # 3778

² Bukhari # 3752, Tirmidhi # 3823

Some scholars say that the word 'wisdom' in this prayer means the 'knowing of the truth of different things and to put into practice that which can be done.'

Some other scholars say that 'wisdom' is sound, good character and good manner of speech or conversation.

Some others have applied 'wisdom' to the Prophets's sunnah including his sayings deeds and tacit approval (of words or actions of others). This is as Allah says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

[And, He teaches them the Book and the wisdom.](3:164)

In short, the Prophet صلى الله عليه وسلم prayed for Abdullah ibn Abbas رضى الله عنه to be given knowledge and wisdom and an understanding. He was a great scholar of this ummah. The senior sahabah رضى الله عنهم have acknowledged that he possessed outstanding learning, wisdom and understanding and that the Prophet صلى الله عليه وسلم had prayed for him.

Sayyiduna Ibn Abbas رضى الله عنه was born in Makkah three years before the hijrah. When the Prophet صلى الله عليه وسلم died, he was thirteen years old-or, as other reports suggest, he was fifteen years old or ten years old. He had seen Jibril عليه السلام twice and the Prophet صلى الله عليه وسلم had prayed for him two times.

In his closing years, he lost his eyesight. He died at the age of seventy-one in Ta'if in 68 AH during the rule of Ibn Zubayr رضى الله عنه

PROPHET'S صلى الله عليه وسلم PRAYER

(٦١٤٨) وَعَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ وَضُوءًا فَلَمَّا خَرَجَ قَالَ مَنْ وَضَعَهُ هَذَا فَأَخْبِرَ فَقَالَ اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ - (متفق عليه)

6148. Sayyiduna Ibn Abbas رضى الله عنه said. "The Prophet صلى الله عليه وسلم went to the toilet and I placed water for him to make ablution. When he came out, he asked, 'who has placed it?' On being informed, he prayed, 'O Allah, grant him an understanding of religion.'"¹

COMMENTARY:This has been reported previously (see hadith # 1195) in the chapter 'Salah during the night.' Ibn Abbas رضى الله عنه had spent the night at the house of his maternal aunt Sayyidah Maymunah رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم, Salah of tahajjud as offered by him.

The meaning of the prayer is: O Allah, grant Ibn Abbas such knowledge of religion as may make him a complete, perfect scholar of every branch of religion, and grant him a perfect understanding of all shades of religion and Fiqh, not a superficial knowledge.

Nawawi رضى الله عنه said that this hadith establishes the excellence of Fiqh. It proves also that a prayer in absentia is mustahab. It is also mustahab to pray for someone who has been of service in some way or done a favour.

The Prophet's صلى الله عليه وسلم prayer was granted. Ibn Abbas رضى الله عنه was raised to high levels as a scholar.

PRAYER FOR USAMAH رضى الله عنه AND IMAM HASAN رضى الله عنه

(٦١٤٩) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنُ فَيَقُولُ اللَّهُمَّ اجْعَلْهُمَا

¹ Bukhari # 143, Muslim # 138-2477, Musnad Ahmad # 1-314

قَائِي أَحِبُّهُمَا وَفِي رَوَايَةٍ قَالَ كَانَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فخذِهِ وَيُقْعِدُ
الْحَسَنَ ابْنَ عَلِيٍّ عَلَى فخذِهِ الْأُخْرَى ثُمَّ يَضَمُّهُمَا ثُمَّ يَقُولُ اللَّهُمَّ ارْحَمْهُمَا قَائِي أَحِبُّهُمَا۔ (رواه البخاري)

6149. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated. That the Prophet صلى الله عليه وسلم used to take him and Hasan and pray, "O Allah, do love the two of them. I, too love them both."

According to another version: Usamah رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم used to take me and put me on his lap and put Hasan ibn Ali رضى الله عنه on his other lap." Then, he who would clasp them together and pray, "O Allah, have mercy on the two of them. I, too, have mercy a them."¹

COMMENTARY: Sayyiduna Usamah's رضى الله عنه father was Sayyiduna Zayed ibn Harithah رضى الله عنه, the freedman of the Prophet صلى الله عليه وسلم as well as his adopted son. The Prophet صلى الله عليه وسلم had married him to his maid-servant Sayyidah (Barakah) Umm Ayman رضى الله عنها. She was the freedwoman of his father Abdullah ibn Abdul Muttalib. Usamah رضى الله عنه was born to them. The Prophet صلى الله عليه وسلم loved both father and son dearly.

The Prophet صلى الله عليه وسلم showed his love for Usamah رضى الله عنه at the same time as his own grandson. This demonstrates how greatly merciful he was as also how high ranking and glorious the two lads were.

When the Prophet صلى الله عليه وسلم died, Usamah رضى الله عنه was about twenty years old. He used to reside in Wadi al Qura and he died there after the martyrdom of Uthman رضى الله عنه. Some historians put his death in 54AH. Allamah ibn Abdul Barr رحمه الله agreed with this report.

USAMAH AS COMMANDER

(٦١٥٠) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ
فَقَطَعْنَ بَعْضُ النَّاسِ فِي أَمَارَتِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ كُنْتُمْ تَطْلَعُونَ فِي أَمَارَتِهِ فَقَدْ
كُنْتُمْ تَطْلَعُونَ فِي أَمَارَةِ أَبِيهِ مِنْ قَبْلُ وَإِنَّهُ الْوَارِثُ كَانَ حَقِيقًا لِلْأَمَارَةِ وَإِنْ كَانَ لِمَنْ أَحَبَّ
النَّاسَ بَعْدَهُ تَشَفَّقُ عَلَيْهِ وَفِي رَوَايَةٍ لِمُسْلِمٍ نَحْوَهُ وَفِي أُخْرَى يُوصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِيكُمْ۔

6150. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent an army placing Usamah ibn Zayd as its Commander. Some people were cynical about his commandership. So, he said. "If you are cynical about his commandership (now), then, indeed, you had been cynical about the commandership of his father before. By Allah, he was worthy of being a Commander and was also dearer to me than other people. And (now), he is one of the dearest of people to me after him."

According to a version in Muslim which is similar to the foregoing, its concluding words are: "I recommend him to you, Surely, he is among the righteous of you."²

COMMENTARY: The people who were cynical could have been the hypocrites who lost no opportunity to give tongue to their expressions. Or, they may have been neo-Muslims not

¹ Bukhari # 3735, Tirmidhi # 3783, Musnad Ahmad 5-349

² Bukhari # 3740, Muslim # 63-2426, Musnad Ahmad # 2.20, Tirmidhi # 3816(3842)

yet out of ignorant prejudices and class hatred.

Usamah رضي الله عنه father, Zayed ibn Harithah, was a glorious sahabi and an early Muslim. The Prophet صلى الله عليه وسلم loved him dearly. He was a very worthy man. According to Sayyidah Ayshah رضي الله عنها whenever an army was dispatched by the Prophet صلى الله عليه وسلم, he was made its commander and this highlights his capabilities as leader.

In 8AH, the Byzantine armies had taken positions at the border of Syria. So, the Prophet صلى الله عليه وسلم sent a defensive army under the command of Zayd رضي الله عنه. There in the ensuing battle he was martyred and, after him, Ja'far Tayyar رضي الله عنه and Abdullah ibn Rawahah رضي الله عنه. This was the battle of Muthah. When he was sent, some of the people were critical of him. Next year, the Prophet صلى الله عليه وسلم sent Zayd's رضي الله عنه son, Usamah رضي الله عنه, as commander of an army to the borders. Again, some people denounced his appointment on the grounds that he was too young and an offspring of slave parents. The hypocrites made capital out of the fact that senior sahabah رضي الله عنهم were members of the army under Usamah's رضي الله عنه leadership. They failed to recognize that Islam erases false considerations of colour, race, ancestry and wealth replacing them with eligibility, learning, piety and sincerity and high morals. The Prophet صلى الله عليه وسلم said on oath that he was a worthy man and then he said the same thing of Usamah رضي الله عنه.

NOT ZAYD IBN MUHAMMAD

(٦١٥١) وَعَنْهُ قَالَ إِنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ أَدْعُوهُمْ لِأَبَائِهِمْ مُتَّفَقٌ عَلَيْهِ وَذَكَرَ حَدِيثُ الْبَرَاءِ قَالَ يَعْطَى أَنْتَ مَنِّي فِي بَابِ بُلُوغِ الصَّغِيرِ وَجِصَانَتِهِ۔

6151. Sayyiduna Abdullah ibn Umar رضي الله عنه said about Zayd ibn Harithah رضي الله عنه, the freedman of Allah's Messenger صلى الله عليه وسلم, "we did not call him but Zayd ibn Muhammad till the verse of the Qur'an was revealed:

أَدْعُوهُمْ لِأَبَائِهِمْ

{Call them by (the names of) their fathers} (33:5)¹

COMMENTARY: The entire verses are:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ ذُرِّيَةً لَكُمْ فَإِنْ تَوَّابُوا أُولَئِكَ صَفْحًا مِمَّا سَلَفَ وَاللَّهُ يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ الْخَيْرُ

[And He (Allah); has not made your adopted sons as your sons in fact. That is your own saying, by your mouths, whereas Allah says the truth, and He guides on the (right) way. Call them by (the names of) their father: That is more equitable in the sight of Allah; but if you know not their fathers, they are your brethren in faith and your friends....](33: 4-5)

Thereafter, people began to call him by his father's name, Zayd ibn Harithah. This hadith also demonstrates how much love and compassion the Prophet صلى الله عليه وسلم had for Zayd رضي الله عنه.

¹ Bukhari # 3782, Muslim # 64-2425.

وَدُكِرَ حَدِيثُ الْبَرَاءِ قَالَ يَعْزُبُ أَنْتَ مِنِّي فِي بَابِ بُلُوغِ الصَّخِيرِ وَحَصَانَتِهِ-

And the hadith of Bara رضي الله عنه about Ali رضي الله عنه "You are mine ..." has been narrated previously...see hadith#3377.

SECTION II

الفضل الثاني

(٦١٥٢) عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَسْوَاءِ

يَخْطُبُ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَا آتَى أَخَذْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ وَعِزَّتِي أَهْلُ

بَيْتِي- (رواه الترمذی)

6152. Sayyiduna Jabir رضي الله عنه said, "I saw Allah's Messenger صلى الله عليه وسلم while performing his hajj. He was seated on his she-camel Qaswa on the day of Arafah delivering a sermon. I heard him say, 'O you people! I am leaving among you that which if you adhere to, you will not go astray: Allah's Book and my children-members of my household (ahlul-bayt).'"¹

COMMENTARY: Qaswa is the name applied to a she camel whose ear is split at the edge. The she-camel of the Prophet صلى الله عليه وسلم had a split ear from birth.

But, it is possible that the name Qaswa is applied to mean distant, for ahead. The Prophet صلى الله عليه وسلم's Qaswa was quick-footed and (oat paced other beasts and) walked swiftly for long distances.

The Arabic words (اعلنم به) 'hold fast to it' are translated 'adhere to it.' They also mean, 'to obey' and 'to follow.' Ibn Maalik رضي الله عنه said, "They mean to abide by the Book. And to hold fast to his children is to love them, to emulate them and not to hurt them by words or deeds." The word (عتره) means children and (عترتي) my children. His ahlul-bayt are his relatives and offspring of his near ancestors and also his wives رضي الله عنهن. May Allah be pleased with all of them.

The anxieties that we find in the Islamic world today can be cleared in only one way: to abide by this command of Allah's Messenger صلى الله عليه وسلم. We have forgotten his saying completely.

TWO THINGS TO WHICH YOU MUST STICK

(٦١٥٣) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي تَارِكٌ فِيكُمْ مَا آتَى تَمَسَّكُوا بِهِ

لَنْ تَضَلُّوا بَعْدِي أَحَدُهُمَا مَا عَظَّمْتُمْ مِنَ الْآخِرِ- كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِزَّتِي أَهْلُ

بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَبْرُؤَا عَلَى الْخَوْضِ فَإِنظُرُوا كَيْفَ مَخْلُوفِي فِيهِمَا- (رواه الترمذی)

6153. Sayyiduna Zayad ibn Arqam رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am leaving behind with you that to which if you hold fast, you will not go astray after my death. One of them is mightier than the other: the Book of Allah, a rope hanging down from heaven to earth, and (the other is) my children members of my household. Both of them will not separate till they come to me at the pond.

¹ Tirmidhi # 3786 (3811) Musnad Ahmad 3-14

So, watch out how you represent me in them."¹

COMMENTARY: Zayd ibn Arqam al-Ansari al-Khazraji رضى الله عنه is a famous Sahabi.

At the time of the Battle of Uhud, he was very young. So the Prophet صلى الله عليه وسلم did not include him in the army. He participated in the Battle of Trench and every battle thereafter. He reported the boastful saying of Abdullah ibn Ubyy ibn Salul to the Prophet صلى الله عليه وسلم which is mentioned in the Quran:

لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّمَهَا الْأَذْلَ

{If we return to Al-Madinah, the mightier ones of it will expel there from the meaner ones...} (63:8)

However, the hypocrite Ibn Salul denied having said anything of the sort and the Sahabah رضى الله عنهم too believed him thinking that the boy Zayd رضى الله عنه was under some misconception.

Shortly, thereafter, Surah al-Munafiqun was revealed and Zayd رضى الله عنه was vindicated.²

He participated in seventeen battles with the Prophet صلى الله عليه وسلم. He died in 66AH. All the six books of hadith have a hadith narrated by him. In short he was a glorious Sahabi.

The Prophet صلى الله عليه وسلم has exhorted his Ummah, even in this hadith, to stick to the Quran and has reminded them of the rights of his ahlul-bayt. He has said that they are mighty and they should take care of them. The more they do, the better for them. They would prosper in both the worlds. His advice was like a father commending his children to someone's care before his death.

The Prophet صلى الله عليه وسلم said of the Book of Allah and his children that they will be together at every stage of the Last Day. They will come to him to the Pond together. They will name everyone who had been good to them in the world and thank him, and the Prophet صلى الله عليه وسلم will reward everyone they name. Allah, too, will reward each one of them perfectly. But, those who had violated their rights and been ungrateful to the two in the world, they would be treated as they deserve.

The concluding words means that the ummah must take an account of themselves how they represent him concerning the two. If they held fast to both of them then they would have been faithful. But, if they did not maintain a good relationship with them, then they would be termed to have been unfaithful to him.

WAR WITH ONE WHO IS AT WAR WITH FOUR DEAR ONES

(٦١٥٤) وَعَنْهُ أَرَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَقَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ أَنَا خَرِبْتُ لِمَنْ

حَارَبَهُمْ وَسَلَّمَ لِمَنْ سَأَلْتَهُمْ - (رواه الترمذی)

6154. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger said about Ali رضى الله عنه, Fatimah رضى الله عنها, Hasan رضى الله عنه and Husayn رضى الله عنه, "I am at war with him who makes war on them and I keep peace with him who is at peace with them."³

COMMENTARY: This hadith means that he who is friendly to these four people is friendly to the Prophet صلى الله عليه وسلم but he who is hostile to them is hostile to the Prophet صلى الله عليه وسلم.

¹ Tirmidhi # 3788 (3795)

² See Ma'arif ul Quran (Mufti Muhammad Shafi رحمه الله) v8 pp 464f. for a comprehensive account of this incident.

³ Tirmidhi # 3870(3896)

According to a tradition narrated by Ali رضي الله عنه the Prophet صلى الله عليه وسلم said, "He who befriends me and befriends the two of them - Hasan رضي الله عنه and Husayn رضي الله عنه - and their father and their mother - Ali رضي الله عنه and Fatimah رضي الله عنها will be with me on the day of resurrection in the same group." Ahmad and Tirmidhi have transmitted this hadith and their concluding words are, "He will be in paradise with me."

MERIT OF ALI رضي الله عنه & FATIMAH رضي الله عنها

(٦١٥٥) وَعَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسَأَلْتُ أَيُّ النَّاسِ كَرَّ أَحَبَّ إِلَى رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ فَتَيَّلَ مِنَ الرِّجَالِ قَالَتْ رَوَّجُهَا - (رواه الترمذی)

6155. Sayyiduna Jumay ibn Umayr رحمه الله (a tabi'i) said, 'I went with my paternal aunt to visit (Sayyidah) Ayshah رضي الله عنها and asked her, 'which of the people was dearest to Allah's Messenger صلى الله عليه وسلم. She said, 'Fatimah رضي الله عنها. Then, it was asked, 'who was dearest to him among men?' She said, 'Her husband (Ali رضي الله عنه)!'"

COMMENTARY: Sayyidah Ayshah رضي الله عنها spoke the truth and if the same question was put to Sayyidah Fatimah رضي الله عنها she too would have been straight forward and named Sayyidah Ayshah رضي الله عنها and her father Abu Bakr رضي الله عنه. Neither of them bore grudge for the other. So those who are prejudiced and try to show that the two women were at loggerheads with one another should abstain particularly in the light of this hadith.

It must be known that one who is the dearest need not accessorially be the most superior. It is natural for man to love his children and near relatives even if he knows anyone to be more superior to them. Of course, if his own child is more superior than other children then it becomes necessary to love his child more than others on this count too.

HURTING PROPHET'S PATERNAL UNCLE IS TANTAMOUNT TO HURTING PROPHET صلى الله عليه وسلم

(٦١٥٦) وَعَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ أَنَّ الْعَبَّاسَ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُغَضَّبًا وَأَنَا

عِنْدَهُ فَقَالَ مَا أَعْصَبَكَ قَالَ يَا رَسُولَ اللَّهِ مَا لَنَا وَلِقَرِينِ إِذَا تَلَأْنَا بَيْنَهُمْ تَلَأُوا يُوْجُوهُ فَبَشَرَةٌ وَإِذَا لَقُونَا

لَقُونَا بِعَمْرٍ ذَلِكَ فَحَوِصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى احْمَرَّتْ وَجْهَهُ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا

يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَإِرْسُولِهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ أَدَى عَمِّي فَقَدْ أَدَانِي فَإِنَّمَا

عَمْرُ الرَّجُلِ صِنُو أَبِيهِ - رَوَاهُ التِّرْمِذِيُّ وَفِي الْمَصَابِيحِ عَنِ الْمُطَّلِبِ -

6156. Sayyiduna Abdul Muttalib ibn Rabi'ah رضي الله عنه (ibn Harith ibn Abdul Muttalib) narrated, "Abbas came to Allah's Messenger صلى الله عليه وسلم in a rage while I was there with him. He asked, 'what makes you angry?' He said, 'O Messenger of Allah. What makes us (Banu Hashim) different from the (nest of the) Quraysh? They meet amongst themselves in a very familiar manner,' Allah's Messenger صلى الله عليه وسلم became very angry and his face became red. He said, 'By Him in whose hand is my soul, faith will not find place in a man's heart till he loves you (the ahlu-

¹ Tirmidhi # 3874(3900)

bayt) for the sake of Allah and His Messenger.' He went on to say 'O you people! If anyone hurts my paternal uncle then he hurts me, for, indeed, the paternal uncle of a man is like his father'"¹

The Masabih names the narrator as Muttalib ibn Rabi'ah رضى الله عنه (but the correct is Muttalib ibn Rabi'ah رضى الله عنه and both of them were companions of the Prophet صلى الله عليه وسلم).

COMMENTARY: Faith will not find place in his heart could refer to faith by itself in an absolute manner in which case this is a very serious warning. Or, it could mean 'perfect faith'. Their faith will be wavering unless they fill their minds with love of the members of the Prophet صلى الله عليه وسلم household.

Banu Hashim, the ancestors of the Prophet صلى الله عليه وسلم were the most honourable of the branches of Quraysh. Its members held most of the key offices. Most of all the Prophet صلى الله عليه وسلم belonged to them. This is why the other branches of Quraysh regarded them as alien. Abdu Jahl used to complain, "The Banu Hashim have appropriated the leadership of Makkah and the Quraysh. They have seized the right to serve Zamzam to the pilgrims. If they get prophethood, too, what do the rest of Quraysh have?"

MARIT OF AL-ABBAS رضى الله عنه

(٦١٥٧) وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ - (رواه الترمذی)

6157. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Abbas belongs to me and I to Abbas."²

COMMENTARY: The Prophet صلى الله عليه وسلم meant the Abbas رضى الله عنه was among his household. The Ulama say that on merit and nobility and on the basis of honour and prophethood, the person of the Prophet صلى الله عليه وسلم is singular and distinct, but as an ancestor and uncle, Abbas رضى الله عنه is distinguished. This saying is a figurative expression of love, kinship and unity. The Prophet صلى الله عليه وسلم had spoken the same words about Ali رضى الله عنه, too.

BIOGRAPHICAL SKETCH: Sayyiduna Abbas ibn Abdul Muttalib رضى الله عنه was the paternal uncle of the Prophet صلى الله عليه وسلم. He was born one year prior to the event of the Elephant. His mother belonged to the tribe Nimr ibn Qasit. She was the first Arab woman to put the covering on the Ka'bah of silk and of different kinds of precious cloth.

In his childhood days Abbas رضى الله عنه was lost and could not be traced. So, his mother made a vow that if he was located, she would get a covering for the Ka'bah-baytul-Haram or the sacred House, when he was found and brought home, she fulfilled her vow in a very dignified manner,

Abbas رضى الله عنه was a very influential man among the Quraysh and in Makkah. He was recognized as a chief. The duties of imarah and siqayah were assigned to him. (They are maintenance of the Ka bah and serving water to the pilgrims.)

He was two years older than the Prophet صلى الله عليه وسلم yet he was very respectful to the Prophet صلى الله عليه وسلم. Someone asked him. (انس اكبر او النبي صلى الله عليه وسلم.) "Are you older or the Prophet صلى الله عليه وسلم?" He said:

¹ Tirmidhi # 3758(383) Musnad Ahmed

² Tirmidhi # 3759(3784)

هو اكبر وانا اسن

“He is the elder and I am older.”

This eloquent answer reflects his sagacity and sound nature.

Sayyiduna Abbas رضى الله عنه had embraced Islam very early but some serious reasons prevented him from making it known to others. This is why he could not help fighting the Muslims in the Battle of Badr as a member of the Quraysh army of Makkah. The Prophet صلى الله عليه وسلم had instructed his Sahabah رضى الله عنهم to refrain from killing or wounding him in the battle ‘because he fights on the side of idolaters unwillingly!

At the end of the battle, Abbas رضى الله عنه was among the captives. He was captured by Abu Al-Yasir ibn Ka’b ibn Umar. Then he obtained his release after paying a fidyah (ransom), and returned to Makkah. Thereafter, he emigrated from there to Madinah making a proper declaration about that.

He died on Friday, 12th Rajab, 36AH, at the age of eighty-eight. He was buried in jannat ul-baqi graveyard. According to reports, he set free seventy slaves just before death.

PRAYER FOR ABBAS رضى الله عنه AND HIS OFFSPRING

(٦١٥٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ إِذَا كَانَ غَدَاةَ الْإِثْنَيْنِ فَاتَيْبِ أَنْتَ وَوَلَدُكَ حَتَّىٰ أَدْعُوَ لَكُمْ بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدُكَ فَغَدَا وَغَدَاؤُنَا مَعَهُ وَأَلْبَسْنَا كِسَاءَهُ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَعْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا أَلْهَمَّ اِخْفِظْهُ فِي وَآلِهِ رَوَاهُ التِّرْمِذِيُّ وَرَأَدَ رَزِينٌ وَاجْعَلِ الْجِلَافَةَ بَاقِيَةً فِي عَقْبِهِ وَقَالَ التِّرْمِذِيُّ هَذَا حَدِيثٌ غَرِيبٌ-

6158. Sayyiduna Ibn Abbas رضى الله عنه narrated that (once) Allah’s Messenger صلى الله عليه وسلم said to Abbas رضى الله عنه, “When it is Monday morning come to me- you and your children so that I may pray for all of you whereby Allah may benefit you and your children.” So (on Monday) he came and they came in the morning. He put his cloak over them and prayed, “O Allah, forgive Abbas and his children, a forgiveness that is apparent as well as concealed that leaves no sin unforgiving. O Allah, preserve and protect Abbas among his children.”

Tirmidhi termed this hadith as gharib.

Razin has these more words: “And, let the caliphate (and kingdom) remain among his descendants.”¹

COMMENTARY: The Prophet صلى الله عليه وسلم put his cloak over all of them to sort of pray to Allah that He should cover them with his Mercy in the same way

He prayed for Abbas رضى الله عنه to be preserved with glory from all trials to be able to protect the rights of his children.

The prayer was an omen even for caliphate and rule to remain among them. Indeed, rule continued to be held for centuries together by the Abbasides.

This supplication is also a guidance for the Ummah that caliphate and rule are the right of the Abbasids (Abbasides) too. When choosing a caliph or amir, their prerogative must be under consideration.

¹ Tirmidhi # 3762(3787), Razin

MERIT OF IBN ABBAS رَضِيَ اللهُ عَنْهُ :

(٦١٥٩) وَعَنْهُ أَنَّهُ رَأَى جِبْرِيلَ مَرَّتَيْنِ وَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ - (رواه الترمذی)

6159. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُ said that he had seen Jibril عليه السلام twice and that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had prayed for him twice.¹

COMMENTARY: Suyuti رَضِيَ اللهُ عَنْهُ has transmitted in Jama'ul-Jawami' that Ibn Abbas رَضِيَ اللهُ عَنْهُ said, "One day, I passed by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wearing bright white clothing. I saw him conversing quietly with Dihyah Kalbi. But, he was not Dihyah Kalbi رَضِيَ اللهُ عَنْهُ. Jibril عليه السلام had assumed his features and I did not know till I heard Jibril عليه السلام say, 'O Messenger of Allah, if Ibn Abbas had offered salaam to us then I would have given him a response. He is wearing bright white clothing but, after him, his descendants will be compelled to don black garments.' When Jibril عليه السلام departed, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from there and asked me, 'why did you not greet us when you walked by us?' I submitted, 'O Allah, you were having a private conversation with Dihyah Kalbi رَضِيَ اللهُ عَنْهُ and I did not deem it proper to interrupt you.' It was then that he informed me that he was conversing with Jibril عليه السلام, not Dihyah Kalbi رَضِيَ اللهُ عَنْهُ.' Tirmidhi says that this had happened twice. Shaykh Abdul Haq Muhaddith Dahlawi رَضِيَ اللهُ عَنْهُ said that other Sahabah رَضِيَ اللهُ عَنْهُمْ had also seen Jibril عليه السلام in the form of Dihyah Kalbi رَضِيَ اللهُ عَنْهُ, but Ibn Abbas رَضِيَ اللهُ عَنْهُ had seen him in the angelic world while no other Sahabi رَضِيَ اللهُ عَنْهُ saw him in the angelic world, All others used to see Jibril عليه السلام in the physical, human world.

According to one tradition, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Ibn Abbas رَضِيَ اللهُ عَنْهُ, "If anyone other than a Prophet or Messenger sees Jibril عليه السلام, then his eye-sight is taken away from him. So, O Abdullah, you too will lose your eyesight, but, on the day of your death, you will get it back." Indeed, Ibn Abbas رَضِيَ اللهُ عَنْهُ had become blind. When he died and was enshrouded, suddenly a white bird appeared and disappeared into his shroud. The people tried to find it but it could not be found. Ikrimah رَضِيَ اللهُ عَنْهُ, the freedman of Ibn Abbas رَضِيَ اللهُ عَنْهُ exclaimed, "What are you looking for? That was not a bird, but it was his eyesight of which the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said, 'It would return to you on the day of your death.'"

When Ibn Abbas رَضِيَ اللهُ عَنْهُ was placed in the grave, a voice from an unseen source called:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

[O soul made tranquil, return to your lord well-pleased, well-pleasing! Enter you among My servants! And enter you My garden!] (89:27-30)

The hadith also says that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed for Ibn Abbas رَضِيَ اللهُ عَنْهُ twice. The first time he embraced and prayed, "Allah, grant him wisdom." Or "Allah, teach him the Book" (see hadith # 6147). And, the second time was when he placed for him water for ablution and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed "O Allah, give him an understanding of religion" (and make him a jurist). This is as the hadith # 6148. He also prayed for him when he put his cloak on Abbas رَضِيَ اللهُ عَنْهُ and his children and prayed for them. (see hadith # 6158.)

GRANT IBN ABBAS رَضِيَ اللهُ عَنْهُ WISDOM

(٦١٦٠) وَعَنْهُ أَنَّهُ قَالَ دَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْتِيَنِي اللَّهُ الْحِكْمَةَ مَرَّتَيْنِ - (رواه الترمذی)

¹ Tirmidhi # 3822 (3848)

6160. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed for him twice that Allah should grant him wisdom.¹

COMMENTARY: This is as the hadith (# 6147) – for wisdom, and hadith (# 6148) – for the Book. He made the two supplications at different times.

KUNYAH OF JA'FAR رحمه الله

(٦١٦١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ جَعْفَرٌ يُحِبُّ الْكَسَائِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُخَذُّهُمْ وَيُخَذُّونَهُ وَكَانَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْنِيهِ بِأَبِي الْمَسَاكِينِ - (رواه الترمذی)

6161 Sayyiduna Abu Hurayrah رضى الله عنه narrated that Ja'far رحمه الله loved the poor dearly. He used to sit with them and converse with them. They too talked with him (of their problems). So, Allah's Messenger صلى الله عليه وسلم addressed him often by the Kunyah Abu al-Masakin (friend of the poor).²

COMMENTARY: The Prophet صلى الله عليه وسلم called him Abu al-Masakin just as he called Ali رضى الله عنه Abu Turab because he often sat and lay down on a dusty ground. It is also like calling a traveler Ibn us-Sabil (wayfarer or 'belonging to the thorough fare), or calling a sufi Abu al-waqt.

MARIT OF JA'FAR

(٦١٦٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ زَوَاةَ

الْتِّرْمِذِيُّ وَقَالَ حَدِيثٌ غَرِيبٌ -

6162. And Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have seen Ja'far flying in paradise along with the angels."³

Tirmidhi termed this hadith gharib

COMMENTARY: Ja'far was the commander of the Muslim army in the Battle of Muthah holding their standard. He was martyred in this battle. Actually, Zayd ibn Harithah رضى الله عنه was the commander of the Muslim army. When he was martyred during the battle, Ja'far رحمه الله became the commander. He fought very bravely. First, he lost one hand and then the other too. After that his legs too were severed and he was then martyred. While this was happening here in Syria, the Prophet صلى الله عليه وسلم was shown this thing in Madinah that Ja'far رحمه الله had two wings with which he flew in paradise along with the angels

CHIEF OF THE YOUTH OF PARADISE

(٦١٦٣) وَعَنْ أَبِي سُوَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُسَيْنُ وَالْحُسَيْنُ سَيِّدَا أَسْبَابِ أَهْلِ الْجَنَّةِ -

(رواه الترمذی)

6163. Sayyiduna . bu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Hasan and Husayn are the Sayyids of the young people of paradise."⁴

¹ Tirmidhi # 3823(3849)

² Tirmidhi # 3767(3792)

³ Tirmidhi # 3763(3788)

⁴ Tirmidhi # 3768(3793)

COMMENTARY: Teebi رضى الله عنه said that the hadith means that Hasan رضى الله عنه and Husayn رضى الله عنه are the chief of all those people of paradise who died in Allah's path at a young age. But, this opinion is debatable because they are superior even too many who died in old age. Rather, the more correct opinion is that they are the chiefs of all dwellers of paradise because all of them will be young in paradise. The Prophet صلى الله عليه وسلم and the righteous رضى الله عنه caliphs are exempted. The two of them are not superior to them.

Some authorities say that here the word (شاب) 'youth' does not mean 'young of age.' But, it means 'bold' 'generous' 'noble'. They are chiefs in paradise of all bold people excluding Prophet and the righteous caliphs. Or the word (شاب) 'young' is superfluous and they are the chiefs of all dwellers of paradise. They are described 'young' out of love as a father calls his children, 'o young men!' whatever their age.

HASAN AND HUSAYN TWO FLOWERS

(٦١٦٤) وَعَنْ ابْنِ عُثْمَانَ بْنِ عَمْرٍاءَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَسْنَ وَالْحُسَيْنَ هُمَا رِيْحَانَتَايَ مِنَ الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَدْ سَبَقَ فِي الْفَضْلِ الْاَوَّلِ۔

6164. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, Hasan and Husayn are my two flower in the world."¹

This hadith has been narrated in section I (#6145).

COMMENTARY: Sayyed Jamaluddin رضى الله عنه says that by pointing out that this hadith has been narrated in section I, the compiler of Mishkah criticizes the compiler of Masabih. Mulla Ali Qari رضى الله عنه, however, says that the criticism, if at all, is uncalled for because the first hadith belongs to Bukhari and has been placed in section I correctly. This one of Tirmidhi has been placed where it should be. Besides, there is a difference in the words of both.

LOVE OF HASAN AND HUSAYN

(٦١٦٥) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ طَرَفْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَحَزَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلٰى مَنْ لَّا اَذْرِي مَا هُوَ فَلَمَّا فَرَعْتُ مِنْ حَاجَتِي قُلْتُ مَا هَذَا الَّذِي اَنْتَ مُشْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فَاِذَا الْحَسَنُ وَالْحُسَيْنُ عَلٰى وِرْكَيْهِ فَقَالَ هَذٰبِ اِبْنَايَ وَبَنَاتِي الْاَلْهَمُ اِنِّي اُحِبُّهُمَا فَاُحِبُّهُمَا وَاُحِبُّ مَنْ اُحِبُّهُمَا (ر اء الترمذى)

6165. Sayyiduna Usamah ibn Zayd رضى الله عنه said, "One night I went to the Prophet صلى الله عليه وسلم for need of mine. He came out having clasped something but I could not say what it was. When I had submitted my need (for coming), I asked, 'What is this that you have clasped.' He uncovered it and behold! Hasan رضى الله عنه and Husayn رضى الله عنه were on his hips. He said, 'They are my sons and sons of my daughter. O Allah, I love them. So, you too love them both, and love those who love them.'"²

COMMENTARY: The son of one's daughter is like one's own son in the same way as the son of a son is. This hadith is also evidence that genealogy is traced from the mother too.

¹ Tirmidhi # 3770 (3794) See hadith # 6145-comments.

² Tirmidhi # 3769(3793)

The Prophet صلى الله عليه وسلم made this prayer in the presence of Usamah رضى الله عنه to exhort people to love Hasnain رضى الله عنه (the two lads, Hasan and Husayn رضى الله عنه)

DREAM OF UMM SALAMAH رضى الله عنها ABOUT HUSAYN'S MARTYRDOM

(٦١٦٦) وَعَنْ سَلْمَى قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعِينِ فِي السَّائِرِ وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ قَالَ شَهِدْتُ قَتْلَ الْحُسَيْنِ أَنفَارًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6166. Sayyidah salma رضى الله عنها (wife of Abu Rafi رضى الله عنه narrated: I went to visit Umm Salamah رضى الله عنها and found her weeping. I asked her. "Why do you weep?" she said, "I saw Allah's Messenger صلى الله عليه وسلم in a dream. His head and beard were covered with dust. and I asked him: 'what has happened, O Messenger of Allah?' He said: 'I have just now seen the killing of Husayn.'"¹

Tirmidhi termed this hadith gharib

COMMENTARY: Sayyidah Umm Salamah رضى الله عنها, the mother of the believers, died in 59AH, though some put it in 63AH. The martyrdom of Imam Husayn رضى الله عنه took place in 61AH. From this point of view, the second report that she died in 63 AH seems correct. There also is the possibility that Sayyidah Umm Salamah رضى الله عنها saw the dream before the tragedy of the martyrdom of Imam Husayn رضى الله عنه. In that case, the words 'just now' would mean that the Prophet صلى الله عليه وسلم was shown the martyrdom in his dream at the very time.

THE PROPHET صلى الله عليه وسلم LOVED MOST HASAN & HUSAYN

(٦١٦٧) وَعَنْ أَنَسٍ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ قَالَ الْحُسَيْنُ وَالْحُسَيْنُ وَكَانَ يَقُولُ لِفَاطِمَةَ أَدْعِنِي إِلَى أَبِي فَيَسْتُمْهُمَا وَيَضُمُّهُمَا إِلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6167. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "which member of your household is dearest to you?" He said, "Hasan and Husayn." He used to say to Sayyidah Fatimah رضى الله عنها, "Call my two sons to me." And (when they came,) he would sniff and clasp them in an embrace.²

Tirmidhi termed this a gharib tradition.

TREMENDOUS LOVE FOR HASNAYN

(٦١٦٨) وَعَنْ بُرَيْدَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْضُبُنَا إِذَا جَاءَ الْحَسَنُ وَالْحُسَيْنُ وَعَلَيْهِمَا قِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْتَرَانِ فَكَرَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ صَدَقَ اللَّهُ إِيمَانًا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فَمَنْهُ نَظَرْتُ إِلَى هَذَيْنِ الصَّغِيرَيْنِ يَمْشِيَانِ وَيَعْتَرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا. (رواه الترمذى والنسائى)

¹ Tirmidhi # 3771(3795)

² Tirmidhi # 3772(3796)

6168. Sayyiduna Buraydah رضي الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم was delivering a sermon to us. Suddenly, Hasan رضي الله عنه and Husayn رضي الله عنه came along clad in red shirts now walking now stumbling. So, Allah's Messenger صلى الله عليه وسلم got down from the pulpit, carried them and made them sit in front of them. Then he said, 'Allah has spoken the truth (when He says):

انما اموالكم واولادكم فتنه

[Your riches and your children are only a trial.] (64:15)

I looked at the two little ones stumbling and (getting up and again) walking. So, I could not avoid interrupting my sermon to pick them up."¹

COMMENTARY:It is allowed to one who delivers the sermon to turn his attention to a pious deed for a few moments. To show love and kindness to children is a praise worthy and mustahab deed. This action of the Prophet صلى الله عليه وسلم during the sermon is called (دخول العباد) 'included in worship'. He gave a reason for this action of his which was an expression of humility. Besides, he also meant to caution his listeners that they should not cite his action as an evidence at all times. They should not make a habit of it and should not suppose that anyone may do as he had done, at all times.

(٦١٦٩) وَعَنْ يَعْلى بْنِ مُرَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُسَيْنٌ قَبِيٌّ وَأَنَا مِنْ حُسَيْنٍ أَحَبُّ اللَّهُ

مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ يَسْبُطُ قَبْلَ الْأَسْبَاطِ (رواه الترمذی -)

6169. Sayyiduna Ya'la ibn Murrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Husayn is mine and I am from Husayn. Allah will love him who loves Husayn. (Or, he who loves Husayn, loves Allah.) Husayn is a sabbt out of the asbat."² Sabbt means a tribe, So, "Husayn is a tribe" meaning, he will have several descendants. It could also mean, "Husayn is my grandson." (See comments)

COMMENTARY:According to an exponent, the Prophet صلى الله عليه وسلم had perceived in advance this impending tragedy that took place about half a century later at the hands of the Yazidis who martyred Imam Husayn رضي الله عنه. He mentioned only Husayn رضي الله عنه saying, "I and Husayn are one though we are two bodies" He said, "Just as it is wajib to love me so too it is wajib to love him. Just as it is forbidden to dispute and fight with me, so too it is unlawful and forbidden to fight with Husayn."

The person who loves Husayn, loves Allah because loving him is like loving the Prophet صلى الله عليه وسلم which is like loving Allah. These words could also mean that Allah loves him who loves Husayn.

The word sabbt can also be sibbt. In the latter case it means 'has many descendants.' Some have put it: 'Husayn is an ummah by himself' because of his goodness. Another translation is: 'Husayn is my offspring.' This word also means 'tribe' as in the verse of the Qur'an:

وَقَضَعْنَا هُرَّةَ اثْنَتَيْ عَشْرَةَ أَسْبَابًا أُمَّا

[And we divided them into twelve tribes, communities.] (7:160)

This could mean that Husayn رضي الله عنه will be forefather of a large tribe and progeny. Allah will

¹ Tirmidhi # 3774(3799), Abu Dawood # 1109, Nasai # 1585, Ibn Majah # 3600

² Tirmidhi # 3775(3800)

bless him with many off springs. They will spread and continue to remain ever. Indeed, he did have a large progeny and many of his genuine descendants survive to this day. Shaykh Abdul Haq Muhaddith Dahlawi رضى الله عنه also says that sibti is descendants. Prophet Yaqub's عليه السلام children. Were called (اسباط) asbat (plural of sibti). This word asbat is used for Jews in the same sense as qabilah for Arabs, to mean tribes. Sabt is a tree with many branches Imam Hasan رضى الله عنه is called sabb because he will have many descendants.

RESEMBLANCE TO PROPHET صلى الله عليه وسلم

(٦١٧٠) وَعَنْ عَلِيٍّ قَالَ قَالَ الْحُسَيْنُ أَشْبَهَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ وَالْحُسَيْنُ أَشْبَهَ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ. (رواه الترمذی)

6170. Sayyiduna Ali رضى الله عنه said, "Hasan رضى الله عنه resembled Allah's Messenger صلى الله عليه وسلم from the chest to the head. Husayn resembled the Prophet صلى الله عليه وسلم below that."¹ (see hadith #6146)

COMMENTARY: The two of them together resembled the Prophet صلى الله عليه وسلم from head to toe.

MERIT OF FATIMAH AND HASNAYN

(٦١٧١) وَعَنْ حَدِيثَةٍ قَالَتْ قُلْتُ لِأَيِّ دَعْوَى دَعَيْتِ ابْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصَلِي مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ

يَسْتَعْفِرَ لِي وَأَنْتِ فَاتِيَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ أُنْقَلَتْ

فَتَبِعْتُهُ فَسَمِعْتُ صَوْتِي فَقَالَ مَنْ هَذَا حَدِيثَةٌ قُلْتُ نَعَمْ قَالَ مَا حَاجَّتْكَ عَفْرَ اللَّهِ لَكَ وَالْأَمْرُ إِنْ هَذَا مَمْلَكَتُ

لَمْ يَنْزِلِ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبِّهِ أَنْ يُسَلِّمَ عَلَيَّ وَيُسَلِّمَ لِي بِأَنْ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ

الْجَنَّةِ وَأَنَّ الْحُسَيْنَ وَالْحُسَيْنِ سَيِّدَا أَشْيَابِ أَهْلِ الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ.

6171. Sayyiduna Hudhayfah رضى الله عنه said, "I sought my mother's permission to go to the Prophet صلى الله عليه وسلم and offer the Salah of maghrib with him and request him to seek forgiveness for me and for her, Then, I went to the Prophet صلى الله عليه وسلم and offered the Salah of maghrib behind him, But, he remained occupied (after that) in (optional) Salah till the Salah of isha where after he moved out and I followed him, He heard my voice and asked, 'who is there? Is that Hudhayfah?' I submitted, 'yes'. He asked, 'what do you need? May Allah forgive you and your mother! This, here is an angel who has never come down to earth before this night. He asked permission of his Lord to convey greetings to me and to give me tidings that Fatimah is the chief of the women of paradise and that Hasan and Husayn are the two chiefs of the 'youth of paradise.'" (Tirmidhi classified this hadith as gharib.)²

COMMENTARY: Perhaps their house was at some distance from the Masjid Nabwi, so Hudhayfah's رضى الله عنه mother might have disallowed him to go that far. This hadith recommends that one must engage in supererogatory Salah between Maghrib and Isha. The shaykhs describe his kind of occupation as ahyā' Ma baynalishā'ayn

¹ Tirmidhi # 3779 (3804)

² Tirmidhi # 3781(3806), Musnad Ahmad # 23390, Nasai # 8345

(keeping alive that which is between the two Salah after sunset).

The coming down to earth of an angel for the first time demonstrates the significance of the purpose for which he descended.

MERIT OF THE EXCELLENT RIDER HASAN رضى الله عنه

(٦١٧٢) وَعَنِ ابْنِ أَبِي قَالٍ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلِ الْحُسَيْنِ ابْنِ عَلِيٍّ عَلَى عَاتِقِهِ فَقَالَ

رَجُلٌ يُعْرَفُ الْمَرْكَبُ رَكِبْتَ يَا عَلَاةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُعْرَفُ الرَّكِبُ هُوَ - (رواه الترمذی)

6172. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was carrying Hasan ibn Ali رضى الله عنه on his shoulder. A man remarked, "What an excellent conveyance you are riding, O young man!" The Prophet صلى الله عليه وسلم said, "And, what an excellent rider he is!"¹

COMMENTARY: The Prophet صلى الله عليه وسلم described the attributes of Hasan رضى الله عنه in these words.

MERIT OF USAMAH رضى الله عنه

(٦١٧٣) وَعَنْ عُمَرَ أَنَّهُ قَرَضَ لِأُسَامَةَ فِي ثَلَاثَةِ الْأَلْفِ وَخَمْسِينَ مِائَةً وَقَرَضَ لِعَبْدِ اللَّهِ ابْنِ عُمَرَ فِي ثَلَاثَةِ الْأَلْفِ

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِأَبِيهِ **مَلِكٌ أَسَامَةُ عَلَيَّ قَوْلَ اللَّهِ مَا سَبَقَنِي إِلَى مَشْهَدٍ قَالَ لَأَنْتَ زَيْدًا كَانَتْ أَحَبَّ**

إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبِيكَ وَكَانَتْ أَسَامَةُ أَحَبَّ إِلَيَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَمَنْكَ فَأَنْزَلْتُ حَبَّ رَسُولِ اللَّهِ عَلَيَّ جِيئِي - (رواه الترمذی)

6173. Sayyiduna Umar رضى الله عنه (as caliph) fixed the stipend of Usamah رضى الله عنه at three thousand and five hundred (annually) and of Abdullah ibn Umar رضى الله عنه at three thousand over which Abdullah ibn Umar رضى الله عنه protested to his father, "you have given Usamah رضى الله عنه superiority over me. But, by Allah, he has never preceded me at any Mashhad (a battle ground or any place where any good is practiced)." He said, "Surely, Zayd رضى الله عنه was dearer to Allah's Messenger صلى الله عليه وسلم than your father and Usamah رضى الله عنه was dearer to Allah's Messenger صلى الله عليه وسلم than you, So, I have preferred one who was dearer to Allah's Messenger صلى الله عليه وسلم over him who is dear to me."²

COMMENTARY: The word Mashhad means 'a place where one presents oneself where one takes part in a good.' In this hadith, it is used in the sense of 'where martyrdom may take place' or 'a battle'.

Abdullah ibn Umar رضى الله عنه complained that Usamah رضى الله عنه had a rank lower than him in learning and religious services.

Umar رضى الله عنه explained to him that an extra stipend did not necessarily go to a more qualified person. The father Zayd and the son Usamah were dearer to Allah's Messenger صلى الله عليه وسلم and being his freedmen were members of his household.

¹ Tirmidhi # 3784 (3809)

² Tirmidhi # 3813(3839)

ZAYD رضى الله عنه PREFERRED TO STAY WITH THE PROPHET صلى الله عليه وسلم

(٦١٧٤) وَعَنْ جَبَلَةَ بْنِ حَارِثَةَ قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ ابْعَثْ مَعِيَ أَخِي زَيْدًا قَالَ هُوَذَا قِيَابِ انْطَلِقْ مَعَكَ لَمْ أَمْنَعُهُ قَالَ زَيْدٌ يَا رَسُولَ اللَّهِ وَاللَّهِ لَا أَحْتَارُ عَلَيْكَ أَحَدًا قَالَ فَتَرَأَيْتُ رَأَى أَخِي أَفْضَلَ مِنْ رَأَىي - (رواه الترمذی)

6174. Sayyiduna Jabalah ibn Harithah رضى الله عنه narrated: I came to Allah's Messenger and submitted, "O Messenger of Allah, send with me my brother, Zayd." He said, "He is here (yours)! If he does with you, I shall not stop him." But, Zayd interjected, "O Messenger of Allah, by Allah, I do not prefer anyone to you." Hence, I realized that my brother's opinion was better than mine.¹

COMMENTARY:The Prophet صلى الله عليه وسلم said that he would not prevent Zayd رضى الله عنه from going anywhere because he had already set him free, but he would also not compel him to go away.

Jabalah رضى الله عنه heard his brother's words and conceded that his decision was superior. No one of the believers would be willing to abandon the company of the Prophet صلى الله عليه وسلم. It is a very fortunate and great auspicious opportunity to be with him.

When Zayd's رضى الله عنه brother had made the request, Zayd رضى الله عنه was no longer a slave. Zayd رضى الله عنه was independent and master of his fate.

As stated previously, Zayd ibn Harithah رضى الله عنه was from Yemen. He was enslaved by some Quraysh when he was eight years old and was sold by them to Hakim ibn Hizam who presented him to his paternal aunt Sayyidah Khadija رضى الله عنها. When she was married to the Prophet صلى الله عليه وسلم, she handed him over to the Prophet صلى الله عليه وسلم as a gift. He adopted him as a son and married him to Sayyidah Umm Ayman رضى الله عنها his freedwomen. Usamah رضى الله عنه was born to them. Then the Prophet صلى الله عليه وسلم gave his cousin Sayyidah Zaynab bint Jahsh رضى الله عنها in marriage to Zayd رضى الله عنه as his second wife, but he divorced her after a few days. Some authorities say that he was twenty years younger than her.

Zayd participated in the Battle Badr and other battles thereafter.

The Prophet صلى الله عليه وسلم had made him brother of Ja'far ibn Abu Talib رضى الله عنه, when he had established fraternal ties among the Muhajir and ansar in Madinah.

Zayd was martyred in the Battle of Mutha in 8AH when he was 55 years old.

LOVE FOR USAMAH رضى الله عنه

(٦١٧٥) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ لَمَّا تَفَعَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أُصِمْتُ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُونِي زَوَاهُ النَّبِيِّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ -

6175. Sayyiduna Usamah ibn Zayd رضى الله عنه said, "when Allah's Messenger صلى الله عليه وسلم had become very weak (during the illness that led to his death), I came down to Madinah along with the others. I went to visit Allah's Messenger صلى الله عليه وسلم but he

¹ Tirmidhi # 3815(3841)

had become quiet (because of his illness), He did not say anything. But, he continued to put his hands on me and raise them, so I understood that he was making a supplication for me."¹

COMMENTARY: This what Usamah رضي الله عنه said was when the army that the Prophet صلى الله عليه had sent under his command had returned to Madinah on hearing of the Prophet صلى الله عليه illness from their base that they had set up before proceeding.

Their base had been at a higher level. This is why Usamah رضي الله عنه said, "we came down to Madinah." Their height is called (جوف) jawf. Their kind of speech is part of Arabic idiom.

Mulla Ali Qari رحمه الله has translated these words thus! "I came down from my house (which is located in an elevated place of the city) and other people also came down from their homes to Madinah."

The love that the Prophet صلى الله عليه وسلم had for Usamah رضي الله عنه and his appreciation for his obedience prompted him to pray for Usamah رضي الله عنه. He did that even in such a painful, difficult time of his illness.

(٦١٧٦) وَعَنْ عَائِشَةَ قَالَتْ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَّخِذَ مُحَاطًا أَسَامَةَ قَالَتْ عَائِشَةُ دَمَعَنِي حَتَّىٰ أَنَا الَّذِي أَفْعَلُ قَالَ يَا عَائِشَةُ أَحِبِّيهِ فَإِنِّي أُحِبُّهُ. (رواه الترمذی)

6176. Sayyidah Ayshah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم intended to wipe the nose of Usamah رضي الله عنه (when he was a child). و, she pleaded, "Let me do it." He said, "O Ayshah, love him for I love him."²

COMMENTARY: The prophet صلى الله عليه وسلم advised Sayyidah Ayshah رضي الله عنها that even if she did not feel naturally inclined to love Usamah رضي الله عنه, she must love him because he was dear to him. True love is what goes beyond him who is dear to those people, things, homes and lands that are connected with the dear one.

(٦١٧٧) وَعَنْ أَسَامَةَ قَالَ كُنْتُ جَالِسًا إِذْ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ لَأَسَامَةَ اسْتَأْذِنُ لَنَا عَلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَبِمَا أَتَدْرِي مَا جَاءَ بِهِمَا قُلْتُ لَا قَالَ لَكِنِّي أَدْرِي إِذْ بَرَأْتُ أَلِهْمَا فَدَخَلَا فَقَالَ يَا رَسُولَ اللَّهِ جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ قَالَ مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ قَالَ أَحَبُّ إِلَيَّ مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أَسَامَةُ بْنُ زَيْدٍ قَالَ لَمْ مَن قَالَ لَمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ جَعَلْتَ عَمَّتِكَ إِخْرَهُمْ قَالَ إِيَّايَ سَبَقَتْ بِالْهَجْرَةِ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ أَنَّ عَمَّ الرَّجُلِ مِنْهُ أَبِي فِي كِتَابِ الرَّكُوعِ-

6177. Sayyiduna Usamah رضي الله عنه narrated: while I was sitting (at the door of the Prophet صلى الله عليه وسلم), Ali رضي الله عنه and Abbas رضي الله عنه came to seek permission to enter. They said to Usamah رضي الله عنه (who was young at that time), "Ask permission for us

¹ Tirmidhi # 3817(3843), Musnad Ahmad # 5.201

² Tirmidhi # 3818(3844)

to enter." So, I said, "O Messenger of Allah, Ali رضي الله عنه and Abbas رضي الله عنه seek permission to come in." He asked, "Do you know what has brought them here?" I submitted, "No," He said, "But, I know, Give them permission." They came in and said, "O Messenger of Allah, we have come to ask you which of your family members is dearest to you?" He said, "Fatimah bint Muhammad." They said, "We have not come to ask about your (closest) family (like your children and wives, but about others of your household)." He said, "The dearest to me of the members of my household is he on whom Allah has bestowed bounty and to whom I have shown favour, Usamah ibn Zayd." They asked, "Who is next?" He said, "Ali ibn Abu Talib." So, Abbas رضي الله عنه pleaded, "O Messenger of Allah, you have placed your paternal uncle the last of them." He reminded him, Ali preceded you with hijrah (emigration)."¹

COMMENTARY: Allah's bounty on Usamah رضي الله عنه was that He made him to embrace Islam and be guided. The Prophet's favour was to grant him freedom and honour him with nearness to him. These favours were actually bestowed on Usamah's رضي الله عنه father as are mentioned in the Qur'an, but they did reach him, too. So, both father and son were dear to him.

Then, the Prophet صلى الله عليه وسلم named Ali رضي الله عنه as the next most dear one to him. This upholds the view point of the ahlus-sunnah wa al-jama'ah that being very dear to anyone does not imply that it is مِنْ of excellence too. Clearly, Sayyiduna Ali رضي الله عنه is more excellent and is better than Sayyiduna Usamah رضي الله عنه. Besides, the latter was dearer because of his service and obedience and the former because of his relationship and learning. Thus, from some angles Usamah رضي الله عنه was dearer to the Prophet صلى الله عليه وسلم and from some other angles Ali رضي الله عنه was dearer to him.

The Prophet صلى الله عليه وسلم said to his paternal uncle Abbas رضي الله عنه that Ali رضي الله عنه had preceded him in Islam and also in emigrating to Madinah. His love for Ali رضي الله عنه was more than for him not because of their relationship or a natural demand, Rather, it was because of his merit and excellence.

An example of this lies in the tradition about Abbas رضي الله عنه, Abu Sufyan رضي الله عنه, Bilal رضي الله عنه and Salman Farsi رضي الله عنه who came to Umar's رضي الله عنه door and asked permission to be allowed entry. When his gate-keeper announced them, he said that Bilal رضي الله عنه must be allowed entrance first of all. Abu Sufyan رضي الله عنه was provoked by this and he remarked about it to Abbas رضي الله عنه, "How is Bilal given preference over us?" Abbas رضي الله عنه reminded him, "This is because we lagged behind in embracing Islam and emigrating to Madinah." The tradition about a man's paternal uncle being like his father is at # 1778.

SECTION III

الْفَضْلُ الْفَائِدُ

HASAN RESEMBLED THE PROPHET صلى الله عليه وسلم

(٦١٧٨) عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّى أَبُو بَكْرٍ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي وَمَعَهُ عَلِيٌّ فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ

الْوَبْيَانِ فَمَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ يَا سَيِّدِي بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ سَبِيحًا يَلْعَبُ وَعَلِيٌّ يُصَحِّدُ

(رواه البخاري)

¹ Tirmidhi # 3819(3845)

6178. Sayyiduna Uqbah ibn Harith رضى الله عنه said, "Abu Bakr رضى الله عنه offered the salah of asr. Then he went out walking. Ali رضى الله عنه was with him. He saw Hasan playing with the children. He picked him p on his shoulder and said, 'May my father be ransomed to him! He resembles the Prophet صلى الله عليه وسلم but does not resemble Ali.' And, Ali رضى الله عنه laughed (being pleased with that)."¹

IBN ZIYAD'S INSOLENCENCE

(٦١٧٩) وَعَنْ أَنَسٍ قَالَ أُنِّي عُجَيْدُ اللَّهِ بِنُ زِيَادٍ بَرَأَيْسَ الْحُسَيْنِ فَجُعِلَ فِي طَسْتٍ فَجَعَلَ يَنْكُتُ وَقَالَ فِي حُسْنِهِ شَيْئًا قَالَ أَنَسٌ فَمَلُتُ وَاللَّهِ إِنَّهُ كَانَتْ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَحْضُوبًا بِالْوَسْمَةِ رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِئْتَهُ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَضْرِبُ بِقَفْصِيبٍ فِي أَنْفِهِ وَيَقُولُ مَارَأَيْتُ وَمِثْلَ هَذَا حُتًّا فَمَلُتُ أَمَا إِنَّهُ كَانَتْ مِنْ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ۔

6179. Sayyiduna Anas رضى الله عنه said, "The head of Husayn رضى الله عنه (severed from his body) was brought to Ubaydullah ibn Ziyad. It was put in a dish. He (the wretched that he was) began to tap it (with his stick to show his hatred for him). Then, he said something about his beauty. So, I said, 'By Allah, he had the closest resemblance to Allah's Messenger صلى الله عليه وسلم (among the ahl ul-bayt)' He was dyed with indigo.²

According to the version in Tirmidhi, he said, "I was with Ibn Ziyad when the head of Husayn رضى الله عنه was brought to him. He tapped his nose with his stick repeatedly, saying, 'I have not seen anyone as beautiful as this man.' I said, 'Indeed, he is the one who resembles Allah's Messenger صلى الله عليه وسلم most closely."³

Tirmidhi termed this hadith Sahih hasan gharib.

COMMENTARY: The version in Tabarani has that Anas رضى الله عنه said, "When Ubaydullah ibn Ziyad began to poke his stick in the eyes and on the nose of Husayn رضى الله عنه, and I said, ('O wretched man!) Put away your stick. I have seen Allah's Messenger صلى الله عليه وسلم put his mouth at these places where you poke your stick."

According to Bazzar, Anas رضى الله عنه said that he said to Ubaydullah ibn Ziyad, "The places that you put your stick on, I have seen Allah's Messenger صلى الله عليه وسلم kiss them." On that Ibn Ziyad put away his stick.

Ubaydullah ibn Ziyad was Kufah's governor for Yazid ibn Mu'awiyah. Yazid had appointed him commander of the army that was assigned the task of slaying Husayn رضى الله عنه. He had them, meaning Husayn رضى الله عنه, his relatives and companions, killed mercilessly and then made fun disdainfully of his head. This was enough proof of his callousness and hardheartedness.

Then, he was subject to nature's retaliation. In 66AH in the time of Mukhtar ibn Abu

¹ Bukhari # 3750

² Bukhari # 3748

³ Tirmidhi # 3778 (3803)

Ubayd, he was consigned to death with many of his associates at Mosul at the hands of Ibrahim ibn Maalik ibn Ashtar Nakha'a.

According to Dhaka'ir, Amarah ibn Umayr reported "In the battlefield, the heads of Ibn Ziyad and his associates were severed from their bodies. Then they were brought to the Jam'i Mosque of the city. I was there on the platform of the Mosque. Ibn Ziyad's head was lying there. Suddenly, the people began to shriek and say, 'It's come! It's come!' I saw a snake crawl towards the head and quickly go into his nostril and disappear. Then it came out and went away. After a while, again there was a clamour. The snake came crawling again and quickly slithered towards the head and made its way into the nostril. After some time, it came out and went away. This strange thing happened twice or thrice again.

While the head of Husayn رضي الله عنه was with him, Ibn Ziyad found some defect in its beauty. On, he jeeringly said, "How beautiful is he!" This is apparent from the version of Tirmidhi.

HUSAYN'S رضي الله عنه BIRTH FORETOLD IN DREAM & MARTYRDOM THOUGH

JIBRIL عليه السلام

(٦١٨٠) وَعَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّهُا تَخَلَّتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ خُلْمًا مُتَكَرِّرًا اللَّيْلَةَ قَالَ وَمَا هُوَ قَالَتْ إِنَّهُ شَدِيدٌ قَالَ وَمَا هُوَ قَالَتْ رَأَيْتُ كَأَنَّ قِطْعَةً مِنْ جَسَدِكَ قُطِعَتْ وَوُضِعَتْ فِي جِجْرِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ خَبْرًا تَلِدُ قَاطِمَةً إِنْشَاءَ اللَّهِ غُلَامًا يَكُونُ فِي جِجْرِكَ فَوَلَدَتْ قَاطِمَةُ الْحُسَيْنُ وَكَانَتْ فِي جِجْرِي كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلْتُ يَوْمًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ فِي جِجْرِهِ ثُمَّ كَانَتْ مِنْهُ الْبَقَاةُ فَإِذَا عَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُرَيْقَابَ الدُّمُوءِ قَالَتْ قُلْتُ يَا نَبِيَّ اللَّهِ يَا أَبَانَ أُمَّتِكَ وَأُمَّنِ مَالِكَ قَالَ أَتَانِي جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ أُمَّتِي سَتَقْتُلُ ابْنِي هَذَا فَقُلْتُ لِهَذَا قَالَ نَعَمْ وَأَتَانِي بِبُرِّيَّةٍ مِنْ تُرْبَتِهِ حَمْرَاءَ.

6180. Sayyidah Umm Fadl bint Harith رضي الله عنها (wife of Abbas رضي الله عنه) said that she visited Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, I have seen a nightmare last night." He asked, "What is it?" She submitted, "It was very frightening." He again asked, "But what is it?" She submitted, "I saw as though a piece of your body was cut off and placed in my lap." Allah's Messenger صلى الله عليه وسلم said, "you have seen that which is good. Fatimah will give birth to a son in sha Allah and he will be put in your lap."

Indeed, Fatimah رضي الله عنها gave birth to Husayn رضي الله عنه and he was placed in her lap just as Allah's Messenger صلى الله عليه وسلم had said.

Later, one day she visited Allah's Messenger صلى الله عليه وسلم and placed him (Husayn رضي الله عنه) in his lap. After a little distraction, she turned (toward him) and observed tears dropping from the eyes of Allah's Messenger صلى الله عليه وسلم. So, she asked, "O Prophet of Allah, my parents is ransomed to you, what has happened to you?" He said, "Jibril عليه السلام came to me and informed me that my Ummah will kill this my son." She asked, "This son?" He said, "Yes. He also brought me a piece of red earth

(of the place where he would be martyred).”¹

COMMENTARY: According to a tradition of Sayyidah Salma رضى الله عنها, she said that she went to the mother of believers Sayyidah Umm Salamah رضى الله عنها and found her weeping. She disclosed to her that she had seen the Prophet صلى الله عليه وسلم in a dream with his head and beard covered with dust. She asked him, “O Messenger صلى الله عليه وسلم of Allah, why are you coming straight away from the place where Husayn has been martyred.” Tirmidhi transmitted it, terming it gharib. Baghami also transmitted it from Hassan. (see hadith # 6166.)

DREAM OF IBN ABBAS رضى الله عنه

(٦١٨١) وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَى النَّائِمُ ذَاتَ يَوْمٍ يَنْظِفُ النَّهَارَ
أَشَعَّتْ أَغْبَرُ يَدَيْهِ قَارُورَةً فِيهَا دَمٌ فَقُلْتُ يَا أَبَى أَنْتَ وَأَبَى مَا هَذَا قَالَ هَذَا أَدَمُ الْمُسْتَمِينَ وَأَضْحَاهُ لَمْ أَرَلْ أَلْتَقِطُهُ
مُنْذُ الْيَوْمِ فَأُحْيِي ذَلِكَ الْوَقْتَ فَأَجِدُ قِتْلَ ذَلِكَ الْوَقْتِ رَوَاهُ مَا السَّبِيحِيُّ فِي دَلَائِلِ النُّبُوَّةِ وَأَحْمَدُ الْأَخِيرَ.

6181. Sayyiduna Ibn Abbas رضى الله عنه said, “At noon, one day, I saw the Prophet صلى الله عليه وسلم as anyone sees in his sleep. He was disheveled and covered with dust, holding a bottle containing blood. I asked, ‘may my parents be ransomed to you, what is this?’ He said, ‘This is the blood of Husayn and his companions that I have not ceased to collect through today.’ I (remembered and) reckoned that time and found out that he was killed at that time.”²

LOVE THE MEMBERS OF PROPHET’S صلى الله عليه وسلم HOUSEHOLD

(٦١٨٢) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحِبُّوا اللَّهَ لِأَنِّي نِعْمَةٌ مِنْ نِعْمَتِهِ وَأَحِبُّوا لِحَبِيبِ اللَّهِ
وَأَحِبُّوا أَهْلَ بَيْتِي حَيْثُ - (رواه الترمذی)

6182. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “Love Allah because of the sustenance He provides you out of His bounties. And love me because of the love of Allah. And love the members of my household (ahlul-bayt) because of the love of me.”³

COMMENTARY: Allah showers His bounties on you and thereby nourishes you. Without that, you could not have survived. The Quran says:

فَمَا يَكْفُرُ مِنْ نِعْمَةٍ فَحَسِّنِ اللَّهُ

{And whatsoever of the blessings you have, it is from Allah...} (16:53)

In short, if you can love Allah only because He is your Nourishes, then do it, otherwise the Sufis and pious people love Him because of Himself and His attributes, we must love Him in all cases whether He bestows favours or not. This hadith in its message is like the words of Allah:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

{Let them; therefore, worship the lord of this House.} (106:3)

¹ Bayhaqi in Dala'il un-Nubuwwah

² Bayhaqi in Dala'il un-Nubuwwah, Musnad Ahmad 1-232

³ Tirmidhi # 3789

If you love Allah then you should also love His messenger. He is the beloved of Allah. One must love him who is loved by one's beloved. Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

[Say, "if you love Allah, then follow me, Allah will love you? (3:31)

Shaykh Abdul Haq Dahlawi رحمه الله has explained (تعبير) - 'because of love of Allah' to mean: 'love me because you love Allah,' or 'love me because Allah loves me.'

On the same count, you must love the Prophet's صلى الله عليه وسلم ahlulbayt because he loves them. Or, if you love the Prophet صلى الله عليه وسلم then you must love them too.

AHLULBAYT LIKE NUH'S عَلَيْهِ السَّلَام ARK

(٦١٨٣) وَعَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ وَهُوَ آخِذٌ بِبَابِ الْكَعْبَةِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْآرَاءُ وَمِثْلُ

أَهْلِ بَيْتِي فِيكُمْ قُلُوبٌ سَفِينَةٌ نُورٌ مِنْ رُكْبَتَيْهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ - (رواه احمد)

6183. Sayyiduna Abu Dharr رضي الله عنه said, while holding the door of the Ka'bah, "I heard the Prophet صلى الله عليه وسلم say, 'Know! The similitude of my ahl ul-bayt (members of my household) before you is as the similitude of the ark of Nuh عليه السلام. He who embarks it is safe and he who stays away from it is doomed.'"¹

COMMENTARY: It is an allegorical speech to say that those who embarked on the ark survived the tempest. Those who did not were annihilated. In the same way, the members of the Prophet صلى الله عليه وسلم household are a refuge for his ummah. Those who cling to their protection with love and those who respect them and love them and love them and emulate them, will be safe in both the worlds. But those who fail to attach themselves to them cannot be safe from destruction in both the worlds even if they spend lavishly, claim to be honourable and reputable and call on a strong support. The Prophet صلى الله عليه وسلم has compared the world and its pleasures, deceptions, disbelief and polytheism, innovation and ignorance, and immodest wishes and desires to a deep, violent ocean whose surface is turbulent with frightening waves and the atmosphere above it is covered with dark and dense clouds. It is dark all around and the ocean surrounds the lands and inhabitants menacingly.

The Prophet صلى الله عليه وسلم said that only he can be safe who sails in the ship of love of his ahlul-bayt. There is a subtle connexion between the words of this hadith comparing the ahlul-bayt to the ark of Nuh عليه السلام and the hadith that compares his companions رضي الله عنه to the stars. "Whichever of them you follow, you will be guided." It is in the light of this subtle link that Imam fakhruddin Razi رحمه الله has written in his Tafsir, "We, the ahlul-sunnah wa al-jama'ah have embarked the ship of love of the ahlulbayt and have been guided by the guiding stars who are the companions of Muhammad صلى الله عليه وسلم. So, we are safe from the terrors of the day of resurrection, darkness's and destruction in hell, and we hope to get high ranks and the perpetual blessings there."

The conclusion that is derived here is that he who did not embark the ship, at all, like the Khawarij, is among those who have perished. As for him who did embark but failed to get guidance from the stars, like the Rawafid, he is lost in the dark misguided paths so that it is impossible for him to emerge safely.

¹ Musnad Ahmad, Hakim in Mustadrak 3-151

CHAPTER - XXXVII

THE EXCELLENT QUALITIES OF THE
PROPHET'S رَضِيَ اللهُ عَنْهُنَّ WIVES صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

بَابُ مَنَاقِبِ أَرْوَاجِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ) رَضِيَ اللهُ عَنْهُنَّ

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا bint Khuwaylid رَضِيَ اللهُ عَنْهُ in Makkah. She was his first wife. He was 25 years old and she was 40 years old. She died three years prior to the hijrah (emigration).

After her death, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married the 50 years old Sayyidah Sawdah bint Zama'ah رَضِيَ اللهُ عَنْهَا in Makkah. He to was about 50 years old,. She died in 54 AH, or according to one report in 41 AH.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Ayshah bint Abu Bakr رَضِيَ اللهُ عَنْهَا in Makkah in the tenth year of prophethood when she was 6 years old. She was brought to his house in 1AH when she was 9 years old. She died in 55 AH or 58 AH.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Hafsa bint Umar رَضِيَ اللهُ عَنْهَا in 2 AH or 3 AH. She died in 41 AH or 45 AH.

He married Sayyidah Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا in 3AH but she died within a few months in 4 AH – or, in 3 AH itself.

In 3 AH or 4 AH, he married Sayyidah Umm Salamah bint Umayyah Fakhrumi. She died in 59 AH, or 62 AH.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Zaynab bint Jahsh in 5 AH. She died in 20 AH or 21 AH. She was the first of his wives to die after his death.

Sayyidah Umm Habibah رَضِيَ اللهُ عَنْهَا was the daughter of Abu Sufyan and sister of Muawiyah. She was first married to Abdullah ibn Jahsh. Both of them emigrated to Abvysinia from Makkah. But, there, Abdullah ibn Jahsh converted to Christianity and died there as a Christian. She remained firm on here religion, Islam. In 6 AH, the Negus (Emperor of Abyssinia) gave her in marriage to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and paid her a dower of four thousand dirhams from his own resources. Sayyidah Umm Habibah رَضِيَ اللهُ عَنْهَا died in 44 AH.

Sayyidah Juwayriyah was taken captive in the Battle of Muraysi which is also known as the Battle of Banu al-Mustaliq in 6 AH. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set her free and married her. She died in 56 AH.

Sayyidah Maymunah رَضِيَ اللهُ عَنْهَا was the maternal aunt of Ibn Abbas رَضِيَ اللهُ عَنْهُ. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married her in 7 AH. She died in 61 AH, or 51 AH.

Sayyidah Safiyah bint Huyay رَضِيَ اللهُ عَنْهَا ibn Akhtab was taken captive in 7 AH in the Battle of Khaybar. She was 17 years old. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set her free and married her. She died in 50 AH or 52 AH.

There are the eleven wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. There is an agreement on it in the light of the traditions.

There is a difference of opinion on whether he took a twelfth wife, Sayyidah Rayhanah رَضِيَ اللهُ عَنْهَا. Some scholars say that she was a female slave, but others say that she belonged to a Jew family and was taken prisoner in a battle. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set her free and married her in 6 AH.

The Prophet صلى الله عليه وسلم married all these women who are mothers of the believers. He consummated all these marriages too.

Traditions mention twenty, or more than twenty, women whom the Prophet صلى الله عليه وسلم married but even before the marriages could be consummated, divorce was effected.

There were some women with whom marriage was proposed, but he did not marry them.

Traditions also mention such women who were his wives. However, when the verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ رَزَوَاتِكِ الْخ

{O Prophet, say to your wives...}(33:28)

was revealed, these women preferred the world to the hereafter and separated from him.

As for the female slaves of the Prophet صلى الله عليه وسلم, they were four. The most known of them was Mariyah Qubtiyah رضى الله عنها (Copt). The Prophet's صلى الله عليه وسلم son, Ibrahim, was born to her. She died in 16AH.

The other is the very Royharah رضى الله عنها bint Samun, or bint Zayd, of whom some say that the Prophet صلى الله عليه وسلم had not married her, but she was his female slave whom he had not set free. He did have sexual intercourse with her because she was his slave.

Of the other two, one was his female slave whom his wife Sayyidah Zaynab bint Jahsh رضى الله عنها had presented to him. The remaining one was taken captive in a battle.

These details have been drawn from the sharh of Mishkah by Shaykh Abdul Haq Dahlawi رضى الله عنه. He has collected it on the authority of Jami'ul-usool. There certainly is much disagreement in the relative traditions and there are varying opinions of the Ulama on these points: his number of wives, sequence of marriage to them, the years of death of those of them who died after his death, those with whom he did not consummate his marriage, the women to whom marriage was proposed but did not take place.

SECTION I

أَفْضَلُ الْأَوَّلِ

MERIT OF SAYYIDAH KHADIJAH رضى الله عنها

(٦١٨٤) عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ نِسَاءٍ هَا مَهْرِيَةُ بِنْتُ عِمْرَانَ وَخَيْرُ

نِسَاءٍ هَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ مُتَّقِي عَلَيْهِ وَفِي رِوَايَةٍ قَالَ أَبُو كُرَيْبٍ وَأَشَارَ وَكَيْفًا إِلَى السَّمَاءِ وَالْأَرْضِ -

6184. Sayyiduna Ali رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The best women of her Ummah is Maryam bint Imran عليه السلام, and the best women of her Ummah is Khadijah bint Khuwaylid."

According to a version Abu Kurayb رحمه الله said that Waki رحمه الله (a scholar of hadith and a contemporary of Imam Maalik رحمه الله) pointed to the heaven and earth (to indicate that both these women were the most excellent and noble of all women on earth).¹

COMMENTARY: This hadith does not say which of these two women the better of the two is. According to Tafsir Nasfi, Sayyidah Khadijah رضى الله عنها and Sayyidah Ayshah رضى الله عنها are better than Sayyidah Maryam عليها السلام because she was not a Prophet or Messenger and it is agreed that this Ummah is better than all other Ummahs. However, the opinions of the ulama differ on this issue as also on which of the two Sayyidah Khadijah رضى الله عنها and

¹ Bukhari # 3432, Muslim # 29.2430, Tirmidhi # 3877

Sayyidah Ayshah رضى الله عنها is better.

Imam Maalik رحمه الله said that Sayyidah Fatimah رضى الله عنها is a piece of the Prophet صلى الله عليه وسلم and "dearest of all to him, and he added, "I will not give excellent to anyone over the one who is most dear to the Prophet صلى الله عليه وسلم."

(٦١٨٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ أتى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةٌ قَدْ أتَتْ مَعَهَا إِنَاءً فِيهِ إِدَامٌ أَوْ طَعَامٌ فَإِذَا أتَتْكَ فَأَقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَعِي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ وَلَا صَحْبٍ فِيهِ وَلَا نَصَبٍ - (متفق عليه)

6185. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, here is Khadijah coming to you (at the cave Hira from Makkah) with a vessel containing stew and food. When she comes to you, convey to her the salaam (greetings) from her Lord and from me. And give her glad tidings of a house in paradise of brilliant pearls where will be no clamour and no toil."¹

COMMENTARY: This hadith pertains to the days when the Prophet صلى الله عليه وسلم used to retire to the cave Hira for days together to worship and remember Allah. He carried provision with him, food and water. One day, Sayyidah Khadijah رضى الله عنها brought to him his provision and received the glad tidings. The Prophet صلى الله عليه وسلم had not been commissioned as Prophet till then and Jibril عليه السلام had not begun to visit him. So, this visit of Jibril عليه السلام may have been after prophethood had been bestowed on him but he may have continued his visits to Hira for some more time. Sayyidah Khadijah رضى الله عنها may have come on one of these days.

The ulama say that no woman in this world has been honoured by the salaam of the Lord of the worlds. Jibril عليه السلام had once conveyed salaam to Sayyidah Ayshah رضى الله عنها too but only his own (not the Lord's). Hence, this hadith is evidence that Sayyidah Khadijah رضى الله عنها was more excellent and was better.

The word (قصب) is a very large pearl that is hollow. The domes on the castles of paradise will be large pearls of the shape of domes. So, either the dome will be made of a large pearl, or the castle itself will be a mighty pearl.

There will be no clamour or noise in the castle as we hear in this world. Besides, there will be no hard work to maintain it, repairing it, etc.

The ulama say that Sayyidah Khadijah رضى الله عنها was given this news particularly because of her spontaneous response to the Prophet's صلى الله عليه وسلم invitation to Islam.

(٦١٨٦) وَعَنْ عَائِشَةَ قَالَتْ مَا عَزُرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَزُرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا وَلَكِنْ كَانَتْ يُكَبِّرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةُ ثُمَّ يَقْطَعُهَا أَغْصَاءً ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ تَكُنْ فِي الدُّنْيَا امْرَأَةً إِلَّا خَدِيجَةَ فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَتْ لِي مِنْهَا وَكَذَلِكَ - (متفق عليه)

6186. Sayyidah Ayshah رضى الله عنها said, "I was never as jealous of any of the wives رضى الله عنهن

¹ Bukhari # 3820, Muslim # 71-2432, Tirmidhi # 3876(3902)

of the Prophet صلى الله عليه وسلم as I was of Khadijah رضى الله عنها. I had not seen her at all, but he mentioned her very often. Many a time, he would slaughter a sheep, cut it into pieces and sent them to the friends of Khadijah رضى الله عنها. I would say to him 'Perhaps there is no woman in the whole world other than Khadijah رضى الله عنها? He would say, 'Indeed, she was such and like that too. Besides, I did have children from her.'"¹

COMMENTARY: The Prophet صلى الله عليه وسلم confirmed that Sayyidah Khadijah رضى الله عنها was such and like that, meaning like Sayyidah Ayshah رضى الله عنها had described her: unique! She was pious, ascetic, given to fasting and she kept vigil in the night. She served the Prophet صلى الله عليه وسلم wholeheartedly, helped him and made sure that he was comfortable. She was kind and loving. Instead of enumerating her attributes, the Prophet صلى الله عليه وسلم chose to understate and leave it to imagination. He hinted that her attributes were beyond enumeration.

Another merit and a significant one was that she gave birth to all the children of the Prophet صلى الله عليه وسلم. None of his other wives can compare with her in this regard. None of them had a child, except Sayyidah Mariyah Qubtiyah رضى الله عنها who was the mother of Ibrahim. She was the Prophet's صلى الله عليه وسلم female slave.

As for Sayyidah Khadijah رضى الله عنها, her children included such greats as Sayyidah Fatimah رضى الله عنها whose merits are uncountable.

BIOGRAPHICAL SKETCH: She was the mother of the believers, Khadijah al-Kubra رضى الله عنها, daughter of Khuwaylid ibn Asad. He was famous merchant among the Arabs and a respectable, well known member of the Quraysh.

She was first married to Ibn Halah ibn Zararah. When he died, she married Atiq ibn Aa'id. Then, she married the Prophet صلى الله عليه وسلم at the age of 40 years. That was the Prophet's صلى الله عليه وسلم first marriage. Neither did he marry any woman before that nor did he take a second wife during her life time.

Sayyidah Khadijah رضى الله عنها has the exclusive honour of being the first Muslim, both among men and women. She died at the age of 65 years, five years before the hijrah of the Prophet صلى الله عليه وسلم to Madinah, in Makkah. Some authorities put her death four years, or three years, before the hijrah. Their marriage lasted twenty-four years and six or five months.

MERIT OF SAYYIDAH AYSHAH رضى الله عنها

٦١٨٧) وَعَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَا عَائِشُ هَذَا جِبْرِيلُ

يُقْرِئُكَ السَّلَامَ قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ قَالَتْ وَهُوَ يُرَى مَا لَا أَرَى - (متفق عليه)

6187 Sayyiduna Abu Salamah رحمه الله (a tabi'i) narrated that Sayyidah Ayshah رضى الله عنها told him that (once) Allah's Messenger صلى الله عليه وسلم said, "O Ays! Here this is Jibril عليه السلام. He offers you salaam" She responded, "And on him be as-salaam wa rahmatullah," saying further, 'He could see (Jibril عليه السلام) but I could not see (him).'² (salaam means 'peace' and is a greeting. The response is 'and on upon you be peace and the mercy of Allah.'

¹ Bukhari # 3818, Muslim # 76-2434

² Bukhari # 3728, Muslim # 91-2447

PROPHET'S صلى الله عليه وسلم DREAM ABOUT HER

(٦١٨٨) وَعَنْ عَائِشَةَ قَالَتْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيْتُكَ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ مُجِيئًا بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقَالَ لِي هَذِهِ امْرَأَتُكَ فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فَإِذَا أَنْتِ هِيَ فَقُلْتُ إِنَّ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُضَيِّعُكُمْ - (متفق عليه)

188. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said to her, "for three nights, I was shown yourself in a dream. You were brought in a (precious) silk cloth by an angel who said to me, 'This is your wife.' When the cloth was removed from your face, behold! You were the one! So I would say, 'If this is from Allah, He will get it done.'"¹

COMMENTARY: According to another version, Sayyidah Ayshah رضي الله عنها said, "When Allah commanded His Messenger صلى الله عليه وسلم to marry me, Jibril عليه السلام brought my picture on his palm (in the Prophet's dream)." We might say that the silk cloth which had the picture was in the hand of Jibril عليه السلام, or the picture was shown to the Prophet صلى الله عليه وسلم in both ways, either by Jibril عليه السلام both times or by another angel on the silk cloth the first time, and Jibril the second time on his palm.

As for the words 'Behold! You were the one!' they could also imply that when, after marriage, the Prophet صلى الله عليه وسلم removed her veil, he exclaimed, 'Behold, you were the one!' the picture belonged to you.

This dream could have been before prophethood was bestowed on him, for, angles may not necessarily be seen only by Prophets عليه السلام. So, he may have wondered whether it was a true dream, otherwise, dreams of Prophets عليه السلام are always true. They are one form of revelation. If the dream was seen after prophethood then the Prophet's صلى الله عليه وسلم words 'if it is from Allah' do not imply a doubt, but, in fact, re a confirmation that Allah would give it practical shape. Some people suggest that the words seem to ask whether the dream would materialize as shown or the contrary would turn out. Would that be in this world or the next?

BIOGRAPHICAL SKETCH: Sayyidah Ayshah رضي الله عنها was the daughter of Abu Bakr رضي الله عنه. The Prophet صلى الله عليه وسلم proposed marriage and they married three years before hijrah in Shawwal the tenth year of prophet hood. She was 9 years old when she was brought to the Prophet's صلى الله عليه وسلم house in Madinah in Shawwal, 2 AH. Some authorities say that she was taken to his house seven months after the Prophet صلى الله عليه وسلم came to Madinah.

They were together for nine years. She was 18 years old when he died, of the mothers of the believers, she was the only one who was not married to anyone else before marrying the Prophet صلى الله عليه وسلم. He did not marry and virgin apart from her.

She had a singular position as a learned, wise and perfect woman. She was a capable and extra ordinary jurist, too. She remembered many of the ahadith of the Prophet صلى الله عليه وسلم and she narrated them to many sahabah and tabi'un. She had a good mind for poetry and literature and had memorized much of poetry.

She died on 17th Ramadan in 57 AH or 58 AH, or on 27th Ramadan 57 AH on the night

¹ Bukhari # 3895, Muslim # 79-2438

preceding Tuesday at the age of 63 years in Madinah. She had left instructions to be buried in the night. So she was buried at night in jannat ul-Baqi.

Abu Hurayrah رضى الله عنه had her funeral salah. At that time Marwan was the governor of Madinah for amir Mu'awiyah.

DISTINGUISHING MERIT

(٦١٨٩) وَعَنْهَا قَالَتْ إِنَّ النَّاسَ كَانُوا يَتَحَرَّرُونَ بِهَاذَا يَأْمُرُ يَوْمَ عَائِشَةَ بِبَيْتَعُورٍ بِذَلِكَ مَرَصَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ إِنَّ نِسَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ جُرْتِينَ فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسُودَةُ وَالْحِزْبُ الْأَخْرُ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَ جُرْبٌ أُمُّ سَلَمَةَ فَقُلْنَ أَمَا كَلِّمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّ يَهْدِيهِ إِلَيْهِ حَيْثُ كَانَ فَكَلَّمَتْهُ فَقَالَ أَمَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّ الْوَجْهَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبٍ إِمْرَأَةٍ إِلَّا عَائِشَةَ قَالَتْ أَتُؤْبِ إِلَى اللَّهِ مِنْ آذَاكَ يَا رَسُولَ اللَّهِ ثُمَّ أَهْنُ دَعُورٌ فَاطْمَئَنَّا فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَتْهُ فَقَالَ يُبَيِّتُهُ الْأَحْيَانُ مَا أُجِبُ قَالَتْ بَلَى قَالَ فَأَجِبِي لَهُمْ مُتَّفَقٌ عَلَيْهِ وَذَكَرَ حَدِيثُ أَنَسٍ فَصَلُّ عَائِشَةَ عَلَى النِّسَاءِ فِي بَابِ بَدءِ الْخَلْقِ بِرِوَايَةِ أَبِي مُؤَسَّبٍ -

6189. Sayidah Ayshah رضى الله عنها narrated that people waited for the day of Ayshah (when the Prophet صلى الله عليه وسلم was at her house) to bring their gifts to him that they might please Allah's Messenger صلى الله عليه وسلم (more than otherwise).

She added that the wives of Allah's Messenger صلى الله عليه وسلم were in two groups (each of like-minded women). One was made up of Ayshah رضى الله عنها, Hafsa رضى الله عنها and the rest of the wives of Allah's Messenger صلى الله عليه وسلم. Those with Umm Salamah رضى الله عنها encouraged her to ask Allah's Messenger صلى الله عليه وسلم to instruct the people that whoever wished to present a gift to him may present it to him at whichever house he was. She made the request and he said to her, "Do not hurt me concerning Ayshah, (Perhaps, you do know that) revelation does not come to me when I am in the blanket of any wife (of mine) except Ayshah's." She submitted, "I repent to Allah that I should annoy you, O Messenger of Allah." They (the women on the side of Umm Salamah رضى الله عنها) called Sayyidah Fatimah رضى الله عنها and inclined her to go to Allah's Messenger صلى الله عليه وسلم (with the same message). She went (perhaps unaware that they had already made the request through Umm Salamah رضى الله عنها and he had turned it down). She presented their petition to him. But, he asked her, "O my dear daughter, will you not love what I love?" She said, "Of course! (I will do so)." He said, "Then, you must love this one!"¹

(Ayshah, and do not do anything that may pain her.)

COMMENTARY: Sayyidah Ayshah رضى الله عنها was the guide of her co-wives who were on her

¹ Bukhari # 2581, Muslim # 82-2441, [Tirmidhi # 3879(3905) similar].

side. She was the dearest of his wives to the Prophet صلى الله عليه وسلم. Sayyidah Hafsa رضي الله عنها bint Umar رضي الله عنه was also on her side. The two of them were close friends too just as their fathers were. Sayyidah Umm Salamah رضي الله عنها was the chief of those of her fellow wives who were on her side.

As for the people choosing the day of Sayyidah Ayshah رضي الله عنها to present their gifts, they did it on their own and were under no command from Allah's Messenger صلى الله عليه وسلم to do so. Besides, this did not involve breach of the rights of his wives, so he gave no instructions to the people to change their practice.

It was only at the house of Sayyidah Ayshah رضي الله عنها that the Prophet صلى الله عليه وسلم received revelation from Allah even when he was lying under her blanket. She narrated that while they were together, covered by one blanket, the verse(56) of surah al-Qasas (28) was revealed:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ النَّجْمَ

[Surely you cannot guide whom you love....] (28:56)

And the hadith of Anas رضي الله عنه about Sayyidah Ayshah's رضي الله عنها superiority over women..... has been narrated in the chapter on Bada al-Khalq as narrated by Abu Musa رضي الله عنه (# 5724). The compiler of as Masabih has placed it here as narrated by Anas رضي الله عنه but he compiler to Mishkah has placed it in the chapter bada ul Khalq (beginning of the creation) on the authority of Abu Musa رضي الله عنه.

{Abu Musa رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said that while many men have been perfect... only Maryam عليه السلام.... Aasiyahwere perfect and Maryam... Aysiyah ...were perfectand Ayshah's superiority over woman is likeof Gharib over other feed.}¹

COMMENTARY RESUMED ON TO 5724: As stated previously, there are varying opinion on the application of the word 'woman' in this hadith (# 5724) quoted in the foregoing lines. For instance:

1. All woman as a species
2. Only the wives رضي الله عنهن of the Prophet صلى الله عليه وسلم .

Again, whether they are all his wives or Sayyidah Khadijah رضي الله عنها exempted. However, the correct things seems to be that Sayyidah Ayshah رضي الله عنها is more excellent than all woman. Her perfection, In knowledge, learning and practical life which the prophet صلى الله عليه وسلم compared to 'tharid.' Also make it more plausible.

BIOGRAPHICAL SKETCH OF OTHER WIVES: We have presented some data about the wives of the Prophet صلى الله عليه وسلم in the beginning of this chapter. We have given also a short biography of Sayyidah Khadijah رضي الله عنها and and Sayyidah Ayshah رضي الله عنها. so, it seems proper that we give some information about the other wives of the Prophet صلى الله عليه وسلم.²

SAYYIDAH SAWDAH رضي الله عنها: She was the daughter of Zama'ah. She was first married to Sukran ibn Amr رضي الله عنه ibn Abdur her paternal cousin. She was the first of the couple to embrace Islam. Then she exhorted Sukran to follow suit and he too became a Muslim. Both of them emigrated to Ethiopia (Abyssinia) where Sukran رضي الله عنه died. So, after the death of

¹ This hadith # 5734 is cited here because the Urdu text has inserted were comments on its once again.

² See also The Mother of the Believers. Tabari and 'the Life of Prophet Muhammad صلى الله عليه وسلم IBn Kathir pp 734-743. Both Darul Isha'at Karachi.

Sayyidah Khadijah, the Prophet صلى الله عليه وسلم married Sayyidah Sawdah رضى الله عنها to raise her spirits. This was in the tenth year of the prophethood. He had not married Sayyidah Ayshah رضى الله عنها till then. Sayyidah Sawdah رضى الله عنها was fifty years old at that time. Once, the Prophet صلى الله عليه وسلم was prompted by some reasons to divorce her, but when she pleaded with him, he gave up his idea. From that time on, she surrendered her day (of the Prophet صلى الله عليه وسلم nightly visits to her) to Sayyidah Ayshah رضى الله عنها. She died in Madinah in Shawwal 19 AH. But, other reports put her death in 54 AH, or 41 AH.

SAYYIDAH HAFSAH رضى الله عنها : She was the daughter of Umar رضى الله عنه. Her mother was Zaynab bint Maz'un. She was first married to Khunays ibn Hudhafah Sahmi رضى الله عنه with whom she emigrated to Madinah. He was martyred in the Battle of Badr.

Umar رضى الله عنه intended to give her in marriage to Abu Bakr رضى الله عنه or Uthman رضى الله عنه, both of them declined. Then, the Prophet صلى الله عليه وسلم proposed to marry her and they married in Sha'ban 3 AH. Once, the Prophet صلى الله عليه وسلم had made one pronouncement of divorce to her but then he received a revelation (before he could make the remaining two pronouncements) that she should withdraw his pronouncement because she was given to much worship, fasting and was his spouse in paradise. So, he revoked the first pronouncement of divorce.

A section of the sahabah رضى الله عنهم and tabi'un رحمه الله have narrated ahadith from her. :

She died at the age of sixty in Sha'ban 45 AH. Mua'wiyah was caliph. Others put her death in 41 AH or 37 AH).

SAYYIDAH ZAYNAB BINT KHUZAYMAH رضى الله عنها: Right from the days of ignorance (jihiliyah) she was known as Umm ul Masakin (Mother of the needy).

Her first husband was Aqil and second husband was Ubaydah. Then she was married to Abdullah ibn Jahsh رضى الله عنه. He was martyred in the Battle of Uhud. After that, in 3 AH, the Prophet صلى الله عليه وسلم married her, but she died within a few months of that.

SAYYIDAH UMM SALAMAH رضى الله عنها: Her name was Hind. She was the wife of Abu Salamah رضى الله عنها Abdullah ibn Abdul Asad. He was wounded in the Battle of Uhud and could not survive and died a martyr. That very year, or in 4 AH, the Prophet صلى الله عليه وسلم married her. She died at the age of 84 years in Madinah in 59 AH, or 60 AH. She was buried in Al-Baqi.

SAYYIDAH ZAYNAB BINT JAHSH رضى الله عنها: Her mother, Umaymah, was the daughter of Abdul Mutallib, and the paternal aunt of the Prophet صلى الله عليه وسلم.

She was first married to Zayd ibn Harithah رضى الله عنه, the freedman of the Prophet صلى الله عليه وسلم.

When Zayd رضى الله عنه divorced her, the Prophet صلى الله عليه وسلم married her.

Her real name was Barrah, but the Prophet صلى الله عليه وسلم changed it to Zaynab. She died at the age of 52 years, in Madinah.

Sayyidah Ayshah رضى الله عنها said of her, "I have not come across any woman better than her in religion and were fearful of Allah than her. more truthful than her and more kind to kith and kin. There was no woman who spent more wealth and devoted herself more in Allah's cause than Zaynab. رضى الله عنها.

SAYYIDAH UMM HABIBAH رضى الله عنها: Her name was Ramlah. She was the daughter of Abu Sufyan ibn sakhr. Her mother was Safiyah bint Abu al-Aas, the paternal aunt of Uthman ibn Affan. Her first husband, Ubaydullah ibn Jahsh converted to Christianity in Abyssinia and died as an apostate. In 6 AH, the Negus of Abyssinia gave her in marriage to

the Prophet صلى الله عليه وسلم. She died in 44 AH in Madinah.

SAYYIDAH JURAYRIYAH رضى الله عنها: She was the daughter of Harith. She was taken captive in the Battle of Muraysi, She came to the lot of Thabit ibn Qays رضى الله عنه who had taken her as a prisoner. He made her a mukatab (whereby she could buy her (freedom). The Prophet صلى الله عليه وسلم paid the money and set her free. Then he married her. Her name was barrah but the Prophet صلى الله عليه وسلم changed it to Juwayriyah.

She died in 56 AH at the age of 65 years.

SAYYIDAH SAFIYAH رضى الله عنها: She was the daughter of Huyay ibn Akhtab ibn Shu'bah. She belonged to the sabt (or sibt) or tribe of Prophet Harun عليه السلام. She was first married to kinanah ibn Abu al-Huqayq the Jew. In the Battle of Khaybar (In Muharam 7 AH) Kinanah was killed and she was taken captive. The Prophet صلى الله عليه وسلم chose her for himself. But some historians say that she came to share of Dihyah Kalbi رضى الله عنه but the Prophet صلى الله عليه وسلم bought her from him. She embraced Islam and the Prophet صلى الله عليه وسلم married her assigning her freedom as her dower. She died in 50 AH, and was buried in al-Baqi

SAYYIDAH MAYMUNAH رضى الله عنها: Her name was Harah but the Prophet صلى الله عليه وسلم changed it to Maymunah. She was first married to Masud ibn Amr Thaqafi. He divorced her after a few days. Then Abu Dirham married her when he died, the Prophet صلى الله عليه وسلم married her at Sarf some distance from Makkah when he was on his way to perform Umrah al-qada (or the redeeming umrah). By a strange coincidence, she died at he some place sarf, in 61 AH or 51 AH.

She is the last of the wives of the Prophet صلى الله عليه وسلم one of her sister Sayyidah Umm ul-Fadl was the wife of Abbas رضى الله عنه and mother of Abdullah ibn Abbas رضى الله عنه The other Sayyidah Asma bint Umayy رضى الله عنها was the wife of Ja'far Tayyar رضى الله عنه.

SECTION II

الفضل الثاني

FOUR SENIOR MOST WOMEN OF THE WORLDS

(٦١٩٠) عَنْ أَنَسِ أَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ عِمْرَانَ

وَحَدِيثُهَا بِنْتُ خَوْلِيدٍ وَقَاطِمَةُ بِنْتُ مُحَمَّدٍ وَأَيُّسَةُ امْرَأَةِ فِرْعَوْنَ. - (رواه الترمذی)

6190. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is enough for you to know (of the merits of four) women of the women of all the worlds. They are: Maryam bint Imran, Kghadijah bint Khuwaylid, Fatimah bint Muhammad and Aasiyah wife of Fir'awn (the Pharaon)."¹

COMMENTARY: The sequence mentioned in this hadith is exactly the sequence of their different ranks. Sayyidah Ayshah رضى الله عنها is not mentioned in this hadith among the most superior women but she is mentioned a some of those in other ahadith. Also, perhaps this saying of the Prophet صلى الله عليه وسلم may have been when she had not yet got this high position of perfection and the company of the Prophet صلى الله عليه وسلم whereby her excellence is determined. We must keep the hadith of Abu Musa Ashary رضى الله عنه before us (# 5724) to which we have referred in the preceding lines (before the biographical sketchès). It is transmitted by Ahmad رحمه الله, Bukhari رحمه الله, Muslim رحمه الله, Tirmidhi رحمه الله and Ibn Majah.

¹ Tirmidhi # 3878, Musnad Ahmad 3-135.

Abu Musa رحمه الله, narrated in a marfu form that the Prophet صلى الله عليه وسلم said, "while many men have attained perfection, yet among women only Aasiyah wife of the pharaoh, and Maryam daughter of Imran have attained perfection. And Ayshah's superiority over women is like that of tharid over other food."

Suyuti رحمه الله has written in Niqayah; "We believe that Maryam عليه السلام and Fatimah are the most superior of all women in the entire universe. And, of he wives of the Prophet صلى الله عليه وسلم the most superior are Sayyidah Khadijah رضي الله عنها and Sayyidah Ayshah رضي الله عنه. As for which of them surpasses the other, opinions are divided. Some name (Sayyidah) Khadijah رضي الله عنها and some (Sayyidah) Ayshah رضي الله عنها. A third opinion is to say nothing on the subject."

Mulla Ali Qari رحمه الله has reproduced the views of Suyuti رحمه الله and said, "It is not that we must say nothing about the superiority of only these two women but we must say nothing about the superiority of all the wives of the Prophet صلى الله عليه وسلم over each other. The reason is that we have no conclusive evidence about it by which we might decide which of these women is most superior. As for the inconclusive evidences, They are contradictory and unhelpful.

MERIT OF SAYYIDAH AYSHAH رضي الله عنها

(٦١٩١) وَعَنْ عَائِشَةَ إِبْنِ جِبْرِئِيلَ جَاءَ بِصُورَتِهَا فِي خُرْقَةٍ مِنْ حَرِيرٍ خُصَّرَآءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ - (رواه الترمذی)

6191. Sayyidha Ayshah رضي الله عنها narrated that Jibril عليه السلام came with a picture of her on a piece of green silk for Allah's Messenger صلى الله عليه وسلم, saying, "This is your wife in this world and the next."¹

COMMENTARY: In a previous hadith (6180) the words are (خورقه من حرير), so it is not correct to say that it was a white silk cloth, unless the picture was shown to the Prophet صلى الله عليه وسلم many times indifferent forms or, a sub narrator may have confused his words.

SAFIYAH رضي الله عنها GIVEN SOLACE

(٦١٩٢) وَعَنْ أَنَسِ قَالَ بَلَغَ صُوفِيَّةَ أَرْبَ حَفْصَةَ قَالَتْ لَهَا يَا بِنْتُ يَهُودِيٍّ فَبَكَتُ فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِي فَقَالَ مَا يُبْكِيكِ فَقَالَتْ: قَالَتْ لِي حَفْصَةُ إِنَّ ابْنَةَ يَهُودِيٍّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ إِنَّكَ لِابْنَةِ نَبِيٍّ وَإِنَّكَ تَحْتِ نَبِيٍّ فَوَيْمَرُ وَأَنْفَحُرُ عَلَيْكَ ثُمَّ قَالَ اتَّقِي اللَّهَ يَا

حَفْصَةُ - (رواه الترمذی والنسائي)

6192. Sayyiduna Anas رضي الله عنه narrated that Sayyidah Safiyah had learnt that Sayyidah Hafsa رضي الله عنها commented (disparagingly about her), "daughter of a Jew." So, she wept Allah's Messenger صلى الله عليه وسلم came to her and found weeping. He asked her. "Why do you weep?" She complained, "Hafsa says about me that I am a Jew's daughter." The Prophet صلى الله عليه وسلم said, "And you are the daughter of a Prophet. Your uncle was a Prophet. And, You aer married

¹ Tirmidhi # 3880.

(now) to a Prophet. So of what does she boast over you?" Then, he said (cautioning Hafsa). "Fear Allah O Hafsa!"¹

COMMENTARY: Sayyidah Safiyah's رضى الله عنها father Huyay ibn Akhtab was a descendant of the Prophet Harun عليه السلام who was brother of Prophet Musa عليه السلام. Hence, her forefather was a Prophet and her uncle too was a Prophet.

Or, he may have spoken the words in reference to her great grandfather Prophet Ishaq عليه السلام describing Sayyidah Safiyah رضى الله عنها as daughter of Prophet Ishaq عليه السلام and so calling prophet Ismail عليه السلام her uncle.

Add to that she was wife of a prophet too. The Prophet صلى الله عليه وسلم intention was to comfort Sayyidah Safiyah رضى الله عنها and raise her spirits. His intention was not to lower the merit of his other wives, because Sayyidah Safiyah رضى الله عنها was not the only one who possessed noble lineage. His other wives, to, shared this distinction with her, for hey too, are offspring's of Prophet Ismail عليه السلام, brother of Prophet Ishaq عليه السلام. Besides all of them were wives of a Prophet.

The Prophet صلى الله عليه وسلم cautioned Sayyidah Hafsa رضى الله عنها that he ought not to have spoken such words against Sayyidah Safiyah رضى الله عنها. The smacked of the jahiliyah (or days of ignorance before Islam). Allah never likes such conduct.

ABOUT SAYYIDAH MARYAM BINT IMRAN عليها السلام

(٦١٩٣) وَعَنْ أُمِّ سَلَمَةَ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ عَامَرَ الْفُتَيْحِ فَنَا جَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَصَحَّحَتْ فَلَمَّا تَوَقَّى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَصَحْحِكِهَا فَقَالَتْ أَخْبَرَنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَصَحَّحْتُ. (رواه الترمذی)

6193. Sayyidah Umm Salamah رضى الله عنها narrated, "In the year of the conquest, Allah's Messenger صلى الله عليه وسلم sent for Fatimah رضى الله عنها. HE confined with her and she wept. Then he said something to her and she laughed. Later after Allah's Messenger died. I asked her about her weeping and her laughing. She disclosed: Allah's Messenger informed me of his impending death, So I wept, then he informed me that I was to be the chief of the women of paradise, apart from Maryam عليها السلام, the daughter of Imran. So, I laughed."²

COMMENTARY: In a previous hadith (# 6138), narrated by Sayyidah Ayshah رضى الله عنها, Sayyidah Fatimah رضى الله عنها had said that she laughed because the Prophet صلى الله عليه وسلم had confided to her that she would be the first of the members of his household to meet him. This does not in any way contradict this hadith (6193).

However, Sayyidah Umm Sulaym's رضى الله عنها placing this event in the year of the conquest is a great error. It took place during the farewell pilgrimage or during the Prophet's صلى الله عليه illness that led to his death.

¹ Tirmidhi # 3894 (3920, Musnad Ahmad 3-265, Nasa'i.

² Tirmidhi # 3873 (3899) also # 3893 (3919)

It is difficult to understand why this hadith is placed in this chapter. It belongs to the previous one about the excellences of the member of the Prophet صلى الله عليه وسلم household (like # 6138) perhaps it is placed here to complement the hadith (# 6190) of Anas رضى الله عنه mentioning the supreme women of the worlds. It is also possible that this hadith under discussion is placed in this chapter in the light of certain traditions that Sayyidah Maryam عليها السلام would be a wife of the Prophet صلى الله عليه وسلم in paradise.

SECTION III

الْفَضْلُ الْفَالِقُ

KNOWLEDGE OF SAYYIDAH AYSHAH رضى الله عنها

(٦١٩٤) عَنْ أَبِي مُوسَى قَالَ مَا اسْتَكَلَّ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عندها منه علما رواه الترمذى وقال هذا حديث حسن صحيح غريب.

6194.Sayyiduna Abu Musa رضى الله عنه said, "whenever we, the Sahabah of Allah's Messenger صلى الله عليه وسلم, were uncertain about a hadith (or a verdict on a religious issue), we turned to (Sayyidah) Ayshah رضى الله عنها (for redressed) and always found that she did have knowledge about it."¹

Tirmidhi termed this hadith hasan sahih gharib.

COMMENTARY: Sayyidah Ayshah رضى الله عنها had acquired abundant knowledge from the Prophet صلى الله عليه وسلم and she possessed a strong power of judgement. So, she was able to solve difficulties on various kind of judgement and understanding religious questions and ahadith.

FLUENT ELOQUENT

(٦١٩٥) وَعَنْ مُوسَى بْنِ طلحة قَالَ مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ رَوَاهُ الترمذى وقال هذا حديث حسن صحيح غريب.

6195.Sayyiduna Musa ibn Talhah رحمه الله (a tabi'i) said, "I did not find anyone whose speech was more fluent than of (Sayyidah) Ayshah رضى الله عنها."²

Tirmidhi termed it hasan sahih gharib.

COMMENTARY: Ibn Talhah رحمه الله spoke these words to praise the fine qualities or Sayyidah Ayshah رضى الله عنها, or he did, indeed, really find her speech unmatched in fluency.

¹ Tirmidhi # 3883 (3909).

² Tirmidhi # 3884 (3910).

CHAPTER - XXXIX

THE EXCELLENT QUALITIES OF SOME
WELL-KNOWN SAHABAH رضى الله عنه

باب جامع المناقب

The compiler has not specified in this chapter any particular section and has not created separate chapters for them. Rather, he has grouped together the ahadith on the merits and excellences for certain well-known sahabah رضى الله عنهم

They include the righteous caliphs, the ahl ul bayt (or members of the Prophet صلى الله عليه وسلم household), the ashrah mubashsharah (or ten given tidings of paradise) and the noble wives of the Prophet صلى الله عليه وسلم. There are the muhajirs as well as the ansar, and other sahabah رضى الله عنهم, too.

SECTION I

الفضل الأزل

ABDULLAH IBN UMAR رضى الله عنه

(٦١٩٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرْفَةً مِنْ خَرِيرٍ لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِهِ إِلَيَّ فَكَضَّصْتُهَا عَلَى حَفْصَةَ فَكَضَّصَتْهَا حَفْصَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِرَاءَ أَخَاكَ رَجُلٌ صَالِحٌ أَوْ إِرَاءَ عَبْدِ اللَّهِ رَجُلٌ صَالِحٌ - (متفق عليه)

6196. Sayyiduna Abdullah ibn Umar رضى الله عنه said, "I saw in a dream as though I had in my hand a piece of silk. I never intended to go to any place in paradise but it flew me there with it. I related this dream to (my sister) Hasah رضى الله عنها. She related it to the Prophet صلى الله عليه وسلم. He said, "Surely, your brother is a righteous man,' or (he said) Abdullah is a righteous man."

COMMENTARY: The pious deeds of Abdullah ibn Umar رضى الله عنه are represented by the piece of silk. They take him to the high ranks of paradise.

BIOGRAPHICAL SKETCH: He was the son of Umar Faruq رضى الله عنه. He was born one year before the Prophet صلى الله عليه وسلم was commissioned. He embraced Islam at an early age with his father in Makkah. He participated in all battles after the Battle of Trench. He was considered to be perfect in learning, wisdom, piety and asceticism.

Sayyiduna Jabir رضى الله عنه used to say, "There is no one among us when the world did not attract to it and he learned to it, but not Umar and his son Abdullah."

Sayyiduna Nafi رحمه الله said that the slaves whom Abdullah ibn Umar رضى الله عنه set free during his life time numbered one thousand. He added "Rather, more than that."

He had a singular distinction among the those who obeyed and loved the prophet صلى الله عليه وسلم.

Whenever he performed hajj, he was particular to precede the pilgrims to all those places where the Prophet صلى الله عليه وسلم used to stop.

It is reported that one day Hajjaj ibn Yusuf procrastinated in offering the salah of Fajr, or of asr, Abdullah ibn Umar رضى الله عنه said to him, "Do not delay the salah, for the sun will not

¹ Bukhari # 1121, 7015, Muslim # 2478, Tirmidhi # 3825 (3851).

wait for you." Hajjaj was annoyed by these words and exploded with rage, "I feel like putting your eyes out." Or, he said "I am inclined to sever your head." Abdullah رضى الله عنه said, "If you do that, would not be surprising, because you are a foolish dictator subjugating us." Some people say that Abdullah رضى الله عنه spoke these words softly so that Hajjaj did not hear him. Anyway Hajjaj was severely infuriated and had the spear of Ibn Umar رضى الله عنه taken away. Then he had stones hurled at him while he was on the road and had him struck on the back of his feet with a poisoned weapon. The result was that Ibn Umar رضى الله عنه feel seriously ill and died after a few days. This happened three months after the tragic martyrdom of Ibn Zubayr رضى الله عنه in 73 AH. Ibn Umar رضى الله عنه was 84 years old at that time. He was buried in Dhu Tuwa (ذى طوى).

MERIT OF ABDULLAH IBN MAS'UD رضى الله عنه

(٦١٩٧) وَعَنْ حُدَيْفَةَ قَالَ إِنَّ أَكْبَهَ النَّاسِ دَلًا وَسَمًّا وَهَدْيًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِابْنِ أُمِّ

عَبْدٍ مِنْ جَيْنٍ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ لَا تَدْرِي مَا يَصْنَعُ فِي أَهْلِهِ إِذَا خَلَا - (رواه البخارى)

6197. Sayyiduna Hudhayfah رضى الله عنه said, "Surely, he who resembles Allah's Messenger صلى الله عليه وسلم most closely in gait, way of living and conduct is Ibn Umm Abd from the time he emerges from his house till the time he returns to it, But, we cannot say how he conducts himself. with his family, or when he is alone."¹

(Ibn Umm Abd is Abdulla ha ibn Mas'ud.) رضى الله عنه

COMMENTARY: The kunyah of the mother of Abdullah ibn Mas'ud رضى الله عنه was Umm Abd. So, he was Ibn Umm Abd (Ibn meaning son of).

Some authorities say that (دل) translated 'gait' means 'kind temperament.' He was dignified, serious. He was pious and righteous.

These were his outward traits as known to everyone. As for his inner condition, only Allah knows that.

(٦١٩٨) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّنَنَا حَيْثَا مَأْتَرَى إِلَّا أَنَّهُ عَبْدُ اللَّهِ بْنُ

مَشْهُورٌ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا نَرَى مِنْ دَخُولِهِ وَدَخُولِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ - (متفق عليه)

6198. Sayyiduna Abu Musa رضى الله عنه Al-Ash'ary رضى الله عنه said, "I and my brother came from Yemen (to Madinah) and stayed (at the house of the Prophet صلى الله عليه وسلم) for a length of time, during which we had no doubt but that Abdullah ibn Mas'ud رضى الله عنه was a member of the Prophet صلى الله عليه وسلم household. This was because we saw how often he and his mother came to the Prophet صلى الله عليه وسلم."²

(This translation stayed at the house of the Prophet صلى الله عليه وسلم is as in the Urdu text, otherwise the English translation of Bukhari and Muslim do not mention staying at the Prophet's house: For quite some time the brothers took Abdullah to be a member of the Prophet صلى الله عليه وسلم house hold).

¹ Bukhari # 6097.

² Bukhari # 3763, Muslim # 110-2460.

COMMENTARY: According to a tradition the Prophet صلى الله عليه وسلم had authorized Abdullah ibn Mas'ud رضى الله عنه "When you see any men with me, You may come in without asking permission to enter."

According to another version, Abdullah ibn Mas'ud رضى الله عنه said "the Prophet صلى الله عليه وسلم said to me 'when the curtain is not drawn and you hear my voice, that itself is your permission to enter. As long as I do not forbid you, you may come in, without asking permission."

BIOGRAPHICAL SKETCH: His Kunyah was Abu Abdur Rahman. He was a Hadhali and known by the sobriquet of Sahib us-Siwad waas-siwak (keeper of cushion and tooth stick) He was a very early Muslim, even before the Prophet صلى الله عليه وسلم had moved to Dar ul Arqam. Umar had not embraced Islam till then, It is said that Ibn Mas'ud رضى الله عنه was the sixth Muslim. The Prophet صلى الله عليه وسلم kept him close to him and assigned to him assorted tasks like keeping the siwak handy, helping the Prophet صلى الله عليه وسلم put on his sandals, looking after his cushion and vessel of water for his ablution during journeys. When the Prophet صلى الله عليه وسلم had his bath, he stood ahead to screen him from view.

Abdullah ibn Mas'ud رضى الله عنه had emigrated to Abyssinia first and then to Madinah. He participated in the Battle for Badr and other battles and expeditions.

The Prophet صلى الله عليه وسلم had given him tidings of admittance to paradise. He had said, "I like for my ummah whatever Ibn Umm Abd likes and I do not like for my ummah whatever Ibn Umm Abd dislikes.

He had a whitish complexion. He was very lean and so very short statured that a seated tall man's head would be level with his while he stood next to him.

Umar رضى الله عنه Furqan had appointed him, during his caliphate, judge of Kufah and head of its state Treasury. He retained these assignments till the initial days of Uthman's رضى الله عنه caliphate after which he returned to Madinah where he died in 32 AH when he was slightly above sixty years of age.

The ahādith that he had narrated have been transmitted by a large number of the sahabah رضى الله عنهم and tabi'un رحمهم الله among whom are Abu Bakr رضى الله عنه, Umar رضى الله عنه and Uthman رضى الله عنه.

The ulama say that, with the exception of the four caliphs, Abdullah ibn Mas'ud رضى الله عنه was the most superior jurist-of all the sahabah.

FOUR SAHABAH RECOMMENDED AS TEACHER OF QURAN

(٦١٩٩) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي رَسُوْلٍ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَفْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ

مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَأَبِي الْبُرْدِ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ۔ (متفق عليه)

6199.Sayyiduna Abdulah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Get these four men to recite the Quran to you (and acquire it from them): Abdullah ibn Mas'ud, saalim the freedman of Abu Hudhayfah, Ubayy ibn Ka'b. and Mu'adh ibn Jabal."¹

COMMENTARY: These four remarkable sahabah رضى الله عنهم had acquired the Quran directly from the Prophet صلى الله عليه وسلم while the other shabah رضى الله عنه had learnt it from them and from each other.

¹ Bukhari # 3760, Muslim # 118-2464.

The four of them had retained the Quran in memory and were also great qaris (reciter of the Quran learned in the science of recital). The Prophet صلى الله عليه وسلم let them know of their distinction.

SAALIM رضى الله عنه: He was Saalim ibn Ma'qil رضى الله عنه. He was the freedman of Abu Hudhayfah ibn Uthbah ibn Rabi'ah ibn Abd Shams. He belonged to Istarakh or Istakhar (ancient name of persopolis) in Iran. He is counted among the meritorious and glorious sahabah رضى الله عنهم. He had participated in the Battle of Badr, and had the honoour of leading those muhajirs in congressional salah who had emigrated to Madinah before the arrival there of the Prophet صلى الله عليه وسلم though Umr رضى الله عنه and Abu Salamah رضى الله عنه were among them.

The name of Abu Hudhayfah رضى الله عنه was Hisham. He was one of the great, learned sahabah and the earliest muhajirs. He had embraced Islam even before the Prophet صلى الله عليه وسلم had moved to Dar ul Arqam.

UBAYY IBN KA'B رضى الله عنه: He is one of the ansar sahabah, and a prominent reciter of the quran. He was called sayyid ul qurra (chief of the reciters of he Quran). Umar رضى الله عنه used to call him sayyid ul Muslimeen (the chief of the Muslim). He was a scribe of the revelation received by the Prophet صلى الله عليه وسلم.

MU'ADH IBN JABAL رضى الله عنه: He too was an ansar. His merits and excellent qualities are very many, uncountable. The Prophet صلى الله عليه وسلم had established bonds of fraternity between him and Abdulah ibn Mas'ud رضى الله عنه.

MERIT OF IBN MAS'UD رضى الله عنه AMMAR رضى الله عنه AND HUDHAYFAH رضى الله عنه

(٦٢٠٠) وَعَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّامَ فَصَلَّيْتُ رُكْعَتَيْنِ ثُمَّ قُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيصًا صَالِحًا فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي قُلْتُ مَنْ هَذَا قَالُوا أَبُو دَرْدَاءَ قُلْتُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُسَيِّرَ لِي جَلِيصًا صَالِحًا فَيَسْرَكَ لِي فَقَالَ مَنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَوْلَيْسَ عِنْدَكُمْ ابْنُ أَوْرٍ عَبْدُ صَاحِبِ الثَّمَلَيْنِ وَالْوَسَادَةَ وَالْوِظْهَرَةَ وَفِيكُمْ الَّذِي آجَرَهُ اللَّهُ مِنَ الْمَيْطِنِ عَلَى لِسَابِ نَبِيِّهِ يَعْنِي عِمَارًا أَوْلَيْسَ فِيكُمْ صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ يَعْنِي حُذَيْفَةَ - (رواه البخارى)

6200. Sayyiduna Alqamah (a tabi'i) said, 'I come to Syria and offered two raka'at salah (in Jami mosque of Damascus). Then I made a supplication: 'O Allah, let me have a pious companion.' I then joined some people when suddenly a venerable shaykh came and sat down beside me. I asked (the others). 'who is he?' They said. Abu Darda. I said (to him overjoyed as I was). 'I had prayed to Allah to let me have a pious companion and He has given me your company.' He asked, 'Who are you?' I said, 'I am a citizen of kufah.' He asked, 'Is there not among you Ibn Umm Abd (Abdullah ibn Mas'ud) رضى الله عنه who was responsible for the (prophet's) sandals, pillow and vessel of water for ablution? And, is there not among you whom Allah protected from the devil by means of the tongue of His prophet (meaning, Ammar), And, is there not among you (he who has the honour of being the confident of the Prophet whose secrets no one know beside him?)'¹

¹ Bukhari # 3742.

COMMENTARY: Allah answered the supplication of Alqamah رَحِمَهُ اللهُ forthwith and Abu Darda came next to him. We must bear I mind the tradition;

ان لله ملائكة تحبوا الاهدل الى الاهدل

Surely Allah has angels who lead people to each other. (They draw them closer.)

He said to him that Ibn Mas'ud was Prophet's personal assistant. When the Prophet صلى الله عليه وسلم intended to sleep, Ibn Mas'ud رَضِيَ اللهُ عَنْهُ brought him the pillow. When he woke up, he brought him water for ablution and always carried a vessel during journeys. So, Abu Darda رَضِيَ اللهُ عَنْهُ advised Alqamah رَحِمَهُ اللهُ that no student and novice need by pass Abdullah ibn Mas'ud رَضِيَ اللهُ عَنْهُ and look for another teacher. This confirms the adage that a student must first acquire knowledge from the scholar in his own city in a perfect way. Having done that, if he needs to learn more, than he must travel to another city and endure the ordeals of the journey. At the same time, if a scholar knows of another scholar more learned than him, then he must direct the student to him.

AMMAR رَضِيَ اللهُ عَنْهُ: The Prophet صلى الله عليه وسلم called Ammar رَضِيَ اللهُ عَنْهُ 'pure' and 'purified' or 'perfume' and 'perfumed.' He gave him glad tidings of entry into paradise. The enemies of Islam used to persecute him severely. Once, he was thrown into fire and the Prophet صلى الله عليه وسلم said, "O fire cool down for Ammar as you had cooled down for Ibrahim عليه السلام, the khalil (trend) of Allah, and be peace for him." Once, he said to Ammar رَضِيَ اللهُ عَنْهُ, "Some rebels will kill you, You will call them to paradise but they will try to take you to the fire." In these words, the Prophet صلى الله عليه وسلم exhorted him to be steadfast on the right path, and not allow the devil to tempt him. This is what Abu Darda رَضِيَ اللهُ عَنْهُ meant when he said that Allah has preserved him from the devil through the means of His Prophet صلى الله عليه وسلم tongue.

Ammar's father was Yasir رَضِيَ اللهُ عَنْهُ. His mother was Sumayyah رَضِيَ اللهُ عَنْهَا. Yasir رَضِيَ اللهُ عَنْهُ belonged to Yemen but had settled in Makkah where he made a sworn friendship (known as hulf) with Abu Hudhayfah ibn Mughirah رَضِيَ اللهُ عَنْهُ who belonged to Banu Muakhzum. He also married his female slave Sumayyah رَضِيَ اللهُ عَنْهَا. Ammar رَضِيَ اللهُ عَنْهُ was born to them whereafter Abu Hudhayfah رَضِيَ اللهُ عَنْهُ set them free. This is why Ammar رَضِيَ اللهُ عَنْهُ is called the freedman of Banu Makhzum.

Ammar ibn Yasir is among those who had preceded others in embracing Islam. But, he was among those weak Muslim whom the infidels tortured mercilessly to compel them to renounce their new religion. Rather, he was the most persecuted of all of them. The Prophet صلى الله عليه وسلم would come to him, stroke him and pray.

يا نار كوني بردا وسلاما على عمار كما كنت على ابراهيم

"O fire become cool and peace for Ammar as you had become for Ibrahim."

Ammar رَضِيَ اللهُ عَنْهُ was among the first muhajir (emigrants). He participated in the Battle of Badr and All other battles. He was martyred in 37 AH in the Battle of Siffin while fighting on the side of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ. He was 93 years old then.

HUDHAYFAH رَضِيَ اللهُ عَنْهُ: He is called the keeper of the Prophet's صلى الله عليه وسلم secrets, because the Prophet صلى الله عليه وسلم had confided in him such confidential matters as are not generally disclosed to anyone. One such secret was the names of the hypocrites, their ancestry and kinds of their hypocrisy. So, he was very well aware about one who is not a perfect, sincere Muslim, It is reported that once Umar رَضِيَ اللهُ عَنْهُ, who was then the caliph, asked him, "Do

you find any sign of hypocrisy in me?" He said, "By Allah, no! But, some people say that your meals comprise of many kinds colourful food. So, this was investigated and it was found that eggs were placed at your meals and when their shells were removed, they gave out yellow and red yoke and white albumen. These were the different colours that deceived some people into believing that you were served diverse dishes at your meals."

Hudhayfah رضى الله عنه died in 35 AH at Mada'in. He was buried there.

MERITS OF MOTHER OF ANAS رضى الله عنه & OF BILAL رضى الله عنه

(٦٧٠١) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ أُرِيْتُ الْجَنَّةَ فَرَأَيْتُ امْرَأَةً أَبِي طَلْحَةَ

وَسَمِعْتُ خَشْخَشَةَ أَمْحَاجٍ فَإِذَا بِبِلَالٍ - (رواه مسلم)

6201. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I was shown paradise. There I saw the wife of Abu Talhah (Umm Sulaym, mother of Anas). Then, I heard ahead of me a susurration (of footsteps) and there was Bilal!"¹

COMMENTARY: The mother of Anas رضى الله عنه was Umm Sulaym رضى الله عنه but her name is not known definitely. She was married first to Maalik ibn Nadr. Anas رضى الله عنه was born to them. Maalik ibn Nadr was a polytheist and died as such. Then, she became a Muslim and Abu Talhah رضى الله عنه proposed marriage to her but was not a Muslim. So, she rejected his proposal and invited him to become a Muslim. He did so and they married. She said, "I give myself up to you your wife in return for your Islam. Your Islam is my dower رضى الله عنه."

BILAL رضى الله عنه: He was the son of Abu Ribah. Abu Bakr رضى الله عنه had set him free. He was a very early Muslim and he was the first one to declare his Islam in Makkah before everyone else. He was the chief mu'adhhdhin of the Prophet صلى الله عليه وسلم. He had taken part in the Battle of Badr and thereafter every jihad. Finally, he emigrated to Syria where he died in 20 AH at Damascus. He was buried in the graveyard Baab us Saghir. He was 63 years old when he died. He had no one to succeed him. A section of the sahabah رضى الله عنهم and tabi'un رضى الله عنهم have transmitted ahadith from him. He too was one of them who was severely persecuted by the infidels of Makkah among whom Umayyah ibn Khalaf caused him much hardship. As destiny would have it, Bilal رضى الله عنه was the one who killed him in the Battle of Badr. Jabir رضى الله عنه said that Umar رضى الله عنه used to say (ابو بكر سيدنا و اعن سيدنا) "Abu Bakr رضى الله عنه is our chief. And, he set free our chief (Bilal) رضى الله عنه."

Imam Ahmad رحمه الله has stated in his Musnad that seven people preceded others in announcing their Islam. They are:

Allah's Messenger صلى الله عليه وسلم Abu Bakr, رضى الله عنه Ammar رضى الله عنه, his mother Summayyah رضى الله عنها, Suhayb رضى الله عنه, Bilal رضى الله عنه and Miqdad رضى الله عنه.

Allah protected His Messenger through his uncle Abu Talib from the persecution of the enemies of Islam.

Abu Bakr رضى الله عنه had the protection of his tribe. But, the remaining five were weak and helpless, so that idolaters earmarked them for their persecution. They punished them in a savagely manner. They made them wear iron fetters and put them in the hot sun. then Allah had all of them, except Bilal رضى الله عنه released from victimization and made them

¹ Muslim # 106-2457, Musnad Ahmad 5 -- 360.

honourable. Bilal رضي الله عنه continued to be helpless. He had no one to help him out. Rather, they increased their pressure on him. Vagabonds of Makkah were set against him. They bound him in ropes and dragged him through the streets of Makkah, but he had on his tongue only (احد) - (احد) - Allah is one! Allah is one!

WHOM THE QURAYSH DESPISED

(٦٢٠٢) وَعَنْ سَعْدِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَقَّرُ فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَظْطَرُّهُؤَلَاءَ لَا يَجْتَرِئُونَ عَلَيْنَا قَالَ وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هَذَيْلٍ وَبِلَالٌ وَرَجُلَانِ لَسْتُ أُسْتَبِيهُمَا فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ إِنَّ يَقَعَهُ فَحَدَّثَ نَفْسَهُ فَأَنْزَلَ اللَّهُ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ (رواه مسلم)

6202. Sayyiduna Sa'd رضي الله عنه narrated, we were six people with the Prophet صلى الله عليه وسلم (when he intended to speak to the chiefs of the Quraysh, but the idolaters demanded, 'Remove these (despised) people and forbid them to (have the cheek to) mingle with us.'

Sa'd رضي الله عنه added, "There were besides me, Ibn Mas'ud a man of Hudhay! Bilal رضي الله عنه and two other whom I will not name. Then, when Allah willed came to the mind of Allah's Messenger. So while he nominated over it, Allah, the Exalted revealed:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

{And do not expel those who call their Lord morning and evening seeking His pleasure!} (6:52)

COMMENTARY: He did not name the two men because there was some logic in not disclosing them at that time. They were Khabbab ibn Arat رضي الله عنه and Ammar ibn Yasir رضي الله عنه. Some people allege - but this possibility is remote - that he had forgotten their names. The prophet صلى الله عليه وسلم was thinking over the demand of the idolaters from the point of view that they might enter the folds of Islam if he conceded to their demand, but he also knew that it would be very insulting to sincere Muslims. So, he was trying to find a way out. But, Allah revealed the verse whereby the honour and respect of the poor Muslims was violated.

MERIT OF ABU MUSA ASH'ARY رضي الله عنه

(٦٢٠٣) وَعَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا أَبَا مُوسَى لَقَدْ أُعْطِيَتْكَ مِنْ مَازَارِئِ قَرَارٍ وَمِيزَارٍ مِنْ آلِ دَاوُدَ (متفق عليه)

6203. Sayyiduna Abu Musa رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said to him. "O Abu Musa, you have been granted a sweet voice that is a portion of the sweet voice of Dawud عليه السلام."²

COMMENTARY: The Arabic word is (مزمار) Mizmar. It is a musical instrument, like a pipe.

¹ Muslim # 46-1748.

² Bukhari # 5048, Muslim # 535-793, Tirmidhi # 3855 (3881).

and implies singing while playing a musical instrument. In this hadith, however, it means ' a sweet voice.'

The words (الداود) –descendants of Dawud رضى الله عنه means Dawud عليه السلام himself. The word (ال) is superfluous, because only Prophet Dawud عليه السلام is known for his sweet voice, not his descendants. Some authorities say that here (ال) is used for one person and he is Prophet Dawud عليه السلام. He had a very sweet and melodious voice.

Allah granted a sweet, pleasant voice to Abu Musa Ash'ary رضى الله عنه too. When he recited the Quran, the Prophet صلى الله عليه وسلم listened to him with immense love.

ABU MUSA رضى الله عنه: His name was Abdullah ibn Qays Ash'ary رضى الله عنه. Abu Musa was his kunyah. He had embraced Islam in Makah and was one of those who had emigrated to Abyssinia. He returned from there to the Prophet صلى الله عليه وسلم when he was at Khaybar. In 20 AH. Umar رضى الله عنه appointed him governor of Busrah and he retained the post till the early days of Uthman's caliphate. Then, he was discharged and he moved to Kufah. When the people of Kufah showed their governor, Sa'eed ibn Aas رضى الله عنه the door and requested Uthman رضى الله عنه to appoint Abu Musa رضى الله عنه their governor, he conceded to their request and instated him as governor of Kufah. But, after Uthman رضى الله عنه was martyred. Ali رضى الله عنه dismissed him. Then, after the arbitration¹.

Abu Musa رضى الله عنه moved to Makkah where he died in 52 AH.

(As for his emigration to Abyssinia, the facts are that he had gone to yemen to his tribe Ashar. When they learnt of the prophet صلى الله عليه وسلم emigration to Madinah , they took a ship to Madinah to join him but the unfriendly winds diverted their ship to land at Abyssinia where they met Ja'far رضى الله عنه, with him they came to the Prophet صلى الله عليه وسلم when he was at khaybar.)

FOUR WHO HAD COMMITTED THE QURAN TO MEMORY

(٦٢٠٤) وَعَنْ أَنَسٍ قَالَ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ أَبِي بَنْ كَعْبٍ وَمَعَادُ

بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ قَيْلٍ لِأَنَسٍ مِنْ أَبِو زَيْدٍ قَالَ أَحْمَدُ عَمُومَتَيْنِ - (متفق عليه)

6204. Sayyiduna Anas رضى الله عنه said, "In the time of Allah's Messenger صلى الله عليه وسلم the Quran was gathered together (meaning committed, to memory) by four (sahabah): رضى الله عنه Ubayy ibn Ka'b رضى الله عنه Mu'adh Ibn Jabal رضى الله عنه, Zayd ibn Thabit رضى الله عنه and Abu Zayd رضى الله عنه."

Anas رضى الله عنه was asked, "who is Abu Zayd رضى الله عنه?" He said, "One of my Paternal uncles."²

COMMENTARY: The name of Abu Zayd رضى الله عنه was either Sa'eed ibn Umair رضى الله عنه or Qays ibn Sakan رضى الله عنه.

All these four sahabah رضى الله عنهم belonged to the Khazraj tribe of the ansar. It was the tribe of Anas رضى الله عنه. Thus, he spoke these words express the distinctions of his tribe that it possessed four men who had memorized the Quran. His words do not say outright that there was no other sahabah in the time of the Prophet صلى الله عليه وسلم who had not committed the

¹ He was nominated by Sayyiduna Ali رضى الله عنه as an arbitrator to arbitrate his case with Mu'awiyah رضى الله عنه.

² Bukhari # 3810, Muslim # 119-2465.

Quran to memory. While it is not correct to give any importance to numbers in such cases, there are sahih ahadith that affirms that very many sahabah رضى الله عنهم had memorized the entire Quran in the time of the Prophet صلى الله عليه وسلم (from among the ansar and the mujahir). One of these sahih hadith mentions the seventy sahabah رضى الله عنهم who were martyred treacherously in Yamamah. All of them had memorized the Quran. Also, all the four righteous caliphs had memories the Quran.

MERIT OF MAS'AB IBN UMAYR رضى الله عنه

(٦٢٠٥) وَعَنْ حُبَابِ بْنِ الْأَرْتِّ قَالَ مَا جَزْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا وَجِهَ اللَّهُ تَعَالَى فَوَقَفَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا وَتَمَّتْ مُصْعَبُ ابْنِ عُمَيْرٍ فُقِئَ يَوْمَ أُحُدٍ فَلَمْ يُوَجَدْ لَهُ مَا يَكْفِيهِ فِيهِ إِلَّا أَمْرَةٌ فَكُنَّا إِذَا عَظَّمْنَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا عَظَّمْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَظُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْأَخْضَرِ رِمْثًا مِنْ أَيِّعَتِكَ لَهْ تَمْرُتُهُ فَهَوَ يَهْدِيهَا - (متفق عليه)

6205. Sayyiduna Khabbab ibn Arat رضى الله عنه said, "We emigrated (to Madinah) alongwith Allah's Messenger صلى الله عليه وسلم seeking Allah's pleasure. So, our reward is assured from Allah. There were those of us who died before receiving their reward (in this world) Mus'ab ibn Umayr رضى الله عنه was one of them. He was martyred at the battle of Uhud. Nothing could be found with which to enshroud him except a striped cloth like a leopard skin (that he had on him). When his head was covered with it, his feet became exposed and if it was stretched over his feet his head was bared. So, the Prophet صلى الله عليه وسلم said, 'Cover his head with it and put idhkar over his feet. (Idkhar is leman grass) There were others among as who survived to reap their fruit, it having ripened."¹

COMMENTARY: Certain of those who struggled for Islam died before seeing the victories of Islam and these prosperity of he Muslim, while they could not have a share of it, or of the war booties, they will get their reward in the hereafter.

As for those who have survived, they are getting there reward, like was booty etc. They witness the prosperity of Islam. This is their reward in this world.

Mus'ab ibn Umayr رضى الله عنه was among those whose reward they will get in full in the hereafter. According to a hadith, those warriors who fight in Allah's path and get the booty, they have earned in this world two thirds of their reward and will get the remaining one third in the next world.

MUS'AB IBN UMARYR رضى الله عنه: He was a Quraysh and Abdari, a glorious sahabi, He had embraced Islam before the Prophet صلى الله عليه وسلم come to Darul Arqam. He was one of those who emigrated to Abyssinia. He participated in the Battle of Badr.

The Prophet صلى الله عليه وسلم had sent him to Madinah after the second pledge of Aqabah. He was responsible to teach the people of Madinah the Quran and religion. The man who was

¹ Bukhari # 2897, Muslim # 126-2468, Tirmidhi # 3853 (3879), Abu Dawud # 3155, Nasa'i # 1899, Musnad Ahmad 5-112.

the first to offer the salah of Friday (and lead the congregation), before the Prophet صلى الله عليه وسلم emigration to Madinah, was Mus'ab ibn Umayr رضى الله عنه.

In the pre-Islamic days, Mus'ab used to live a very luxurious life. He wore the most expensive garments. When he became a Muslim, however, he led the life of an ascetic, giving up every comfort of life what to speak of luxury. One day, he came to the Prophet صلى الله عليه وسلم (wearing a coarse blanket) with a leather belt on his waist. The Prophet صلى الله عليه وسلم said to the sahabah who were around "Look at him whose heart Allah has made radiant with the light of faith. In Makkah, his parents fed him the best of food and he donned garments worth one hundred dirhams. Now love of Allah and His Messenger has brought him where you see."

Some authorities contend that the Prophet صلى الله عليه وسلم had sent Mas'ab to Madinah after the first pledge of Aqabah. He would visit every house of the ansar to preach Islam tirelessly. As a consequence people embraced Islam in one's and two's till the light of Islam spread in Madinah and a large number of the Madinans became Muslims, then, he sought the permission of the Prophet صلى الله عليه وسلم through someone to initiate and lead the congregational salah of Friday.

Thereafter, he took a group of seventy men to Makkah to meet the Prophet at Aqabah for the second pledge.

He is described in the verse of the Quran.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

[Among the believers are men who are true to the covenant they made with Allah...]
(33:23)

MERIT OF SA'D IBN MU'ADH رضى الله عنه

(٦٢٠٦) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِهْتَرَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ وَفِي

رِوَايَةٍ إِهْتَرَّ الرَّحْمَنُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ - (متفق عليه)

6206. Sayyiduna Jabir رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "The Throne swayed at the death of Sa'd ibn Mu'adh."

According to another version (he said): "The Throne of the Merciful shook at the death of Sa'd ibn Mu'adh."¹

COMMENTARY: The commentator explain the meaning of the swaying of the Throne. They say:

- (i) The thrones was overjoyed at the coming of a pure soul, so it literally swayed.
- (ii) The words that the Throne swayed or shook are a figurative expression for the real or symbolic elation of the Throne at the arrival of the pure soul of Sa'd رضى الله عنه.

The correct interpretation is that the words 'the Throne shook' must be read in their literal sense. As in clear from the first opinion. The reason is that Allah has empowered even inanimate objects with knowledge and a sense of discrimination. This is borne out by the Quran, when it says about rocks:

وَأَنَّ مَتَّهَا لَمَّا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

¹ Bukhari # 3809, Muslim # 124-2466. Tirmidhi # 3849.

{And there are some of them that fall down for the fear of Allah.} (2:74)

It is also borne out by the saying of the Prophet صلى الله عليه وسلم about the mount Uhud, "It is the mountain that loves us.

Some others say:

- (i) The shaking of the Throne means that the bearers for the Throne, meaning the angels, were immensely pleased.
- (ii) The tragic death of Sa'd رضى الله عنه is compared to the shaking of the Throne.
- (iii) This is an allegorical way of expression of the mighty way in which Sa'd رضى الله عنه died. When a great a person dies, people say that his departure had thrown them in darliness, or "His death has hastened the last Day."

SA'D IBN MU'ADH رضى الله عنه: Sa'd ibn Mu'adh ibn Numan رضى الله عنه is among the ansar of Madinah. He is Ash'hali, Awsi. He is counted among the glorious, great sahabah رضى الله عنه. He had embraced Islam in Madinah at the hands of Mus'ab ibn Umayr رضى الله عنه whom the Prophet صلى الله عليه وسلم had sent ahead of him to propagate Islam in Madinah. After he became a Muslim, the whole clan of Banu Abd al-Ash'hal embraced Islam. The Prophet صلى الله عليه وسلم gave him the title of Sayyid ul Ansar. He participated in the battle of Badr and of Uhud. On the day of Uhud, he fought with determination and did not move away from the Prophet صلى الله عليه وسلم at all, as though pinned to the ground. He defended him boldly.

In the Battle of the Trench, an arrow struck him on the arm and blood gushed forth profusely from his wound. Bleeding did not stop and Sa'd finally died a martyr after a month, in Dhul Qa'dah 50 AH. He was 37 years old. He was buried in al-Baqi.

It was on this occasion that the Prophet (E) said, "When sa'd died, seventy thousand angels descended and the Throne of the Most Merciful shook."

(٦٢٠٧) وَعَنِ الْبَرَاءِ قَالَ أُهْدِيَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةٌ حَرِيرِيَّةٌ فَبَجَعَلَ أَصْحَابُهُ يَمْسُونَهَا وَيَسْعَبُونُ مِنْ لِينِهَا فَقَالَ أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَّا دُنِيَ سَعْدِ بْنِ مُعَاذٍ فِي الْحِجْتَةِ خَيْرٌ مِنْهَا وَأَلْيُنُ-

(متفق عليه)

6207. Sayyiduna Bara رضى الله عنه said, "A silk robe was sent (by a king of a non-Arab state) as a present to Allah's Messenger صلى الله عليه وسلم. His sahabah رضى الله عنهم touched it and were astonished by its softness. So, he said, "Are you astonished at the soft texture of this? Indeed, the handkerchief of Sa'd ibn Mu'adh in paradise is better and softer than this."

COMMENTARY: According to one hadith the sahabah رضى الله عنهم had never seen such a costly and fire cloth before. So, they said that it was sent from heaven.

The Prophet صلى الله عليه وسلم said to them that in paradise even such a thing as the handkerchief would be better than the costly cloth of this world. Then what may one say of the clothing and wearing apparel of paradise.

PRAYER FOR ANAS رضى الله عنه ANSWERED

(٦٢٠٨) وَعَنْ أُرَيْسِ بْنِ سَلِيمٍ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَنَسُ خَادِمُكَ أَدْرَأُ اللَّهُ لَهُ قَالَ اللَّهُمَّ أَكْبِرْ مَالَهُ وَوَلَدَهُ

¹ Bukhari # 3802, Muslim # 126-2468.

وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ قَالَ أَنَسُ فَوَاللَّهِ إِنْ مَالِي لَكَيْفٌ وَإِنْ وَادِي وَوَلَدٌ وَوَأَيُّ لَيْسَاعُورٍ عَلَى
تَحْوِ الْيَائِدَةِ الْيَوْمِ - (متفق عليه)

6208.Sayyidah Umm Sulaym رضى الله عنه (the mother of Anas رضى الله عنه narrated that she submitted (when she entrusted him to him). "O Messenger of Allah, Anas is your servant. Pray to Allah for him." He prayed, "O Allah, let his property and his children increase manifold, and bless in whatever you have granted him." Anas رضى الله عنه said, "By Allah, my property is plentiful and my children and children of my children add up to about one hundred."¹

COMMENTARY:After this statement of his, he had more children. Ibn Hajar رحمه الله has cited a tradition of Anas رضى الله عنه in which he said, much time later that his children and grand children numbered one hundred twenty five, only two of them were daughters. About his property, he said that it was multiplied many time and his garden bore fruit twice every year. One of the sons of Anas رضى الله عنه said, "I had buried about one hundred of my father's children." We know from this that wealthy, property and children are a great blessing of Allah provided they do not lead one away from remembrance and into sin and disobedience. Imam Nawawi رحمه الله said that the fact, that Sayyiduna Anas رضى الله عنه had so many children and very abundant property is a miracle of the prophethood of prophet Muhammad رضى الله عنه Beside, this hadith upholds the contention that the rich have more excellence over the poor. But, some others say that this is a singular case of Anas رضى الله عنه in the sense that the Prophet صلى الله عليه وسلم prayed for Anas رضى الله عنه to how abundant wealth and property. So his property was blessed and once Divine blessing entered it, the aspect of fitnah (Or final) disappeared from it. Hence, that property was not a means of evil and not a cause of neglect of rights of Allah. Therefore, the ulama say that if anyone makes a supplication for anything connected with the world then he must include a prayer for blessing in it and pray to Allah to preserve him from the trial and wrongs of that which he pray for.

ANAS رضى الله عنه: He was Anas رضى الله عنه ibn Maalik ibn Nadr, a resident of Mudinah, a Khazraji. His kunyah was Abu Hamzah. When he was twelve years old, his mother, entrusted him to the Prophet صلى الله عليه وسلم to serve him. In the time of Umar رضى الله عنه, he moved to Busrah to be able to impart religious education to its people. He died there in 91 AH at the age of one hundred and three. He was the last of the sahabah رضى الله عنهم to die.

Ibn Abdul Barr رحمه الله has said that Anas رضى الله عنه had one hundred sons and this is correct though some others say that he had eighty children of whom seventy eight were male children. Hence, the report of Ibn Hajar that he had 125 children is incorrect because it also does not agree with this hadith under discussion which puts his children and grand children at some more than one hundred, not merely his own children.

MERIT OF ABDULLAH IBN SALAAM رضى الله عنه

(٦٢٠٩) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأَخِي يَمْشِي عَلَى وَجْهِ
الْأَرْضِ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ - (متفق عليه)

¹ Bukhari # 6344, Muslim # 126-2468.

6209.Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه said, "I have not heard the Prophet صلى الله عليه وسلم say of anyone walking on the surface of the earth. 'He will be among the dwellers for paradise, except about Abdullah ibn Salaam رضى الله عنه."¹

COMMENTARY: He was a great, glorious sahabi رضى الله عنه His ancestral tree joins Prophet صلى الله عليه وسلم. He was a Jew scholar of high rank. Then Allah gave him guidance and he became a Muslim and he served the Muslims and Islam dedicatedly. The Prophet صلى الله عليه وسلم said of him that he would go to paradise, but Sa'd رضى الله عنه made it clear that the ten who were given the glad tidings were not included because they had died already and were not 'walking on the surface of the earth. He meant that he had heard the Prophet صلى الله عليه وسلم say 'he is of paradise' and of no one else who walked on the surface of the earth at that time when Sa'd spoke his words.

Nawawi رحمه الله said that this hadith does not imply that ahadith about Abu Bakr رضى الله عنه, Umar رضى الله عنه etc. being 'men of paradise' are contradicted, because Sa'd merely said about himself that he had not heard the Prophet صلى الله عليه وسلم name anyone else. If he had not heard anything, then that does not mean that no one else was given these tidings. Moreover, when both kinds of traditions are known, preference is given to those that are positive and affirmative.

The Prophet صلى الله عليه وسلم did give these tidings to many of the sahabah رضى الله عنهم notably those ten who are distinguished as ashrah mubashsharah and Sa'd ibn Abu Waqqas رضى الله عنه is also one of them. So, apart from the foregoing explanations, we might say that the Prophet صلى الله عليه وسلم had not till then given these tidings to others. Sa'd رضى الله عنه may have spoken these words when the remaining of the ten had departed from this world. Indeed it is known that Abdullah ibn Salaam رضى الله عنه was alive even after those ten sahabah رضى الله عنهم and when he died only Sa'd and Sa'eed رضى الله عنه survived him. This opinion is supported by the tradition in Daraqutni that Sa'd رضى الله عنه said, "I did not hear the Prophet صلى الله عليه وسلم say of anyone apart from Abdullah ibn Salaam R) who is alive and moving about on earth that he would go to paradise." The question does arise why Sa'd ignored himself and Sa'eed رضى الله عنه? The point is that Ibn Salaam رضى الله عنه was walking on earth while the others were given tidings in a different form.

DREAM OF ABDULAH IBN SALAAM رضى الله عنه

(٦٢١٠) وَعَنْ قَيْسِ بْنِ عُبَادٍ قَالَ كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الْخُشُوعِ فَقَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَصَلَّى رُكْعَتَيْنِ تَجَوُّزُ فِيهِمَا ثَمْرٌ خَرَجَ وَتَبِعْتُهُ فَقُلْتُ إِنَّكَ جِئْتَ دَخَلْتَ الْمَسْجِدَ قَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ قَالَ وَاللَّهِ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا تَعْلَمُ فَسَأَلْتُهُ لِمَ ذَاكَ رَأَيْتَ رُؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَصَصْتُهَا عَلَيْهِ وَرَأَيْتُ كَأَنِّي فِي رُؤْيَا ذَكَرْتُ مِنْ سَعَتِهَا وَخُسْرَتِهَا وَسَطَهَا عَمُودٌ مِنْ حَدِيدٍ أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ فِي أَعْلَاهُ عُرْوَةٌ فَوَيْلٌ لِي إِنْ رَقَّهَ فَقُلْتُ لَا اسْتَطِيعَ فَأَتَانِي مِنْصَفٌ فَرَفَعَهُ ثِيَابِي مِنْ خَلْفِي فَتَرَقَيْتُ حَتَّى كُنْتُ فِي أَعْلَاهُ فَأَخَذْتُ بِالْعُرْوَةِ فَوَيْلٌ اسْتَمِدَّتْ

¹ Bukahri # 3812, Muslim # 142-2483, Musnad Ahmad 5-452.

فَأَسْتَيْظَّتْ وَإِنَّمَا لَفِي يَدَيْ فَقَصَمْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تِلْكَ الرَّؤُوسَةُ الْإِسْلَامِ وَذَلِكَ
 الْعَمُودُ عَمُودُ الْإِسْلَامِ وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقَى فَأَمَّاكَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ وَذَلِكَ الرَّجُلُ
 عَبْدُ اللَّهِ بْنُ سَالِمٍ - (متفق عليه)

6210. Sayyiduna Qays ibn Ubadah رضى الله عنه (a tabi'I of high rank) said, "I was sitting in the mosque of Madinah and saw a man enter, humility writ large on his face (There was light on it of nearness to Allah) The people said, 'He will go to paradise.' He offered two brief raka'at of salah and departed. I followed him and (catching up with him I) said, 'when you came to the mosque, the people; said about you that you will not behave anyone to say what he does not know. But I shall tell you the reason for that. In he time of Allah's Messenger صلى الله عليه وسلم I had a dream that I disclosed to him. I saw as though I was in a garden. Then he described its largeness and greenery, and (continued to say) 'There was an iron column in its centre. Its lower extreme was in the earth and the upper in the sky. There was a (firm) support (or hand hold) at the top I was told to ascend it but I said that I could not do that. So a servant came to me, raised my garments behind me and I climbed up till I was at the top of it and grasped the support. I was asked to grasp it firmly . while it was in my hand, I woke up. I related it to the Prophet صلى الله عليه وسلم. He said The garden is (the religion of) Islam. The column is the pillar of Islam (meaning its commands and obligations) and the support (that you grasped) is al-urwah al wusqa (the firm hand hold). So you will remain firm on Islam till you die." That man was Abdullah ibn Salaam."¹

COMMENTARY: Abdullah ibn Salam رضى الله عنه refused to confirm what those people had said about him being a man of paradise. As for those people, they may have heard the hadith of Sa'd ibn Abu Waqqas رضى الله عنه (# 6209). Abdullah ibn Salaam رضى الله عنه may not have known about it, or he may have been modest and humble. He may have feared that he would become famous and known to everyone as such.

However, he explained how the People had come to speak as they did. But, the Prophet صلى الله عليه وسلم did not say specifically that he would enter paradise. On the other hand, some exponents say that Abdullah ibn Salam رضى الله عنه do not refuse to affirm what those people said, Rather, his words do confirm their saying about him. What he said means that anyone who has been a companion of the prophet صلى الله عليه وسلم and is aware of his sayings can never say anything that he does not know. So those people may have known about him whatever they said, Then he substantiated their words by relating his dream to Qays ر. ح. م. ه. ه.

He said that while he had a grasp on the support, he awoke. That was he last thing that he saw. He woke while his first was closed as though holding something.

The words al urwah al wuthqa are a reference to the verse:

يَوْمَنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

[(who has) believed in Allah, has indeed grasped a firm handhold...] (2:256)

They imply that his faith was perfect and he had attained the highest rank.

¹ Bukhari # 3813, Muslim # 148-2484, Musnad Ahmad 5-452.

The concluding words 'That man was Abdullah ibn Salaam were spoken by Qays. However, they may have been spoken by Abdullah رضى الله عنه himself to emphasise that the vision was been by him.

TIDINGS OF PARADISE TO THABIT IBN QAYS رضى الله عنه

(٦٢١١) وَعَنْ أَنَسٍ قَالَ قَالَ ثَابِتُ بْنُ قَيْسٍ بْنِ سَمَائِسَ حَطِيبِ الْأَنْصَارِ فَلَمَّا نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ إِلَىٰ آخِرِ الْآيَةِ جَلَسَ ثَابِتٌ فِي بَيْتِهِ وَاخْتَبَسَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ مَا شَأْنُ ثَابِتِ بْنِ قَيْسٍ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ثَابِتٌ أَنْزَلْتَ هَذِهِ الْآيَةَ وَالْقَدْ عَلِمْتُ أَنَّ مِنْ أَرْفَعِكُمْ صَوْتًا عَلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنَا مِنْ أَهْلِ النَّارِ فَذَكَرَ ذَلِكَ سَعْدٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ - (رواه مسلم)

6211.Sayyiduna Anas رضى الله عنه said that thabit ibn Qays رضى الله عنه was an eloquent (persuasive) speaker among the ansar. He stayed in his house and refrained from coming to the Prophet صلى الله عليه وسلم when this verse was revealed.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ الْآيَةِ

[O you who believe! Raise not your voice above the Prophet صلى الله عليه وسلم voice.....] (49:2, to the end of the verse)

The Prophet صلى الله عليه وسلم asked Sa'd ibn Mu'adh رضى الله عنه, "what is wrong with Thabit? Is he unwell? So Sa'd went to him and repeated to him he words of Allah's Messenger صلى الله عليه وسلم. Thabit رضى الله عنه said, "This verse has been revealed (49:2) and you know that I have the loudest voice above (the voice of) Allah's Messenger صلى الله عليه وسلم, so I will go to hell. Allah's Messenger صلى الله عليه وسلم said, "Rather, he is among the inhabitants of paradise."¹

COMMENTARY: The sincerity of Thabit ibn Qays رضى الله عنه was effective and the Prophet صلى الله عليه وسلم was prompted to ask about his welfare. He was worried lest Thabit رضى الله عنه had fallen ill.

Thabit رضى الله عنه had presumed that since by nature he had a loud voice, he would be unable to abide by the verse. He did not know that the command in the verse was about those who raise their voices above the Prophet voice deliberately. That was had manners.

The Prophet صلى الله عليه وسلم assured Thabit رضى الله عنه that he would go to paradise. He was impressed by Thabit's رضى الله عنه respect for him and his observance of etiquette. Then the Prophet صلى الله عليه وسلم words were doubly confirmed when he was martyred in the Battle of Yamamah in the time of Abu Bakr رضى الله عنه. It is reported that when Abu Bakr رضى الله عنه decided to wage jihad against Musaylamah Kadhhab, Thabit ibn Qays رضى الله عنه took his shroud, wrapped it and fought in the Battle of Yamamah against Musaylamah till he was martyred wearing that shroud.

¹ Muslim # 287-229.

The verse before the one quoted in this hadith and is the first of the surah) was revealed in 9 AH but Sa'd had died in 5 AH. Actually the second verse of the surah which is the subject of this hadith was before the death of Sa'd ibn Mu'adh رضى الله عنه.

MERIT OF SALMAN FARSI رضى الله عنه

(٦٢١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَتْ سُورَةُ الْجُمُعَةِ فَلَمَّا نَزَلَتْ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالُوا مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ قَالَ وَفِينَا سَلْمَانُ الْقَارِيسِيُّ قَالَ فَوَصَّهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانِ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رِجَالٌ قَبْلَ هَؤُلَاءِ - (متفق عليه)

6212.Sayyiduna Abu Hurayrah رضى الله عنه said, we were sitting with the Prophet صلى الله عليه وسلم and surah al-Jumu'ah was revealed. (He recited it and) when he came to the words:

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

{....and others of them (too) who have not yet joined them....} (62:3)

The sahabah رضى الله عنهم asked. 'O Messenger of Allah, who are they (who have not yet joined us)?" He (Abu Hurayrah) رضى الله عنه continued to say, 'Salman Farsi was among us. The Prophet صلى الله عليه وسلم put his hand on salman and said, 'If faith were in the Pleicles, men from these people would get it.'"

COMMENTARY:The entire verses is:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ الْآيَةُ

[He is (Allah) who had raised among the unlettered people a Messenger from among themselves, who recites to them His revelations and purifies them, and teaches them the Book and the wisdom - though before that they were certainly in manifest error -

And (also for) others of them who have not yet joined them. And He is the Mighty. The wise] (62:2-3)

The unlettered people in this verse are the Arabs, referring to the sahabah رضى الله عنهم who had given up ignorance and straying and had embraced Islam at the hands of the last of the Prophet Muhammad صلى الله عليه وسلم.

And the others of them, are they who were not there when the Quran was revealed. Rather, they embraced Islam in the time of the sahabah رضى الله عنهم so, they are the tabi'un (the epigones who succeeded the sahabah رضى الله عنهم. Most of them were non Arabs, just as most of he sahabah رضى الله عنهم were Arabs. Only a few tabi'un رضى الله عنهم are Arabs and only a few sahabah رضى الله عنهم non Arasbs.

In this hadith the Prophet صلى الله عليه وسلم praised Salman رضى الله عنه who was a non Arab. He also made it clear that the others of them were they who had not come within the sphere of

¹ Bukhari # 4887, Muslim # 231-2546, Tirmidhi # (3321 of Darul Isha'at).

Islam either because they were not born till then or the message had not reached them. They would come later and enter the folds of Islam. Most of them would be non Arabs. They would be very enthusiastic about religion and knowledge so much so that if religion, knowledge and faith were at Pleiades, they would go to it and get them. Indeed, it is true that the tabi'un acquired faith, religion and knowledge very earnestly. They spared no effort in doing so. They accomplished great feats in these fields and ijthihad. It was their distinct accomplishment after the sahabah رضى الله عنه.

Salman Farsi: His name was Salman and Kunyah was Abu Abdullah. He belonged to Persia (Iran), so he is called Farsi, He was a freedman of the Prophet صلى الله عليه وسلم who had bought him from a Jew and set him free. He is counted among very prominent and glorious sahabah رضى الله عنهم. He came from (the city) Ramhurmuz whose residents were Magi (Zoroastrians) and worshippers of piebald horses.

Salman رضى الله عنه was a seeker of a true religion since his childhood. He had abandoned his ancestral religion and converted to Christianity and studied its Books. His father and other relatives did not approve his conversion to Christianity. Therefore, they punished him severely but he was unmoved and undaunted.

Then he emigrated to Syria where he fell prey to some Arab travellers who deceived him and sold him to a Jew of Madinah when they returned home. It is reported that he was sold again and again ten times as a slave.

When the Prophet صلى الله عليه وسلم came to Madinah, he met him and embraced Islam. The Prophet صلى الله عليه وسلم said, "Salman will go to paradise and he is one of those whom paradise awaits."

Salman رضى الله عنه lived a long life. Some say that he died when he was 350 years old but the more correct report is that he lived for 250 years. He spent most of his years in search of the true religion till he met the last of the Prophet Muhammad صلى الله عليه وسلم and he achieved his cherished ambition.

Salman رضى الله عنه earned his living by engaging in hard labour and spent most of his earning in Allah's path. He had many merits and good qualities and the Prophet صلى الله عليه وسلم praised him such. He died in 35 AH an Mada'in.

PRAYER FOR ABU HURAYRAH رضى الله عنه

(٦٢١٣) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْتُهُمْ حَتَّىٰ عُيِّدَكَ هَذَا يَعْزِي أَبَاهُ رِزْرَةً وَأُمَّهُ إِلَىٰ

عِبَادِكَ الْمُؤْمِنِينَ وَحَتَّىٰ إِلَيْهِمَا الْمُؤْمِنِينَ - (رواه مسلم)

6213. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed. "O Allah, let this little slave of yours-who is Abu Hurayrah - and his mother be dear to your believing creatures and let the believers be dear to them."¹

COMMENTARY: The Prophet صلى الله عليه وسلم meant that Abu Hurayrah رضى الله عنه and his mother who were both very poor and needy should become dear and beloved in the sight of the believers. At the same time, both of them should love, and sympathies with, the believers.

THE WEAK MUST BE RESPECTED

(٦٢١٤) وَعَنْ عَائِذِ بْنِ عَمْرٍو أَنَّ أَبَا سَفِيَانَ أُنِيَ عَلَىٰ سَلْمَانَ وَصَهْبِيٍّ وَبِلَالٍ فِي تَقْرِ فَقَالُوا مَا أَخَذَتْ

¹ Muslim # 258-2491, Musnad Ahmad 2-320.

سُيُوفِ اللَّهِ مِنْ عُنُقِي عَدُوِّ اللَّهِ مَا أَخَذَهَا فَقَالَ أَبُو بَكْرٍ أَتَقُولُونَ لِهَذَا السَّيْفِ فُرُشٌ وَسَيِّدِهِمْ قَاتِي الدُّنْيَى
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ يَا أَبَا بَكْرٍ لَعَلَّتْ أَعْيُنُهُمْ لَيْسَ كُنْتُ أَعْيَبْتُهُمْ لَقَدْ أَعْيَبْتَ رَبَّكَ فَأَتَا
هُمْ فَقَالَ يَا إِخْوَانَهُ أَعْيَبْتُكُمْ قَالُوا لَا يَعْفُرُ اللَّهُ لَكَ يَا أَحِبِّي - (رواه مسلم)

6214. Sayyiduna Aa'idh ibn Amr رضى الله عنه narrated that Abu Sufyan (the father of Mu'awiyah رضى الله عنه came to Madinah, before he embraced Islam, and) happened to pass by a company of the sahabah among whom were Salman رضى الله عنه, Suhayb رضى الله عنه and Bilal رضى الله عنه. They remarked, "The swords of Allah have not yet received their due from the neck of the enemy of Allah." Abu Bakr رضى الله عنه asked, "Do you speak in this manner about a great man of the Quraysh and their leader." Then, he come to the prophet صلى الله عليه وسلم and informed him (of it). He said, "O Abu Bakr, perhaps you have displeased them and if you have displeased them then you have indeed annoyed Allah." So, he come to them and asked, "O my brothers! Have I displeased you?" They said, "No! may Allah forgive you my brother." (only one of them spoke on behalf of all of them).¹

COMMENTARY: Abu Sufyan who was an infidel till then had come to Madinah as an envoy of the Quraysh to renew the peace treaty of Husaybiyah. The Buraysh of Makkah had been obstructing the preaching of Islam very harshly and had been persecuting the Muslim incessantly and cruelly. They often violated the peace treaty of Hodaybiyah too. This conduct of theirs prompted the three sahabah رضى الله عنهم to comment as they did. It was natural of them to wonder why the idolater was moving about scot-free. But Abu Bakr رضى الله عنه was mindful of the mission of Abu Sufyan as an envoy who must be given protection by every Muslim. Besides, his heart had to be was over as the Prophet صلى الله عليه وسلم was chiefs of the idolaters and polytheists to incline them to Islam.

The Prophet صلى الله عليه وسلم said to Abu Bakr رضى الله عنه that the three man were sincere and whatever they had remarked was only because of their love of Allah and His religion and hatred for an enemy of Islam. So, Abu Bakr رضى الله عنه had contradicted them and might love offended them. So, he must apologies to them.

Accordingly, Abu Bakr رضى الله عنه went to them and they assured him that he had done nothing of he sort. But, instead of saying 'Our brother! (يَا إِخْوَانُ), they said (يَا أَحِبِّي) 'My brother!' perhaps only one of them spoke for all three. The word (يَا أَحِبِّي) is spelt variously in different manuscripts of the Makkah.

The three men, Salman رضى الله عنه Farsi, Suhayb Roomi رضى الله عنه, and Bilal Habshi رضى الله عنه were among those sahabah رضى الله عنهم who were considered by the non-Muslim society to be of a lower class because they had been slaves. They were very poor and deprived. This is why the Prophet صلى الله عليه وسلم was careful not to hurt their feelings. The hadith shows how the poor sahabah رضى الله عنهم need to be respected, and they have great merit.

SUHAYB ROOMI رضى الله عنه: He was Suhayb ibn Sinan رضى الله عنه, the freedman of Abdullah ibn Jud'an Taymi. His kunyah was Abu Yahya. He belonged to Mosul between Euphrates and Tigris. When the Byzantines attacked this region, Suhayb رضى الله عنه was one of those who

¹ Muslim # 170-2504, Musnad Ahmad 5-64.

were taken prisoners. He was very young at that time and as he grew up, he began to look like the Romans. Then, the people of Kalb bought him from them and brought him to Makkah where Abdullah ibn Jud'an purchased him and set him free. But Shuhayb رضي الله عنه continued to remain with him till he died, According to one tradition, when Suhayb رضي الله عنه grew and was sensible enough, during captivity, he fled from the Byzantines and came to Makah where he met Abdullah ibn Judan and became his ally and lived with him. Suhayb رضي الله عنه was a very early Muslim. He had embraced Islam in Makakh at the initial stage of the propagation of Islam. It is reported that he and Ammar ibn Yasir رضي الله عنه had joined the folds of Islam of the same day when Allah's Messenger صلى الله عليه وسلم was at Dar ul Arqam when some thirty plus men had embraced Islam. He was one of those few weak and helpless Muslims who were persecuted mercilessly because of their belief in Allah. Then he emigrated to Madinah. He died in 80 AH at the age of 70 years in Madinah and was buried in al Baqi.

The verse of the Quran (2:207) was revealed concerning Suhayb رضي الله عنه:

وَمِنَ النَّاسِ مَن يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

[And amongst men there be one who offers his soul seeking the acceptance by Allah]

MERIT OF THE ANSAR

(٦٢١٥) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ

الْأَنْصَارِ - (متفق عليه)

6215. Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The sign of (Perfect) faith is love of the Ansar and the sign of hypocrisy is hatred of the Ansar."¹

COMMENTARY: The word 'ansar' is the plural of 'nasir' or 'nasr', In the terminology of Shariah, it is applied to those people of Madinah who believed in the Prophet صلى الله عليه وسلم and helped him whole heartedly.

There were two tribes in Madinah. One of them was descended from Aws and the other from Khazraj. They were two brothers, but their descendants divided into two great tribes who were at loggerheads with one another before the arrival of the Prophet صلى الله عليه وسلم. They had been at war for one hundred and twenty years. However when they became Muslims, their enmity gave way to mutual love and harmony. The Prophet صلى الله عليه وسلم called them Ansar and they became famous with that title. Their progeny and their slaves whom they set free, all were known as ansar.

The merits of the ansar are uncountable. They occupy the highest rank and honour in Islam. The Quran praises them. All this is because they were very sincere in providing accommodation to the Prophet صلى الله عليه وسلم, helped him selflessly with their lives and property and were potential supporters of his mission of propagating Islam.

In doing this, they invited on themselves the wrath of all enemies of Islam, both Arabs and non Arabs." Hence it became necessary to label love for them as a token of faith and hatred towards them as a sign of disbelief and hypocrisy, and unflinching love for them as perfect faith, and any kind of reduced love for them as reduced faith. And, undoubtedly, if anyone

¹ Bukhari # 3784, Muslim # 128-74, Tirmidhi # 3900.

dislikes them because they became supporters of Islam and the Prophet of Islam, then he is a real disbeliever, in the true sense of the word.

HE WHO LOVES THE ANSAR IS DEAR TO ALLAH

(٦٢١٦) وَعَنِ الْبَرَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا الْمُؤْمِنُونَ وَلَا يَبْغِضُهُمْ إِلَّا الْكٰفِرُونَ فَمَنْ أَحَبَّهُمْ أَحَبَّ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ. (متفق عليه)

6216. Sayyiduna Bara رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say. "None but a believer loves the Ansar, and none but a hypocrite despises them. So whoever loves them is loved by Allah and whose despises them is despised by Allah."¹

COMPLAINT OF THE ANSAR ANSWERED SATISFACTORILY

(٦٢١٧) وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَقَاءَ قَطْمِقٌ يُعْطَى رَجُلًا مِنْ قُرَيْشٍ أَلْيَانَةً مِنَ الْإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطَى قُرَيْشًا وَيَدْعُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ فَحَدَّثَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَتْهُمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدِيمٍ وَأَمَرَ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا حَدِيثُ بَلَعْنِي عَنْكُمْ فَقَالَ قُفَّهَاءُ هُمْ أَمَا ذُووَرِ إِنِنَا يَا رَسُولَ اللَّهِ قَلَمَ يَقُولُوا شَيْئًا وَأَمَا أَنَا إِنِنَا حَدِيثُ بَلَعْنِي عَنْكُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطَى قُرَيْشًا وَيَدْعُ الْأَنْصَارَ وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أُعْطَى رَجُلًا مِنْ قُرَيْشٍ غَيْرِي بِكُمْ أَنَا تَلَقُّهُمْ أَمَا تَرْتَضُونَ أَنِ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَرْجِعُونَ إِلَى رِجَالِكُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِينَا. (متفق عليه)

6217. Sayyiduna Anas رضى الله عنه narrated that when Allah gave His Messenger the Property of the Hawazin as much as He gave him, and he began to apportion it to the men of Quraysh one hundred camels, some to the Ansar complained, "May Allah forgive His Messenger صلى الله عليه وسلم! He gives to the Quraysh but neglects us though our Swords are dripping with their blood." Allah's Messenger صلى الله عليه وسلم was told of what they did say. So, he called the Ansar and brought them together in a tent made of leather and he did not invite anyone else with them. When they were assembled, Allah's Messenger صلى الله عليه وسلم came to them and asked "What is this that I hear you have said?" Those of their sagacious ones submitted. "O Messenger of Allah, as for our learned men of sound opinion, they did not say anything. But, some of our young men did say (foolishly), 'May Allah forgive His Messenger صلى الله عليه وسلم who gives to the Quraysh but neglects the Ansar though our swords dripping with their blood.' So, Allah's Messenger صلى الله عليه وسلم said, "I give such men who were disbelievers until recently in order to win them over. But are you not pleased that

¹ Bukhari # 3783, Muslim # 129-75.

while (those) people may go back with the property yet you should return to your homes with Allah's Messenger صلى الله عليه وسلم." They submitted, "Of course, O Messenger of Allah, we are pleased, indeed!"¹

COMMENTARY: The property of the Hawazin was immense. There were six thousand prisoners, twenty four thousand camels, four thousand oqiyah silver and more than forty thousand sheep. According to one tradition, the sheep were innumerable. (One oqiyah is equal to forty dirhams).

Those whom the Prophet صلى الله عليه وسلم gave many camels were the people of Makah who had embraced islam after the conquest of Makkah, They were fresh Muslim and faith was not yet well-grounded in their hearts. They were nightly called (مولى القلوب) 'those whose hearts had to be won over.' The Prophet صلى الله عليه وسلم gave them one hundred camels each so that they might firmly incline to Islam and became familiar with Muslims.

The father of amir Mu'awiyah رضى الله عنه, Abu Sufyan was also none of those whose heart had to be won over.

As for the remaining Muslim whether Muhajirs or Ansar who were sincere and true, the Prophet صلى الله عليه وسلم gave them less than one hundred camels each. The spoils were disbursed at Ja'rana where the Prophet صلى الله عليه وسلم had routed Banu Hawazin and others in the Battle of Hunayn after the conquest of Makah in 8 AH. Initially, the Prophet صلى الله عليه وسلم had all he spoils placed together. Then, on returning from Ta'if, he distributed the spoils among the Muslim warriors.

When some Ansar said that their swords were dripping with the blood of the Quraysh, they referred to the Battle and expeditions in which they fought bravely on the side of the Prophet صلى الله عليه وسلم against the Quraysh idolaters. They shed their blood in Allah's path. Perhaps they imagined that the Prophet was favoring them because of their tribal links and relationship with him.

The Prophet صلى الله عليه وسلم asked them, 'what do you think is better: "their taking worldly property back home or your returning home with Allah's Messenger?"

Those auspicious souls gave the reply expected of them. A very large portion of worldly goods – howsoever large – was of no significance to them if they got Allah's Messenger صلى الله عليه وسلم with them.

MORE ON MERIT OF ANSAR

(٦٢١٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا الْهَجْرَةُ لَكُنْتُ مِنَ الْأَنْصَارِ

وَأَوْ سَلَكِ النَّاسُ وَادِيًا وَسَلَكْتَ الْأَنْصَارَ وَادِيًا أَوْ سَعْبًا لَسَلَكْتُ وَادِيَّ الْأَنْصَارِ وَوَسَعْبًا الْأَنْصَارِ شِعْرًا

وَالنَّاسُ دَنَاؤًا إِنْ كُفِرَتْ رُؤْيُ بَعْدِي أَثَرَةٌ فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخُوضِ - (رواه البخاري)

6218. iduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If here were no hijrah, I would have been one of the Ansar. If people were to walk by a wadi and the Ansar were to trek by a different wadi" – or, he said, "(The Ansar) by a mountain road, - I would follow by the wadi, or mountain road, of the Ansar. The Ansar are like Sh'iar (شعار) – garments worn directly on the body, like

¹ Bukhari # 3147, Muslim # 132-1059.

shirt, trousers) while the (other) people are like dither (دثار) - garment thrown over garments. Like cloak, sheet of cloth, etc). (O Ansar!) After I depart, you will find that others are preferred over you without deserving it show patience till you meet me at the pond."¹

COMMENTARY:When the Prophet صلى الله عليه وسلم said that he would have been an ansar if there had been no need to emigrate, he did not mean a change in descent. Such a desire is forbidden. Besides his own descent is the noblest and best. He only meant that he would have been a Madinah, referring to a change of nationality. He meant, "If hijrah had not been compulsory in religion and it was not necessary to be known by it, I would have moved to the city the Ansar. Instead of a Muhajir, I would have been known as an Ansa. But since it is a great religious honour to emigrate for religions and to be known by it. I cannot accomplish my wish or desire.

This saying of the Prophet صلى الله عليه وسلم implies that making hijrah (or emigrating) in the highest form of merit, for the Muhajirs (emigrants) forsake their dear native land, homes, families and friends for the love of Allah and his Messenger صلى الله عليه وسلم. The merit of the Ansar is the next highest. They gave tremendous sacrifice in helping Allah's religion and His Messenger صلى الله عليه وسلم, but, of course, they were not compelled to abandon their native land, tribe, families and other connections. Hence, the merit of help and support is secondary to hijrah (or emigration) and the merit of the Ansar is secondary to the Muhajir.

This saying of the Prophet صلى الله عليه وسلم has been interpreted by some to mean, "That which distinguished me from the Ansars is the merit of hijrah. If this merit was not my portion then I too would have been an Ansar." The Prophet صلى الله عليه وسلم evinced humbleness on his own part and, at the same time, bolstered the spirits of the Ansar.

WADI OR MOUNTAIN ROAD:These words in the hadith are interpolated by a sub narrator who may not have been sure of the exact saying. A wadi (وادي) is a piece of land or a path between two mountains or hillocks - a valley. It is also called (فرج) - furjah. A (شعب) sh'b is a road through a mountain - a mountain pas. There are numerous mountains and hillocks in the Hijaz. So, too there are many valleys (wadis) and mountain passes (Shi'bs) In those days, when the leader of a caravan or chief of a tribe decided to go through a valley or a mountain pass, his caravan or tribe followed him through it and thence to their individual destination. It is this to which the Prophet صلى الله عليه وسلم alluded. If people divided into two groups, he would follow the Ansar. This shows how much he loved the Ansar.

According to another interpretation the words wadi and Shi'b in this hadith mean maslak (school of thought) and opinion, or set of beliefs. So, the words of the Prophet صلى الله عليه وسلم mean that he would pursue the opinion and judgment of the Ansar when their opinion differs from that of the others. In these words, he reciprocated the sentiments of the Ansar, but it does not mean that he agreed to follow their school of thought because he is the one who is followed and obeyed and everyone follows and obeys him.

The words (شعار) shi'ar and (دثار) dither are basic clothing and coordinates or complementary clothing. The former is worn directly on the body, like a shirt. The latter is worn over the basic clothing, like an overcoat, a cloak, a blanket etc. The Prophet compared the Ansar to his shi'ar, meaning that they are nearest to him. They have a firm, sincere faith and genuine love is ingrained in them.

¹ Bukhari # 4330, Muslim # 133-1061.

The next words are that other people would be preferred over the Ansar though they would not deserve that the Ansar would be wronged and deprived. He said to the Ansar. "After my death, people will prefer themselves over you in picking for assignment and offices. They will occupy key posts of rulership and government. People with poor caliber will take over high offices and thus become your seniors." Indeed, whatever he said turned out to be true. In the time of 'Uthman رضي الله عنه, the Ansar suffered serious injustices at the hands of his governors and officers, as also in the time of the Umayyad, their merit was ignored and they were deprived of their rights in government.

These words of the Prophet صلى الله عليه وسلم could also mean that the amirs and rulers would appropriate the spoils of war and bypass the Ansar and prefer themselves or junior people over the Ansar.

The Prophet صلى الله عليه وسلم assured the Ansar that if they showed endurance in the face of gross injustices and did not rebel against the rulers, they would get their reward on the day of gathering when they met him at the pond. They would meet him and get unending bounties. It is reported that some Ansar complained to Amir Mu'awiyah رضي الله عنه about the injustices of the Muhajira but he could not redress their complaint. So, the Ansar said to Amir Mu'awiyah رضي الله عنه, "The Prophet صلى الله عليه وسلم had spoken the truth when he said, 'O Ansar, you will see after my death that other people are given preference over you even though they are incompetent.'" Mu'awiyah رضي الله عنه asked them, "Has not the Prophet صلى الله عليه وسلم given you instructions to counter such a situation?" They said, "He advised us to persevere at such a time." So, Mu'awiyah رضي الله عنه reprimanded them, "Then you must endure (instead of complaining) because Allah's Messenger صلى الله عليه وسلم gave you this command."

(٦٢١٩) وَعَنْهُ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ فَقَالَ مَنْ دَخَلَ ذَارِئِي سُفْيَانَ فَهُوَ
 آمِنٌ وَمَنْ ألقى السَّلَامَ فَهُوَ آمِنٌ فَقَالَتِ الْأَنْصَارُ أَمَا الرَّجُلُ فَقَدْ أَخَذْتُهُ رَأْفَةً بِعَشِيرَتِهِ وَرَغْبَةً فِي قَرْبَتِهِ
 وَتَرَلَّ الْوَعْيَى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُمْ أَمَا الرَّجُلُ أَخَذْتُهُ رَأْفَةً بِعَشِيرَتِهِ وَرَغْبَةً فِي
 قَرْبَتِهِ كَلَّا إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ وَالْيَكْرَمِ الْمَحْيَا مَحْيَا كَرَمَةَ الصَّمَاتِ مَمَّا تُكْرَهُمُ قَالُوا وَاللَّهِ مَا
 قُلْنَا إِلَّا صِدْقًا بِاللَّهِ وَرَسُولِهِ قَالَ فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ - (رواه مسلم)

6219. Sayyiduna Abu Hurayrah رضي الله عنه narrated: we were with Allah's Messenger صلى الله عليه وسلم on the day of the conquest (of Makkah). He said, "Anyone (of the idolaters) who enters the house of Abu Sufyan is safe. He who lays down his arms in safe..." So, (some of) the Ansar said, "As for this man, sympathy for his tribe and love for his fellow citizens have had the better of him." Divine revelation descended on Allah's Messenger (informing of their thinking). So, he said (to them), "You have said that this man had sympathy for his tribe and love for his fellow citizens. But, no! It is not so. I am Allah's servant and His Messenger. I have retreated to Allah and (emigrated) to you and (now) life is with our lives and death is among you." They submitted (in a regretful manner). "By Allah, we did not say anything but to keep you tenaciously with us." He said, "Allah and His Messenger recognize that you are truthful and accept your apology."¹

¹ Muslim # 86,1780.

COMMENTARY: "Every idolater who takes refuge in the house of Abu Sufyan is safe and who surrenders is safe." No Muslim could hurt him. Abu Sufyan ibn Sakhr ibn Harb was father of Mu'awiyah رضي الله عنه one of the chiefs of Quraysh. He embraced Islam on the day of the conquest of Makkah رضي الله عنه. He participated in the Battle of Hunayn along with the Prophet صلى الله عليه وسلم. He was one of those whose heart had to be won over, so the Prophet صلى الله عليه وسلم gave him more than due to him out of the spoils - one hundred camels and forty oqqiyah silver. During the silage of Ta'iof, he lost on eye and it could not be restored all though the rest of his life. Again, in the Battle of Yarmuk, his other eye was blinded when struck with a stone. He died in Madinah in 34 AH, and was buried in al Baqi.

When Abu Sufyan had embraced Islam on the day of conquest, Abbas رضي الله عنه submitted, "O Messenger of Allah, this man craves for honour and position. Do grant him some high recognition that he might feel proud of it." This is why the Prophet صلى الله عليه وسلم had it announced, "Whoever seeks refuge in Abu Sufyan house is safe."

Some traditions say that during the Prophet's صلى الله عليه وسلم life in Makkah when the Quraysh were bent on persecuting him, Abu Sufyan had given him protection in his house. So, the Prophet صلى الله عليه وسلم reciprocated the gesture on the day of the conquest of Makkah.

The Ansar were puzzled at the favourable treatment of Abu Sufyan who had been a sworn enemy of the Muslim for a long time. They presumed that it was not in keeping with the modesty and sense of honour. So they spoke foolishly as they did.

The Prophet صلى الله عليه وسلم assured the Ansar that he was not being favourable to Abu Sufyan because he intended to stay on in Makah. Rather he had emigrated for the last and final time. Since that was at Allah's command, there was no question of turning away from it, It was done only for Allah's sake. He was Allah's servant and His Messenger, so he should not even think of reversing his hijrah. It was Allah's command that he should emigrate to Madinah because the Ansar had a soft corner for him and the Muhajirs. It is as Allah says:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

{And those who made their abode (in al-Madinah) before them and in faith, loving those who emigrated to them.} (59:9)

The Prophet صلى الله عليه وسلم assured them that he was not going away from then all his life. Only death would part them.

The Ansar said to him that they were selfish in their desire to have the prophet صلى الله عليه وسلم with them. They were unwilling to share this honour with anyone else. They were envious that he should incline towards others and they should be deprived of his love.

The Ansar seemed to say: "Allah has granted us a blessing in your person." They were fearful that love of relatives and native land which is natural to man should deprive them of his company and love. They were so much afraid of losing him that they could not avoid uttering unbecoming words from their lips, In this case they cannot be blamed for speaking out such an anapt sentence in spite of Allah's command:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

{Make not the calling of the Messenger among yourselves like your calling one of another.} (24:63)

(٦٢٢٠) وَعَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى جَبِيئًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرَيْنَ فَقَامَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ يَغِيهِ الْأَنْصَارُ -

(متفق عليه)

6220. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم saw some children and women (of the Ansar) return from a wedding. So, he stood aside (along their path) and exclaimed, "O Allah, (I call you to witness that I assure the Ansar). 'You are the dearest of all people to me!' O Allah '(I call you to witness that I declare to the Ansar) 'You are the dearest of all people to me!' - He meant the Ansar.¹

COMMENTARY: The Prophet صلى الله عليه وسلم repeated his words to place stress that the Ansar were dear to him. In the version in Bukhari he is said to have spoken these words thrice. Besides, some versions have (الى الله) instead of (الى) 'to Allah' instead of (dear) 'to me' But the version in Bukhari is three times with (الى) - (dear) to me one it is more correct.

The words (اللهم) 'O Allah' is used as an oath 'By Allah' or to call upon Him to bear testimony. The Prophet صلى الله عليه وسلم saw the women and children in a very cheerful mood, so he became happy and gave vent to his feelings for the Ansar. He called upon Allah to be witness to what he said.

(٦٢٢١) وَعَنْهُ قَالَ مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ بِسَجْلِينَ مِنْ مَجَالِسِ الْأَنْصَارِ وَهُمَا يَبْكُونَ فَقَالَ مَا يَبْكِيكُمْ قَالُوا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا فَتَحَلَّ أَحَدُهُمَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِذَلِكَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةً بُرْدٍ فَصَعِدَ الْهَيْبَرُ وَأَمْرٌ يَصْعَدُ بَعْدَ ذَلِكَ الْيَوْمَ فَحَمِدَ اللَّهُ وَائْتَنَى عَلَيْهِ ثُمَّ قَالَ أَوْصِيكُمْ بِالْأَنْصَارِ فَإِنَّهُمْ كَرِيمُونَ وَعَيْبَتِي وَقَدْ قَصَوُ الَّذِينَ عَلَيْهِمْ وَبَقِيَ الَّذِينَ لَهُمْ فَأَقْبِلُوا مِنْ مُحْسِنِيهِمْ وَتَجَاوَرُوا عَنْ مُسِيئِيهِمْ - (رواه البخاري)

6221. Sayyiduna Anas رضى الله عنه narrated that Abu Bakr رضى الله عنه and Abbas رضى الله عنه passed by a company of the Ansar. They were weeping. So, the two asked, 'What makes you weep?' (This was during the Prophet صلى الله عليه وسلم illness). They said 'We suddenly recalled the Prophet صلى الله عليه وسلم sitting among us.' So, one of the two went to the Prophet صلى الله عليه وسلم and informed him (of their coming upon the ansar). The Prophet صلى الله عليه وسلم came out having tied the border of his cloak wrapped round his head (to mitigate his headache) and climbed the pulpit but he never did climb it after that day. He praised and glorified Allah and then said, "(O Muhajir) I command to you the ansar. (Be kind and loving to them). They are my faithful friends and confidants. Indeed, they have discharged their obligations (to me). The reward due to them is payable. (They will get it from Allah) Do accept the excuse of the pious of them (for their shortcomings) and pass over the lapses) of the bad doers among them."²

COMMENTARY: The word (كرش) - kirsh translated as 'faithful friends' actually means stomach of a ruminating animal.¹ It is a human being's stomach. And (عيبه) aybah translated

¹ Bukhari # 3785, Muslim # 174-2508.

² Bukhari # 3799.

as 'confidants' is a 'receptacle' or 'depository of secrets. So the phrase means that the Ansar are keepers of secrets and close friends! They are 'depositories of my secrets and reliable allies! The Prophet صلى الله عليه وسلم secrets and trusts were confided to them in the same way as hay and food are collected in the stomach and clothes are stored in a receptacle.

These words could also mean 'little children.' So, "The ansar are my group, my sahabah, my friend and, for me, my family and little children. I am kind and compassionate to them. And, I sympathies with them."

The obligations of the Ansar cover help and support with life and property. It refers to their pledge at Aqabah to submit to Islam and to help the Prophet صلى الله عليه وسلم in every manner in the path of Allah with their life and property. They were assured to paradise in return for that. This is clear from the verse revealed on the occasion:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ أَهْرًا جَنَّةً

[Surely Allah has bought from the believers their lives and their riches – for theirs shall be the Garden (in return).] (9:111)

The ansar did, indeed, fulfil their pledge.

MORE ON ANSAR'S MERITS

(٦٢٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثَمَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ قَارِئُ النَّاسِ يَكْفُرُونَ وَيَقُولُ الْأَنْصَارُ حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِي الطَّعَامِ فَمَنْ وَجَى مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا وَيَنْفَعُ فِيهِ آخَرِينَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَلْيَتَجَاوَزْ عَنْ مُسِيئِهِمْ - (رواه البخارى)

6222. Sayyiduna Ibn Abbas رضى الله عنه narrated that, during the illness of which he died, the Prophet صلى الله عليه وسلم came out (of his room). He sat on the pulpit praised and glorified Allah, and then he said, "To proceed! The people (meaning, the Muslims) will have increased much in number but the ansar will be few. (This because Muslims would emigrate to Madinah from their different native lands) It will become such that the proportion of the Ansar relative to other people will be like self relative to (all of) food. Hence, (O Muhajir) if any of you wields some authority whereby he can punish some people and reward to hers, then let him accept the pious and good work of the pious people of the Ansar and pass over the evil of those of them who are bad doers."¹

COMMENTARY: The Ansar are those of the sahabah رضى الله عنهم who welcomed the Prophet صلى الله عليه وسلم to the Madinah and helped him and the Muslims in every possible way. So, for anyone to be called an Ansar is limited to a particular age those who were destined to become Ansar became. No one else can get this honour after that. This means that the number of the Ansar cannot increase at all. On the other hands, the concept of hijrah² subsists and will subsist. As and when people emigrate to Madinah in Allah's path, the

¹ Bukhari # 3628, Muslim # 6-2510, Musnad Ahmad 1-289.

² (As previously explained. Ansar are Helpers residents of Madinah, hijrah is emigration in Allah's path to Madinah)

number of Muhajirs¹ will multiply in Madinah. The Prophet صلى الله عليه وسلم had foreseen that people will come to Madinah from different lands and the scope of their authority will widen. The Ansar will continue to diminish. Their number will be limited. This is what actually happened.

The Ansar would be like salt in food.' Just as a little salt makes food delicious, so, too, the few Ansar would set the adherents of Islam right.

PRAYER FOR ANSAR & THEIR DESCENDANTS

(٦٢٢٣) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ
وَأَبْنَاءِ ابْنَاءِ الْأَنْصَارِ - (رواه مسلم)

6223. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed, "O Allah forgive the Ansar, the sons of the Ansar and the grandsons of the Ansar"²

COMMENTARY: They are respectively the sahabah رضى الله عنهم the tabi'un رضى الله عنهم and the Taba tabi'an رحمه الله. The Prophet صلى الله عليه وسلم prayed for three generations of the Ansar and the epithet khayr ul-qurun (best of generations) applies to them. However, the scope of this prayer could extend to their descendants up to the Last Day - both male and female offspring. The word (ابناء) abna though translated 'sons' is used also in the sense of children.'

THE BEST TRIBES OF THE ANSAR

(٦٢٢٤) وَعَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دُورِ الْأَنْصَارِ بُنُو الشَّجَارِ ثُمَّ بُنُو عَيْبِدِ الْأَشْهَلِ ثُمَّ بُنُو الْحَارِثِ ابْنِ الْحَزْرَجِ ثُمَّ بُنُو سَاعِدَةَ وَفِي كُلِّ دُورٍ الْأَنْصَارِ خَيْرٌ - (متفق عليه)

6224. Sayyiduna Abu Usayd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best of the homes (meaning tribes) of the Ansar are the Banu An-Najjar, then the Banu Abd Al-Ashhal, then the Banu Al-Harith ibn Al-Khazraj, then the Banu Sa'idah. And, there is good in all the tribes of the Ansar."³

COMMENTARY: The Prophet صلى الله عليه وسلم specified certain tribes of the Ansar but then extended his statement to cover all their tribes. They are more excellent than the other residents of Madinah. According to Asqalani, all the Ansar have good in them, but there are grades of excellences within their whole body. The Ulama explain that these grades are in accordance with their precedence in accepting Islam.

The word (دار) daar 'house' or 'home' is used here in the sense of tribe. The tribes of the Ansar resided in neighbourhoods which were said to be daar of Banu (so and so). Also, a tribe was called by the word Banu... Many traditions have dropped the word daar and have used merely Banu (so-and-so).

This hadith is evidence that is proper to ascribe excellence to sections of a people, tribes or individuals. This will not amount to backbiting provided it is not motivated by hatred, fault finding or cavilling.

¹ (Muhajirs are who emigrate to Madinah)

² Bukhari # 4906, Muslim # 172.2506, Tirmidhi # 3909.

³ Bukhari # 3789, Muslim # 179-2511, Tirmidhi#3911 (3937).

THE CASE OF HATIB IBN ABU BALTA'AH رضى الله عنه

(٦٢٢٥) وَعَنْ عَلِيٍّ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالرَّبِيعُ وَالْيَهُودَاءُ فِي رِوَايَةٍ وَأَبَا مَرْثِدٍ بَدَلَ الْيَهُودَاءِ فَقَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْصَةَ خَاجِرِ قَارِءٍ بِهَا طَلْعِيئَةٌ مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَانْطَلِقْنَا يَتَعَادَى بِنَا حَيْلَنَا حَتَّى آتَيْنَا إِلَى الرُّوَصَةِ فَإِذَا نَحْنُ بِالطَّلْعِيئَةِ فَمَلْنَا أَخْرَجْنَا الْكِتَابَ قَالَتْ مَا مَعِيَ مِنْ كِتَابٍ فَمَلْنَا لِشُحْرِجِنَ الْكِتَابَ أَوْ لِنَلْفَيْتِ الْيَتَابَ فَأَخْرَجْتُهُ مِنْ عِقَاصِهَا فَآتَيْنَا بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُحْضِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا حَاطِبُ مَا هَذَا فَقَالَ يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ إِنِّي كُنْتُ إِمْرًا مُلْصِقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ أَنَّهُمْ قَرَابَةٌ يَحْمُونَ بِهَا أَمْوَالَهُمْ وَأَهْلِيهِمْ بِمَكَّةَ فَأَحْبَبْتُ إِذَا قَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَخْتَدَّ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ كُفْرًا وَلَا إِزْتِدَادًا عَنْ دِينِي وَلَا رَضِيَ بِالْكَفْرِ بَعْدَ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ صَدَقَكُمْ فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ أَصْرِبُ عُنُقَ هَذَا الْمُتَافِقِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُذْرِيكَ لَعَلَّ اللَّهُ إِظْلَعَهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَمَدَّ وَجَبْتَ لَكُمْ الْجَنَّةَ وَفِي رِوَايَةٍ فَمَدَّ عَقْرَتُ لَكُمْ فَأَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ - (متفق عليه)

6225. Sayyiduna Ali رضى الله عنه said, Allah's Messenger صلى الله عليه وسلم sent me, Zubayr رضى الله عنه and Miqdad رضى الله عنه - but, another version has: Abu Marthad instead of Miqdad - "saying, 'Go till you are at Rawdah Khakh. A woman is there riding a camel. She carries a letter. Take it from her (and bring it to me).' We went off, our horses galloping at full speed till we came to the rawdah. Behold! We came upon her! We said, 'bring out the letter. She protested, 'I have no letter with me.' We insisted, 'You will surely hand over the letter or strip off your garments. She produced it from her tresses, and we brought it to the Prophet صلى الله عليه وسلم. It originated from Hatib ibn Abu Balta'ah رضى الله عنه and was addressed to certain idolaters of Makkah, passing on some vital information about Allah's Messenger صلى الله عليه وسلم. He asked 'What does this mean, O Hatib? He pleaded. "Do not be hasty concerning me, O Messenger of Allah. I have certain affairs with the Quraysh as their ally but am not one of them while the Muhajir with you have a relationship with them so that they protect their properties and families in Makkah. I have no such facility so I thought that if I do them a favour, they would protect my relatives. I have not fallen into disbelief or apostasy from my religion nor am I pleased with unbelief after embracing Islam. The Prophet صلى الله عليه وسلم asserted. 'He has spoken the truth before you' but Umar رضى الله عنه submitted, 'Permit me, Messenger صلى الله عليه وسلم of Allah, to sever

the head of this hypocrite.' Allah's Messenger صلى الله عليه وسلم said. 'He was a participant at Badr. What may make you understand that (he deserves not to be killed)? Perhaps Allah has a compassionate sight on the participants of Badr, telling them: do what you like. You are assured of entry into paradise.'"

According to another version: Instead of you are assured of... paradise, the words are (that "Allah says) 'I have forgiven you.' Then Allah, the Exalted, revealed (to caution such people):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

[O you who believe, take not My enemy and your enemy for friends...] (60:1)¹

COMMENTARY: Either Miqdad رضى الله عنه was sent with Ali رضى الله عنه and Zubayr رضى الله عنه or Abu Murthad رضى الله عنه was sent with them. Miqdad رضى الله عنه was the son of Amr Kind: He was a very early Muslim and one tradition puts him as the sixth Muslim, there being only five who had embraced Islam before him. He died in 35 AH at Jawf some three leagues from Madinah and his corps was brought to Madinah to be buried in the graveyard al-Baqi: He was 70 years old at that time.

Abu Murthad رضى الله عنه was the son of Husayn Ghanawi and a senior sahabi. He too participated in the Battle of Badr as well as his son, Murthad رضى الله عنه. According to Ibn Sa'd رضى الله عنه, he participated, besides Badr, in the Battles of Uhud, Khandaq (or Trench) and all others at the side of the Prophet صلى الله عليه وسلم. He died in Madinah in the time of Abu Bakr رضى الله عنه in 12 AH at the age of 66 years.

The Rawdah Khakh is a place between Madinah and Makkah, nearer Madinah. While rawdah is a garden' or 'o grassland near a river,' Khakh is the fruit 'peach'. There were many peach trees at this place. Hence, the place got the name Rawdah Khakh.

The woman to whom the Prophet صلى الله عليه وسلم sent them was Sarah, or Umm Sarah. She was a slave whom the Quraysh had set free. She was carrying the letter to the idolaters of Makkah. Indeed, this was a miracle of the Prophet صلى الله عليه وسلم that he detected this serious espionage without apparent means.

She produced the letter from her tresses. Another version has: 'from her waist! So perhaps she had very long hair and had tucked them to the folds of her dress at her waist and brought it out from there.

The vital information pertained to the conscription into the army to conquer Makkah. When the Prophet صلى الله عليه وسلم commanded the Muslims to enlist and prepare for the long journey, he emphasized on them the need to keep the strategy confidential. According to one tradition, instead of disclosing his intention to invade Makkah, he made it known that he was proceeding to Khaybar. This was part of war strategy. Hatib ibn Abu Balta'ah, one of the sahabah رضى الله عنهم, knew of this confidential move. He sent information to the Qyraysh about the Prophet صلى الله عليه وسلم's intention to further his own selfish motives. He sent it in a letter through the said woman secretly. However, Jibril عليه السلام came down and disclosed the conspiracy to the Prophet صلى الله عليه وسلم. So, he had her intercepted. We know from this that it is allowed to intercepted and disclose a spy and read his or her letters. It is also allowed to disclose mischief-mongers when necessary and when silence would be damaging.

¹ Bukhari # 3007, Muslim # 161-2494, Abu Dawud # 2650, Tirmidhi #3305 (3316), Musnad Ahmad #600.

Hatib رضي الله عنه wished to earn gratitude of the idolaters by favouring them so that they might support his family and relatives. His intention was not to hurt the Prophet صلى الله عليه وسلم, for, it that was his motive then there was no doubt about his being a disbeliever. He had imagined that he would not harm the Prophet صلى الله عليه وسلم by passing on the secret information, and he committed a foolish mistake. The Prophet صلى الله عليه وسلم accepted his excuse. If he was lying, then the Prophet صلى الله عليه وسلم would have known it and would never affirmed that he was true. Of course, he had committed a terrible mistake in judging his own action as permissible without consulting the Prophet صلى الله عليه وسلم.

Mulla Ali Qari رحمه الله has pointed out that though the Prophet صلى الله عليه وسلم had absolved Hatib رضي الله عنه of crime and let the sahabah رضي الله عنهم know that his excuse was justified, yet Umar رضي الله عنه asked they Prophet's صلى الله عليه وسلم permission to cut off the hypocrite's neck; This was motivated by his strong feelings for religion which was an innate nature of Umar رضي الله عنه. He was not in favour of being soft and condoning such breaches of rules of religion. As it is, this conduct of Hatib was very serious. Moreover, at that time there were some people whose behavior smacked of hypocrisy. Shakh Abdul Haq رحمه الله says that perhaps Umar رضي الله عنه had spoken his words first and the Prophet صلى الله عليه وسلم had absolved Hatib after that because it seems far-fetched to believe that Umar رضي الله عنه called Hatib رضي الله عنه a hypocrite even after hearing the Prophet صلى الله عليه وسلم condone his conduct.

The participants of Badr were told, "You may do what you like." This does not mean that they were at full liberty in their practical life to do bad and neglect their religious obligations. Rather this Divine saying assures them of Allah's favour and their great rank in the hereafter because of their participation in the Battle of Badr. This had been decreed. So, they were permitted to perform (supererogatory) righteous deeds and optional worship as they liked, little or much. Whatever they did was regarded as enough.

They were assured of paradise. Teebi said that the word (اعل) - perhaps was used by the Prophet صلى الله عليه وسلم to express hope while addressing Umar رضي الله عنه otherwise he himself was confident of their entry into paradise. He also used this word so that the participants of Badr might not become over-confident and begin to neglect their obligatory duties in religion, and they might not construe (اعملوا ما شتم) (do what you like) to imagine that they might perpetrate whatever they liked.

Allah assured them that He had forgiven them. This assurance is more strong than 'you are assured of paradise.' According to Nawawi رحمه الله, this assurance of forgiveness pertains only to the hereafter, not to this world, too. For example, if any of the participants of Badr were to perpetrate a crime which attracts the had (or, a prescribed punishment) then he was liable to be punished. Thus, Mistah ibn Uthathah رضي الله عنه, one of the participants of Badr slandered Sayyidah Aysah رضي الله عنها but the Qur'an exonerated her and affirmed her chastity. So, the Prophet صلى الله عليه وسلم awarded Mistah رضي الله عنه with the prescribed punishment for slander.

The verses that were revealed on the occasion of Hatib's affair speak of it thus:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرُّسُولَ وَإِذَا كُنْتُمْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي
لَيَسْرُوتَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ إِنْ

يَتَّفِقُوا كُمْ يَكُونُوا كُمْ أَعْدَاءً وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ * لَنْ نَنْفَعَكُمْ
 أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * قَدْ كَانَتْ كُفْرًا وَسُوءَ حَسَنَةٍ فِي
 إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّائُونَ مِنْكُمْ وَمِمَّا تَعْبُدُونَ * مِنْ دُونِ اللَّهِ كُفْرًا يَا كُفْرًا وَبَدَأْنَا
 وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأبيه لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمِنْتُكَ
 لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ *

[O you who believe take not My enemy and your enemy for friends, offering them love, while they indeed deny the Truth that has come to you (and) have expelled the Messenger and yourselves because you believe in Allah, your Lord. If you go forth to strive in My way and seek My good pleasure (then take them not for friends), secretly loving them, yet I know best what you conceal and what you reveal. And whosoever of you does that, he has indeed strayed from the right path. If they overcome you, they will be enemies to you, and stretch against you their hands and their tongues with evil, and they desire that you disbelieve. Neither your relationships nor your children will avail you upon the day of resurrection. He shall decide between you. And Allah is seer of what you do. Indeed, there is for you an excellent example in Ibrahim and those with him, when they said to their people, "We are quit of you and of that which you worship besides Allah. We disbelieve in you, and there has arisen between us and you enmity and hatred forever, until you believe in Allah alone" - except Ibrahim's saying to his father, "I shall ask forgiveness for you, though I own nothing for you from Allah." (They prayed) "Our Lord in You do we trust and to you do we turn and to you is the eventual return." (60: 1-4)

Though the background of these verses was the case of Hatib رضي الله عنه, yet the address is of a general nature to cover other people of the type of Hatib. This is why it is said:

العبرة بعموم اللفظ لا بخصوص السبب

"Reliance is on the general message, not one with a specified reason."

If a verse is revealed against a specific background or about a particular person, then it will not necessarily be restricted to that background or that person. Rather, its application will be overall. It will apply to anyone who falls under its purview. It will be presumed that the verse was revealed concerning him who falls under its purview.

THE GREATNESS OF PARTICIPANTS OF BADR

(٦٢٢٦) وَعَنْ رِفَاعَةَ ابْنِ رَافِعٍ قَالَ جَاءَ جِبْرِئِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَعْدُونَ أَهْلَ بَدْرٍ
 فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ أَوْ كَلِمَةً مِثْلَهَا قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنْ الْمُسْلِمِينَ - (رواه البخاري)
 6226.Sayyiduna Rifa'ah ibn Rafi رضي الله عنه said that Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and asked, "How do you rate among you those who had participated in the Battle of Badr?" He said, "Among the most excellent of the Muslims." Or, (he spoke) words like these in meaning. He (Jibril عليه السلام) said, "So it is with the angels

who took part in (the Battle of) Badr.”¹

COMMENTARY: Jibril عليه السلام said, “Just as you rate the participants of Badr as superior to other Muslims, so do we rate those angels who were at Badr as better than the other angels who did not have an opportunity to be there.”

PEOPLE AT BADR & AT HUDAYBIYAH

(٦٢٢٧) وَعَنْ حَفْصَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَرْجُو أَنْ لَا يَدْخُلَ النَّارَ إِنْ شَاءَ اللَّهُ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى وَإِنْ مُنَّكُمْ إِلَّا وَارِدُهَا قَالَ فَلَمْ تَسْمِعِيهِ يَقُولُ ثُمَّ نَسِيتِي الَّذِينَ اتَّقَوْا وَفِي رَوَايَةٍ لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ مِنَ الَّذِينَ بَاتِعُوا تَحْتَهَا۔ (رواه مسلم)

6227. Sayyidah Hafsa رضي الله عنها narrated that Allah’s Messenger صلى الله عليه وسلم said, “I am hopeful that, if Allah will, whoever was present at Badr and at Hudaibiyah will not enter hell.” So, she asked, “O Messenger of Allah, has not Allah, the Most High, said indeed:

وَإِنْ مُنَّكُمْ إِلَّا وَارِدُهَا

[And there is not one of you, but shall come to it.]” (19:21)

Then, he asked, “Have you not heard Him say (after that):

ثُمَّ نُسِيتِي الَّذِينَ اتَّقَوْا

[Then we shall deliver those who fear (Allah)]?” (19:22)

According to another version: (He said,) “If Allah will, none of the ashab ush shajarah will enter hell. They are those who swore allegiance under the tree.”

(ashab ush-shajarah are they who pledged allegiance under the tree)²

COMMENTARY: The verse(n) of the surah Maryam (19) means that on the day of resurrection, everyone will have to go over the bridge, sirat, which will be erected above hell so, everyone will have to encounter hell without doubt. Nawawi رحمه الله said that ‘coming to hell’ is to pass over the sirat.’ When people are manoeuvring themselves on it, those destined to go to hell will fall down into it, but those who are to go to paradise will go past it safely and enter paradise.

However, Sayyidah Hafsa رضي الله عنها perhaps thought that the verse implied that everyone, including those who were at Badr and Hudaibiyah will have to go to hell first. The Prophet صلى الله عليه وسلم made it clear to her that the verse meant that everyone will encounter the bridge, sirat, and the condemned will fall into hell. He cited the next verse (72). She did not mean to question the Prophet صلى الله عليه وسلم, but sought to know how his words may be explained in the context of the verse (19:71)

Her question was in obedience to the command to ask a scholar to explain what one does not understand, whether a verse, a hadith or any religious issue.

¹ Bukhari #3992

² Muslim #163-2492

MERIT OF THOSE WHO WERE AT HUDAYBIYAH

(٦٢٢٨) وَعَنْ جَابِرٍ قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَةَ مِائَةٍ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتُمْ الْبِئْرُ الْيَوْمَ خَيْرٌ مِنْ أَهْلِ الْأَرْضِ - (متفق عليه)

6228. Sayyiduna Jabir رضي الله عنه said, "On the day of Hudaibiyah, we were one thousand and four hundred people. The Prophet صلى الله عليه وسلم said to us, "Today, you are the best of all people on the earth."¹

COMMENTARY: Previously, we have spoken on the number of people at Hudaibiyah. Traditions differ on their number. Suyuti رحمه الله and others have said that the most excellent among the sahabah were respectively: the four caliphs, ashrah mubashsharah, participants at Badr. Participants at Uhud and the people (who pledged) at Hudaibiyah.

MERIT OF THESE WHO WERE AT BADR

(٦٢٢٩) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَصْعَدُ الْقَيْئَةَ ثِنْتَةَ الْمُرَارِ فَإِنَّهُ يَحِطُّ عَنْهُ مَا حِطَّ عَنْ بَنِي إِسْرَائِيلَ فَكَانَتْ أَوَّلَ مَنْ صَعِدَهَا حَيْلُنَا حَيْلُ بَنِي الْحُرْزَجِ ثُمَّ تَتَأَمَّرُ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَخْمَرِ فَأَتَيْنَاهُ فَقُلْنَا تَعَالَ يَسْتَغْفِرُ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَرَى أَحَدًا صَالِيًا أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ رَوَاهُ مُسْلِمٌ وَذَكَرَ حَدِيثُ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَيُّ بَنٍ كَعْبٍ إِنَّ اللَّهَ أَمَرَ بِي أَنْ أَفْرَأَعَلَيْكَ فِي بَابِ بَعْدَ فَصَائِلِ الْقُرْآنِ -

6229. Sayyiduna Jabir رضي الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم said (while on the way to Hudaibiyah), 'He who climbs the (mountain) pass of Thaniyyat ul-Murar will be forgiven what was forgiven to Banu Isra'il. So, the first to ascend it were our horses, the horsemen of Banu al-Khazraj. Then other people followed. And, Allah's Messenger صلى الله عليه وسلم said, 'All of you are forgiven but not the owner of the red camel' (who was the chief hypocrite, Abdullah ibn Ubayy). So, we went to him and said, "Come! (We shall request) Allah's Messenger صلى الله عليه وسلم (and he) will ask forgiveness for you! But, he bragged, "That I find what I have lost is dearer to me than get your companion to ask forgiveness for me"²

COMMENTARY: The thaniyah is a pass (and is repeated at thaniyah thaniyah murar). Murar is a place between Makkah and Mandinah near Hudaibiyah.

The Prophet صلى الله عليه وسلم had spoken these words when, in 6AH, he was on his way to perform umrah at Makkah. But, he did not proceed beyond Hudaibiyah where that famous Peace Treaty of Hudaibiyah was concluded. When he came to the pass of Murar at night, he spoke those words to raise the spirits of the people, his sahabah, because the climb was a very difficult proposition or there was likelihood of the enemy lying in wait on

¹ Bukhari # 4154 Muslim # 71.1856

² Muslim # 12-2880, Tirmidhi #3863

the other side to attack the Muslims suddenly. So it was necessary to climb up though it was beset with danger.

The reference to Banu Isra'il recalls the words of the Qur'an:

وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ

{Say, Zittatun' (O Allah forgive us, we repent), we shall forgive you your sins ; (2 : 58)}

When the Banu Isra'il were in the wilderness moving aimlessly, very perplexed, for forty years in the time of Prophet Musa عليه السلام. Allah was kind to let them have the shade of a cloud over them and sent down manna and salwa (quails) to eat. Then He commanded them to move to Ariha in Syria. They were instructed to enter the city with humility and submission, saying, (حطة) hittatun (O Allah, forgive us). They were assured that if they obeyed by it, then their past sins would be forgiven. But, not only did they not obey these instructions, they changed the word (حطة) hittatun to one that asked for their worldly desire. So they were punished with plague because of which seventy thousand of their people died. Hence, the words of the Prophet, ... what was forgiven to Banu Isra'il' mean the promise to forgive them if they abided by the instructions.

The Khazraj was a tribe of the Ansar of Madinah. Jabir رضى الله عنه belonged to it. As stated previously, Aws and Khazraj were two brothers (see hadith # 6215 comment).

As for Abdullah ibn Ubayy, perhaps his red camel may have disappeared. He may have lost something. When the sahabah رضى الله عنهم offered to take him to the Prophet صلى الله عليه وسلم, he said in a very disinterested manner that he was more concerned with locating what he had lost. His words had the odour of disbelief and he was very wicked internally. So, he was a rejected person all through his life. It is about such people that Allah says:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ *

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ - (الاية)

{And when it is said to them, 'come! Allah's Messenger will ask forgiveness for you,' they twist their heads and you see them turning away their faces, while they show arrogance. Equal it is for them whether you ask forgiveness for them or ask not forgiveness for them.] (63 : 5-6)

وَذَكَرَ حَدِيثُ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بِنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فِي بَابِ بَعْدَ فَصَائِلِ الْقُرْآنِ -

And the hadith of Anas رضى الله عنه that he said to Ubayy ibn Ka'b has been mentioned at # 2196.

SECTION II

الفضل الثاني

MERIT OF ABU BAKR رضى الله عنه, UMAR رضى الله عنه AND IBN MAS'UD رضى الله عنه

(٦٢٣٠) عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ

وَعُمَرَ وَاهْتَدُوا بِهَدْيِ عُمَارٍ وَتَمَسَّكُوا بِعَهْدِ بْنِ أَوْرَعْبِدٍ وَفِي رِوَايَةٍ حُدَيْمَةَ مَا حَدَّثَكُمْ ابْنُ مَسْعُودٍ

فَصَدَّقُوهُ بَدَلٍ وَتَمَسَّكُوا بِعَهْدِ بْنِ أَوْرَعْبِدٍ - (رواه الترمذى)

6230. Sayyiduna Ibn Mas'ud رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "After I depart follow (and emulate) these two of my sahabah, Abu Bakr رضي الله عنه and Umar رضي الله عنه (who will be caliphs) take the guidance of Ammar and hold fast to the covenant of Ibn Umm Abd (meaning Abdullah ibn Masud)."

According to the version of Hudhayfah رضي الله عنه (the words are:) "Confirm what Ibn Mas'ud رضي الله عنه narrates or tells you, instead of hold fast to the covenant of Ibn Umm Abd.¹

COMMENTARY: The translation 'who will be caliphs' is in keeping with the rendering of Shaykh Abdul Haq. But, the translation suggested by Mulla Ali Qari رحمه الله is: "After my death - or, after following me - follow these two who are my sahabah. They are Abu Bakr رضي الله عنه and Umar رضي الله عنه. "These two are to whom (الذين) refers. The word (تقتدون) 'emulate' is used in reference to them.

For Ammar (امتد) 'take guidance' is used. It is less general than emulate, which covers both 'words' and 'deeds', while 'guidance' is had only by following someone in 'deeds'. These words of the hadith speak of the merit of Ammar Ibn Yasir رضي الله عنه. He was not removed from pursuing true guidance. These words also confirm the caliphate of Sayyiduna Ali Ibn Talib رضي الله عنه as true and justified because when he and Muawiyah رضي الله عنه differed, Ammar رضي الله عنه supported him.

The word (عهده) translated 'covenant' (of Ibn Umm Abd) means 'saying' and instructions. Whatever Abdullah ibn Mas'ud رضي الله عنه said about the commands and rulings of religion and urged to do should be observed strictly.

ABU HANIFAH'S رحمه الله Fiqh: It is this command of the Prophet صلى الله عليه وسلم on which Imam Abu Hanifah رحمه الله has based his fiqh. He deduces the rulings from the traditions and sayings of the four caliphs and after them, from the traditions and sayings of Abdullah ibn Mas'ud رضي الله عنه whose rulings were perfect and instructions sincere.

Toorpushti too has given nearly the same meaning of (عهده) 'covenant', but he has preferred to say that the 'covenant of Ibn Umm Abd' means his opinion about the caliphate and his verdict. In other words, the ummah was given instructions that, after the death of the Prophet صلى الله عليه وسلم, the opinion of Abdullah ibn Mas'ud رضي الله عنه should be respected concerning the caliphate. Accordingly, he gave testimony for Abu Bakr رضي الله عنه caliphate and all senior sahabah رضي الله عنهم gave similar advice. His main evidence was that they could not ignore the example of the Prophet صلى الله عليه وسلم who put Abu Bakr رضي الله عنه ahead during his illness (to lead people in the salah) as Imam. It was not possible to put behind (one whom the Prophet صلى الله عليه وسلم had selected as our imam) when selecting our leader for religious and state affairs.

A similar opinion was expressed by Ali رضي الله عنه too. The portion of the hadith between the initial words about following (and emulating) Abu Bakr رضي الله عنه and Umar رضي الله عنه and the closing words about holding fast to the covenant of Ibn Umm Abd supports the opinion of Toorpushti. But, the version of Hudhayfah رضي الله عنه supports the view that 'covenant' stands for 'sayings' and instructions'.

¹ Tirmidhi # 3799 (3824)

MERIT OF ABDULLAH IBN MAS'UD رضى الله عنه

(٦٣٣١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَقِّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ لَأَقَرَّتْ عَلَيْهِمْ ابْنُ أُمِّ عَبْدِ اللَّهِ (رواه الترمذى وابن ماجه)

6231.Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Were I to appoint someone as an amir without consulting anyone, I would appoint Ibn 'Umm Abd."

COMMENTARY: Abdullah ibn Mas'ud رضى الله عنه possessed such qualities that there was no need to give second thought before appointing him to any office of authority. The ulama say that the Prophet صلى الله عليه وسلم had spoken these words while making him commander of an army, or entrusting to him a responsibility. But, he did not had caliphate in mind which was to begin after his death. An important condition of caliphate was that the incumbent should be a Quraysh and Ibn Mas'ud رضى الله عنه was not a Quraysh.

MERIT OF SOME OTHER SAHABAH رضى الله عنهم

(٦٣٣٢) وَعَنْ حَيْثَمَةَ ابْنِ أَبِي سَبْرَةَ قَالَ أَتَيْتُ الْمَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُبَيِّرَ لِي جَلِيئًا صَالِحًا فَيَسِّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ إِنَّي سَأَلْتُ اللَّهَ أَنْ يُبَيِّرَ لِي جَلِيئًا صَالِحًا فَوَقَّعْتُ لِي فَقَالَ مِنْ أَيْنَ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ فَقَالَ أَلَيْسَ فِيكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابِ الدَّعْوَةِ وَابْنُ مَسْعُودٍ صَاحِبِ ظُهُورِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعْلِيهِ وَحَدِيثِهِ صَاحِبِ سِدِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَمَّارِ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلْمَانَ صَاحِبِ الْكِتَابَيْنِ يَعْني الْإِنْجِيلَ وَالْقُرْآنَ - (رواه الترمذى)

6232.Sayyiduna Khaythmah ibn Abu Sabrah رضى الله عنه (a senior tabi'r) narrated, "When I came to Madinah, I prayed to Allah to let me have the company of a good man. He made me meet Abu Hurayrah رضى الله عنه. I sat with him and disclosed to him, I had prayed to Allah to let me have a good companion to sit with and He let me have (one like) you.' He asked, "I am a resident of Kufah and have come desiring and looking for good.' He asked 'Is not there among you Sa'd ibn Maalik رضى الله عنه whose prayers are answered? And, Ibn Mas'ud (the privileged attendant) who was responsible for the water for ablution and sandals for Allah's Messenger صلى الله عليه وسلم? And, Hudhayfah رضى الله عنه who was the confident of Allah's Messenger صلى الله عليه وسلم (who had confided to him the names of the hypocrites, and other secrets)? And, Ammar رضى الله عنه whom Allah gave protection from the devil through the tongue of His Prophet صلى الله عليه وسلم? And Salman رضى الله عنه, who believed in two Books - the Injil and the Quran?"²

COMMENTARY:The words and Allah let me have you' actually mean' being agreeable' or

¹ Tirmidhi # 3809, Ibn Majah # 437, Musnad Ahmad#1-107.

² Tirmidhi # 3811. (3837)

'suited' Some manuscripts have the word (يسرلى) and make it easy for me before it. As for the words 'desiring and looking for good', they mean knowledge and deeds' Allah calls this (حكمة) wisdom in His Book.

وَمَنْ يُؤْتِي الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

[And whosoever is granted the wisdom he indeed has been granted a great good.]

(2:269)

SA'D IBN MAALIK رضى الله عنه: He is Sa'd ibn Abu Waqqas رضى الله عنه whom we have mentioned previously as one where prayers were granted. Abu Waqqas was Maalik. (see hadith # 6112) We have also spoken previously of A. . mar رضى الله عنه.

Before Salman embraced Islam, he was a Christian. So, he had read the Injil too and believed in it. He is also mentioned previously. He was known as Salman رضى الله عنه al-Khayr. No one knows the name of his father. When asked, he would say (انا ابن السلام) "I am the son of Islam."

MERIT OF SOME MORE SAHABAH رضى الله عنهم

(٦١٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ أَبُو بَكْرٍ نِعْمَ الرَّجُلُ عُمَرُ

نِعْمَ الرَّجُلُ أُبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حَضِرٍ نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ نِعْمَ

الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرٍو وَابْنُ الْجُمُوعِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ۔

6233.Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "How excellent a man is Abu Bakr رضى الله عنه Umar رضى الله عنه is an excellent man! Abu Ubaydah رضى الله عنه ibn Al-Jarrah is an excellent man! Usayd ibn Hudayr is an excellent man! Thabit ibn Qays ibn Shammas is an excellent man! Mu'adh ibn Jabal is an excellent man! Mu'adh ibn Amr ibn Al-Jamuh is an excellent man!"¹

COMMENTARY: Previously, we have mentioned merits of Abu Bakr رضى الله عنه Umar رضى الله عنه, Abu Ubaydah رضى الله عنه, Thabit ibn Qays رضى الله عنه and Sa'd ibn Jabal رضى الله عنه.

Usayd ibn Hudayr was an Ansar of Madinah and he belonged to the Aws. He was present at Aqabah for the pledge and at Badr too as also the Battles thereafter. He narrated ahadith and many shahbah رضى الله عنه transmitted from him. He died in Madinah in 20AH and was buried in al-Baqi'

Amr ibn Jamuh رضى الله عنه was also an Ansar. He belonged to the tribe Khazraj. He was present at Aqabah and at Badr. He died in the time of Uthman رضى الله عنه.

All the sahabah mentioned in the hadith are senior shahbah and are both Muhajir and Ansar. Perhaps, they may have been together with the Prophet صلى الله عليه وسلم some time. Or, there may have been some reason for naming them one by one in such a way

THREE FOR WHOM PARADISE WAITS

(٦١٣٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْجَنَّةَ تَتَنَادَى إِلَى ثَلَاثَةٍ عَلِيٍّ وَعُمَارَ

وَسَلْمَانَ۔ (رواه الترمذى)

¹ Bukhari # 3795 Tirmidhi termed this a gharib hadith.

6234. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger said, "Indeed, paradise awaits (with longing) three people: Ali رضي الله عنه, Ammar رضي الله عنه and Salman رضي الله عنه."¹

COMMENTARY: These three men are such inhabitants of paradise that even paradise anxiously awaits them. Or, as some interpret it, the angels and the maidens of paradise await their arrival.

Teebi رضي الله عنه has said that this hadith may be compared with a previous one about the throne shaking on the death of Sa'd ibn Mu'adh رضي الله عنه (see hadith # 6206)

MERIT OF AMMAR رضي الله عنه

(٦٢٣٥) وَعَنْ عَلِيٍّ قَالَ اسْتَأْذَنَ عَمَّارٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذِنُوا لَهُ مَرْحَبًا بِالتَّيِّبِ الطَّيِّبِ - (رواه الترمذی)

6235. Sayyiduna Ali رضي الله عنه said that (once) Ammar رضي الله عنه sought permission to enter into the presence of the Prophet صلى الله عليه وسلم. He said, "Let him come in. Welcome O pure one with pure habits".²

COMMENTARY: The word (طيب) tayyib refers to Ammar's رضي الله عنه intrinsic purity while (مطيب) mutayyib (in the Arabic text) to his pure manners and habits. Mullah Ali Qari رحمه الله said that these words are used to accentuate praise of Ammar رضي الله عنه.

(٦٢٣٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَيْرٌ عَمَّارٍ بَيْنَ الْأَمْرَيْنِ إِلَّا اخْتَارَ أَشَدَّهُمَا - (رواه الترمذی)

6236. Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, 'Ammar رضي الله عنه is never given a choice between two possibilities but he chooses the more difficult course.'³

COMMENTARY: Ammar رضي الله عنه chose the difficult course to be able to get more merit in the manner of sufis and mystics who aim to get more nearness to Allah. However, the Prophet صلى الله عليه وسلم always chose the easier and the lighter course. His intention was to create ease and facility for his Ummah.

According to another version: Ammar رضي الله عنه opted for the easier course.' The ulama say that the hadith means that it depended on how Ammar رضي الله عنه considered the choice before him. He chose the one which he himself rated as difficult for him. As for the second version, it depends on how the others rated the work, meaning they thought that Ammar رضي الله عنه had often for an easier course but in fact it was difficult and severe for him.

MERIT OF SA'D IBN MU'ADH رضي الله عنه

(٦٢٣٧) وَعَنْ أَنَسٍ قَالَ لَمَّا حُجِّلْتَ جَنَارَةً سَعِدُ بْنُ مَعَادٍ قَالَ الْمُنَافِقُونَ مَا أَخَفَّ جَنَارَتُهُ ذَلِكَ بِهَكَوْمِهِ فِي

¹ Tirmidhi # 3797 (3822)

² Tirmidhi # 3798 (3823)

³ Tirmidhi # 3799 (3824) (اختار اشدهما) Note: Tirmidhi has (اختار اشدهما) instead of chose the better course (and not edifficult course). So it is in the Arabic text of Mishkah of Dar Kutub ul-Ilmiyah, Beirut. (See comments of Mazahir Haq) Also Ibn Majah # 148 has as Tirmidhi & the Beirut edition: (اختار اشدهما)

بَنِي قُرَيْظَةَ فَبَيِّنَةٌ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ (رواه الترمذی)

6237. Sayyiduna Anas رضی اللہ عنہ narrated that when the bier of Sa'd ibn Mu'adh رضی اللہ عنہ was carried, the hypocrites commented, 'How light is his bier! That is because of his judgment against the Banu Qurayzah'. This was conveyed to the Prophet صلی اللہ علیہ وسلم and he explained, "Surely, the angels carried it."¹

COMMENTARY: The judgement against Banu Qurayzah pertained to their treachery and betrayal of their promises to Muslim during the Battle of the Trench in Dhul Qa'dah 50 AH. After the Battle, the Prophet صلی اللہ علیہ وسلم besieged them to nip in the bud their mischief, conspiracies and betrayal forever. They neither came out to resist nor agreed to surrender, but when the siege extended to twenty five days and they found no relief, they sent message that they would submit to the judgement of Sa'd ibn Mu'adh رضی اللہ عنہ. so, the Prophet صلی اللہ علیہ وسلم instructed Sa'd رضی اللہ عنہ to decide the case in a fair and just manner. He considered all aspects of the case and gave his judgement: All male members of Banu Qurayzah must be put to death. Their women and children must be dealt with in the same way as war prisoners are treated. Their properties and estates must be divided among the Muslims.

The Prophet صلی اللہ علیہ وسلم put his judgement into action. He said to Sa'd رضی اللہ عنہ, "Your decision concurs with the command of Allah issued above the seven heavens."

Therefore, when Sa'd ibn Mu'adh رضی اللہ عنہ died and his bier was being carried, the hypocrites, who never lost an opportunity to give vent to their evil feelings against Islam and its adherents and were sympathetic to the enemies of Islam, seized the moment to criticize Sa'd رضی اللہ عنہ. They alleged that his corpse was light in weight because he had been unjust to Banu Qurayzah. In truth, it was the evil mind of the hypocrites and their hatred of the Muslims that they termed a very just judgement as cruel and unjust.

The Prophet صلی اللہ علیہ وسلم said that Sa'd's رضی اللہ عنہ bier was light in weight because the angels had joined in carrying it. Its light weight had no connexion with his judgement which was only a fig of the imagination of the ignorant hypocrites. Besides, if a corpse is light in weight, it is a good sign but if it is heavy then that is not a good sign. Those possessed with Divine awareness contend that if a dead body is heavy then it means that the person had lived a life craving for worldly pleasures. If it is light in weight then it suggests that the person was disinterested in worldly advancement, and was desirous of the hereafter and the meeting with Allah, and his soul flew away swiftly to the higher world.

The Prophet صلی اللہ علیہ وسلم spoke about the angels carrying the bier to raise the esteem of Sa'd رضی اللہ عنہ and to make known his greatness. Allah says:

وَاللَّهُ الْحَزْرَةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَاللَّكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

{And might belongs to Allah and to His Messenger and to the believers, but the hypocrites know not.} (63:8)

MEKIT OF ABU DHARR رضی اللہ عنہ

(٦٢٣٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا نَسَبَ الْخُضْرَاءُ وَلَا

¹ Tirmidhi # 3849 (3875)

أَقْلَبَ الْعَبْرَاءِ أَصْدَقًا مِنْ أَبِي دَرٍّ - (رواه الترمذی)

6238. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated, "I heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Neither has the blue heaven given shade to, nor has the dust covered earth carried, anyone more truthful than Abu Dharr رضی اللہ عنہ.'"¹

COMMENTARY: Sayyiduna Abu Dharr Ghifari رضی اللہ عنہ was one of those great, glorious shahbah رضی اللہ عنہ who led a contended, ascetic, celibate life and preferred poverty. He shunned every kind of worldly comfort. He has been mentioned previously too.

What has been said about him here is meant to lay over emphasis on his excellence, not to absent that no one else was as truthful as he was. This clarification becomes necessary because Abu Bakr رضی اللہ عنہ is the Siddiq of this ummah and the Most excellent and superior man of the Ummah after the Prophet صلی اللہ علیہ وسلم. So, Abu Dharr رضی اللہ عنہ cannot be said to be more truthful than Abu Bakr رضی اللہ عنہ. Besides, the Prophet صلی اللہ علیہ وسلم and all the Prophets علیہم السلام are definitely more truthful than Abu Dharr رضی اللہ عنہ and all people on earth. So, this saying is actually an overstatement.

(٦٣٣٩) وَعَنْ أَبِي دَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَظْلَمَ مَا أَظْلَمَ الْخُضْرَاءُ وَلَا أَقْلَبَ الْعَبْرَاءُ مِنْ ذِي

أَهْجَةٍ أَصْدَقًا وَلَا أَوْفَى مِنْ أَبِي دَرٍّ شِبْهَةَ عَيْتِي بِنِ مَرْزِيعَةَ يَعْنِي فِي الرَّيْدِ - (رواه الترمذی)

6239. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Neither has the blue heaven given shade to, nor has the dust-filled earth carried, a speaker more truthful than Abu Dharr رضی اللہ عنہ who gives the right (of Allah and His Messenger). He resembles Eesa ibn Maryam علیہ السلام, meaning in asceticism."²

COMMENTARY: The second phase 'and who gives the right ...' has been translated also as 'who gives the right of speech' (more than Abu Dharr رضی اللہ عنہ). The right of speech is to bring nothing on the tongue but what is right, true and pious. Another right is to speak clearly with correct delivery and pronunciation with proper sentences, etc. allowing for nuances.

The gist of the hadith is that Abu Dharr رضی اللہ عنہ was never deterred in expressing the truth. He was always truthful and straight forward even if it was unpleasant to the listeners. He obeyed Allah and His Messenger صلی اللہ علیہ وسلم in a perfect, unwavering way.

Thus there is no one under the heaven or on the surface of the earth as truthful, faithful to his word and to the right of Allah and His Messenger صلی اللہ علیہ وسلم and fluent in speech as Abu Dharr رضی اللہ عنہ. Abu Dharr's رضی اللہ عنہ asceticism, abstinence and celibacy earned a comparison to Sayyiduna Eesa Ibn Maryam علیہ السلام. He was abstinent to such an extent that not only the unlawful, he abstained also from the permissible things, and deprived himself of them. He was perfectly perseverant with his life of celibacy. He regarded keeping wealth and property as forbidden, even if earned through lawful means, and Zakah and other dues were paid regularly.

One day, Abu Dharr رضی اللہ عنہ went to the caliph Uthman رضی اللہ عنہ. Ka'b رضی اللہ عنہ was also there and they were conversing about Abdur Rahman رضی اللہ عنہ ibn Awf who had died leaving behind abundant wealth and property. Sayyiduna Uthman رضی اللہ عنہ wondered if his wealth

¹ Tirmidhi # 3801(3827)

² Tirmidhi # 3802 (3828).

would not prevent his rank from being raised. Ka'b رضي الله عنه said, "If he had been giving Allah's rights and paying zakah on his wealth regularly then there is no harm in owning as much wealth as he did." Abu Dharr رضي الله عنه could not endure these words of Ka'b رضي الله عنه, so he picked up his staff and struck Ka'b رضي الله عنه with it and he said that he had heard Allah's Messenger صلى الله عليه وسلم say, "If I had as much gold as this (Uhud) mountain and I spent it in Allah's path, then, though my spending may have been approved, I shall not like that I should leave behind six ooqiyah (which equals two hundred and forty dirhams) of gold." Then, Abu Dharr رضي الله عنه asked Uthman رضي الله عنه, "I adjure by Allah, tell me had you heard the Prophet صلى الله عليه وسلم speak these words. He asked this question three times. Uthman رضي الله عنه said, "Yes! I had heard the Prophet صلى الله عليه وسلم say so."

In short, Abu Dharr رضي الله عنه was a perfect ascetic who had abandoned the world. He led a life of poverty. So, it was his contention that it is not allowed to spend everything Allah gives in His path. He was so very strong in his conviction that he was not prepared to listen to anything in favour of saving wealth.

However, as far as the real issue is concerned, the majority opinion is that if zakah and other dues, if any, are paid on it regularly then there is no sin in saving wealth howsoever much it be. As for the Prophet's صلى الله عليه وسلم saying quoted by Abu Dharr رضي الله عنه, there is nothing in it about the evil of wealth or at saving it, though Abu Dharr رضي الله عنه may have presumed otherwise. All the Prophet صلى الله عليه وسلم expressed was his disinterest with wealth and property of the world and he exhorted people to spend in Allah's path. He did not mean to say that it was disallowed to save wealth if acquired through lawful means and if its right is given (its right is to pay zakah due on it.)

The concluding words 'meaning in asceticism' are spoken by a sub-narrator. They are not part of the real tradition. The compiler of Isti'ab has reproduced a hadith with these words of the Prophet صلى الله عليه وسلم: "He who cherishes the hope to observe the humility and simplicity of Eesa عليه السلام must see Abu Dharr رضي الله عنه." This is evidence that when the Prophet صلى الله عليه وسلم said in the hadith (#6239) under discussion that Abu Dharr رضي الله عنه resembled Sayyiduna Eesa عليه السلام, he meant in humility and unassertiveness. Hence the sub narrator who said in asceticism was not aware of the hadith cited by the compiler of Isti'ab. Of course, both attributes 'asceticism' and 'humility' are not contradictory and may be found in anyone together. In fact, an ascetic will essentially be humble. Moreover, this quotation meaning in asceticism' does not in the original book, Masabih, but is added by the compiler of the Mishkah.

FOUR LEARNED SAHABAH رضي الله عنهم

(٦٢٤٠) وَعَنْ مُعَاذِ بْنِ جَبَلٍ لَمَّا حَضَرَتِ الْمَوْتُ قَالَ التَّمَسُّوا الْعِلْمَ عِنْدَ أَرْبَعَةٍ عِنْدَ عُؤَيْرِ بْنِ الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ وَعِنْدَ ابْنِ مَسْعُودٍ وَعِنْدَ عَبْدِ اللَّهِ بْنِ سَلَامٍ الَّذِي كَانَتْ يَهُودِيًّا فَأَسْلَمَ فَأَرَانِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ عَاشِرُ عَشْرَةٍ فِي الْجَنَّةِ - (رواه الترمذی)

6240. Sayyiduna Mu'adh ibn Jabal رضي الله عنه said when his death was at hand, "Seek knowledge from these four:

From Uwaymir (whose Kunya was) Abu Darda رضي الله عنه, from Salman رضي الله عنه (Farsi),

from Ibn Mas'ud رضى الله عنه and from Abdullah ibn Salaam رضى الله عنه who had been a Jew before he embraced Islam. I had heard Allah's Messenger صلى الله عليه وسلم say (about Ibn Salaam), 'He will be the tenth of the (first) ten to enter paradise.'¹

COMMENTARY: Knowledge here is the knowledge of Allah's Book and the Prophet's صلى الله عليه وسلم Sunnah. It could also mean the specific potential to distinguish between the lawful and the unlawful. This second meaning is more sound in the light of the Prophet's صلى الله عليه وسلم words:

اعلمكم بالحلل والحرام معاذ بن جبل

"Among you, Muadh ibn Jabal رضى الله عنه is the most learned about what is lawful and what unlawful."

The real name of Abu Darda رضى الله عنه was Uwaymir, but he was better known by his Kunya. (Sayyidah) Darda رضى الله عنه was his daughter. He was an Ansar of the Khazraj tribe. He was a great jurist and a glorious scholar. He was a high ranking ascetic and a very wise man. He was one of the ahl us-suffah. The Prophet صلى الله عليه وسلم had established fraternal ties between him and Salman Farsi رضى الله عنه. Later, he moved to Syria and died in Damascus in 32 AH.

Ibn Salaam: Abdullah ibn Salaam رضى الله عنه had been Jew and a great scholar of the religion of Prophet Musa عليه السلام, and the Torah. So, he recognized the signs of Prophet Muhammad صلى الله عليه وسلم as given in the Torah. He was waiting for him and was very anxious to see him. therefore, when the Prophet صلى الله عليه وسلم arrived, he met him on the very first day and promptly embraced Islam.

Tenth of the ten: These words might give an impression that Abdullah ibn Salaam رضى الله عنه was on the ashrah mubashsharah (ten who were given tidings of entry into paradise). But, this is not so, Rather, he is like the tenth who was given these tidings, or he will enter paradise after nine of the sahabah have entered it and will be tenth in sequence to go to paradise. But, this latter meaning is defective in the sense that it implies he will enter paradise even before some of the ashrah mubashsharah.

This sentence may also mean that he is the tenth of the ten Jews who accepted Islam. Or, he will be the tenth of the first ten to enter paradise after the ashrah mubashsharah have entered it, so he will be the nineteenth of the sahabah to enter paradise.

MERIT OF HUDHAYFAH & IBN MAS'UD رضى الله عنه

(٦٢٤١) وَعَنْ حُذَيْفَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ لَوْ اسْتَخْلَفْتَ قَالَ إِنْ اسْتَخْلَفْتُ عَلَيْكُمْ فَصَلُّوا

عَلَيْكُمْ وَلَكِنْ مَا حَدَّثَكُمْ حُذَيْفَةُ فَصَلُّوا وَمَا أَفْرَأَكُمْ عَبْدُ اللَّهِ وَافْرَأُوهُ (راه الترمذى)

6241. Sayyiduna Hudhayfah رضى الله عنه narrated that some of the sahabah رضى الله عنهم submitted, "O Messenger of Allah, would that you named a successor" (meaning, a caliph after you. Or, they asked, "If you were to name a caliph who would he be?") He said, "If I named anyone as a caliph over you and you happened to disobey him then you would be punished. But (I instruct you), believe whatever Hudhayfah رضى الله عنه tells you (or whichever hadith he narrates to you), and whatever Abdullah (ibn

¹ Tirmidhi # 3804 (3830)

Mas'ud (رضي الله عنه) reads to you, read it.¹

COMMENTARY: The Prophet صلى الله عليه وسلم said to them that it was not very necessary for them to think about the caliphate at that stage. When the time come, they would know it at Allah's command. He will become their caliph whom they choose unanimously, for, otherwise if he appointed anyone and they disobeyed him, or rejected him, then they would invite Divine punishment. Rather, they should concentrate on abiding by the Book and the Sunnah, for, that alone is important for them always.

In this hadith only these two shahbah رضي الله عنه are mentioned at the exclusion of others because they held a distinct position in learning and belief and were dominantly excellent. Besides, every believer must steer clear of hypocrisy most of all and must believe and adopt the commands of Shari'ah more than anything else. So, as for the first thing, Hudhayfah رضي الله عنه was the most prominent of all sahabah رضي الله عنهم who possessed knowledge of hypocrisy. He had the distinguished position of being the confident of Allah's Messenger صلى الله عليه وسلم and no one else knew about the hypocrites as he did.

As for the second thing, the commands of shari'ah, Abdullah ibn Mas'ud رضي الله عنه had more knowledge about them than anyone else. Allah's Messenger صلى الله عليه وسلم said of him:

رضيت لا متي ما رضي به ابن امر عبد

"I am pleased with what pleases Ibn Umm Abd (Ibn Mas'ud) for my Ummah."

He also said:

تمسكوا بعهد ابن امر عبد

"Hold fast to that which Ibn Umm Abd رضي الله عنه urges you to follow and adopt."

The ulama say that there is an indication of the caliphate of Abu Bakr رضي الله عنه in this hadith (#6241) as also in the first hadith of this section (#6230). It is reported that after the death of the Prophet صلى الله عليه وسلم when the question of naming a caliph arose, Abdullah ibn Mas'ud suggested Abu Bakr رضي الله عنه for the office. He said, "Abu Bakr رضي الله عنه is he whom the Prophet صلى الله عليه وسلم put forward to lead in (as our imam in Salah). So, we must make him our leader for our worldly affairs too."

MERIT OF MUHAMMAD IBN MASLAMAH رضي الله عنه

(٦٢٤٢) وَعَنْهُ قَالَ مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدَ بْنَ مُسْلِمَةَ فَإِنِّي سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَضُرُّكَ الْفِتْنَةُ رَوَاهُ أَبُو دَاوُدَ وَاسْتَكْت عَنْهُ وَأَقْرَهُ عَبْدُ الْعَظِيمِ -

6242. Sayyiduna Hudhayfah رضي الله عنه said, "When fitnah (or trial) overtakes the people (and Muslims will be in the grip of strife and dissension), I fear that no one will be spared by it, except Muhammad ibn Maslamah رضي الله عنه. Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say (to him), 'Fitnah will not harm you.'²

COMMENTARY: Muhammad ibn Maslamah رضي الله عنه was an Ansar, Khazraji and Ash'hali. He was a glorious sahabi of high merit. He had embraced Islam in Madinah at the hands of Musab ibn Umayr رضي الله عنه. He participated in all battles apart from Tabuk. Some authorities

¹ Tirmidhi # 3812

² Abu dawud # 4663

say that the Prophet صلى الله عليه وسلم had deputed him as his Khalifah (caliph) in Madinah while departing for the Battle of Tabuk.

He obeyed the command of the Prophet صلى الله عليه وسلم and preserved himself from every trial and dissension. Whenever such an unpleasant thing happened, he retired from public life into seclusion and so remained safe from mischief and trouble. He died in 43AH or 46 AH. Abu Dawud has said nothing about the classification of this hadith, but scholars of hadith, classify it differently; as sahib, hasan or da'it but worth transmitting. It is worth pointing out that the original manuscript of the Mishkah has a blank after (رواه) 'transmitted by', but the foregoing text is appended by Jazri رحمه الله in the margin.

ABOUT ABDULLAH IBN ZUBAYR

(٦٢٤٣) وَعَنْ عَائِشَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَيْتِ الرَّبِيِّ مَضْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أَرَى

أَسْمَاءَ إِلَّا قَدْ نَفَسْتُ وَلَا تَسْمُوهُ حَتَّىٰ حَتَّىٰ أُسَمِّيُوهُ فَسَمَّاهُ عَبْدَ اللَّهِ وَحَنَنْكُهُ بِسَمْرَةٍ يَبْدِيهِ. (رواه الترمذی)

6243. Sayyidah Ayshah رضي الله عنها narrated that (one night,) the Prophet صلى الله عليه وسلم saw a lamp in the house of Zubayr رضي الله عنه, so, he said, "O Ayshah, I think that Asma has given birth to a child. You people must not give the child a name till I name it." Then he named the child Abdullah and rubbed his palate with a moistened date with his own hand.¹ (This is called tahnik.)

COMMENTARY: Tahnik is to chew a date or any sweet thing and rub the palate with the moistened piece. This is a mustahab practice. When a child is born, a pious person may be requested to give it a name and perform its tahnik with date, honey or any sweet eatable. This augurs well for the child as a blessing.

Zubayr ibn Al-Awam رضي الله عنه was a cousin of the Prophet صلى الله عليه وسلم, son of his paternal aunt Sayyidah Safiyah رضي الله عنها and son-in-law of Abu Bakr رضي الله عنه. His wife sayyidah Asma رضي الله عنها was the sister of Sayyidah Ayshah رضي الله عنها. He was a top-ranking sahabi and one of the ten who were given glad tidings of paradise.

Abdullah رضي الله عنه was the son of Zubayr رضي الله عنه and Sayyidah Asma رضي الله عنها. The Prophet صلى الله عليه وسلم gave him the kunyah of his grandfather Abu Bakr رضي الله عنه and also named him after him. Abdullah رضي الله عنه was the first of male children born to any Muhajir after Hijrah, in 1 Ah in Madinah. When he was born Abu Bakr رضي الله عنه called the adhan in his ear. Sayyidah Asma رضي الله عنها brought him to the Prophet صلى الله عليه وسلم and placed him in his lap and he asked for a piece of date and performed his tahnik and prayed for him.

Sayyiduna Abdullah ibn Zubayr رضي الله عنه was an extremely pious man and given to fast often and offer salah frequently. He was very particular about joining ties of relationship and was very kind to his kith and kin. He was a very brave fighter. His feats on the battlefield served as a role-model for the Quraysh. He was known for his truthfulness. He was an excellent orator and had a loud voice. When he spoke his voice boomed and echoed. Many people have transmitted hadith from him.

Abdullah ibn Zabayr رضي الله عنه was among those sahabah رضي الله عنهم who did not accept the lead of Yazid ibn Mu'awiyah after the death of Mu'awiyah رضي الله عنه. They disjoined from the rule of the governor of madinah appointed by Mu'awiyah رضي الله عنه and came to Makkah whose

¹ Tirmidhi # 2826

people were already exasperated with Yazid. They pledged allegiance to Abdullah ibn Zubayr رضى الله عنه and installed him as their governor over Makkah. Yazid could not thereafter gain power over Makkah in spite of great effort. After he died, Abdullah ibn Zubayr proclaimed himself caliph in 64 AH and got the people's pledge for him whereafter the entire Islamic world, except some regions of Syria, Submitted to his caliphate. For about nine years, the Hijaz, Iraq, Yemen, Khurasan, remained part of his territory under his caliphate. Then, in Jumadi ul- Awwal in 72 AH, the umawi ruler of Damascus, Abdul Malik sent a colossal army under the command of the cruel hajjaj ibn Yusuf Thaqafi to invade Makkah and topple Abdullah ibn Zubayr رضى الله عنه. His army overtook Ta'if and then began war man oeuvres against Abdullah ibn Zubayr رضى الله عنه. This continued for many months at a stretch. Then Hajjaj called for reinforcements from Abdul Malik, and he launched a full-scale offensive on Makkah in Ramadan 72 AH and besieged it for a number of months during which the army shot mangonels at Makkah and the Ka'bah and caused devastation of a great magnitude.

Abdullah ibn Zubayr رضى الله عنه resisted Hajjaj's large army with his meager forces bravely but, gradually, he lost his men. Finally, the great courageous man put on a one-man fight against the cruel enemy and was martyred. Hajjaj beheaded the corpse and suspended the body at a place. Then permission was given to bury the body.

MU'AWIYAH رضى الله عنه

(٦٢٤٤) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِمُعَاوِيَةَ أَللَّهُمَّ اجْعَلْهُ هَادِيًا

مُهْدِيًا وَاهْدِيهِمْ- (رواه الترمذى)

6244. Sayyiduna Abdur Rahman ibn Abu Umayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم prayed for Mu'awiyah رضى الله عنه, "O Allah, let him be a guide who is himself well guided. And, guide people through him."¹

COMMENTARY: The prayer of the Prophet صلى الله عليه وسلم is granted without doubt. Hence, it is not proper to entertain evil thoughts about anyone for whom the Prophet صلى الله عليه وسلم has made such a prayer. Such a person is beyond any semblance of doubt.

Mu'awiyah رضى الله عنه was an Umawi, a Qurayshi. His mother was Hindah, she was the daughter of Uqbah a chief of the Quraysh. His father was Abu Sufyan رضى الله عنه, a chief of the quraysh himself. He was among those who embraced Islam on the day of conquest of Makkah. For some days thereafter he was regarded among those whose hearts had to be won. Then he became a faithful, sincere adherent of Islam.

Mu'awiyah رضى الله عنه was one of those sahabah رضى الله عنهم who were scribes for the Prophet صلى الله عليه وسلم. Some authorities say that he did not write down the wahy (revelation) at all. Rather, he was responsible for writing letters. When Umar رضى الله عنه was caliph, he appointed Mu'awiyah رضى الله عنه governor of Syria. He remained at this office for twenty years, meaning up to the end of Uthman's رضى الله عنه caliphate. Then differences cropped up between him and Ali رضى الله عنه and they also fought battles, After the martyrdom of Ali رضى الله عنه Mu'awiyah رضى الله عنه and Hasan رضى الله عنه came to an understanding and the entire Islamic world accepted

¹ Tirmidhi # 3842

Mu'awiyah رضى الله عنه as their caliph. He continued to occupy the office of caliphate for nearly twenty years. He died in the month of Rajab in 60 AH at the age of seventy-eight in Damascus. He was afflicted with facial paralysis during his last days.

Longing: During his closing life, he often expressed a wish, "Perhaps, I had lived and ordinary life of a Quraysh at Dhu Tuwa" (a place in Makkah). "How I wish I had never drifted toward prominence!"

RELICS: It is said that Mu'awiyah had some mementoes of Allah's Messenger صلى الله عليه وسلم which he had preserved carefully. These included a cloak, a waist-wrapper and a shirt. He also had some strands of hair and nails of the Prophet صلى الله عليه وسلم. Before dying, he instructed that the Prophet's صلى الله عليه وسلم shirt should be used as his shroud and his waist wrapper as his lower garment and he should be covered around with the Prophet صلى الله عليه وسلم cloak. And some of his hair and nails should be inserted in the hollow of his throat. Some others of them should be tied on those parts of his body on which he prostrated (like his forehead, palms, knees, toes). "Then," he added, "I should be left alone with the most Merciful of those who show mercy!" He meant that he should be buried and entrusted to Allah.

AMR IBN AL-AAS رضى الله عنه

(٦٢٤٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَقَمَ النَّاسَ وَأَمْرَ عَمْرٍو وَبُنُ الْعَاصِ رِوَاءُ التِّرْمِذِيِّ وَقَالَ هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ -

6245. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people embraced Islam, but Amr ibn Al-Aas believed (or, had faith)."¹

Tirmidhi termed this hadith as gharib with an isnad that is not strong.

COMMENTARY: The people who embraced Islam were those who submitted on the day of conquest of Makkah when Islam had overpowered them and they had no option open to them but to seek protection of Allah's Messenger صلى الله عليه وسلم. Of course, when Allah decreed, their faith became stronger and perfect and all of them became sincere believers and Muslims. But, as distinct from them, Amr ibn Al-Aas رضى الله عنه became a Muslim willingly and faithfully one year before the conquest of Makkah. He forsook his native land for the love of Allah and His Messenger صلى الله عليه وسلم and emigrated to Madinah. Thus, those who embraced Islam on the day of the conquest submitted because of fear while Amr ibn Al-Aas رضى الله عنه believed voluntarily with conviction.

According to one exponent, the Prophet صلى الله عليه وسلم named Amr ibn Al-Aas رضى الله عنه particularly because of the circumstances that prompted him to accept Islam. The background is that the chiefs of the Quraysh in Makkah had sent him as their envoy to the Negus of Abyssinia to persuade him to deport the Muslims who had emigrated to Abyssinia back to Makkah. But, the Negus declined to accede to their request. He said to Amr, رضى الله عنه "Amr, I am astonished at you. Muhammad صلى الله عليه وسلم is your cousin but you are unaware of his worth! By Allah, he is truly Allah's messenger." Amr asked, "Do you say so?" The Negus asserted, "By Allah, I do speak the truth. Believe me!" That was the turning point. He abandoned his mission and returned having resolved to believe. No one had invited him to Islam His inner nature woke him up and the urge to believe overtook

¹ Tirmidhi # 3844 (3870)

him. He rushed to madinah and met the Prophet صلى الله عليه وسلم and professed belief and became a sincere and true Muslim. The Prophet صلى الله عليه وسلم gave him a tremendous avation and promptly made him commander of an army that also had Abu Bakr رضى الله عنه and Umar رضى الله عنه as its warriors. The Prophet صلى الله عليه وسلم gave him this honour because before he became a Muslim, he harbored strong animosity to the Prophet صلى الله عليه وسلم and was constantly engaged in harassing the Muslims. So, after accepting Islam, he was very terrified because of his past and saw himself as a stranger among the Muslims. When the Prophet صلى الله عليه وسلم gave him the extreme honour, he was relieved and felt accepted. The Prophet صلى الله عليه وسلم aim was that he should not despair of Allah's mercy.

According to one tradition when Amr ibn Al-Aas came to the Prophet صلى الله عليه وسلم to embrace Islam, He requested the Prophet صلى الله عليه وسلم to let him have his hand that he might pledge allegiance. But, just as the Prophet صلى الله عليه وسلم put forward his hand, Amr in threw his own. When the Prophet صلى الله عليه وسلم asked him, "Amr why did you withdraw your hand?" he said, "I have some conditions." The Prophet صلى الله عليه وسلم asked, 'What conditions?' He said, 'My past sins must be forgiven.' The Prophet صلى الله عليه وسلم asked, "Amr, do you not know that Islam erases all those sins that had been perpetrated before embracing Islam? and, hijrah erases those sins that had been committed before hijrah," (or just as he said.)

According to another version, the Prophet صلى الله عليه وسلم said, "Amr ibn Al-Aas and his brother Hisham ibn Al-Aas are both (sincere) believers."

According to yet another hadith: "Amr ibn Al-Aas is a Quraysh.

According to yet another hadith, the Prophet صلى الله عليه وسلم said to Amr ibn Al-Aas رضى الله عنه (نك) (الرشيده) "Surely, you are guided." He also said, "Amr ibn Al-Aas brought a better sadaqah."

BIOGRAPHICAL SKETCH

Amr ibn Al-Aas رضى الله عنه was very intelligent. He was recognised all over Arabia as a wise and sagacious man. It is said about Umar رضى الله عنه that whenever he came across a stupid rich man, he would exclaim, "Allah is glorified! He who created him also created Amr ibn Al-Aas!"

It is reported that toward the end of his life, Amr رضى الله عنه was gripped with strong fear and restlessness. He was overcome by a deep fear of Allah. His son Abdullah said to him, "Father, you have the honour of being a companion of Allah's Messenger صلى الله عليه وسلم. He regarded you as highly reliable. You participated in the battles. Then why are you overcome by fear and restlessness?" He said, "Son, you know that I have lived through three stages. I had been very hostile to the Prophet صلى الله عليه وسلم and to Islam. Then Allah guided me and I became a Muslim and began to earn the blessings of Allah's Messenger صلى الله عليه وسلم. Then I found myself ruling over people as governor of different regions at different times whereby I earned my portion of the world. Now I cannot say on which basis I shall be judged. What will be my consequences?"

(٦٢٤٦) وَعَنْ جَابِرٍ قَالَ يَقِينِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا جَابِرُ مَا لِي أَرَأَيْتَ مُنْكَسِرًا قُلْتُ

انْتَهَدَ أَبِي وَتَرَكْتُ عِيَالًا وَوَدِيئًا قَالَ أَفَلَا أُبَشِّرُكَ بِمَا نَقِيَ اللَّهُ بِهِ أَبَاكَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ مَا كَلَّمَ اللَّهُ

أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخْبَا أَبَاكَ فَكَلَّمَهُ كَمَا قَالَ يَا عَبْدِي تَمَنَّ عَلَى أُعْطِيكَ قَالَ يَا رَبِّ تُخَيِّبُنِي

فَأَقْتُلْ فِيكَ ثَانِيَةً قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى إِنَّهُ قَدْ سَبَقَ مِنِّي أَهْمُهُمْ لَا يَرْجِعُونَ فَكَذَلِكَ فَلَا تَحْسَبَنَّ الَّذِينَ
 قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا الْآيَةَ - (رواه الترمذی)

6246. Sayyiduna Jabir رضي الله عنه narrated: Allah's Messenger صلى الله عليه وسلم met me and asked, "O jabir why do I see you broken?" I submitted, "O Messenger of Allah, my father (Abdullah) is martyred leaving behind a family and a debt." He asked "Shell I not let you have glad tidings of how Allah has met your father?" I said, "Of course O Messenger of Allah!" He said, "Allah does not speak to anyone but from behind a screen, but He revived your father and spoke to him directly. Saying, 'O My slave, wish for what you like. I shall grant it? He submitted, 'I my Lord, I wish that you resurrect me and let me be slain for Your sake a second time,' the Lord, Blessed and High said, 'I have decreed already that they (who die) will not return (to earth).'" Then this verse was revealed (concussing the martyrs):

فَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا الْآيَةَ

[And never take those Killed in the way of Allah as dead] (3:169 to the end)

COMMENTARY: The Prophet صلى الله عليه وسلم said to Jabir that every anxiety one faces in this world is removed sooner or later and gives way to ease. Allah would provide for the large family left behind by Jabir's رضي الله عنه father and would get his debt repaid. So he must show patience and gratitude. He must be pleased that Allah gave his father martyrdom. These words indicate that if children are on the straight path, father's merit is inherited by them and that they must be pleased that their father is happy.

The father of Jabir رضي الله عنه was more excellent than all those martyrs who were martyred before him. Allah never spoke to any of them directly but He spoke to him face to face. Allah's says in the Qur'an:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَاخِيًا أَوْ مِنْ وَرَاءِ حِجَابٍ الْآيَةَ

[And it is not (vouchsafed) to a mortal that Allah should speak to him, except by revelation, or from behind a veil] (42: 51)

This saying pertains only to this world and not to the hereafter.

The words, "Allah resurrected your father" raise a question about the words of the Qur'an:

بل احياء عند ربهم

[Rather they are alive with their Lord] (3: 169)

How the Prophet صلى الله عليه وسلم words reconcile with the words of the Qur'an? One of the exegetes explained that Allah transferred the soul of Jabir's رضي الله عنه father into the heart of a green bird and gave life to the bird through that soul as is done with every martyr. This is the meaning of the words of the Prophet صلى الله عليه وسلم another explanation is that Allah enabled the soul of the father of Jabir رضي الله عنه to withstand the vision of Allah while speaking to Him directly.

Allah's words that they who die will not return to this earth mean that they will not get a long life on earth once again to do righteous deeds here. This explanation allows for some

¹ Tirmidhi # 3010 (3021). Ibn Majah # 190, Musnad Ahmed # 14887.

dead people to be re-born in this world. This honour is reserved for Prophet Eesa عليه السلام. For, he did raise some dead people to life at Allah's command for some period of time. There is another deeper explanation, too. It is that Allah has decreed that those who have died cannot revive or be reborn in this world by making a request or a wish for that. This explanation also clarifies the tradition about a martyr and the dajjal. Besides, Sayyid Jamal ud-din رحمه الله writes about (انهم لا يرجعون) - "They will not return (to this world)" "that the preposition (انهم) "They" reverts to only the martyrs whether only martyrs of the Battle of Uhaud or all martyrs. This specific application becomes necessary in order to remove any doubt that might arise because of the case of Sayyiduna Uzayr صلى الله عليه وسلم.

The Hadith mentions that the words of the verse (3: 169) were revealed. The entire verse is:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرزُقُونَ * فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ *

[Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord, rejoicing in the bounty (of martyrdom) which Allah has granted them, and they feel happy for the sake of those who, being left behind have not joined them, that no fear shall be on them, nor shall they grieve.]

رضى الله عنه JABIR

(٦٢٤٧) وَعَنْهُ قَالَ اسْتَغْفَرْتُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَعِشْرِينَ مَرَّةً - (رواه الترمذی)

6247. Sayyiduna Jabir said, "Allah's Messenger صلى الله عليه وسلم sought forgiveness for me twenty-five times."

COMMENTARY: The Prophet صلى الله عليه وسلم prayed for Jabir رضی الله عنه twenty-five times during one sitting or at different times. But, another tradition of Jabir رضی الله عنه supports the first possibility. He said:

استغفرت لى رسول الله صلى الله عليه وسلم ليلة البعير خمساً وعشرين

"Allah's Messenger صلى الله عليه وسلم sought forgiveness for me twenty-five times on the night he had bought my camel."

Sayyiduna Jabir ibn Abdullah was a well-known companion of the Prophet صلى الله عليه وسلم. he was an Ansar of Madinah, a Salami, He has narrated very many ahadith. He participated in the Battle of Badr and about eighteen battles thereafter along with the Prophet صلى الله عليه وسلم. he also took part in the wars against and expeditions to Syria and Egypt.

Many people have transmitted ahadith from him. He became blind during his last days and he died in Madinah in 74 AH at the age of 94 years. According to one report, he was the last of the sahabah رضی الله عنهم to die in Madinah.

رضى الله عنه BARA IBN MAALIK

(٦٢٤٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمْ مِنْ أَسْعَثَ أَغْبَرِيٍّ طَمْرِينٍ لَا يُؤْبَهُ لَهُ نَو

أَفْسَرَ عَلَى اللَّهِ لَأَبْرَهُ مِنْهُمْ الْكِبْرَاءُ بِنِ مَالِكِ بْنِ مَالِكِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي عَرِينَةَ فِي دَلَائِلِ النُّبُوَّةِ -

6248. Sayyiduna Anas narrated that Allah's Messenger صلى الله عليه وسلم said, "How many

there are with disheveled hair and dusty bodies, wearing a pair of ragged garments. No one heeds them (because of their shabby condition), yet, if they were to adjure by Allah, He would confirm them as righteous (such is their internal condition). One of them is Bara ibn Maalik.¹

COMMENTARY: Bara ibn Maalik رضى الله عنه was a real brother of Aans ibn Maalik رضى الله عنه. He was one of the learned sahabah رضى الله عنهم of great merit. He was a brave Arab and one of their wrestlers. He participated in the Battle of Uhud and other battles thereafter, Allah had bestowed him with exceptional gallantry and dexterity so much so that in a battle single-handed, he consigned one hundred enemy warriors to death. This does not include the others whom he killed with support from his companions. In the Battle of Yamamah (in the time of caliph Abu Bakr رضى الله عنه) he demonstrated unusual prowess and ability. He was martyred in 20 AH.

THE AHL UL-BAYT & THE ANSAR

(٦٢٤٩) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنَّ عِيَّتِي النَّبِيَّ أَوْى إِلَيْهَا أَهْلُ بَيْتِي وَإِيَّاتِي

كَرِهِي الْأَنْصَارُ فَأَغْفُوا عَنْ مُسِيئَتِهِمْ وَأَقْبَلُوا عَنْ مُحْسِنَتِهِمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

6249. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Know, indeed, my confidants (in whom I confide and) among whom I find comfort are the members of my household, and my intimate friends are the Ansar. Hence, pardon the wrong of their wrong doers and accept the excuse of the righteous among them."²

Tirmidhi is termed this hadith a hasan.

COMMENTARY: the word (عيبه) has been explained previously against the hadith of Anas رضى الله عنه (# 6221). Though this word has been used here to praise the Ansar, yet it may be used to praise anyone else, particularly the ahlul-bayt (members of the Prophet صلى الله عليه وسلم's household). They have a close bond with this word.

MORE ABOUT THE ANSAR

(٦٢٥٠) وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُبْغِضُ الْأَنْصَارَ أَحَدٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

6250. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "One who believes in Allah and the Last Day does not despise the Ansar."³

Tirmidhi terms this hadith hasan sahih.

MERIT OF ABU TALHAH'S PEOPLE

(٦٢٥١) وَعَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِفْرَأَ قَوْمَكَ أَلَسْلَامُ فَإِنَّمَا

عَلِمْتُكَ أَعْقَبَ صَبْرًا۔ (رواه الترمذی)

¹ Tirmidhi # 3854 (3880), Bayhaqi in Dala'il an Nabuwah.

² Tirmidhi # 3904

³ Muslim # 130-70, Tirmidhi # 3906

6251. Sayyiduna Anas رضى الله عنه narrated on the authority of Sayyiduna Abu Talhah رضى الله عنه (his step father), Allah's Messenger صلى الله عليه وسلم said to me, 'convey to your people salaam (greeting). For, as far as I know, they are self-disciplined and persevering.'¹

MERIT OF PARTICIPANTS OF BADR

(٦٢٥٢) وَعَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْكُو خَاطِبًا إِلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ لَيْدٌ خَلَنَ خَاطِبُ النَّارِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحَدِيثُ بِمَنْ (رواه مسلم)

6252. Sayyiduna Jabir narrated that a slave of Al-Hatib رضى الله عنه (ibn Abu Balta'ah) came to the Prophet صلى الله عليه وسلم and complained to him about Hatib, saying "O Messenger of Allah, Surely Hatib will go to hell (because of the cruelty he unleashes on me)." But, Allah's Messenger صلى الله عليه وسلم said, "You lie! He will never go to it, for, he was present at Badr and Hudaibiyah."²

COMMENTARY: those Sahabah who took part in the battle of Badr and those who pledged allegiance to the Prophet صلى الله عليه وسلم at Hudaibiyah to lay down their lives in Allah's path will be safe from the fire of hell. This is either a certainty or a strong possibility. Since Hatib رضى الله عنه was present at both these places, it is a falsehood to assert that he will enter hell.

Moreover, even the Qur'an says that Hatib was a believer:

يا ايها الذين آمنوا لا تتخذوا واعدوى وعدوكم اولياء الاية

[O you who believe, take not My enemy and your enemy for friends] (60: 1)

This verse is addressed, first of all, to Hatib رضى الله عنه. It was revealed when he had committed a serious mistake. (see hadith # 6225)

Therefore, to say of a believer that he belongs to hell is a lie without doubt.

SALMAN FARSI رضى الله عنه AND PEOPLE OF PERSIA.

(٦٢٥٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَاهُ فِيهِ الْآيَةَ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتَبْدِلُوا بِمَا نُمْرَ لَا يَكُونُوا أَمْثَالَنَا فَصَرَبَ عَلَى فَمِّهِ سَلَامَاتِ الْفَارِسِيِّ ثُمَّ قَالَ هَذَا وَقَوْمُهُ وَأَوْ كَانَ الْيَدِيُّ عِنْدَ الْفَرَسِيِّاتِ تَنَا وَهُ رِجَالٌ مِنَ الْفَرَسِ - (رواه الترمذی)

6253. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم recited this verse:

وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

[If you turn away, He will substitute for you another people, then they will not be your likes.] (47: 38)

¹ Tirmidhi # 3903 (3929)

² Muslim # 126 - 2195 Tirmidhi # 3815 (3890).

They (meaning, the sahabah رضى الله عنهم) asked, "O Messenger of Allah, who are they about whom Allah says that if we turn away, they will replace us whereafter they will not be the likes of us?"

He struck Salman Farsi رضى الله عنه on the thigh and said, "this one and his people, were religion in the Pleiades (Thurayya), many a people of Furs (non-Arabs or Persians) would not fail to fetch it."¹

COMMENTARY: the word (فوس) Furs in the text could refer to the ajami (non-Arabs) or to those whose mother tongue was Persian or only those who belonged to Persia and their ancestors lived there, However, the first possibility is more correct, for, the next hadith corroborates it.

VIRTUES OF THE AJAMIS (NON-ARABS)

(٦٢٥٤) وَعَنْهُ قَالَ ذُكِرَتِ الْأَعْجَامُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَنَّهُمْ أَوْبِيغُضِهِمْ أَوْثَقُ مِنِّي بِكُمْ أَوْبِيغُضِكُمْ۔ (رواه الترمذی)

6254. Sayyiduna Abu Hurayrah narrated that the ajmi (non-Arabs) were mentioned in the presence of Allah Messenger صلى الله عليه وسلم. He said, "Indeed, they, or some of them, are more trustworthy in my sight than you or some of you."²

COMMENTARY: According to Teebi رحمه الله, the Prophet صلى الله عليه وسلم had addressed these words to a particular tribe of the Arabs whom he had commanded to spend their wealth toward jihad. But, they displayed some lethargy. Anyway, the Prophet صلى الله عليه وسلم praised the non-Arabs and showed kindness to them.

SECTION III

الْقُرْبَى الْفَاتَى

ILLUSTRIOUS FRIENDS

(٦٢٥٥) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ سَبْعَةَ حَبِيبَاءَ وَرُقَبَاءَ وَأَعْطَيْتُ أَنَا أَرْبَعَةَ عَشَرَ فَلَنَا مِنْ هُمْ قَالَ أَنَا وَابْنَيْ وَجَعْفَرُ وَخَمْرَةَ وَأَبُو بَكْرٍ وَعُمَرُ وَمُصْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَبُو ذَرٍّ وَالْمِقْدَادُ۔ (رواه الترمذی)

6255. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every Prophet صلى الله عليه وسلم is given seven illustrious protecting friends, but I am given fourteen." (When Ali رضى الله عنه narrated these words to us, we) the sahabah رضى الله عنهم asked him, "who are they?" He (Ali رضى الله عنه) said, "I, my two sons (Hasan رضى الله عنه and Husayn رضى الله عنه), Ja'far رضى الله عنه, Hamzah رضى الله عنه, Abu Bakr رضى الله عنه, Umar رضى الله عنه, Musab ibn Umayr رضى الله عنه, Bilal رضى الله عنه, Salman رضى الله عنه, Ammar رضى الله عنه, Abdullah ibn Masud رضى الله عنه, Abu Aharr رضى الله عنه and Miqdad رضى الله عنه."³

COMMENTARY: Previously, we have presented brief biographical sketches of all of them,

¹ Tirmidhi # 3260/ 1 (3291, 3272), Musim # 231-2546, Bukhari # 4897, 4898, Muisnad Ahmad # 9410

² Tirmidhi # 3932 (3958)

³ Tirmidhi # 3984, Mumani Ahmed 1-148

except Sayyiduna Hamzah رضي الله عنه.

Hamzah ibn Abhdul Muttalib رضي الله عنه kis the paternal uncle of the Prophet صلى الله عليه وسلم. His Kunyah was Abu Umarah. The female slave of Abu Lahb, Thawbiyah, had suckled both the Prophet صلى الله عليه وسلم and Hamzah رضي الله عنه. Hence, the two of them were also foster brothers on this count. It is said that Hamzah was four years older than the Prophet صلى الله عليه وسلم, but ibn Abdul Barr رحمه الله does not agree because if thawbiyah had suckled both of them then they ought to have been of same age, of course, if she had suckled them at different times then their ages can differ. Some others say that Hamzah رضي الله عنه was two years senior to the Prophet صلى الله عليه وسلم.

Sayyiduna Hamzah رضي الله عنه was bold and courageous and this had earned him the title of Asadullah (Lion of Allah). He had embraced Islam at the early period of the Prophet صلى الله عليه وسلم preaching. According to one report, he became a Muslim in the second year of prophethood but another puts it in the sixth year when the Prophet صلى الله عليه وسلم was residing in Dar ul-Arqam. The Muslims and Islam gained tremendous strength and glory because of him. Allah caused him to raise Islam high as a potential power. He took part in the Battle of Badr and he was martyred in the Battle of Uhud by Wahshi ibn Harb.

AMMAR IBN YASIR رضي الله عنه

(٦٢٥٦) وَعَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ كَانَتْ بَيْنِي وَبَيْنَ عَمَّارِ بْنِ يَاسِرٍ كَلَامٌ فَأَغْلَطْتُ لَهُ فِي الْقَوْلِ فَأَنْتَلَقَ عَمَّارٌ يَشْكُونِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ خَالِدٌ وَهُوَ يَشْكُونَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَجَعَلَ يُعَلِّقُ لَهُ وَلَا يَزِيدُهُ إِلَّا غِلْظَةً وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَامِكٌ لَا يَتَكَلَّمُ فَبَسِيَ عَمَّارٌ وَقَالَ يَا رَسُولَ اللَّهِ أَلَا تَرَاهُ قَرَفَ فَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ وَقَالَ مَنْ غَاذَى عَمَّارًا غَاذَاهُ اللَّهُ وَمَنْ أَبْغَضَ عَمَّارًا أَبْغَضَهُ اللَّهُ قَالَ خَالِدٌ فَمَحَرَجْتُ فَمَا كَانَتْ شَيْءٌ أَحَبَّ إِلَيَّ مِنْ رَضَى عَمَّارًا فَلَقِيْتُهُ بِمَا رَضَى فَرَضَى-

6256. Sayyiduna Khalid ibn Walid said "Ammar ibn Yasir and I exchanged bandy words. This led me to speak harshly to him and he went to Allah's Messenger صلى الله عليه وسلم and complained to him about me." (The sub narrator went on:) Khalid رضي الله عنه also arrived while he was complaining to the Prophet صلى الله عليه وسلم and (being provoked at the) began to give vent to his anger on him. His rage grew much. The Prophet صلى الله عليه وسلم remained silent all the while and spoke not a word. (This encouraged Khalid رضي الله عنه to burst out on Ammar رضي الله عنه with added venom). So, Ammar رضي الله عنه began to weep and he pleaded, "O Messenger of Allah, do you not see him (how he disgraces me)?" The Prophet صلى الله عليه وسلم raised his head and said, "If anyone is hostile to Ammar, Allah will be hostile to him and if anyone despises Ammar, Allah will despise him." So, Khalid رضي الله عنه said, "Then I went out (having regained my senses and become cool as a cucumber. I resolved to please Ammar رضي الله عنه). There was nothing dearer to me than earning Ammar's pleasure. I behaved with him in such a way that made him happy. And he was pleased with me."¹

¹ Musnad Ahmad 4-90

COMMENTARY: The narration of Khalid ibn Walid رضى الله عنه is interrupted by a sub-narrator when he said, "Khalid also arrived." Later, Khalid's رضى الله عنه narration is resumed when he says, "Then I went out." However, it is possible, as one exegetes says, that Khalid رضى الله عنه himself spoke in the third person about himself.

KHALID رضى الله عنه IS SAYFALLAH (ALLAH'S SWORD)

(٦٣٥٧) وَعَنْ أَبِي عُبَيْدَةَ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَالِدٌ سَيْفٌ مِنْ سَيُوفِ اللَّهِ عَزَّ وَجَلَّ وَيَعْمَرُ فَتَى الْعَشِيرَةِ رَوَاهُ مَا أَحْمَدُ۔

6257. Sayyiduna Abu Ubaydah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Khalid is a Sword of the (several) swords of Allah, Mighty and Glorious. He is an excellent young man of the tribe (Banu Makhzum, a branch of Quraysh)."¹

COMMENTARY: Describing Khalid رضى الله عنه as a sword of Allah is to say that he is an unsheathed sword, ready to use against the polytheists and the infidels. It is to say that Allah has made Khalid رضى الله عنه a bearer of scimitar. These words praise Khalid رضى الله عنه for his bravery and courage against the enemies of Islam.

ALI رضى الله عنه ABU DHARR رضى الله عنه MIQDAD رضى الله عنه & SALMAN رضى الله عنه

(٦٣٥٨) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ قِيلَ يَا رَسُولَ اللَّهِ سَمِّهِمْ لَنَا قَالَ، عَلِيٌّ مِنْهُمْ يَقُولُ ذَلِكَ ثَلَاثًا وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَسَلْمَانَ أَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ۔

6258. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, Allah, Blessed and Most High, has commanded me to love four men and has informed me that He too loves them." He was asked, "O Messenger of Allah, name them to us" he said, "Ali رضى الله عنه is one of them." He spoke these words three times (to emphasise that he deserves to be loved more than each of the others), "And, Abu Dharr, Miqdad and Salman. He has commanded me to love them and has informed me that He loves them."²

Tirmidhi has terand this hadith as gharib hasan.

ABU BAKR رضى الله عنه

(٦٣٥٩) وَعَنْ جَابِرٍ قَالَ كَانَتْ عُمَرُ يَقُولُ أَبُو بَكْرٍ سَيِّدُنَا وَأَعْتَقَ سَيِّدَنَا بِمَعْنَى بِلَالٍ۔ (رواه البخاري)

6259. Sayyiduna Jabir رضى الله عنه narrated that Sayyiduna Umar رضى الله عنه used to say, "Abu Bakr رضى الله عنه is our sayyid (Chief). He set free our sayyid (Chief), meaning, Bilal رضى الله عنه."³

COMMENTARY: Umar was very Humble when he called Bilal رضى الله عنه our chief, for, otherwise, Umar رضى الله عنه was the superior, The entire Ummah is agreed on this question.

¹ Musnad Ahmad 4-90.

² Tirmidhi # 3718

³ Bukhari # 3754

Umar رضى الله عنه meant that Bilal رضى الله عنه was one of the chiefs of Islam. Besides, Umar's رضى الله عنه words do not imply that Bilal was the senior. The word could also mean that Bilal رضى الله عنه is the chief of most of us:

BILAL رضى الله عنه

(٦٢٦٠) وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ أَنَّ بِلَالَ قَالَ لِأَبِي بَكْرٍ إِنْ كُنْتُ إِذَا اسْتُرَيْتَنِي لِتَمْسِكَ فَأَمْسِكْنِي وَإِنْ كُنْتُ إِذَا اسْتُرَيْتَنِي لِلَّهِ فَدَعْنِي وَعَمَلُ اللَّهِ - (رواه البخارى)

6260. Sayyiduna Qays ibn Abu Hazim رحمه الله (a tabi') narrated that Bilal said to Abu Bakr رضى الله عنه, "If you had bought me only for your own sake then keep me with you (and assign to me whatever work you wish me to do). But, if you had bought me only for the sake of Allah (and His pleasure) then let me go and do deeds for Allah." ¹

COMMENTARY: Bilal رضى الله عنه was a slave of the enemies of Islam. Abu Bakr رضى الله عنه paid a hefty sum of money to buy him and set him free. After that, Bilal رضى الله عنه served the Prophet صلى الله عليه وسلم as one of his chief servants. The Prophet صلى الله عليه وسلم appointed him a muadhhdhin to call the adhan (five times a day in the Masjid Nabawi).

Bilal رضى الله عنه continued to serve as the muadhhdhin of Masjid nabawi till the death of the Prophet صلى الله عليه وسلم. when he died, Bilal رضى الله عنه who was immersed in the love of the Prophet صلى الله عليه وسلم found living in Madinah a difficult trial for him. He would look at the Masjid nabawi and not find the Prophet صلى الله عليه وسلم and yet he had to call the adhan. So, he decided to move to Syria. When Abu Bakr رضى الله عنه learnt of it, he tried to persuade Bilal رضى الله عنه to stay on and continue as the muadhhdhin of the Masjid Nabawi, But Bilal رضى الله عنه spoke these words of the hadith:

"If you had bought me for your own sake, then keep me and assign any duty to me. I shall do it. If you had bought me for Allah's sake, then leave me to myself. I will go away wherever I like and have no concern with the creatures but devote my creator's works all the time."

According to one version, he said, "I cannot raise my sight at the place where Allah's Messenger صلى الله عليه وسلم used to live. It is not possible for me to live here without him."

Therefore, Abu Bakr رضى الله عنه gave up the idea of trying to detain Bilal رضى الله عنه in Madinah, he went away with the army that was proceeding to Syria and he went to Damascus. He resided there for the rest of his life. He died there in 18 AH or 20 AH. This account gives the lie to the story that Bilal رضى الله عنه saw the Prophet صلى الله عليه وسلم in a dream in Damascus and came to Madinah where he called the adhan on which the Madinans were won destruck and overjoyed. (This story is base less.)

ABU TALHAH رضى الله عنه

(٦٢٦١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي مَجْهُودٌ فَأَرْسَلْ إِلَى بَعْضِ نِسَائِهِ فَقَالَتْ: أَلَيْسَ بِأَلْحَقِي مَا عِنْدِي إِلَّا مَا أُرْسَلُ إِلَى أُخْرَى فَقَالَتْ وَمِثْلَ ذَلِكَ وَقُلْنَ كُلُّهُنَّ وَمِثْلَ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُصِيفُهُ يَرْحَمُهُ اللَّهُ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ

¹ Bukhar # 3755

لَهُ أَبُو طَلْحَةَ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ فَأَنْطَلِقُ بِهِ إِلَى رَحِيلِهِ فَقَالَ لِإِمْرَأَتِهِ هَلْ عِنْدَكَ شَيْءٌ قَالَتْ لَا إِلَّا قُوتُ صِبْيَانِي قَالَ فَعَلَيْهِمْ بَيْتُهُمْ وَتَوَيْبِهِمْ فَإِذَا دَخَلَ صَيَّفْنَا فَأَرْبُوهُ إِنَّا نَأْكُلُ فَإِذَا أَهْوَى بِيَدِهِ لِيَأْكُلَ فَقُوتِي إِلَى السَّرَاجِ كَيْ تُضَلِّجِيهِ فَأَنْطَلِقُ بِهِ فَمَعَدْتُ فَفَعَدُوا وَأَكَلَ الضَّيْفُ وَبِأَنَا طَلَوِيْنِ فَلَمَّا أَصْبَحَ عَدَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ عَجِبْتُ اللَّهُ أَوْصَحَكَ اللَّهُ مِنْ قُلَادِيبِ وَقُلَادِنَةٍ وَبِئْسَ رِوَايَةٌ مِثْلُهُ وَأَمْرٌ يُسَمُّ أَبَا طَلْحَةَ وَفِي أُخْرَاهَا فَأَنْزَلَ اللَّهُ تَعَالَى وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَأَوْ كَانَتْ بِهِمْ خَصَاصَةٌ - (متفق عليه)

6261. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and pleaded, "I am worn-out (facing poverty and hunger)." So, he sent message to one of his wives (for some food), but she regretted, "By Him Who has sent you with the truth, there is nothing with me but water." Then, he sent to another wife who regretted in the same manner. Indeed, all of them expressed similar inability. Then, Allah's Messenger صلى الله عليه وسلم said, "Who will take a guest. May Allah have mercy on him!" An Ansar known as Abu Talhah رضى الله عنه got up and submitted, "I (shall take him), O Messenger of Allah!" he took him home where he asked his wife, "Do you have anything?" She regretted, "No, except food for the children." He said, "Distract them somehow and put them to sleep. Then when our guest comes in, pretend that we are eating. When he stretches his hand to partake, get up and go to the lantern as though to set it right but put it out." She did accordingly and they sat down while the guest was eating. Then they went hungry all night. In the morning, he came to Allah's Messenger صلى الله عليه وسلم who said, "Indeed, Allah has liked very much - or Allah has smiled in recognition of - such - and - such a man (Abu Talhah) and such - and - such a woman (his wife, umm Sulaym." Another version has the same account but does not name Abu Talhah رضى الله عنه and it concludes: Allah the Most High then revealed:

وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَأَوْ كَانَتْ بِهِمْ خَصَاصَةٌ

[... But preferring them above themselves even though poverty was their lot.]¹ (59: 9)

COMMENTARY: It seems that this took place before the conquest of khaybar and before spoils and property were acquired. At that time life was very straitened for the Prophet صلى الله عليه وسلم and his noble wives رضى الله عنه.

The food at Abu Talhah's رضى الله عنه house was enough for the children. This is to say, to meet their repeated demands as children do. But, the children had been fed at that particular time, for, it is disallowed to let them go hungry and serve the guest.

Abu Talha رضى الله عنه said that the children should be put to sleep lest they keep asking for more food when they see the guest eating.

The hosts pretended that they too were eating because the food was not sufficient for all of them. If he had been able to see in the light then he would have hesitated on seeing that

¹ Bukhari # 3798, Mulim # 172.2054. [Tirmidhi # 3304 (3375) part.]

there was not enough food for all of them. Besides, it is possible that this episode pertains to the time before the veil was enforced. This is why Abu Talhah رضى الله عنه brought the guest and he and his wife sat at the meal with him.

KHALID IBN WALID رضى الله عنه

(٦٦٦٢) وَعَنْهُ قَالَ نَزَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْزِلًا فَجَعَلَ النَّاسُ يُمْرُونَ وَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هَذَا يَا أَبَا هُرَيْرَةَ فَأَقُولُ فُلَانٌ؟ فَيَقُولُ نَعَمْ عَبْدُ اللَّهِ هَذَا وَيَقُولُ مَنْ هَذَا فَأَقُولُ فُلَانٌ؟ فَيَقُولُ بَلَى عَبْدُ اللَّهِ هَذَا حَتَّى مَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ مَنْ هَذَا فَقُلْتُ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ نَعَمْ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ سَيُفْتَنُ مِنْ سُيُوفِ اللَّهِ - (رواه الترمذی)

6262. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "In a journey with Allah's Messenger صلى الله عليه وسلم we halted at a place. As the people went by Allah's Messenger صلى الله عليه وسلم asked, 'who is he, O Abu Hurayrah?' I would named him and he would remark, 'Excellent slave of Allah, This!' he would ask again, 'who is this one?' I would say, 'so-and-so,' and he would remark, 'and evil man of Allah, he!' so on till Khalid ibn Walid passed by and he asked (as was his wont), 'Who is he?' I named him, 'Khalid ibn Walid,' he remarked, 'An excellent servant of Allah, Khalid ibn walid - a sword of the swords of Allah!'"¹

COMMENTARY: The Prophet صلى الله عليه وسلم would be saying of anyone, 'An evil slave . . .'

When he must have been sure that he was a hypocrite, for, he would never say such a thing about a believer. Also, it is not known from any source that he ever spoke in this manner about a believer even if may have found him on a bad path.

Moreover, there was never any such evil man among believers of that time as would have prompted the Prophet صلى الله عليه وسلم to pass an uncomplimentary remark about him, And, if there had remained any such, he would have been a rare case.

ANSAR'S REQUEST FOR PRAYER

(٦٦٦٣) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَتْ الْأَنْصَارُ يَا نَبِيَّ اللَّهِ لِكُلِّ نَبِيٍّ أَتْبَاعٌ وَإِنَّا قَدْ اتَّبَعْنَاكَ فَادْعُ اللَّهَ أَنْ يُجْعَلَ أَتْبَاعَنَا مِنَّا فَدَعَانَاهُ - (رواه الترمذی)

6263. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that the Ansar submitted (once), "O Prophet صلى الله عليه وسلم of Allah, there were followers of every Prophet صلى الله عليه وسلم and we have followed you (sincerely). So, mry to Allah that He cause our followers to be of our own group." So, he prayed (for them).²

COMMENTARY: The Ansar requested the Prophet صلى الله عليه وسلم to pray that their progeny and freedmen should also be counted as Ansar. They hoped that just as he had advised the common body of Muslims to be kind to the Ansar, so too their successors should receive the same treatment. He had said to the Muslims generally:

¹ Tirmidhi # 3846(3872), Musnad Ahmad # 8728

² Bukhari # 3787

اوصيكم بالانصار

"I urge you to be kind and good to the Ansar."

He also said, "Accept the excuse of the pious men of the Ansar and overlook the faults of their evil-doers." (see hadith # 6249)

The Ansar hoped that all their merits should pass on to their successors.

Their request could also mean that he should pray that their successors should be obedient to them and their true and honest followers, so they should pursue the pious, straight path and emulate them.

MORE ABOUT THE ANSAR

(٦٢٦٤) وَعَنْ قَتَادَةَ قَالَ مَا تَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْفَرَ شَهِيدًا أَعَزَّ يَوْمَ الْقِيَامَةِ مِنَ الْأَنْصَارِ قَالَ وَقَالَ أَنَسٌ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ وَ يَوْمَ بَيْرِ مَعُونَةَ سَبْعُونَ وَيَوْمَ الْيَمَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ سَبْعُونَ - (رواه البخاري)

6264. Sayyiduna Qatadah رحمه الله said, "We know not of any tribe of the tribes of Arabs that has more martyrs than the martyrs of the Ansar and that would be use excellent (and distinguished) on the day of resurrection than the Ansar would be. He (also) reported that Anas رضي الله عنه said, "In the Battle of Uhud, seventy Ansar were martyred. At Bîr Ma'unadh, seventy (of them who were reciters of the Qur'an) were martyred. And, in the Battle of Yamamah in the time of Abu Bakr رضي الله عنه (Against Musaylamah Kadhdhab) seventy (were martyred)."¹

COMMENTARY: The tribe that has more martyrs than others will be more honourable on the day of resurrection and the Ansar is th only tribe whose martyrs are known to exceed those of other tribes, they gave their lives in the path of Allah, so they will be nearer to Allah on the day of resurrection.

In the battle of Uhud, seventy believers were martyred. With the exception of a few, all were Ansar. The books of history, hadith and biography put the number of Ansar at sixty four and the Muhajirs at six.

THE PARTICIPANTS AT THE BATTLE OF BADR

(٦٢٦٥) وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ كَانَ عَطَاءُ الْبَدْرِيِّنَ خَمْسَةَ أَلْفٍ وَقَالَ عُمَرُ لَا أَفْضَلَهُمْ عَلَى مَنْ بَعْدَ هُمْ - (رواه البخاري)

6265. Sayyiduna Qays ibn Abu Hazim رحمه الله said, "The allowance to each of those who were present at Badr was five thousand (dirhans). And Umar رضي الله عنه Said, 'I do give preference to them over those who came after them.'²

COMMENTARY: Abu Bakr رضي الله عنه had fixed an allowance of five theousand dirhams to every sahabi رضي الله عنه who participated in the Battle of Badr payable from the state Treasury. This was more than what was paid to the others.

¹ Bukhari # 4078

² Bukhari # 4022

In his time, Umar رضى الله عنه followed suit. Except for the allowances of a few people (like Sayyiduna Abbas رضى الله عنه and the noble wives of the Prophet صلى الله عليه وسلم), the allowance paid to everyone was lesser than what was paid to the participants of Badr. In this way, Umar رضى الله عنه raised the rank of the participants of Badr above the at of every other person. He made it clear that he had fixed a higher grant to some people because of their relationship with the Prophet صلى الله عليه وسلم than the grant of the companions of Badr, but the rank of these great men was higher than that of the other people and their allowances were higher than of all other's (except the few named in the foregoing lines).

تَسْوِيَةٌ مِنْ سُؤْيَى مِنْ أَهْلِ بَدْرٍ فِي الْجَامِعِ لِلْبُخَارِيِّ

NAMES OF THE PARTICIPANTS IN THE BATTLE OF BADR AS GIVEN IN THE JANI BY BUKHARI رحمه الله

Imam Bukhari رحمه الله has devoted in his book a separate chapter for the names of some selected sahabah رضى الله عنهم of the participants of the battle of Badr. He has named them in a concise but complete form. These men of Badr are those who are mentioned as such in Bukhari and their traditions are transmitted in this book.

The aim of Imam Bukhari in naming them in a separate chapter is to demonstrate their superiority over all the other participants of the Battle of Badr and a separate and exclusive supplication may be made for them for mercy and pleasure of Allah in their favour.

Here, it is imperative to state that the Ulama say that if a supplication is made when mentioning and recalling the names of the companions of Badr enumerated in this chapter of Bukhari then Allah grants that supplication, whatever it be, thought His favour and mercy. In this chapter, Imam Bukhari رحمه الله mentions the name of the Prophet صلى الله عليه وسلم, the chief of the two worlds, first of all. Then, he names the four caliphs. Then he enumerates the remaining sahabah رضى الله عنه in their (Arabic) alphabetical order. The compiler of Mishkah ul-Masabih has reproduced here these blessed names unchanged in the same form in order to receive the blessing of the objective of and to cumulate Imam Bukhari رحمه الله.

Mulla Ali Qari رحمه الله said that those participants of badr are mentioned in this chapter who are recognized in Sahih Bukhari as participants of Badr (i) in reality and physically as well as (ii) by decree. This stipulation becomes necessary so that the name of Uthman رضى الله عنه may be said to be included correctly. (He had not taken part in the battle physically on the command of Allah's Messenger صلى الله عليه وسلم, but he is counted among the companions of Badr because of the decree of Allah's Messenger صلى الله عليه وسلم.)

This chapter does not have the names of those sahabah of Badr whom Bukhari رحمه الله has not mentioned in his (separate) chapter and who are not mentioned anywhere in sahih Bukhari. This means that Imam Bukhari رحمه الله has named only such participants in the list of those present at Badr in this chapter who are explicitly mentioned in Sahih Bukhari as having taken part in the Battle of Badr, whether these sahabah may have themselves confirmed their participation unambiguously or others may have confirmed categorically that they had taken part in the Battle of Badr.

So, such participants of Badr do not find mention in this chapter who though named in sahih Bukhari (in other capacity) are not confirmed categorically to have participated in the battle of Badr. Given this explanation, we need not be surprised at not finding in this chapter, the name of the glorious sahabi and participant of Badr, Sayyiduna Ubaydah al-

Jarrah رضى الله عنه. Without doubt, Sayyiduna Ubaydah رضى الله عنه had participated in the Battle of Badr and the scholars of hadith and witors of the Prophet's صلى الله عليه وسلم biography agree unanimously about this fact and he is otherwise gmeel in sahih Bukhari frequently, but none of the traditions of Bukhari رحمه الله state categorically that he had participated in the Battle of Badr.

SELECTED PARTICIPANTS OF THE BATTLE OF BADR

(AS GIVEN IN JAMI AL- BUKHARI)

النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ مَنَظَرٍ الْقُرَشِيُّ
عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيُّ عُمَرُ بْنُ عَفَّانٍ الْقُرَشِيُّ خَلَقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ رُقَيْةَ
وَصَرَبَ لَهُ بِسَهْمِهِ عَلِيُّ بْنُ أَبِي ظَالِبٍ الْهَاشِمِيُّ إِيمَانُ بْنُ بَكْرِ بْنِ بِلَالٍ بْنُ رَبِيعِ بْنِ كَعْبِ بْنِ الصَّدِيقِ
حَمْرَةَ ابْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيِّ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ حَلِيفُ لُقْمَانَ بْنِ أَبِي هُرَيْرَةَ بْنِ عُثْبَةَ بْنِ رَيْبَعَةَ
الْقُرَشِيَّ حَارِثَةَ ابْنِ رَيْبَعِ بْنِ الْأَنْصَارِيِّ قَيْلُ يَوْمَ بَدْرٍ وَهُوَ حَارِثَةُ ابْنِ سُرَّاقَةَ كَانَتْ فِي النَّظَارَةِ حُبَيْبُ
بْنِ عَدِيِّ الْأَنْصَارِيِّ حُنَيْسُ ابْنُ حَذَافَةَ السَّهْمِيُّ رِفَاعَةُ ابْنُ رَافِعِ الْأَنْصَارِيِّ رِفَاعَةُ ابْنِ عَبْدِ الْمُنْذِرِ
أَبُو لَيْثَةَ الْأَنْصَارِيُّ الرَّبِيعِيُّ بْنُ الْعَوَّامِ الْقُرَشِيُّ زَيْدُ بْنُ سَهْلِ أَبُو طَلْحَةَ الْأَنْصَارِيُّ أَبُو زَيْدِ بْنِ الْأَنْصَارِيِّ
سَعْدُ بْنُ مَالِكِ بْنِ الزُّهْرِيِّ سَعْدُ بْنُ حَوْلَةَ الْقُرَشِيُّ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلِ بْنِ الْقُرَشِيِّ سَهْلُ
بْنِ حَلِيفِ بْنِ الْأَنْصَارِيِّ طَهْمُزِيُّ بْنُ رَافِعِ بْنِ الْأَنْصَارِيِّ وَأَخُوهُ، عَبْدُ اللَّهِ بْنُ مَسْعُودِ بْنِ الْهَدَلِيِّ
عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ بْنِ الزُّهْرِيِّ عُبَيْدَةَ ابْنُ الْحَارِثِ الْقُرَشِيُّ عُبَادَةُ بْنُ الصَّامِتِ الْأَنْصَارِيُّ عَمْرُو بْنُ
عَوْفِ حَلِيفِ بْنِ عَامِرِ بْنِ لُؤَيِّ عَثْبَةَ بْنِ عَمْرٍو بْنِ الْأَنْصَارِيِّ عَامِرُ بْنُ رَيْبَعَةَ الْعَزْرِيُّ عَاصِمُ بْنُ ثَابِتِ بْنِ
الْأَنْصَارِيِّ عَوْنُ بْنُ سَاعِدَةَ الْأَنْصَارِيِّ عَثْبَانُ بْنُ مَالِكِ بْنِ الْأَنْصَارِيِّ قُدَامَةُ بْنُ مَطْلُوعِ بْنِ قَتَادَةَ بْنِ
النُّعْمَانِ الْأَنْصَارِيِّ مُعَاذُ ابْنِ عَمْرٍو بْنِ الْمُجْمُوحِ مُعَاذُ بْنُ عَفْرَاءَ وَأَخُوهُ مَالِكُ بْنُ رَيْبَعَةَ أَبُو أُسَيْدِ
الْأَنْصَارِيِّ وَسَطَمُ بْنُ أَفَانَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَظَرِ بْنِ مَرَاةَ ابْنِ رَيْبَعِ بْنِ الْأَنْصَارِيِّ مَعْنُ بْنُ
عَدِيِّ بْنِ الْأَنْصَارِيِّ مِقْدَادُ بْنُ عَمْرٍو بْنِ الْكِنْدِيِّ حَلِيفُ بَنِي زُهْرَةَ هِلَالُ ابْنِ أُمَيَّةَ الْأَنْصَارِيُّ رَضِيَ اللَّهُ
تَعَالَى عَنْهُمْ أَجْمَعِينَ۔

- (1) The Prophet, Muhammad ibn Abdullah al Hashimiyyi صلى الله عليه وسلم.
- (2) Abdullah ibn Uthman Abu Bakr رضى الله عنه as – Siddiq al- Qurashi.
- (3) Umar ibn al-Khattab al- Adwi.
- (4) Uthman ibn Affan al- Qurashi whom the Prophet صلى الله عليه وسلم had left behind to look after his daughter (sayyidah) Ruqayyah رضى الله عنها and then he gave him his portion (of the spoils).

- (5) Ali ibn Abu Talib al-Hashiami.
- (6) Iyas ibn al-Bukayr.
- (7) Bilal ibn rabah the freedmen of Abu Bakr رضي الله عنه as- Siddiq رضي الله عنه.
- (8) Hamzah رضي الله عنه ibn Abdul Muttalib al-Hashimi.
- (9) Hatib ibn Abu Balta'ah an ally of Quraysh.
- (10) Abu Hudhayfah ibn Utbah ibn Rabi'ah al-Qurashi.
- (11) Harithah ibn ar-Rabi al- Ansari. He was martyred on the day of Badr. He was harithah ibn (suraqah this being his real name). He was assigned to reconnoiter.
- (12) Khubayb ibn Adi al-Ansari.
- (13) Khunays ibn Hudhafah as-Sahmiji.
- (14) Rifa'ah ibn rafi' Al-Ansari.
- (15) Raifa'ah ibn Abdul Mundhir abu Lubabah al-Ansari.
- (16) Az Zubayr ibn al-Awwam al- Qurashi.
- (17) Zayd ibn Sahl Abu Talhah al- Ansari.
- (18) Abu Zayd al-Ansari.
- (19) Sa'd ibn Maalik az-Zuhri.
- (20) Sa'd ibn Khawlah al-Qurashi.
- (21) Sa'eed ibn Zayd ibn Amr ibn Nufayl al-Qurashi.
- (22) Sahl ibn Hunayf al Ansari,
- (23) Zuhayr ibn Rafi' al- Ansari.
- (24) His brother.
- (25) Abdullah ibn Masud al-Hudhayli.
- (26) Abdur Raman ibn Awf az-Zuhri.
- (27) Ubydah ibn al-Harith al-Qurashi.
- (28) Ubadah ibn sas- Samit al- Ansari.
- (29) Amr ibn Awf an ally of bani Aamir ibn Luayy.
- (30) Uqbah ibn Amr al-Ansari.
- (31) Aamir ibn Rabi'ah al-Anzi.
- (32) Aasim ibn Thabit al-Ansari.
- (33) Uwaym ibn Sa'odah al-Ansari.
- (34) Itban ibn Maalik al- Ansari.
- (35) Qudamah ibn Maz-un.
- (36) Qatadah ibn an-Nu'man al-Ansari.
- (37) Mu'adh ibn Amr ibn al- Jamuh.
- (38) Mu'awwidh ibn Afra.
- (39) His brother.
- (40) Maalik ibn Rabi,ah Abu usayd al- Ansari.
- (41) Mistah ibn Uthathah ibn Abbad ibn al-Muttalib ibn Abd Manaf.
- (42) Murarah ibn ar-Rabi' al- Ansari.
- (43) Man ibn Adi al- Ansari.
- (44) Miqdad ibn Amr al-Kindi an ally of banu Zuhrah.
- (45) Hilal ibn Umayyah al- Ansari رضي الله عنهم - (May Allah be pleased with all of them!)

COMMENTARY: These blessed names begin with the name of the Prophet صلى الله عليه وسلم so the blessings may accrue because of it, besides, his name belongs there as a participant of the Battle of Badr

After his name, the names of the four caliphs are given. Thereafter the names of the remaining selected participating people are given in (حروف تهجی) alphabetical order. We present here biographical sketches of the aforementioned companions of Badr in a brief compact manner.

(1) THE PROPHET MUHAMMAD IBN ABDULLAH AL- HASHIMI رضی اللہ عنہ

The Prophet صلی اللہ علیہ وسلم was born in Makkah in the year known as (عام الفیل) – the year of the elephant. (it was when the army of Abraha had invaded Makkah on their elephant.)

The Prophet صلی اللہ علیہ وسلم was commissioned when he was forty years old. Allah bestowed on him prophethood and messengership. He remained a Prophet صلی اللہ علیہ وسلم of twenty three years and he lived for 63 years. He is the chief of all Messenger صلی اللہ علیہ وسلم and the seal of the Prophets عليهم السلام. (صلی اللہ علیہ وعلى آله واصحابه واتباعه واجر اجمعین). (may blessings of Allah be on him, on his family and descendants, his companions, his followers and his allies – all of them!)

(2) ABU BAKR SIDDIQ رضی اللہ عنہ

His name (after he embraced Islam) was Abdullah. His father was Uthman. Abu Bakr رضی اللہ عنہ was his kunyah and Siddiq was his title. He was a Qurayshi belonging to the line of Tamim ibn Murrah. His line of descent meets the Prophet's صلی اللہ علیہ وسلم at Murrah. In the pre-Islamic days of ignorance, his name was Abd Rabb ul- Ka'bah. The Prophet صلی اللہ علیہ وسلم changed it to Abdullah. He also gave him the name Atiq and the Kunyah Abu Bakr رضی اللہ عنہ.

However it is also said that Atiq is his ancient name, and also that he was very handsome, good- looking, And very noble, so he was called Atiq because Atiq also means 'noble,' 'beautiful' and 'integrity.' Some other traditions say that his mothers' children did not survive and died in infancy. When he was born. She took him to the ka'bah and prayed standing opposite it, "O Allah, let this child live and have mercy on me!"

The Ummah agrees unanimously that the title of Abu Bakr رضی اللہ عنہ is 'Siddiq' because he had fearlessly confirmed that the Prophet صلی اللہ علیہ وسلم was true. Abu Bakr رضی اللہ عنہ had bound himself to speak the truth always. He was also quick to uphold the Prophet's صلی اللہ علیہ وسلم account of the Mi'raj (ascension to the heavens) when the infidels were skeptical.

His father Uthman was better known by his kunyah Abu Qahafah. He accepted Islam after the conquest of Makkah. He died in 14 AH, six months and a few days after the death of Abu Bakr رضی اللہ عنہ at the age of 97 years.

After the death of the Prophet صلی اللہ علیہ وسلم, in Rabi' ul- Awwal 11 AH, the ummah unanimously selected Abu Bakr رضی اللہ عنہ as the first caliph. He died on the night between 22nd and 23rd Jumadi uth – thani 13 AH at the age of 63 Years. His caliphate lasted some two years plus three months.

He was medium statured, good looking, handsome, lean and light-cheeked. Light blue colored veins were prominent on his face. رضی اللہ عنہ (may Allah be pleased with Abu Bakr!)

(3) UMAR FARUQI رضی اللہ عنہ

Umar ibn al- Khattab رضی اللہ عنہ was descended from Adi ibn K'ab. He was a Quraysh. His Kunyah was Abu hafsah. His line of descent meets the Prophet صلی اللہ علیہ وسلم at the fifth ancestor. Even before Islam, he was counted among the important men of the Quraysh and he was responsible to represent the people of Makkah. He acted as an envoy of the Quraysh to chiefs of other tribes of leaders of other regions.

Umar رضی اللہ عنہ was very fair. His face was radiant white with rose-red eyes. He was tall so

much so that, among others he could be seen over people's heads. It was as though he was sitting on camel loack and the others were on their feet.

Wahb ibn Munabbih said that Umar رضى الله عنه is described in the Torah in these words:

قَرْنٌ حَدِيدٌ شَدِيدٌ أَمِينٌ

"Like a high mountain, majestic, quick, stern, trustworthy."

As a Muslim, Umar رضى الله عنه earned the title of Faruq because he differentiated between truth and falsehood and disbelief and Islam. Allah caused him through his faith to grant Islam tremendous honour, power and glory. He was very brave and bold. He was awe-inspiring to the extent that even great antagonists feared him.

Umar رضى الله عنه had emigrated at the Prophet صلى الله عليه وسلم command before the Prophet صلى الله عليه وسلم set out on his emigration to Maddinah. Before leaving Makkah, He took his sword, put the Quiver in position held an arrow and came to the ka'bah where the chiefs of the infidel Quraysh were seated in groups. Umar رضى الله عنه performed the tawaf and offered two raka'at salah. Then he went to each of those groups and said to them in plain words, "May your faces be ruined! Whichever one of you wishes that his mother should mourn him, his children should be orphaned and his wife should be widowed, let him follow me and meet me outside Makkah!" None of them dared follow him.

Umar Faruq رضى الله عنه was the second of the righteous caliphs. He was caliph for ten years and a half. He lived for sixty-three years according to the more acceptable report. رضى الله عنه - (May Allah be pleased with Umar!).

(4) UTHMAN GHANI رضى الله عنه

Uthman ibn Affan رضى الله عنه was a Quraysh. He was born in the sixth year of the year of Elephant. He had embraced Islam even before the Prophet صلى الله عليه وسلم had moved to Dar ul- Arqam. Those who had preceded him in accepting Islam were Abu Bakr رضى الله عنه, Ali رضى الله عنه and Zayd ibn Harithah رضى الله عنه. Uthman رضى الله عنه had embraced Islam at the hands of Abu Bakr رضى الله عنه. When his paternal Uncle Hakam ibn Abu al-Aas learnt of it, he put him in fetters, saying, "You have forsaken the religion of your forefathers and adopted a new religion. By Allah, I shall not unbind you till you renounce your new religion." Uthman رضى الله عنه said, "Uncle! I shall never give it up. You may do what you like." Hakam ibn Abu al-Aas relented and set him free.

The Prophet صلى الله عليه وسلم daughter, Sayyidah Ruqayyah رضى الله عنها, was married to Uthman رضى الله عنه. When the Battle of Badr was to be fought, she became seriously ill. So, the Prophet صلى الله عنه instructed Uthman رضى الله عنه to tend to her and not accompany them to the Battle, since he was obeying the command of the Prophet صلى الله عليه وسلم, he was counted among the participants and was given his share of the spoils.

However, Sayyidah Rqayyah رضى الله عنها Could not recover and she died. The Prophet صلى الله عليه وسلم said, "If I had another daughter, I would surely have given her in marriage to Uthman." There never was anyone other than uthman رضى الله عنه who had married two daughtyers of any Messenger صلى الله عليه وسلم, one after the other. This is why he is called Dhu an-nurayn (possessor of two lights).

Uthman was medium statured, reddish white complexioned, good looking and hairy. His face had marks of small pox. On the whole, he was very handsome.

The Prophet صلى الله عليه وسلم had said to his daughter Sayyidah Umm Kulthum رضى الله عنه, "I have given you in marriage to the man who resembles very much your grandfather. Ibrahim صلى الله عليه وسلم, and your father Muhammad." Uthman رضى الله عنه was very shy and modest. When he had a bath in his house, he used to shut the door. No one could see his stomach or back. It is said that because of his exemplary modesty he could not keep his back straight. He was the third righteous caliph of Islam. He was martyred in 35 AH during the days of tashriq after being caliph for thirteen years. He was 82 years old, or 83 or 86 years old. رضى الله عنه (May Allah be pleased with Uthman!)

(5) ALI رضى الله عنه

Sayyiduna Ali ibn Abu Talib رضى الله عنه was the Prophet صلى الله عليه وسلم paternal cousin. In this sense they were brothers. Besides, fraternal ties were also established between them (when the Prophet صلى الله عليه وسلم had done that between the Ansar and Muhajir in Madinah). He was the husband of the Prophet صلى الله عليه وسلم favourite daughter, Sayyidah Fatimah رضى الله عنها, and Father of Sayyiduna Hasan رضى الله عنه and Sayyiduna Husayn رضى الله عنه. He is the first person who is a Hashmi from his father's side as well as from his mother's side. Ali رضى الله عنه possesses the honour of being a very early Muslim. A majority of People aver that Ali رضى الله عنه was the first of the sahabah رضى الله عنهم to embrace Islam. The Ulama state that the Prophet صلى الله عليه وسلم was commissioned on Monday and the very next day, Tuesday, Ali رضى الله عنه accepted Islam. He was three years old at that time, or, as some versions say, seven years old.

Ali رضى الله عنه earned many sobriquets in Islam. These include: Amin, Sharif, Hadi Ya'sub ul-Muslimeen,¹ Abu ar-Rayhanayn² (ARABIC) and Abu Turab.

Ali رضى الله عنه was of medium-height, wheat complexioned, slightly radish, but radiant. He was fat. He had large black eyes and pitch black, dense beard. He had a bulging belly.

He was unique in learning, knowledge and intelligence. He was abstinent and righteous. He was generous and large-hearted, very strong, brave and courageous. He was also Mansur in the sense that he received Allah's help and he triumphed in every encounter.

According to Ibn Abbas رضى الله عنه, "on the day of Badr, Ali رضى الله عنه had taken the spear of Allah's Messenger صلى الله عليه وسلم."

Other traditions tell us that not only on the day of Badr but during other battles too, Ali رضى الله عنه had taken the spear of Allah's Messenger صلى الله عليه وسلم.

Sayyiduna Ali رضى الله عنه was the fourth righteous caliph of Islam. He was caliph for five years. He was martyred in the night of 17th Ramadan in 41 AH at the time of dawn of Friday. According to a sound opinion, he was sixty-three years old when he died, رضى الله عنه (May Allah be pleased with Ali!)

(6) IYAS IBN BUKAYR رضى الله عنه

He was Iyas رضى الله عنه son of Bukayr or al-Bukayr. He was among the earliest Muhajirs (emigrants). He participated in the Battle of Badr and then the subsequent battles too.

He and his brother Aamir ibn Bukayr رضى الله عنه embraced Islam when the Prophet صلى الله عليه وسلم was residing in Dar ul-Arqam. He died in 34 AH. رضى الله عنه. (May Allah be pleased with Iyas!)

¹ Chief of the Muslims.

² Rayhan is oweet basil

(7) BILAL IBN RABAH THE FREEDMEN OF ABU BAKR رضى الله عنه AS- SIDDIQ رضى الله عنه

He is the well-known sahabi of the Prophet صلى الله عليه وسلم and his Mu'adhdhin. Father was Rabah and his mother was Imamah. Abu Bakr رضى الله عنه had set him free. Bilal's kunyah was Abu Abdur Rahman or Abu Abdullah. But, Some say that it was Abu Abdul Karim or Abu Aamir.

Bilal رضى الله عنه was an early Muslim. He was the first man to declare his Islam in Makkah. As a result, he was persecuted severely. At that time, he was a slave of an enemy of religion, Umayyah ibn Khalaf Ajami who tormented him very much. He would put him in iron chains and leave him in burning heat in the open and beat him with sticks. Finally, Abu Bakr رضى الله عنه bought him from the cruel man against a very heavy sum of money and then set him free.

Then in the Battle of Badr, the cruel Umayyah was slain at the hands of Bilal رضى الله عنه. After the conquest of Makkah, the Prophet صلى الله عليه وسلم commanded Bilal رضى الله عنه to call the Adhan from the Ka,bah.

Bilal رضى الله عنه possessor many virtues. It is enough to say that the Prophet صلى الله عليه وسلم said, "There are four sabiqs (who go ahead and precede). I am sabiq of the Arabs, Bilal is sabiq of Abyssinia. Suhayb is sabiq of Rome (or Byzantine) and Salman is sabiq of Persia."

Bilal رضى الله عنه was wheat complexioned. He was tall and had much hair on his body.

He died in Damascus in 20 AH, but some put his death in 18 AH. He was slightly over sixty years of age, but some people give his age as seventy years. رضى الله عنه (May Allah be pleased with bilal!)

(8) HAMZAH رضى الله عنه **IBN ABDUL MUTTALIB** رضى الله عنه

He was an hashmi and the Prophet's صلى الله عليه وسلم paternal uncle. He was called sayyid ushshuhada (Chief of the martyrs). He was also called Asdullah (lion of Alalh). His mother was Halah bint wahb. She was the sister of the Prophet صلى الله عليه وسلم mother, Aaminah. From this point of view Hamzah رضى الله عنه رضى الله عنه was the Prophet صلى الله عليه وسلم maternal cousin.

Hamzah رضى الله عنه was a brave, strong and large-hearted man. The books of history and biography are replete with accounts of his brave feats.

The Prophet صلى الله عليه وسلم said, "I saw that the angels gave bath to Hamzah رضى الله عنه ibn Abdul Muttalib and to Hanzalah."

According to a hadith, his name is written at the seventh heaven (حمزه بن عبدالمطلب اسد الله واسد رسوله)

"Hamzah رضى الله عنه ibn Abdul Muttalib, lion of Allah and lion of His Messenger."

(May Allah be pleased with , Hamzah!)

(9) HATIB IBN ABU BALTA'AH رضى الله عنه

His kunyah was Abu Ubaydullah. He took part in the Battle of Badr and the Battle of the Trench and the four thereafter, he had committed a serious mistake when he wrote a secret letter to the people of Makkah revealing to them the Prophet's صلى الله عليه وسلم plans to attack them. The letter was intercepted and delivered to the Prophet صلى الله عليه وسلم as has been mentioned previously. He died in 30 AH in Madinah at the age of 65 years. رضى الله عنه (May Allah be pleased with, Hatib!)

(10) ABU HUDHAYFAH رضى الله عنه **IBN UTBAH**

He was Abu Hudhafah ibn Utbah ibn Rabi' al- Qurashi. His real name is said to be Hisham.

His father was Uthbah son of Rabi'ah ibn Abdush Shams.

Abu Hudhayfah رضى الله عنه was a prominent sahabi and is counted among the earliest Muhajir. He is one of those Muslims who had the opportunity to offer salah facing both qiblahs. He also emigrated twice, first to Abyssinia and then to Madinah. He had embraced Islam in Makkah when the Prophet صلى الله عليه وسلم had not moved to Dar ul-Arqam. He had the good fortune of participating in the Battle of Badr and the succeeding battles. He was martyred in the Battle of Yamamah at the age of 53 years or 54 years. رضى الله عنه (May Allah be pleased with, Hudhayfah!)

(11) HARITHAH IBN AR-RABI OR (AR RUBAYYI) AL- ANSARI

According to one version he was Ar-Rubayyi, this is the name of his mother. His father was Suraqah. He was martyred in the Battle of Badr though he was not on the battlefield. Rahers, his duty was with a unit to recomoitre and keep a watch on enemy movements. He was young and very alert. While he was watching out, an arrow strunct him suddenly on his neck and he was martyred.

His mother came to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, you know very well how I loved Harithah. Tell me if he has gone to paradise, or to hell. In the former case, I shall show patience, but if he has gone to hell, I shall cry my eyes out." He said, "There is not one paradise. There are many degrees of paradise. Your son Harithah has gone to Al-Firdaws the topmost," she said, "I shall persevere!" رضى الله عنه (May Allah be pleased with, Harithah!)

(21) KHUBAYB IBN ADI AL-ANSARI

He participated in the Battle of Badr. Then, in 3 AH, in the Battle of Raji, the idolaters seized him as a prisoner and took him to Makkah where the sons of harith ibn Aamir bought him. Harith ibn Aamir had been killed by Khubayb رضى الله عنه in the battle of Badr so his sons bought him to seek vengeance from him. After keeping him in prison for some time. They hanged him on the scaffold. Khubayb رضى الله عنه was the first Muslim who was put on the scaffold. He was also the first one who initiated the practice of offering two roka'at salah before being executed at the place of execution.

According to a tradition, when he was taken to the gallows, he prayed, "O Allah I do not find anyone here who would convey my greetings to Allah's Messenger صلى الله عليه وسلم. Allah, so you convey it from me." So, Jibril صلى الله عليه وسلم came to the Prophet صلى الله عليه وسلم and conveyed to him the salaam of Khubayb رضى الله عنه. (May Allah be pleased with, Khubayb!)

(13) KHUNAYS IBN HUDHAFAH AS-SAHMI رضى الله عنه

He was a Quraysh and one of the muhajirs. He had emigrated to Abyssinia and on coming back from there, he participated in the Battle of Badr. In the Battle of Uhud, he was wounded and could not recover, but died. He was the husband of Sayyidah Hafsa رضى الله عنها daughter of Umar رضى الله عنه, she was then married to the Prophet صلى الله عليه وسلم. رضى الله عنه (May Allah be pleased with, Khunays!)

(14) RIFA'AH IBN RAFI' AL-ANSARI

He took part in the Battle of Badr. His father was the chief of their tribe. He took part in every other Battle after Badr. He took the side of Sayyiduna Ali رضى الله عنه in the Battle of Jaml and the Battle of siffin. He died during the early days of Mu'awiyah's رضى الله عنه caliphate. رضى

رضى الله عنه (May Allah be pleased with, Rifa'ah!)

(15) RAIFA'AH IBN ABDUL MUNDHIR ABU LUBABAH AL-ANSARI

He belonged to the tribe Aws and was one of the chiefs. According to one tradition, he did not take part in the Battle of Badr. The Prophet صلى الله عليه وسلم had left him behind as an amir and governor of madinah. Then, he gave him his portion of the spoils of the Battle, just as he had allotted to Uthman رضى الله عنه his share. He died during the caliphate of Ali رضى الله عنه.

Though this is not a proper place for his story yet we refer to it in brief. He had not been up to the mark in the expedition against the Banu Nadir, the Jews. So he bound himself to a pillar in the Masjid Nabawi till his repentance was accepted. That particular pillar was remembered thereafter by his kunyah, Abu Lubabah. رضى الله عنه (May Allah be pleased with, Rifa'ah!)

(16) AZ ZUBAYR IBN AL-AW'WAM AL-QURASHI

He is one of ashrah mubashsharh (the ten who are assured admission to paradise). His lineage meets the Prophet صلى الله عليه وسلم at Qusay, Zubayr's رضى الله عنه ancestor fourth up the tree. His mother was the daughter of Sayyidah Safiyah bint Abdul Muttalib رضى الله عنها and the Prophet's صلى الله عليه وسلم paternal aunt. Sayyidah Asma رضى الله عنها daughter of Abu Bakr رضى الله عنه was his wife.

Zubayr and his mother had embraced Islam together at the hands of Abu Bakr رضى الله عنه, he was then 16 years old or 25 years old. His paternal uncle punished him severely for that. He would shut him in smoke but he endured the torture.

He had first emigrated to Abyssinia. He participated in the Battle of Badr and thereafter. In the next Battle at Uhud, he stood undaunted by the Prophet صلى الله عليه وسلم when the enemies had surrounded him. He is said to be the first man in Islam to have drawn his sword.

He was fair and had a bright radiant face, was tall and lean. He had thin cheeks and was hairy. He was martyred in the Battle of Jamal at the age of 64 years in 36 AH. He was buried temporarily in Dar us-Saba' and then his body was taken to busrah for final burial. He was offering salah when a warrior of Ali رضى الله عنه, named Jarmuz martyred him. Then Jarmuz said to Ali رضى الله عنه, "Good news! I have slain Zubayr." But, Sayyiduna Ali رضى الله عنه said to him. "Get tidings yourself! You will go to hell!" رضى الله عنه (May Allah be pleased with, Zubayr!)

(17) ZAYD IBN SAHL رضى الله عنه

He was an Ansar and his Kunyah was abu Talhah. He was one of the seventy who had walked from Madinah to Makkah before the hijrah and had met the Prophet صلى الله عليه وسلم at Aqahah where they gave him their pledge of allegiance.

He participated in the Battle of Badr and other battles thereafter. He was the husband of Sayyidah Umm Sulaym رضى الله عنها, mother of Anas رضى الله عنه ibn Maalik. He was among the prominent men of the Ansar. He was a good archer. The Prophet صلى الله عليه وسلم had said about him that only Abu Talhah's voice is better in an army than the voice of a section of it. In another version it is: 'better than the combined voices of one hundred men.' Yet another version is: 'than ont thousand men.' The Prophet صلى الله عليه وسلم had established fraternal ties between him and Abu Ubaydah رضى الله عنه, he died in 31 AH at the age of 70 years. رضى الله عنه.

(18) ABU ZAYD AL-ANSARI رضى الله عنه

He was one of those sahabha رضى الله عنهم who had put together the Qur'an in the time of

Allah's Messenger صلى الله عليه وسلم. (The revelations were received at different times and were not arranged in a book form).

He was a paternal uncle of Anas رضى الله عنه. He had participated in the Battle of Badr. He was better known as Sa'd Qari but his real name is not known definitely. Some have said: Sa'd ibn Umayr and some Qays ibn Sakan. رضى الله عنه (May Allah be pleased with, Abu Zayd!)

(19) SA'D IBN MAALIK AZ-ZUHRI

He is the famous sahabi who is more known as Sa'd ibn Abu Waqqas رضى الله عنه one of the ten who were given glad tidings of admission to paradise. The name of his father Abu Waqqas was Maalik. He was a Quraysh. He had embraced Islam at its initial stage at the hands of Abu Bakr رضى الله عنه when he was 17 years old or 19 years old. He said that only two people had embraced Islam before him and that he was the first man to shoot arrows in Allah's path. He participated in the Battle of Badr and all subsequent battles. In the Battle of Uhud the Prophet صلى الله عليه وسلم exhorted him. "shoot arrows one after another, may My parents be ransomed to you."

He was wheat-complexioned, short statured, stout, large-headed, thin fingered and hairy. His nose and body were covered with hair.

He died during the caliphate of Mu'awiyah in 55 AH or 58 AH in the ca:ide that he had built ten miles away from madinah in the Wadi Atiq. His body was brought to Madinah and buried in al-Baqi,. He was above seventy or, as some say eighty-two years old. He was the last of the ashrah mubashsharah to die.

He had a great part in the conquests of Islam. He over-ran very many cities and large regions of the non-Arabs. He was the chief warrior who brought Iran to the folds of Islam and who battered the mighty chosroes (Kisra).

His merits are uncountable. رضى الله عنه

(20) SA'D IBN KHAWLAH AL-QURASHI رضى الله عنه

He belonged to Banu Aamir al-Luayy of the Quraysh. But some say that he did not belong to them yet was an ally of them. He was among those who emigrated to Abyssinia a second time. He took part in the Battle of Badr, and died in Makkah during the Farewell Pilgrimage. رضى الله عنه

(21) SA'EEB IBN ZAYD IBN AMR IBN NUFAYL AL-QURASHI رضى الله عنه

He was an Adawi, one of the ten who were given glad tidings of admittance to paradise. He was the brother-in-law of Umar رضى الله عنه. He had embraced Islam even before the Prophet صلى الله عليه وسلم had moved to Dar al-Arqam. He participated in all the battles and at Badr, he was appointed with Talahah ibn Zubary رضى الله عنه to get news of the caravan of the Quraysh.

Sa'eed ibn Zayd رضى الله عنه was wheat complexioned and tall. At the eleventh ancestor his line of descent meets the Prophet صلى الله عليه وسلم, the ancestor being Ka'b ibn Luayy.

When he accepted Islam, his age was twenty years. He said, "When Umar learnt that I became a Muslim, he put me in fetters." His wife sayyidah Fatimah bint Khattab رضى الله عنها had also embraced Islam before her brother Umar رضى الله عنه.

Sa'eed رضى الله عنه died in 51 AH or 52 AH in wadi Aqiq near Madinah when he was over seventy years old. His father Zayd ibn Nufayl had followed the religion of Prophet Ibrahim Khalil Allah صلى الله عليه وسلم during the Jahiliyah and abstained from the slaughter of the idolaters. In fact, he had met the Prophet صلى الله عليه وسلم too before the Prophet صلى الله عليه وسلم was

commissioned and he was called (موحد الجاهلية) "monotheist of the jahiliyah." رضي الله عنه

(22) SAHL IBN HUNAYF AL ANSARI رضي الله عنه

He participated in the Battle of Badr and other battles. On the day of Uhud, he stood besides the Prophet صلى الله عليه وسلم like a rock. After the death of the Prophet صلى الله عليه وسلم he became one of the close companions of Ali رضي الله عنه, who appointed him as his deputy in Madinah. Then he made him governor of Persia. He died in Kufah in 38 AH and Ali رضي الله عنه led his funeral salah. رضي الله عنه

(23, 24) ZUHAYR IBN RAFI' AL- ANSARI

According to Mulla Ali رضي الله عنه Qari, he was Zahir. His brother was khadij (or Khudayj) ibn Rafi رضي الله عنه. They both participated in the Battle of Badr and subsequent battles. رضي الله عنه

(25) ABDULLAH IBN MASUD AL-HUDHAYLI رضي الله عنه

He belonged to a tribe other than Quraysh. His Kunyah was Abu Abdur Rahman. He is Known by the epithet sahib us -sawad wa as -siwak (because he was responsible for the water of ablution and tooth-cleaning stick).

He died in Madinah in 32 AH. He lived a little more than sixty years. رضي الله عنه

(26) ABDUR RAMAN IBN AWF AZ-ZUHRI رضي الله عنه

He was a descendant of Zuhrah ibn Kilab. His line of descent meets the Prophet's صلى الله عليه وسلم at Kilab ibn Murrah. His name during the jahiliyah was Abdul Ka'bah. He was born ten years after the year of Elephant. He accepted Islam at the hands of Abu Bakr رضي الله عنه at the initial stage of Islam. He emigrated to Abyssinia twice. He participated in the Battle of Badr and all subsequent battles, and he was one of those who did not budge from their positions in the Battle of uhud. He suffered more than twenty wounds on that day.

During a journey, he led a congregational salah and the Prophet صلى الله عليه وسلم was behind him in the congregation.

He could not participate in the Battle of Tabuk, so he made amends by giving charity in Allah's path of four thousand dinars, forty thousand dinars more, five hundred horses for the warriors and one hundred camels too.

After the death of the Prophet صلى الله عليه وسلم, Abdur Rahman ibn Awf رضي الله عنه took upon himself the responsibility of maintenance of the Prophet صلى الله عليه وسلم noble wives رضي الله عنهن.

Allah had bestowed on him abundant wealth and had also enabled him to spend generously in His path. He was engaged in trading and much of his wealth and property was acquired through trading.

It is reported that when he had emigrated to Madinah, he was extremely poor. He began to prosper in this blessed, pure city. Allah bestowed on him wealth beyond his expectations. When he died, he had four wives and it became necessary to come to an understanding on one fourth of the one-eighth of what he had left behind. Even in this case, their portion came to eighty thousand dirhams or dinars. His legacy was distributed to one thousand and sixty people and each of them got eighty thousand dirhams.

It is also reported that he had made a will that every participant of the Battle of Badr should be paid four hundred dinars each and this was done from this legacy.

According to a traditions sayyidah Ayshah رضي الله عنها told him that she had heard the Prophet صلى الله عليه وسلم say, "I saw Abdur Raman go into paradise in the same way as a child crawls on

its hips or on all fours." On the day, he heard her, his trade caravan arrived with seven hundred camels laden with property from Syria to Madinah. In gratitude for the news that he was going to paradise, he gave away in charity whatever the caravan had brought together with the camels and their equipment.

Before dying, Abdur Rahman رضى الله عنه had swooned. When he regained consciousness, he said, "Two angels had come to me. They looked very fierce. They said, "We are taking him to the Ruler, Trustworthy, Mighty.' Meanwhile, two more angels arrived and they asked the first two, where will you take him?" They named the Ruler. The newcomers said, 'He is the one who was auspicious since birth and he is pious.'

Abdur Rahman ibn Awf رضى الله عنه was very learned. He possessed a mastery of religious and juristic issues and because of that he was distinguished among the sahabah رضى الله عنه. Abu Bakr رضى الله عنه, Umar رضى الله عنه and Uthman رضى الله عنه had made him responsible during their respective caliphates to answer and issue verdicts on religious posers.

Abdur Rahman was reddish white and tall. He had a small face. He had been hit by an arrow on his leg, so he limped. He died during the caliphate of Uthman رضى الله عنه.

(27) UBAYDAH IBN AL-HARITH AL-QURASHI رضى الله عنه

His father Harith was the son of Muttalib ibn Abd Manaf. The kunyah of Ubaydah رضى الله عنه was Abu al-Harith or Abu Mu'awiyah. He was ten years older than the Prophet صلى الله عليه وسلم and had embraced Islam before the Prophet صلى الله عليه وسلم had moved to Dar ul- Arqam. He and his two brothers, Tufayl رضى الله عنه and Husayn رضى الله عنه had emigrated to Madinah together. In the Battle of Badr he grappled with Walid ibn Utbah and both suffered injuries. Ubaydah رضى الله عنه was martyred. And Walid too was killed on the same day as Ubaydah. رضى الله عنه

(28) UBADAH IBN AS- SAMIT AL- ANSARI رضى الله عنه

He is counted among the chiefs of Madinah. He had presented himself to the Prophet صلى الله عليه وسلم in all three Aqabahs, first, second and third. He had taken part in the Battle of Badr and the subsequent battles. He is one of those sahabah رضى الله عنهم who had put the Qur'an together (from the revelations that had descended at different times and were not collected at one place).

Ubadah رضى الله عنه was tall and handsome, Umar رضى الله عنه had appointed him the qadi (judge) of Syria and a teacher during his caliphate. He took up residence in Hims and discharged his duties from there. Then, he moved to Palestine where he died in Ramlah. But some accounts say that he died in Bayt al-Maqdis in 34 AH. He was 72 years old at that time. However, one report says that he was alive in the time of Muawiyah رضى الله عنه.

(29) AMR IBN AWF رضى الله عنه

He was an Ansar, He was an ally of Banu Ammir ibn Luayy. He had taken up residence in Madinah. He had participated in the Battle of Badr.

He died in Madinah towards the final days of Mu'awiyah's رضى الله عنه rule. He departed from this world childless.

He had embraced Islam at a very early stage. So he is called an ancient Muslim. He is one of those sacred people about whom the Qur'an says:

تَزَىٰ أَعْيُنُهُمْ تَفِيضٌ مِّنَ الدَّمَٰعِ

[You will see their eyes over flowing with tears on account of their recognising the truth.] (5: 83)

He has narrated a hadith of the Prophet صلى الله عليه وسلم in which he says to the Muslims, "I do not fear poverty and need afflicting you. Rather, I fear the time when the world will expand for you (with its wealth and property)." رضى الله عنه

(30) UQBAH IBN AMR AL-ANSARI رضى الله عنه

He was among the well known sahabah رضى الله عنه, he was present at Badr, and earlier at Aqabah the second. A majority of the ulama say that he is called Badri because he used to reside at Badr not because he participated in the Battle of Badr.

He died in the time of Ali رضى الله عنه as caliph. But some people say that he died in 41 AH or 42 AH. رضى الله عنه

(31) AAMIR IBN RABI'AH AL-HNZI رضى الله عنه

Reverts to a man 'Anzah, a forefather of Aamir رضى الله عنه. This word is (غنى) ghanawi in the jami' ul-Wusul. Since he was an ally of Bani Adi, Aamir رضى الله عنه is also called adawi. It is stated in Kashif that he was an ally of the descendants of khattab.

Aamir رضى الله عنه had emigrated twice. He participated in the Battle of Badr and other battles too. He had embraced Islam before Umar رضى الله عنه did. He died in 32 AH or 35 AH. رضى الله عنه

(32) AASIM IBN THABIT AL-ANSARI رضى الله عنه

He Participated in the Battle of Badr. He was the maternal grandfather of Aasim ibn Umar Faruq رضى الله عنه. Allah preserved him from the polytheists in a very miraculous way. He had slain a senior chief of the idolaters in the Battle Dhat ur-Raji, so all his men pursued him to avenge him. They surrounded him and were about to sever his head when Allah helped him. Aasim had prayed previously that no polythesist should be able to touch him and his prayer was granted. Suddenly, a large hornet's nest seemed to drop on the polytheists and the hornets saved Aasim رضى الله عنه from them. رضى الله عنه

(33) UWAYM IBN SA'IDAH AL-ANSARI رضى الله عنه

He was one of those who came to Makkah from Madinah and met the Prophet صلى الله عليه وسلم and gave his pledge of allegiance at the Aqabah first and second. He participated in the Battle of Badr and other battles thereafter. He died in the lifetime of the Prophet صلى الله عليه وسلم at the age of 65 or 66 years. رضى الله عنه

(34) ITBAN IBN MAALIK AL-ANSARI رضى الله عنه

He was Khazraji. He was present at the Battle of Badr. He has narrated Ahadith from the Prophet صلى الله عليه وسلم. Those who have transmitted from him included Anas ibn Maalik and Mahmud ibn Rabi رضى الله عنه.

Sayyiduna Itban رضى الله عنه was blind. According to a hadith in Bukhari, he presented his excuse for not coming to the mosque for the congregational salah. So the Prophet صلى الله عليه وسلم went to his home and offered salah in a corner so that Itban رضى الله عنه might offer his salah at the same place. (Bukhari # 424, 425). Itban رضى الله عنه died in the times of Mu'awiyah رضى الله عنه.

(35) QUDAMAH IBN MAZUN رضى الله عنه

He was the son of Maz'un and was a AQuraysh Jam'i. he was the maternal uncle of

Abdullah ibn Umar رضي الله عنه. He had emigrated to Abyssinia and had participated in the Battle of Badr and subsequent battles. He died in 36AH at the age of 68 years. Umar رضي الله عنه had appointed him governor of Bahrain but then deposed him. رضي الله عنه

(36) QATADAH IBN AN-NU'MAN AL-ANSARI رضي الله عنه

He was not the Qatahdah Known to scholars and muhaddith and who was a tabi'I (Successor of the sahibah رضي الله عنهم), and who belonged to busrah and was born blind but Allah had given him much knowledge and wisdom. He was an exegete and had committed the Qur'an to memory. He never forgot what he heard once. Anas رضي الله عنه. Hasan Busri رحمه الله and Sa'eed ibn Musayyib رحمه الله transmitted Ahadith from him.

As for Qatadah ibn Nu'man, he was a learned sahabi, and an Ansar. He was present at Aqabah and at the Battle of Badr and the other battles after that. He is counted among the learned sahabah رضي الله عنه. He died in 23 AH and Umar رضي الله عنه led his funeral salah. رضي الله عنه

(37) MU'ADH IBN AMR IBN AL- JAMUH رضي الله عنه

He was the son of Amr ibn al-Jamuh. He was present at Aqabah and at the Battle of Badr, as also his father, amr ibn al-Jamuh.

He is that very young Mua'adh ibn Amr رضي الله عنه who had attacked Abu jahl in the Battle of Badr and had cut off one of his legs. After that the Afra brothers Mu'adh رضي الله عنه and Mu'awwidh رضي الله عنه put an end to Abu jahl.

(38, 39) MU'AWWIDH IBN AFR رضي الله عنه

Mu'awwidh ibn Afra رضي الله عنه and his brother, Mu'adh ibn Afra رضي الله عنه were both present at the Battle of Badr.

Afra was the name of their mother while their father was Harithah ibn Rifu'ah Al- Ansar. Bothe brothers had killed Abu jahl in the Battle of Badr (after Mu'adh ibn Amr رضي الله عنه had severed his leg). Mu'awwidh was martyred in this Battle but Mu'adh رضي الله عنه survived to take part in other battles. They had a third brother Awf ibn Afra رضي الله عنه who also attained martyrdom in the Battle of Badr. رضي الله عنه

(40) MAALIK IBN RABI'AH ABU USAYD AL- ANSARI رضي الله عنه

Abu usayd was his kunyah and he is more known by his kunyah than by his name Maalik ibn Rabi'ah. He had participated in the Battle of Badr and all battles thereafter. He belonged to the tribe Musa'idi.

He died in 60 AH at the age of seventy-seven or seventy-eight. He had lost his eye-sight by then. He was the last of the participants of Badr to die. رضي الله عنه

(41) MISTAH IBN UTHATHAH IBN ABBAD IBN AL-MUTTALIB IBN ABD MANAF رضي الله عنه

He took part in the Battle of Badr and every Battle thereafter. He was the one who had accused Sayyidah Ayshah رضي الله عنها of infidelity and he was awarded the prescribed punishment of Qadhaf (for false accusation of unchastily, slander). He was given the stripes. This case is known as ifk.

Some reports say that Mistah was his sobriquet. His real name was Awf.

He died in 34 AH at the age of 56 years. رضي الله عنه

(42) MURARAH IBN AR-RABI' AL- ANSARI رضى الله عنه

He belonged to banu Amr ibn Awf. He had participated in the Battle of Badr. He was one of the three sahabah رضى الله عنهم who had not gone for the Battle of Tabuk, the most known of them was Ka'b ibn Maalik رضى الله عنه. Hilal ibn Umayyah رضى الله عنه was the third of them. Allah relented to them and revealed verses of the Qur'an about them in the surah which is titled at-Tawbah (Repentance) in accordance with their regret. رضى الله عنه

(43) MA'N (معن) IBN ADI AL- ANSARI رضى الله عنه

He was an ally of Banu Amr Ibn Awf because of which he is counted among the Ansar. He was present at Aqbah and also in the Battle of Badr and the succeeding battles. The Prophet صلى الله عليه وسلم had established his fraternal ties with Zayd ibn Khattab رضى الله عنه brother of Umar رضى الله عنه. By a coincidence, both of them were martyred in the Battle of Yamamah in the time of Abu Bakr رضى الله عنه.

(44) MIQDAD IBN AMR AL-KINDI رضى الله عنه

He was also known as Miqdad ibn Aswad. His father Amr was an ally of Kindah, so the appellation kindi. And, Miqdid رضى الله عنه himself was an ally of Aswad ibn Baghuth Zuhri a man of Banu Zuhrah, so he was called Zuhri and on that basis, he got his second name Miqdad ibn Aswad.

Miqdad was an early Muslim. He is said to be the sixth to embrace Islam. He is counted among the very pious sahabah رضى الله عنهم of the Prophet صلى الله عليه وسلم. Among those who have transmitted ahadith from him are Ali ibn Abu Talib رضى الله عنه and Tariq ibn Shihab رضى الله عنه.

He died in 33AH at Jarf three miles from Madinah. His body was brought to Madinah and buried in al-Baqi'. He was 60 years old. Uthman ibn Affan رضى الله عنه led his funeral salah. رضى الله عنه (May Allah be pleased with, Miqdad!)

(45) HILAL IBN UMAYYAH AL- ANSARI رضى الله عنه

He was one of the three sahabah رضى الله عنهم who had not participated in the Battle of Tabuk. Then Allah had accepted his repentance. He had accused his wife of having committed adultery and had resorted to li'an (an oath taken by both husband and wife in which the former accuses and the latter claim innocence). He had taken part in the Battle of Badr. Of those who transmitted the ahadith narrated by him are Jabir ibn Abdullah رضى الله عنه and Abdullah ibn Abbas رضى الله عنه. (The verse of li'an was revealed concerning him.) رضى الله عنه

NUMBER OF PARTICIPANTS AT BADR

Reports differ on the exact number of warriors in the Muslim army at Badr. They are said to be three hundred and fifteen or three hundred and thirteen. In the beginning of this chapter, they are given as three hundred and fifteen in one tradition and three hundred and seventeen in another. The compiler of isti'ab has mentioned their number as three hundred and thirteen, Forty-five of them are as mentioned in the foregoing lines and the remaining are others besides them.

Ja'far ibn Hasan ibn Abdul Karim Barzanji رحمه الله has written a book on the names, merits and virtue of the participants of the Battle of Badr. The title of the book is (بحال الكرب باصحاب سيد) (المعجم والعرب). He has cited many sources to say that the participants of the Battle of Badr were three hundred and sixty-five, but he has made it clear that the preferable opinion is that

they were three hundred and thirteen, as the compiler of isti'ab has written.

MERITS OF THE PARTICIPANTS AT BADR

Of the merits of the participants of the Battle of Badr, the most remarkable is that Allah has given them tidings of paradise through the tongue of His noble Prophet صلى الله عليه وسلم. He said: (رجبت لكم الجنة) "You are assured admission to paradise."

Another merit is that Allah has forgiven them their sins completely. Thus if any of them had perpetrated a sin, then it would not be necessary for him to make a repentance because he has been forgiven already and his admission to paradise has been decreed. But, it is a different question if his sin is liable to a punishment in this world under shari'ah and the said punishment is awarded to him.

Another of their merits is that Allah sent down the angels at Badr. The angels fought side by side with the men of Badr against the enemies of Islam. There is no different opinion about it at all, though the ulama differ on the other battles like Uhud and Hunayn (whether angels were sent or not).

PECULIARITIES & BLESSINGS OF THEIR NAMES

Allah, the Most High, has placed wonderful peculiarities and blessings in the names of the participants of the Battle of Badr and in remembering them. A supplication made on mentioning these names is granted. Burhan Halbi رحمه الله has written in his book on seerah and Dawani رحمه الله has stated that they heard the masha'ikh (learned men) of Hadith say: "Any prayer made while mentioning the names of those present at Badr is granted. This is established through experience."

Shaykh Abdul Latif رحمه الله has written, "Some ulama say that many awliya attained this station through the blessing of the names of the participants of Badr." (Awliyah means friends of Allah)

It is also a fact that when the sick people prayed for recovery by virtue of the participants of Badr, Allah granted them cure. A pious man possessing Divine awareness said, "Whenever I placed my hand on the head of a patient and read the names of the participants of Badr sincerely, Allah cured him. And if the time of his death was around, Allah made it soft and light from him."

Another such man said, "In important tasks, I have seen that by reading the names of the participants of Badr and by writing them down, it is a fact that no supplication is granted more quickly than that."

Sayyiduna Ja'far ibn Abdullah رضي الله عنه said, "My father had instructed me that I should love the sahabah رضي الله عنهم of Allah's Messenger صلى الله عليه وسلم and that for every significant task of mine I should make supplication by virtue of the participants of Badr. He had said, 'Whatever prayer is made by virtue of the participants of Badr is accepted.' And he also said, 'If anyone mentions the people of Badr or prays by virtue of them then forgiveness, mercy, blessing and pleasure surround him.'"

The Ulama say that one who reads these names every day and makes prayer for his needs by virtue of these names, it is better for time to say رضي الله عنه May Allah be pleased with him!" after each name. for instance, he must say:

"Muhammad Allah's Messenger صلى الله عليه وسلم, Abu a Bakr رضي الله عنه, Umar ibn al-Khattab رضي الله عنه, so on to the last name, he must say رضي الله عنه (may Allah be pleased with him!) after every name.

The compiler رحمه الله of the book has reproduced the names of all the participants of Badr

from Isti'ab, And he has adopted the same sequence of the words of their significance and the words of the prayer by their virtue as the compiler of Isti'ab has followed. However, the writer of Isti'ab has presented a supplication after the names which is very lengthy and difficult. So, the compiler of this book has substituted that by a brief but comprehensive prayer. He has drawn it from ahadith. The names of (nearly all) the participants of Badr with the words of the prayer-by-their virtue are reproduced here. The Arabic text is followed by transliteration in Roman script. Then the closing prayer flows in Arabic with its translation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ أَسْأَلُكَ بِسَيِّدِنَا مُحَمَّدٍ بْنِ الْهَاجِرِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِسَيِّدِنَا
عَبْدِ اللَّهِ ابْنِ عُمَرَ أَبِي بَكْرٍ الصِّدِّيقِ الْقُرَشِيِّ وَبِسَيِّدِنَا عُمَرَ بْنَ الْخَطَّابِ الْعَدَوِيِّ وَبِسَيِّدِنَا عُمَرَ
ابْنَ عَمَّاتٍ الْقُرَشِيِّ خَلْفَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ وَصَرَبَ لَهُ بِسَهْمِهِ وَبِسَيِّدِنَا عَلِيَّ ابْنَ أَبِي
طَالِبٍ الْأَمَّاسِيِّ وَبِسَيِّدِنَا إِيَّاسَ بْنَ الْبُكَيرِ بِسَيِّدِنَا بِلَّالَ بْنَ رِبَاعٍ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ الْقُرَشِيِّ وَبِسَيِّدِنَا
عُمَرَ بْنَ عَبْدِ الْمُطَّلِبِ الْأَمَّاسِيِّ وَبِسَيِّدِنَا حَاطِبِ بْنِ أَبِي بَلْتَعَةَ حَلِيفِ لُقْمَانَ وَبِسَيِّدِنَا أَبِي حُدَيْفَةَ بْنِ
عُتْبَةَ بْنِ رَبِيعَةَ الْقُرَشِيِّ وَبِسَيِّدِنَا حُبَيْبِ بْنِ عَدِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا حُنَيْسِ بْنِ حُدَافَةَ السَّهْمِيِّ وَبِسَيِّدِنَا
رِفَاعَةَ بْنَ رَافِعِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنَ عَبْدِ الْمُذَرِّبِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الرَّبِيعِ بْنِ الْعَوَّامِ
الْقُرَشِيِّ وَبِسَيِّدِنَا زَيْدِ بْنِ سَهْلِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي زَيْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَالِكِ
الزُّهْرِيِّ وَبِسَيِّدِنَا سَعْدِ ابْنِ حَوْلَةَ الْقُرَشِيِّ وَبِسَيِّدِنَا طَهْرَةَ بْنَ رَافِعِ الْأَنْصَارِيِّ وَأَخِيهِ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنَ
مُسْعُودِ الْهَدَلِيِّ وَبِسَيِّدِنَا عُتْبَةَ بْنَ مَسْعُودِ الْهَدَلِيِّ وَبِسَيِّدِنَا عَبْدِ الرَّحْمَنِ بْنَ عَوْفِ الزُّهْرِيِّ وَبِسَيِّدِنَا عُبَيْدَةَ بْنَ
الْحَارِثِ الْقُرَشِيِّ وَبِسَيِّدِنَا عُبَادَةَ بْنَ الصَّامِتِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرٍو بْنَ عَوْفِ حَلِيفِ بَنِي عَامِرِ بْنِ لُؤَيٍّ
وَبِسَيِّدِنَا عُمَةَ بْنَ عَمْرٍو الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَامِرِ بْنِ رَبِيعَةَ الْعَنْزِيِّ وَبِسَيِّدِنَا عَاصِمِ بْنِ ثَابِتِ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا عَوْفِ بْنَ سَاعِدَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عُثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا قُدَامَةَ بْنَ مَطْمُوتِ
وَبِسَيِّدِنَا قَتَادَةَ بْنَ الثُّعَمَانَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُعَاذَ بْنَ عَمْرٍو بْنَ الْجُمُوحِ وَبِسَيِّدِنَا مُعَاذَ بْنَ عَمْرٍو
وَأَخِيهِ مَالِكِ بْنِ رَبِيعَةَ وَبِسَيِّدِنَا أَبِي أُسَيْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مِطْلَحَ بْنَ أَنَانَةَ بْنَ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ
مُنَافٍ وَبِسَيِّدِنَا مُرَارَةَ بْنَ الرَّبِيعِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَعْنِ بْنِ عَدِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مِقْدَادَ بْنَ عَمْرٍو
الْكِنْدِيِّ حَلِيفِ بَنِي زُهْرَةَ وَبِسَيِّدِنَا هَلَالِ بْنَ أُمَيَّةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي عَمْرٍو بْنَ سَعْدِ بْنِ مُعَاذِ الْأَشْهَلِيِّ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا أُسَيْدِ بْنِ حُصَيْنِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيِّدِنَا أُسَيْدِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَنَسِ
بْنَ قَتَادَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَنَسِ بْنِ مُعَاذِ النَّجَّارِيِّ وَبِسَيِّدِنَا أَنَسِ بْنِ أَوْسِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيِّدِنَا

أَوْسُ بْنُ ثَابِتِ النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا أَوْسُ بْنُ حَوْلِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا أَوْسُ بْنُ الْقَاصِمِ
 الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا أَسْعَدُ بْنُ رُزَارَةَ النَّجَّارِيِّ الْأَنْصَارِيِّ الْحَزْرَجِيِّ وَبِسَيْدِنَا الْأَسْوَدُ بْنُ رَيْدِ بْنِ
 عَتَمِ الْأَنْصَارِيِّ وَبِسَيْدِنَا إِيَّاسُ بْنُ وَدْقَةَ الْأَنْصَارِيِّ مِنْ بَنِي سَالِمِ بْنِ عَوْفِ الْحَزْرَجِيِّ وَبِسَيْدِنَا الْأَرْقَمُ بْنُ
 أَبِي الْأَرْقَمِ الْهَاشِمِيِّ وَبِسَيْدِنَا بَرَاءُ بْنُ عَازِبِ الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا بَشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورِ
 الْأَنْصَارِيِّ الْحَزْرَجِيِّ وَبِسَيْدِنَا بَشِيرُ بْنُ سَعْدِ الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا بَشِيرُ بْنُ أَبِي رَيْدِ الْأَنْصَارِيِّ
 وَبِسَيْدِنَا بَجْرُ بْنُ أَبِي بَجْرٍ الْمُجَهِّبِيِّ النَّجَّارِيِّ وَبِسَيْدِنَا بِسْمِ بْنِ عَمْرِو الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا بَجَّاسُ
 بْنُ ثَعْلَبَةَ الْأَنْصَارِيِّ الْحَزْرَجِيِّ وَبِسَيْدِنَا تَمِيمُ بْنُ يَعَارِ الْأَنْصَارِيِّ الْحَزْرَجِيِّ وَبِسَيْدِنَا تَوَيْمُ الْأَنْصَارِيِّ مَوْلَى
 بَنِي عَتَمِ وَبِسَيْدِنَا تَوَيْمُ مَوْلَى خَزَّاشِ بْنِ الْقَسَمَةِ وَبِسَيْدِنَا ثَابِتُ بْنُ الْمُجْدِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيْدِنَا ثَابِتُ
 بْنُ هَزَّالِ بْنِ عَمْرِو الْأَنْصَارِيِّ الْعَوْفِيِّ وَبِسَيْدِنَا ثَابِتُ بْنُ عَمْرِو بْنِ رَيْدِ النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا
 ثَابِتُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ النُّعْمَانِ النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَابِتُ بْنُ الْحَشَّاءِ النَّجَّارِيِّ
 الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَابِتُ بْنُ أَقْرَمِ الْأَنْصَارِيِّ خَلِيفِ بَنِي عَمْرِو بْنِ عَوْفِ وَبِسَيْدِنَا ثَابِتُ بْنُ رَيْدِ الْأَشْهَلِيِّ
 الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَابِتُ بْنُ رَيْبَعَةَ الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَعْلَبَةُ بْنُ عِمَّةَ الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَعْلَبَةُ بْنُ
 سَاعِدَةَ السَّاعِدِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا ثَعْلَبَةُ بْنُ عَمْرِو النَّجَّارِيِّ وَبِسَيْدِنَا ثَعْلَبَةُ بْنُ حَاطِبِ الْأَنْصَارِيِّ
 وَبِسَيْدِنَا ثَقِيفُ بْنُ عَمْرِو الْأَسْلَمِيِّ وَبِسَيْدِنَا جَابِرُ بْنُ خَالِدِ بْنِ مَسْعُودِ الْأَنْصَارِيِّ النَّجَّارِيِّ الْأَشْهَلِيِّ
 وَبِسَيْدِنَا جَابِرُ بْنُ عَبْدِ اللَّهِ الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا جَبَّارُ بْنُ صَحْرِ الْأَنْصَارِيِّ وَبِسَيْدِنَا جُبَيْرُ بْنُ إِيَّاسِ
 الْأَنْصَارِيِّ الرَّزْقِيِّ وَبِسَيْدِنَا حَارِثَةُ بْنُ النُّعْمَانِ النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا حَارِثَةُ بْنُ مَالِدِ
 الْأَنْصَارِيِّ الرَّزْقِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ حُمَيْرِ الْأَشْجَعِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا حَارِثَةُ بْنُ حَمِيرِ الْأَنْصَارِيِّ
 وَبِسَيْدِنَا حَارِثُ بْنُ هِشَامِ السُّخْرُومِيِّ الْقُرْهِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ عَتِيكِ النَّجَّارِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ
 قُبَيْسِ الْأَنْصَارِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ أَوْسِ الْأَنْصَارِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ أَنَسِ الْأَشْهَلِيِّ الْأَنْصَارِيِّ
 وَبِسَيْدِنَا حَارِثُ بْنُ النُّعْمَانِ الْقُبَيْبِيِّ وَبِسَيْدِنَا حَارِثُ بْنُ النُّعْمَانِ ابْنِ خَزَمَةَ الْحَزْرَجِيِّ الْأَنْصَارِيِّ
 وَبِسَيْدِنَا حَرِيبُ بْنُ رَيْدِ الْحَزْرَجِيِّ الْأَنْصَارِيِّ وَبِسَيْدِنَا الْحَكَمُ بْنُ عَمْرِو الْقَمَالِيِّ وَبِسَيْدِنَا حَبِيبُ مَوْلَى
 الْأَنْصَارِ وَبِسَيْدِنَا الْحَصِينُ ابْنُ الْحَارِثِ الْمُطَّلَبِيِّ وَبِسَيْدِنَا حَاطِبُ بْنُ عَمْرِو الْأَوْسِيِّ وَبِسَيْدِنَا حَرَامُ بْنُ
 مِلْحَانَ النَّجَّارِيِّ وَبِسَيْدِنَا الْحُبَابُ بْنُ الْمُنْذِرِ الْأَنْصَارِيِّ السُّلَمِيِّ وَبِسَيْدِنَا خَالِدِ بْنِ الْبَكْرِ وَبِسَيْدِنَا

خَالِدِ بْنِ الْعَاصِيِّ قُتِلَ يَوْمَ بَدْرٍ وَبِسَيِّدِنَا خَالِدِ بْنِ قَيْسِ الْأَزْدِيِّ الْعَجَلَانِيِّ وَبِسَيِّدِنَا خَلَادِ بْنِ رَافِعِ
 الْعَجَلَانِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَلَادِ بْنِ سَوَيْدِ الْأَنْصَارِيِّ الْخُزْرَجِيِّ وَبِسَيِّدِنَا خَلَادِ بْنِ عَمْرٍو الْأَنْصَارِيِّ
 السُّلَمِيِّ وَبِسَيِّدِنَا خُرَيْمَةَ بْنِ نَابِتِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَارِجَةَ بْنَ زَيْدِ الْأَنْصَارِيِّ الْخُزْرَجِيِّ وَبِسَيِّدِنَا
 خَارِجَةَ بْنَ حُمَيْرِ الْأَشْجَعِيِّ وَبِسَيِّدِنَا خَبَابِ بْنِ الْأَرْثِ الْخُزَاعِيِّ وَبِسَيِّدِنَا خَبَابِ قَوْلَى عُقْبَةَ بْنِ عَزْرَوَابِ
 وَبِسَيِّدِنَا خُرَيْمِ بْنِ قَاتِلِ الْأَسَدِيِّ وَبِسَيِّدِنَا خِرَاشِ بْنِ الشَّمَّةِ الْأَنْصَارِيِّ السُّلَمِيِّ وَبِسَيِّدِنَا خَوْلَى بْنِ خَوْلَى
 الْعَجَلِيِّ الْمُجَفِّعِيِّ وَبِسَيِّدِنَا حُبَيْبِ بْنِ إِسَافِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا حَوَاتِ بْنِ جُبَيْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا حُثَيْمَةَ
 بْنِ الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا حَلَيْمَةَ بْنَ عَدِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا حَلِيدَةَ بْنَ قَيْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا
 ذُكْوَانَ بْنِ عَبْدِ قَيْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا ذِي مَخَرِ الْمُجَمِّعِيِّ وَبِسَيِّدِنَا ذِي السَّمَاكَيْنِ الْخُزَاعِيِّ وَبِسَيِّدِنَا رَافِعِ
 بْنِ مَالِكِ الْأَنْصَارِيِّ الْخُزْرَجِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ الْمُعَلَّى الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا رَافِعِ بْنِ عُنْجَدَةَ الْأَنْصَارِيِّ الْعَوَامِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ سَهْلِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ زَيْدِ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنَ عَمْرٍو الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنَ رَافِعِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنَ
 الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ عَمْرٍو الْمُجَهَنِّيِّ وَبِسَيِّدِنَا رَيْعَةَ بْنَ أَكْثَمِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَيْعَةَ بْنَ
 إِيَّاسِ الْأَنْصَارِيِّ وَأَخِيهِ وَبِسَيِّدِنَا رُجَيْلَةَ بْنَ ثَعْلَبَةَ الْأَنْصَارِيِّ الْبِشَاطِيِّ وَبِسَيِّدِنَا زَيْدِ ابْنِ الْخَطَّابِ الْعَدَوِيِّ
 وَبِسَيِّدِنَا زَيْدِ بْنِ حَارِثَةَ الْكَلْبِيِّ وَبِسَيِّدِنَا زَيْدِ بْنِ أَسْلَمَ الْعَجَلَانِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَيْدِ بْنِ الدُّنَّةِ
 الْأَنْصَارِيِّ الْبِشَاطِيِّ وَبِسَيِّدِنَا زَيْدِ بْنِ عَاصِمِ السَّارِقِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَيْدِ بْنِ لَيْبِدِ الْأَنْصَارِيِّ الْبِشَاطِيِّ
 وَبِسَيِّدِنَا زِيَادِ بْنِ عَمْرٍو الْأَنْصَارِيِّ وَبِسَيِّدِنَا زِيَادِ بْنِ كَعْبِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَاهِرِ بْنِ خَرَامِ الْأَشْجَعِيِّ
 وَبِسَيِّدِنَا طَلَيْبِ بْنِ عَمْرٍو الْقُرَشِيِّ وَبِسَيِّدِنَا الطُّفَيْلِ بْنِ الْحَارِثِ الْمُطَّلَبِيِّ وَأَخِيهِ قُتِلَ يَوْمَ بَدْرٍ وَبِسَيِّدِنَا
 الطُّفَيْلِ بْنِ مَالِكِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَعْبِ ابْنِ عَمْرٍو الْأَنْصَارِيِّ السُّلَمِيِّ وَبِسَيِّدِنَا كَعْبِ بْنِ زَيْدِ
 النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَعْبِ بْنِ حَمَّارِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَفَّارِ بْنِ حَصَنِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُحَمَّدِ
 بْنِ مُسْلِمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُعَاذَ بْنَ عَفْرَاءِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَوْفِ بْنِ الْعَفْرَاءِ وَقُتِلَ يَوْمَ بَدْرٍ
 وَبِسَيِّدِنَا مَعْوِذَ وَبِسَيِّدِنَا مُعَاذَ بْنَ مَاعِضِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ عُثَيْمَةَ الْعَبْدِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ
 قُدَامَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ رَافِعِ الْعَجَلَانِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ عَمْرٍو السُّلَمِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ
 أُمَيَّةَ بْنِ عَمْرٍو السُّلَمِيِّ وَبِسَيِّدِنَا مَالِكِ ابْنِ أَبِي خَوْلَى الْعَجَلَانِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ أُمَيْلَةَ الْأَنْصَارِيِّ

وَبِسَيِّدِنَا مَعْمَرِ بْنِ الْحَارِثِ الْجُمَيْهِ وَبِسَيِّدِنَا مُحَرَّرِ بْنِ نَصَلَةَ الْأَسَدِيِّ وَبِسَيِّدِنَا مُحَرَّرِ بْنِ عَامِرِ الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا مَعْنِ بْنِ يَزِيدَ السَّلْمِيِّ وَبِسَيِّدِنَا مَعْبَدِ ابْنِ قَيْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الْمُثَدِرِ بْنِ عَمْرِو الْأَنْصَارِيِّ
 الْحُرْزِيِّ وَبِسَيِّدِنَا الْمُثَدِرِ بْنِ الْأَوْبِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الْمُثَدِرِ بْنِ قُدَامَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَعْتَبِ بْنِ
 حَمْرَاءِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَعْتَبِ بْنِ بَشِيرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُصْعَبِ ابْنِ عَمْرِو الْقُرَشِيِّ وَبِسَيِّدِنَا مُبَشِّرِ بْنِ
 عَبْدِ الْمُثَدِرِ الْأَوْبِيِّ وَبِسَيِّدِنَا مُثَلِّبِ بْنِ وَبَدَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَهْجَعِ بْنِ صَالِحِ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ
 وَبِسَيِّدِنَا مِدْرَاجِ بْنِ عَمْرِو السَّلْمِيِّ وَبِسَيِّدِنَا نَوْقَلِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الثُّعْمَاتِ بْنِ عَبْدِ
 النَّجَّارِيِّ وَبِسَيِّدِنَا الثُّعْمَاتِ بْنِ أَبِي خُرْزَمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الثُّعْمَاتِ بْنِ عَمْرِو الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا الثُّعْمَاتِ ابْنِ أَبِي خُرْزَمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الثُّعْمَاتِ بْنِ سِنَانِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا ثَمَرِ بْنِ
 الْحَارِثِ الْأَنْصَارِيِّ الظَّفَرِيِّ وَبِسَيِّدِنَا نَحَّابِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا نُعَيْمَاتِ بْنِ عَمْرِو النَّجَّارِيِّ
 وَبِسَيِّدِنَا صُهَيْبِ بْنِ سِنَانِ الرَّؤُوفِيِّ وَبِسَيِّدِنَا صَفْوَاتِ ابْنِ أُمَيَّةَ بْنِ عَمْرِو السَّلْمِيِّ وَأَخِيهِ هَالِكِ بْنِ أُمَيَّةَ
 وَبِسَيِّدِنَا الصَّخَّالِ بْنِ حَارِثَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الصَّخَّالِ بْنِ عَبْدِ الْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ
 بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ جُبَيْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ الْحُمَيْرِ الْأَسْبَجِيِّ وَبِسَيِّدِنَا
 عَبْدِ اللَّهِ بْنِ رَوَاحَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ رَافِعِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ رَبِيعِ الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ طَارِقِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ كَعْبِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ
 مَطْلُوعِ بْنِ الْجُمَيْهِ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ الثُّعْمَاتِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ سَلُولِ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ حَرَامِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ ابْنِ عَامِرِ الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ عُمَيْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبَسِ الْحُرْزِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ سَعْدِ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ سَلَمَةَ الْعَجَلَانِيِّ وَبِسَيِّدِنَا عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ الْهَارِثِيِّ وَبِسَيِّدِنَا
 عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ الرَّحْمَنِ بْنِ سَهْلِ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا عُيَيْدِ بْنِ أَوْسِ وَبِسَيِّدِنَا عُيَيْدِ بْنِ زَيْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِ رَبِّهِ ابْنِ حَقِّ الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا عَبَّادِ بْنِ عُيَيْدِ الشَّهَابِيِّ وَبِسَيِّدِنَا عَبْدِ يَالِيلِ بْنِ نَاسِبِ اللَّيْثِيِّ وَبِسَيِّدِنَا عَبَّادِ بْنِ قَيْسِ الْأَنْصَارِيِّ
 وَبِسَيِّدِنَا حَمَيْرِ بْنِ حَرَامِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرِو ابْنِ قَيْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرِو بْنِ ثَعْلَبَةَ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا سُفْيَانَ بْنِ بَشِيرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَالِمِ بْنِ عُمَيْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سِنَانَ بْنِ

سَنَابِ الْأَسَدِيِّ وَبِسَيِّدِنَا سِمَاكِ بْنِ خُرْشَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَهْلِ بْنِ عَتِيكَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سُهَيْلِ
ابْنِ رَافِعِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا السَّائِبِ بْنِ مَطْلُوعِ الْجَمْحِيِّ وَبِسَيِّدِنَا أَبِي بْنِ الْكَعْبِ الْأَنْصَارِيِّ النَّجَّارِيِّ
وَبِسَيِّدِنَا أَبِي مُعَاذِ النَّجَّارِيِّ وَبِسَيِّدِنَا أُسَيْرَةَ بْنِ عَمْرِ الْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا عَبْدِ اللَّهِ بْنِ غَامِرِ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا عُكَّاشَةَ بْنِ مَحْصَنِ الْأَسَدِيِّ وَبِسَيِّدِنَا عَتِيكَ بْنِ الشَّهْبَانَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عُسْرَةَ
السَّلْمِيِّ وَبِسَيِّدِنَا عَاقِلِ بْنِ الْبَكْبَكِيِّ وَبِسَيِّدِنَا فَرَوَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ وَبِسَيِّدِنَا غَنَامِ بْنِ أَوْسِ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا الْفَاكِهِ بْنِ بَشْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا قَيْسِ بْنِ مَحْلِدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا قَيْسِ بْنِ مَحْصَنِ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا قَيْسِ بْنِ أَبِي صَمُصَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا قُطَيْبَةَ بْنِ غَامِرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ خَيْفَةَ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ عُثْمَانَ الْأَنْصَارِيِّ الرَّزْقِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ زَيْدِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ
وَبِسَيِّدِنَا سُفْيَانَ بْنِ بَشْرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَالِمِ بْنِ عُمَيْرِ الْعُوفِيِّ وَبِسَيِّدِنَا سُلَيْمِ بْنِ عَمْرِ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا سُلَيْمِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سُلَيْمِ ابْنِ قَيْسِ بْنِ فَهْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سُلَيْمِ بْنِ
مِلْحَانَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَلَمَةَ ابْنِ سَلَامَةَ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيِّدِنَا سُهَيْلِ بْنِ عَمْرٍو الْأَنْصَارِيِّ
وَبِسَيِّدِنَا سَلَمَةَ بْنِ ثَابِتِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيِّدِنَا سُهَيْلِ بْنِ بَيْضَانَ الْقُرَشِيِّ الْفَهْرِيِّ وَبِسَيِّدِنَا سُؤَيْدِ بْنِ
مُحَيْثِ الْقَطَائِيِّ وَبِسَيِّدِنَا سُليطِ بْنِ عَمْرٍو الْعَامِرِ الْقُرَشِيِّ وَبِسَيِّدِنَا سُليطِ بْنِ قَيْسِ الْأَنْصَارِيِّ النَّجَّارِيِّ
وَبِسَيِّدِنَا سُرَاقَةَ بْنِ كَعْبِ الْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا سُرَاقَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا
سُوَادِ بْنِ غَزْبَةَ الْأَنْصَارِيِّ السَّلْمِيِّ وَبِسَيِّدِنَا سَعِيدِ بْنِ سُهَيْلِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ وَبِسَيِّدِنَا شَمَّاسِ بْنِ عُثْمَانَ
السُّخْرِيِّ وَبِسَيِّدِنَا سُجَاعَ بْنِ أَبِي وَهَبِ الْأَسَدِيِّ حَلِيفِ عَبْدِ شَمْسٍ وَبِسَيِّدِنَا هَانِيءِ بْنِ نَبَاتِ الْأَسَدِيِّ
وَبِسَيِّدِنَا هَلَالِ بْنِ السُّحْلِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا هَلَالِ بْنِ حَوْلى الْأَنْصَارِيِّ وَبِسَيِّدِنَا هَمَامِ بْنِ الْحَارِثِ
وَبِسَيِّدِنَا وَهَبِ بْنِ أَبِي شَرَحِ الْفَهْرِ الْقُرَشِيِّ وَبِسَيِّدِنَا وَدِيعَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيدِ بْنِ الْحَارِثِ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيدِ بْنِ ثَابِتِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي أَيُّوبِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي الْحُمْرَاءِ مَوْلى آلِ
عَفْرَاءِ وَبِسَيِّدِنَا أَبِي الْحَاثِمِ الْحَارِثِ بْنِ قَيْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي حُدَيْمَةَ بْنِ أَوْسِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا
سُلَيْمِ أَبِي كَبْشَةَ مَوْلى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَوْسِيِّ وَبِسَيِّدِنَا أَبِي مَلَيْلِ النَّبَعِيِّ وَبِسَيِّدِنَا أَبِي الْمُنْذِرِ
ابْنِ يَزِيدِ بْنِ غَامِرِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي أَمَلَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي عُيَيْدَةَ بْنِ الْحَجْرَاءِ الْقُرَشِيِّ
وَبِسَيِّدِنَا أَبِي عَبْدِ الرَّحْمَنِ بْنِ يَزِيدِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي عَيْشِ الْحَارِثِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيدِ

بِئْسَ الْأَخْتَارِ الْأَخْيَارِ وَالسَّعِيدِ وَالسَّعِيدِ وَالسَّعِيدِ وَالسَّعِيدِ وَالسَّعِيدِ وَالسَّعِيدِ وَالسَّعِيدِ
 الْحَارِثِ الْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ سُهَيْلِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ خَوْلَةَ مِنَ الْمُهَاجِرِينَ
 الْأَوَّلِينَ وَبِسَيِّدِنَا سَعْدِ بْنِ خَوْلَةَ مَوْلَى حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَبِسَيِّدِنَا سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ وَبِسَيِّدِنَا سَلَمَةَ
 بِنِ حَاطِبِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي مُرْتَدٍ الْعَنْتَوِيِّ وَبِسَيِّدِنَا أَبِي مَعْمُودِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا أَبِي فُضَالَةَ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمَّارِ بْنِ يَاسِرِ الْمُهَاجِرِيِّ وَبِسَيِّدِنَا طَلْحَةَ بْنَ عُيَيْدِ اللَّهِ الْقُرَشِيِّ وَبِسَيِّدِنَا أَبِي فُضَالَةَ
 الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمَّارِ بْنِ يَاسِرِ الْمُهَاجِرِيِّ وَبِسَيِّدِنَا طَلْحَةَ بْنَ عُيَيْدِ اللَّهِ الْقُرَشِيِّ وَبِسَيِّدِنَا سِمَالِ بْنِ
 سَعْدِ الْحُرَيْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ - اللَّهُمَّ لَا تَدَعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا دَيْنًا
 إِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ -

In the name of Allah, the compassionate the Merciful.

O Allah, I ask you by virtue of

- 1 - Sayyiduna Muhammad al-Muhahajaryyi صلى الله عليه وسلم
- 2 - and by virtue for Sayyiduna Abdullah ibn Uthman Abu Bakr as -Siddiq رضى الله عنه al- Qurayshi
- 3 - and by virtue of Sayyiduna umar ibn Al- Khattab al- Adawi,
- 4 - and by virtue of Sayyiduna Uthman ibn Affan al-Qurayshi whom the Prophet صلى الله عليه وسلم had left behind to look after his daughter (Uthman's wife) and then he gave him his portion (of the spoils),
- 5 - and by virtue of Sayyiduna Ali ibn Abu Talib al-Hashimi,
- 6 - and by virtue of Sayyiduna Iyas ibn Bukayr.
- 7 - and by virtue of Sayyiduna Bilal ibn Rabah, the freedman of Abu Bakr as-Siddiq al-Qurashi.
- 8 - And by virtue of Sayyiduna Hamzah ibn Abdul Muttalib al-Hashimi.
- 9 - And by virtue of Sayyiduna Hatib ibn Balta'ah an ally of Quraysh.
- 10 - And by virtue of Sayyiduna Abu Hudhayfa ibn Utbah ibn Rabi'ah al-Qurashi,
- 11 - And by virtue of Sayyiduna Khubayab ibn Adyi Al-Ansari,
- 12 - And by virtue of Sayyiduna Khunays ibn Hudhafah as-Sahmi,
- 13 - And by virtue of Sayyiduna Rifa'ah ibn Rafi' al-Ansari,
- 14 - And by virtue of Sayyiduna Rifa'ah ibn Abdul Mundhir Abu Lubabah al-Ansari,
- 15 - And by virtue of Sayyiduna Az-Zubayr ibn Al-Awwam Al-Qyrashi,
- 16 - And by virtue of Sayyiduna Zayd ibn Sahl Abu Talhah Al- Ansari,
- 17 - And by virtue of Sayyiduna Abu Zayd al- Ansari,
- 18 - And by virtue of Sayyiduna Sa'd ibn maalik az-Zuhri,
- 19 - And by virtue of Sayyiduna Sa'd ibn Khawlah Al-Qurashi,
- 20 & 21 - And by virtue of Sayyiduna Zuhayr ibn Rafi' Al- Ansari and his brother,
- 22 - And by virtue of Sayyiduna Abdullah ibn Mas'ud al-Hudhaliyi,
- 23 - And by virtue of Sayyiduna Utbah ibn Mas'ud al-Hudhaliyi,
- 24 - And by virtue of Sayyiduna Abdur Rahman ibn Awf Az-Zuhri,
- 25 - And by virtue of Sayyiduna Ubaydah ibn al-Harith al-Qurashi,
- 26 - And by virtue of Sayyiduna Ubaydah ibn As-Samit al-Ansari,
- 27 - And by virtue of Sayyiduna Amr ibn Awf an ally of Banu Aamir ibn Lu'ayy,

- 28 - And by virtue of Sayyiduna Uqbah ibn Amr al-Ansari,
- 29 - And by virtue of Sayyiduna Aamir ibn Rabi'ah al-Anzi,
- 30 - And by virtue of Sayyiduna Aasim ibn Thabit al-Ansari,
- 31 - And by virtue of Sayyiduna Uwaym ibn Sa'idah al-Ansari,
- 32 - And by virtue of Sayyiduna Utban ibn Maalik Al-Ansari,
- 33 - And by virtue of Sayyiduna Qudamah ibn Maz'un,
- 34 - And by virtue of Sayyiduna Qatadah ibn an-Nu'man al-Ansari,
- 35 - And by virtue of Sayyiduna Mu'adah ibn Amr ibn Al-jamuh,
- 36 & 37 - And by virtue of Sayyiduna Mu'awwidh ibn Afra, and his brother,
- 38 - And by virtue of Sayyiduna Maalik ibn Rabi'ah,
- 39 - And by virtue of Sayyiduna Abu Usayd al-Ansari,
- 40 - And by virtue of Sayyiduna Mistah ibn Uthathah ibn Ubadah ibn Abdu l- Muttalib ibn Abd Manaf,
- 41 - And by virtue of Sayyiduna Murarah ibn ar-Rabi' al-Ansari, (or ibn Rubayyi')
- 42 - And by virtue of Sayyiduna Ma'n ibn Adyiy Al-Ansari,
- 43 - And by virtue of Sayyiduna Miqdad ibn Amr al-Kind; an ally of Banu Zuhrah,
- 44 - And by virtue of Sayyiduna Hilal ibn Umayyah al-Ansari,
- 45 - And by virtue of Sayyiduna Abu Amr ibn Sa'd ibn Mu'adh al-Ash hali al-Ansari,
- 46 - And by virtue of Sayyiduna Usayd ibn tha'labah al-Ansari,
- 47 - And by virtue of Sayyiduna Unays ibn Qatadah al-Ansari,
- 48 - And by virtue of Sayyiduna Anas ibn Mu'adh an-Najjari,
- 49 - And by virtue of Sayyiduna Anas ibn Aws al-Ansari al-Ashhali,
- 50 - And by virtue of Sayyiduna Aws ibn Thabit an-najjari al-Ansari,
- 51 - And by virtue of Sayyiduna Aws ibn Khawli Al-Ansari,
- 52 - And by virtue of Sayyiduna Aws ibn as-Samit al-Khazraji al-Ansari,
- 53 - And by virtue of Sayyiduna As'ad ibn Zurarah an-Najjari al-Ansari al-Khazraji,
- 54 - And by virtue of Sayyiduna al-Aswad ibn Zayd ibn Ghanam al-Ansari,
- 55 - And by virtue of Sayyiduna Iyas ibn Wudaffa al-Ansari of banu Saalim ibn Awf alkhazraji,
- 56 - And by virtue of Sayyiduna al-Arqam ibn Abu al-Arqam al-Hashmi,
- 57 - And by virtue of Sayyiduna Bara ibn Aazib al-Khazraji al-Ansari,
- 58 - And by virtue of Sayyiduna Bishr ibn al-bara ibn Ma'rur al-Ansari, Al-Khazraji,
- 59 - And by virtue of Sayyiduna Basher ibn Sa'd al-Khazraji al-Ansari,
- 60 - And by virtue of Sayyiduna Basher ibn Abu Zayd Al-Ansari,
- 61 - And by virtue of Sayyiduna Buheyr ibn Abu Buhayr al-Juhanni an-Najjari,
- 62 - And by virtue of Sayyiduna B:Sha's ibn Amr al-Khazraji al-Ansari, (or, bashasah ibn Amr)
- 63 - And by virtue of Sayyiduna Bajjas ibn Tha'labah al-Ansari al-Khazraji, (or Bahhas),
- 64 - And by virtue of Sayyiduna Tamim ibn Ya'ar (ياعر) al-Ansari al-Khazraji,
- 65 - And by virtue of Sayyiduna Tamim al-Ansari the freedman of Bani Ghanam (ibn As-Salm),
- 66 - And by virtue of Sayyiduna Tamim the freedman of Khirash ibn as-Samuah,
- 67 - And by virtue of Sayyiduna Thabit ibn al-jadh (الجدع) al-Ansari al-Ash hali,
- 68 - And by virtue of Sayyiduna Thabit ibn Hazzal ibn Amr al-Ansari al-Awfi,
- 69 - And by virtue of Sayyiduna Thabit ibn Amr ibn Zayd an-Najjari al-Ansari,
- 70 - And by virtue of Sayyiduna Thabit ibn Khalid ibn Amr ibn An-Nu'man an-Najjari al-Ansari,
- 71 - And by virtue of Sayyiduna Thabit ibn al-Khisha an-Najjari al-Ansari,
- 72 - And by virtue of Sayyiduna Thabit ibn Aqram al-Ansari an ally of Banu Amr ibn Awf,
- 73 - And by virtue of Sayyiduna Thabit ibn Zayd al-Ashhali al-Ansari,

- 74 - And by virtue of Sayyiduna Thabit ibn Rabi'ah Al-Ansari,
75 - And by virtue of Sayyiduna Tha'labah ibn Ghaninah al-Ansari,
76 - And by virtue of Sayyiduna Thalabah ibn Sa'idah as-Sa'id; Al-Ansari,
77 - And by virtue of Sayyiduna Tha' labah ibn Amr an-Najjari,
78 - And by virtue of Sayyiduna Tha'labah ibn Hatib al- Ansari,
79 - And by virtue of Sayyiduna Thaqfi ibn Amr al-Aslami,
80 - And by virtue of Sayyiduna Jabir ibn Khalid ibn Mas'ud al Ansari an-Najjari al-Ashhali,
81 - And by virtue of Sayyiduna Jabir ibn Abdullah al-Haramyi al-Ansari,
82 - And by virtue of Sayyiduna jabbar ibn Sakhr al - Ansari,
83 - And by virtue of Sayyiduna Jubayr ibn Iyas al-Ansari Az-Zuraqi,
84 - And by virtue of Sayyiduna Harithah ibn an-Nu'man an-Najjari al-Ansari,
85 - And by virtue of Sayyiduna Harithah ibn Maalik al-Ansari az-Zuraqi,
86 - And by virtue of Sayyiduna Harith ibn Humayri al-Ash ja'I al-Ansari,
87 - And by virtue of Sayyiduna Harithah ibn Humayr al-Ansari,
88 - And by virtue of Sayyiduna Harith ibn Hisham al-Makhzumi al-Qurashi,
89 - And by virtue of Sayyiduna Harith ibn Atik an-Najjari,
90 - And by virtue of Sayyiduna al-Harith ibn Qays al-Ansari,
91 - And by virtue of Sayyiduna Harith ibn Aws al-Ansari,
92 - And by virtue of Sayyiduna al-Harith ibn Anas al-Ashhali al-Ansari,
93 - And by virtue of Sayyiduna al-Harith ibn an-Nu'man al-Qaysi,
94 - And by virtue of Sayyiduna al-Harith ibn Nu'man ibn Kharmah al-kharaji al-Ansari,
95 - And by virtue of Sayyiduna Hurayth ibn Zayd al-Khazraji al -Ansari,
96 - And by virtue of Sayyiduna al-Hakam ibn Amr ath-Thamali,
97 - And by virtue of Sayyiduna Habib, the freedman of the Ansar,
98 - And by virtue of Sayyiduna al-Husayn ibn al-Harith al-Muttalibi,
99 - And by virtue of Sayyiduna Hatib ibn Amr al-Awsi,
100 - And by virtue of Sayyiduna Haram ibn Milhan an-Najjari,
101 - And by virtue of Sayyiduna al-Hubbab ibn al-Mundhi al-Ansari as-Sulami,
102 - And by virtue of Sayyiduna Khalid ibn Al-Bukayr,
103 - And by virtue of Sayyiduna Khalid ibn al-'Aas," who was martyred on the day of Badr,
104 - And by virtue of Sayyiduna Khalid ibn Qays al-Azdi al-Ajlani,
105 - And by virtue of Sayyiduna Khallad ibn Rafi' al-Ajlani al-Ansari,
106 - And by virtue of Sayyiduna Khallad ibn Suwayd al- Ansari al-Khazraji,
107 - And by virtue of Sayyiduna Khallad ibn Amr al-Ansari as-Sulami,
108 - And by virtue of Sayyiduna Khuzaymah ibn Thabit al-Ansari,
109 - And by virtue of Sayyiduna Kharijah ibn Zayd al-Ansari al- Khazraji,
110 - And by virtue of Sayyiduna Kharijah ibn Humayr al-Ashja'i,
111 - And by virtue of Sayyiduna Khabbab ibn al-Arat al-Khuza'i,
112 - And by virtue of Sayyiduna Khabab, the freedman of Uqbah ibn Azwan,
113 - And by virtue of Sayyiduna Khuzaym ibn Fatik al- Asadi,
114 - And by virtue of Sayyiduna Khirash ibn as-Sammah al-Ansari, as-Sulami,
115 - And by virtue of Sayyiduna Khawla ibn Khawla al-Ajali al- Ju'fi,
116 - And by virtue of Sayyiduna Khubayb ibn Isaf al-Ansari,
117 - And by virtue of Sayyiduna Khawwat ibn Jubayr al-Ansari,
118 - And by virtue of Sayyiduna Khushayuah ibn al-Harith al-Ansari,
119 - And by virtue of Sayyiduna Khalifah ibn Adi al-Ansari, (or Khulayfah))

- 120 - And by virtue of Sayyiduna Khaleedah (عليه) ibn Qays al-Ansari,
 121 - And by virtue of Sayyiduna Dhakwan ibn Abd Qays al-Ansari,
 122 - And by virtue of Sayyiduna Dhu Makhbar al-Juthami,
 123 - And by virtue of Sayyiduna Dhu Ash-Shamalayn al-Khuzami,
 124 - And by virtue of Sayyiduna Rafi' ibn Maalik al-Ansari al-Khazraji,
 125 - And by virtue of Sayyiduna Rafi' ibn al-Harith al-Ansari,
 126 - And by virtue of Sayyiduna Rafi ibn Al-Muallah al-Ansari,
 127 - And by virtue of Sayyiduna Rafi ibn A'Anjadah al-Ansari al-Awami,
 128 - And by virtue of Sayyiduna Rafi' ibn Sahl al-Ansari,
 129 - And by virtue of Sayyiduna Raif ibn Zayd al-Ansari,
 130 - And by virtue of Sayyiduna Rifa'ah ibn Amr al-Ansari,
 131 - And by virtue of Sayyiduna Rifa'ah Rafi' al-Ansari,
 132 - And by virtue of Sayyiduna Rifa'ah ibn al-Harith al-Ansari,
 133 - And by virtue of Sayyiduna Rifa'ah ibn Amr al-Juhanni,
 134 - And by virtue of Sayyiduna Rabi'ah ibn Aktham al-Ansari,
 135 & 136 - And by virtue of Sayyiduna Rabi' ibn Iyas al-Ansari and his brother, رضي الله عنهما,
 137 - And by virtue of Sayyiduna Rujaylah ibn Tha'labah al-Ansari al-Bayami,
 138 - And by virtue of Sayyiduna Zayd ibn al-Khattab al-Adawi,
 139 - And by virtue of Sayyiduna Zayd ibn Al-Harithah al-Kalabi,
 140 - And by virtue of Sayyiduna Zayd ibn Aslam al-Ajlani al-Ansari,
 141 - And by virtue of Sayyiduna Zayd ibn ad-Dathanah al-Ansari al-Bayadi,
 142 - And by virtue of Sayyiduna Zayd ibn Aasim al-Mazini al-Ansari,
 143 - And by virtue of Sayyiduna Zayd ibn Labid al-Ansari al-Bayadi,
 144 - And by virtue of Sayyiduna Zayd ibn Amr al-Ansari,
 145 - And by virtue of Sayyiduna Zayd ibn Ka'b al-Ansari,
 146 - And by virtue of Sayyiduna Zahir ibn Haram al-Ashja'i,
 147 - And by virtue of Sayyiduna Tulayb ibn Amr al-Qurashi,
 148 & 149 - And by virtue of Sayyiduna at-Tufayl ibn al-Harith al-Muttalabi, and his brother رضي الله عنهما, he being martyred on the day of Badr,
 150 - And by virtue of Sayyiduna at-Tufayl ibn Maalik al-Ansari,
 151 - And by virtue of Sayyiduna Ka'b ibn Amr al-Ansari as-Sulami,
 152 - And by virtue of Sayyiduna Ka'b ibn Zayd an-Najjari al-Ansari,
 153 - And by virtue of Sayyiduna Ka'b ibn Hammar (or Jammaz) al-Ansari,
 154 - And by virtue of Sayyiduna Kaffaz ibn Hasan al-Ansari,
 155 - And by virtue of Sayyiduna Muhammad ibn Maslamah al-Ansari,
 156 - And by virtue of Sayyiduna Mu'adh ibn 'Afra' Al-Ansari,
 157 - And by virtue of Sayyiduna Awf ibn al-Afra who was martyred on the day of Badr.
 158 - And by virtue of Sayyiduna Mu'awwidh,
 159 - And by virtue of Sayyiduna Mu'adh ibn Ma'id (معاذ بن معاذ), al-Ansari,
 160 - And by virtue of Sayyiduna Maalik ibn Umaylah al-Abdiriyi,
 161 - And by virtue of Sayyiduna Maalik ibn Qudamah al-Ansari,
 162 - And by virtue of Sayyiduna Maalik ibn Rafi' al - Ajlani,
 163 - And by virtue of Sayyiduna Maalik ibn Amr as - Sulami,
 164 - And by virtue of Sayyiduna Maalik ibn Umayyah ibn Amr as-Sulomi,
 165 - And by virtue of Sayyiduna Maalik ibn Abi Khawla (or Khawaly) al- Ajlani,

- 166 – And by virtue of Sayyiduna Maalik ibn Numaylah al-Ansari,
 167 – And by virtue of Sayyiduna Ma'mar ibn al-Harith al-Jumahi,
 168 – And by virtue of Sayyiduna Muhriz ibn Ladlah al-Asadi,
 169 – And by virtue of Sayyiduna Muhriz ibn 'Aamir al-Ansari,
 170 – And by virtue of Sayyiduna Ma'n ibn Yazid as-Sulami,
 171 – And by virtue of Sayyiduna Ma'bad ibn Qays al-Ansari,
 172 – And by virtue of Sayyiduna Al-Mundhir ibn Amr al-Ansari al-Khazraji,
 173 – And by virtue of Sayyiduna Al-Mundhir al-Awsi al-Ansari,
 174 – And by virtue of Sayyiduna al-Mundhir ibn Qudamah al-Ansari,
 175 – And by virtue of Sayyiduna Mu'attib ibn Hamra al-Ansari,
 176 – And by virtue of Sayyiduna Mu'attib ibn Bashir al-Ansari,
 177 – And by virtue of Sayyiduna Mus'ab ibn Umayr al-Qurashi,
 178 – And by virtue of Sayyiduna Mubashshir ibn Abdul Mundhir al-Awsi,
 179 – And by virtue of Sayyiduna Mulayl ibn wabhdah al-Ansari,
 180 – And by virtue of Sayyiduna Mahja ibn Salih, the freedman of Umar ibn Khattab رضى الله عنه,
 181 – And by virtue of Sayyiduna Midraj ibn Amr as-Sulami,
 182 – And by virtue of Sayyiduna N'awfal ibn Tha'labah al-Ansari,
 183 – And by virtue of Sayyiduna an-Nu'man ibn abd an-Najjari,
 184 – And by virtue of Sayyiduna an- Nu'man ibn Abu Khazmah al-Ansari.
 185 – And by virtue of Sayyiduna an- Nu'man ibn Amr al-Ansari,
 186 – And by virtue of Sayyiduna an-Numan ibn Abu Khazmah al-Ansari,
 187 – And by virtue of Sayyiduna an-Nu'man ibn Sinan al-Ansari,
 188 – And by virtue of Sayyiduna Nadr ibn al-Harith al-Ansari az-Zafri,
 189 – And by virtue of Sayyiduna Nahat ibn Tha'labah al-Ansari,
 190 – And by virtue of Sayyiduna Nu'ayman ibn Amr an-Najjari,
 191 – And by virtue of Sayyiduna Suhayb ibn Sinan ar-Roomi,
 192 & 193 – And by virtue of Sayyiduna Safwan ibn Umayyah ibn Amr as -Sulami, and his
 brother Maalik ibn Umayyah,
 194 – And by virtue of Sayyiduna ad-Dahhak ibn Harithah al-Ansari,
 195 – And by virtue of Sayyiduna ad-Dahhak ibn Abd al-Ansari, an-Najjari,
 196 – And by virtue of Sayyiduna Abdullah ibn Tha'labha al-Ansari,
 197 – And by virtue of Sayyiduna Abdullah ibn Jubayr al-Ansari,
 198 – And by virtue of Sayyiduna Abdullah ibn al- Humayr as-Sab'i,
 199 – And by virtue of Sayyiduna Abdullah ibn Rawwahah al-Ansari,
 200 – And by virtue of Sayyiduna Abdullah ibn Rafi' al-Ansari,
 201 – And by virtue of Sayyiduna Abdullah ibn Rabi al-Ansari,
 202 – And by virtue of Sayyiduna Abdullah ibn Tariq al-Ansari,
 203 – And by virtue of Sayyiduna Abdullah ibn Kab al-Ansari
 204 – And by virtue of Sayyiduna Abdullah ibn Maz'un al-Jumahi,
 205 – And by virtue of Sayyiduna Abdullah ibn Nu'man al-Ansari,
 206 – And by virtue of Sayyiduna Abdullah ibn Abdullah ibn Salool al-Ansari,
 207 – And by virtue of Sayyiduna Abdullah ibn Amr ibn I Iaram al-Ansari,
 208 – And by virtue of Sayyiduna Abdullah ibn Aamir al-Ansari,
 209 – And by virtue of Sayyiduna Abdullah ibn Umayr al-Ansari,
 210 – And by virtue of Sayyiduna Abdullah ibn Abas al-Khazraji,
 211 – And by virtue of Sayyiduna Abdullah ibn Sa'd al-Ansari,

- 212 - And by virtue of Sayyiduna Abdullah ibn Salamah al-Ajlani,
 213 - And by virtue of Sayyiduna Abdu Raman ibn Ka'b al-Mazini,
 214 - And by virtue of Sayyiduna Abdur Rahman ibn Jubayr al-Ansari,
 215 - And by virtue of Sayyiduna Abdur Rahman ibn Abd al-Ansari,
 216 - And by virtue of Sayyiduna Abdur Rahman ibn Sahl al-Ansari,
 217 - And by virtue of Sayyiduna Ubayd ibn Aws,
 218 - And by virtue of Sayyiduna Ubayd ibn Zayd al-Ansari,
 219 - And by virtue of Sayyiduna Abd Rabbihi ibn Haq al-Ansari,
 220 - And by virtue of Sayyiduna Abbad ibn Ubayd at-Tahiyan,
 221 - And by virtue of Sayyiduna Al-Jail ibn Nashib al-Laythi,
 222 - And by virtue of Sayyiduna Abbad ibn Qays al-Ansari,
 223 - And by virtue of Sayyiduna Humayr ibn Haram al-Ansari,
 224 - And by virtue of Sayyiduna Amr ibn Qays al-Ansari,
 225 - And by virtue of Sayyiduna Amr ibn Tha'abah al-Ansari,
 226 - And by virtue of Sayyiduna Sufayan ibn Bishr al-Ansari,
 227 - And by virtue of Sayyiduna Saalim ibn Umayr al-Ansari,
 228 - And by virtue of Sayyiduna Sainan ibn Sinan al-Asadi,
 229 - And by virtue of Sayyiduna ibn Kharshah al-Ansari,
 230 - And by virtue of Sayyiduna Sahl ibn Atik al-Ansari,
 231 - And by virtue of Sayyiduna Suhayl ibn Rafi' al-Ansari,
 232 - And by virtue of Sayyiduna as-Sa'ib ibn maz'un al-Jumahi,
 233 - And by virtue of Sayyiduna Ubayy ibn Ka'b al-Ansari an-Najjari,
 234 - And by virtue of Sayyiduna Abu Mu'adh an-Najjari,
 235 - And by virtue of Sayyiduna Usayrah ibn Amr al-Ansari an-Najjari,
 236 - And by virtue of Sayyiduna Abdullah ibn Aamir al-Ansari,
 237 - And by virtue of Sayyiduna Ukashah ibn Mihsan al-Hasai,
 238 - And by virtue of Sayyiduna Atik ibn at-Tahiyan al-Ansari,
 239 - And by virtue of Sayyiduna Ashrah as-Salama,
 240 - And by virtue of Sayyiduna Aaqil ibn al-Bukayr,
 241 - And by virtue of Sayyiduna Farwah ibn Amr al-Ansari,
 242 - And by virtue of Sayyiduna Ghanam ibn Aws al-Ansari,
 243 - And by virtue of Sayyiduna Al-Fakih ibn Bishr al-Ansari,
 244 - And by virtue of Sayyiduna Qays ibn Mukhallad al-Ansari,
 245 - And by virtue of Sayyiduna Qays ibn Mihsan al-Ansari,
 246 - And by virtue of Sayyiduna Qays ibn Abu Da'sah al-Ansari,
 247 - And by virtue of Sayyiduna Qatbah ibn Aamir Al-Ansari,
 248 - And by virtue of Sayyiduna Sa'd ibn Khaythmah al-Ansari,
 249 - And by virtue of Sayyiduna Sa'd ibn uthman al-Ansari Az-Zuraqi,
 250 - And by virtue of Sayyiduna Sa'd ibn Zayd al-Ansari al-Ashhali,
 251 - And by virtue of Sayyiduna Sufyan ibn Bishr al-Ansari,
 252 - And by virtue of Sayyiduna Saalim ibn Umayr al-Awfi,
 253 - And by virtue of Sayyiduna Sulaym ibn Amr al-Ansari,
 254 - And by virtue of Sayyiduna Sulaym ibn al-Harith al-Ansari,
 255 - And by virtue of Sayyiduna Sulaym ibn Qays ibn Fahd al-Ansari,
 256 - And by virtue of Sayyiduna Sulaym ibn Milhan al-Ansari,
 257 - And by virtue of Sayyiduna Salamah ibn Salamah (Salaamah) Al-Ansari al-Ashhali,

- 258 – And by virtue of Sayyiduna Suhayl ibn Amr al-Ansari,
 259 – And by virtue of Sayyiduna Salamah ibn Thabit al-Ansari al-Ashhali,
 260 – And by virtue of Sayyiduna Suhayl ibn Bayaaa al-Qurashi al-Fihri,
 261 – And by virtue of Sayyiduna Suwayd ibn Makhshi at-Ta'yi,
 262 – And by virtue of Sayyiduna Sulayt ibn Amr al-Aamir al-Qurashi,
 263 – And by virtue of Sayyiduna Sulayt ibn Qays al-Ansari an-Najjari,
 264 – And by virtue of Sayyiduna Suraqah ibn ka'b al-Ansari an-Najjari,
 265 – And by virtue of Sayyiduna Suraqah ibn Amr al-Ansari an Najjari,
 266 – And by virtue of Sayyiduna Sawwad ibn Ghazibbah al-Ansari as-Sulani,
 267 – And by virtue of Sayyiduna Sa'eed ibn Suhayl al-Ansari al-Ash hali,
 268 – And by virtue of Sayyiduna Shammas ibn Ulthman Makhzumi,
 269 – And by virtue of Sayyiduna Shuja' ibn Abu Wahab al-Asadi, Ally of Abd Sharas,
 270 – And by virtue of Sayyiduna Hani ibn Niyar al-Asadi,
 271 – And by virtue of Sayyiduna Hilal ibn al- Muhalla al- Ansari,
 272 – And by virtue of Sayyiduna Hilal ibn Khawla Al-Ansari,
 273 – And by virtue of Sayyiduna Humam ibn al-Harith,
 274 – And by virtue of Sayyiduna Wahb ibn Abu Sharh al-Fahr al-Qurashi,
 275 – And by virtue of Sayyiduna Wadi'ah ibn Amr al-Ansari,
 276 – And by virtue of Sayyiduna Yazid ibn al-Harith al-Ansari,
 277 – And by virtue of Sayyiduna Yazid ibn Thabi al-Ansari,
 278 – And by virtue of Sayyiduna Abu Ayyub al-Ansari,
 279 – And by virtue of Sayyiduna Abu al-Hamra, the freedman fo the family of Afara,
 280 – And by virtue of Sayyiduna Abu al-Khalid al-harith ibn Qays al-Ansari,
 281 – And by virtue of Sayyiduna Abu Khuzaymah ibn Aws al- Ansari,
 282 – And by virtue of Sayyiduna Sulaym Abu Kabshah Dawsi رضي الله عنه the Freedman of Alalh's Messenger صلى الله عليه وسلم,
 283 – And by virtue of Sayyiduna Abu Mulayl ad-Daba'i,
 284 – And by virtue of Sayyiduna Abu Mundhir ibn Yazid ibn Aamir al-Ansari,
 285 – And by virtue of Sayyiduna Abu Namlah al-Ansari,
 286 – And by virtue of Sayyiduna Abu Ubaydah ibn al-Jarrah al-Fahri al-Qurashi,
 287 – And by virtue of Sayyiduna Abu Abdur Rahman ibn Yazid ibn Tha'labah al-Ansari,
 288 – And by virtue of Sayyiduna Abu Aysh (عيش) Al-Harathi al-Ansari,
 289 – And by virtue of Sayyiduna Yazid ibn al-Akhnas al-Sulami,
 290 – And by virtue of Sayyiduna Abu usayd as- Sa'idi,
 291 – And by virtue of Sayyiduna Abu isra'il al-Ansari,
 292 – And by virtue of Sayyiduna Abu al-Awar (الأور) ibn al-Harith al-Ansari An-Najjari,
 293 – And by virtue of Sayyiduna Sa'd ibn Suhayl al-Ansari,
 294 – And by virtue of Sayyiduna Sa'd ibn Khawlah one of the earliest muhajirs (emigrants),
 295 – And by virtue of Sayyiduna Sa'd ibn Khawli the freedman of hatib ibn Abu Balta'ah,
 296 – And by virtue of Sayyiduna Saalim the freedman of Abu Hudhayfah,
 297 – And by virtue of Sayyiduna Salamah ibn Hatib al-Ansari,
 298 – And by virtue of Sayyiduna Abu Murthad al-Ghanawi,
 299 – And by virtue of Sayyiduna Abu Mas'ud al-Ansari,
 300 – And by virtue of Sayyiduna Abu Fudalah al-Ansari (or Fadalah)
 301 – And by virtue of Sayyiduna Ammar ibn Yasir al-Muhajiri,

302 - And by virtue of Sayyiduna Talahah ibn Ubaydullah al-Qurashi,

303 - And by virtue of Sayyiduna Abu Fudalah al- Ansari (orFadalah)

304 - And by virtue of Sayyiduna Ammar ibn Yasir al-Muhajiri,

305 - And by virtue of Sayyiduna Talah ibn Ubayhallah al-Qurashi,

306 - And by virtue of Sayyiduna Simak ibn Sa'd al- Khazraji,

رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ

May Allah the most High be pleased with all of them!

اللَّهُمَّ لَا تَذْءُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا يَأْتِنَا إِلَّا قَصِيئَةٌ وَلَا حَاجَةٌ مِنْ حَوَائِجِ الدُّنْيَا

وَالْآخِرَةِ إِلَّا قَصِيئَتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

○ Allah, leave none of our sins unforgiven, and none of our anxieties unrelieved and none of our debts unpaid and none of our needs (of the needs) of the world and the hereafter unfulfilled, O The Most Merciful of those who are merciful!

CHAPTER XL

REFERENCES TO YEMEN & SYRIA AND
MENTION OF UWAYS AL-QARNI

بَابُ ذِكْرِ الْيَمَنِ وَالشَّامِ وَذِكْرِ أُوَيْسِ الْقَرْنِيِّ

YEMEN: The word 'Yemen' is applied to those cities and inhabitations that lie to the right side of the ka'bah. Now, However, it is applied to a famous historical country. It is situated to the south west of the Arabian peninsula. Presently, however, Yemen does not include all those territories that were known as Yemen in the past though the main part as well as most of those areas still form portions of its territories. If anything or any person is related to Yemen then they are called Yemeni, Yamaan or Yamaani and the last word is also pronounced Yamaanyi, the (ي) being stressed with (ـ) the shddah.

SHAAM: 'Shaam' is the word applied to the cities and inhabitations that were situated to the left side of the ka'bah. In Arabic, 'Shaam' means 'left' and 'yameen' or 'ayman' mean the 'right', the words 'shaam' and 'mashaam' are written with 'Hamzah' (ء) too (which gives the word a jerk), as with out the 'Hamzah.'

Shaam today too is a famous country called Sayria.

QARAN: Qaran is a habitation situated in yemen. The word (قرن) has a fathah on both (ق) and (ر). It was known after a man Qarn ibn Rooman ibn Namiyah ibn Murad. He was an ancestor of Uways Qarni.

The word (قرن) also is spelt with a fathah on (ق) and a sukun on (ر) and pronounced qarn. It is now called qarn aul-manazil. It is a mountain situated between twenty and thirty miles from Makkah to its east on the road thirty miles from Makkah to its east on the road leading to Najd. This Qarn is the miqat of the people of Najd, meaning they must assume their ihram from here when proceeding for a pilgrimage. Johri is mistaken in pronouncing it Qaran and in ascribing it to Uways Qarni.

SECTION I

الْفَضْلُ الْأَوَّلُ

MERIT OF UWAYS QARNI

(١٦٦٦) عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ أُوَيْسٌ لَا يَدْعُ بِأَيْمَنِ غَيْرِ أُمِّهِ لَقَدْ كَانَ بِهِ بِيَاضٌ فَدَعَا اللَّهَ فَأَذَمَّهُ إِلَّا مَوْضِعَ الدِّيْتَارِ أَوِ الدِّرْهِمِ فَمَنْ لَقِيْتُمْ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ وَفِي رِوَايَةٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ خَيْرَ التَّابِعِينَ مَنْ لَمْ يُقَالْ لَهُ أُوَيْسٌ وَآلَهُ وَالِدَةٌ وَكَانَ بِهِ بِيَاضٌ فَمُرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ - (راه مسلم)

6266. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, Indeed a man will come to you from Yemen. His name will be Uways. He will not leave in Yemen anyone but his mother. He had been suffering from leprosy and he made supplication to Allah and he relieved him of it leaving only (a mark) to the extent of a dinar or a dirham. So whoever of you meets him, must ask him to pray for forgiveness for you."

According to another version, he said that he heard Allah's Messenger صلى الله عليه وسلم say, "The best of the tabi'un (who will succeed us) will be a man known as Uways. He will have a mother. He suffers from leprosy. Request him to seek forgiveness for you."¹

COMMENTARY: There was no one in Yemen known or related to him (Uways) but his mother. He was precluded from coming to meet the Prophet صلى الله عليه وسلم because of his care of her.

The sub-narrator was unsure whether the Prophet صلى الله عليه وسلم had said that a mark of leprosy remained equal to one dinar or one dirham on him. Anyway, the prayer of Uways was answered and he was cured except for the small mark. It was nature's reminder of the disease that had afflicted him. It is like what is said of Sayyiduna Adam صلى الله عليه وسلم. His clothing in paradise was pure sparkling white like the nails never getting dirty. When he came down to this world, there remained in him and his descendants a tiny reminder of white in the nails. It is possible that Allah let that mark remain on Uways so that he might feel shy and not mingle with other people. This is why he had secluded himself and had preferred anonymity.

According to one tradition, he had himself made a prayer that Allah should leave a small mark of the disease so that he might remember Allah's favour and continue to express gratitude.

The Prophet صلى الله عليه وسلم called Uways رحمه الله the best of the tabi'un because he was alive in the time of the Prophet صلى الله عليه وسلم but was precluded from coming to him because of a genuine reason recognized by Shari'ah. The Prophet صلى الله عليه وسلم praised him. His words also mean that one must ask pious people to pray for one even if the person requesting him is more excellent.

Some authorities maintain that the Prophet صلى الله عليه وسلم praised Uways رحمه الله to make him happy. In this way he set at rest doubts in suspecting minds that Uways رحمه الله had deliberately avoided coming to the Prophet صلى الله عليه وسلم. The real reason why he did not come was that he had to please his mother and look after her. This was an excuse approved

¹ Muslim # 223-2542

by Shari'ah.

While this hadith ranks Uways Qarni رحمه الله as the best of the tabi'un, Imam Ahmed ibn Hanbal رحمه الله, placed sa'eed ibn Musayyib رحمه الله as the best of the tabi'un. The fact is that sa'eed ibn Musayyib outclasses the other, Tabi'un because of his learning and knowledge of religion and commands of Shari'ah. Uways Qarni out paces them because of the rewards that he earned from Allah.

As for the words of the Qamus that Uways ibn Aamir Qarni رحمه الله is among the chiefs, of the tabi'un, perhaps the hadith too refers to the same meaning.

We reproduce here the aathar and akhbar (traditions narrated by the sahabah رضي الله عنه in praise of Uways Qarni which Suyuti رحمه الله has collected in Jama' al-Jawami,'

(1) Asir ibn jabir said that till Uways Qarni رحمه الله did not come to Umar Faruq رضي الله عنه, he used to ask travellers from Yemen if someone by the name Uways ibn Aamir was known to them. When he did come to Umar's presence, he asked him "Are you Uways ibn Aamir?" He answered, "Yes, I am Uways ibn Aamir, He asked, "Do you belong to the tribe Murad? And are you Qarni?" he answered in the affirmative. Then Umar رضي الله عنه asked him, did you suffer from leprosy and were cured but for a small mark?" he confirmed that he had been afflicted by leprosy and was cured except for a small remnant. Umar رضي الله عنه asked him, "Do you have a mother?" he said, "yes!" then Umar رضي الله عنه disclosed to him, "Allah's Messenger صلى الله عليه وسلم had told us that a man Uways ibn Aamir will come to us with the Muslim army of Yemen from the tribe Murad and will belong to Murad. He will have been cured of leprosy except for a small portion on his body. He will have a mother whose service will keep him busy. If he adjures by Allah, then Allah will make his promise true. And he advised us to get Uways to pray for our forgiveness." So Umar رضي الله عنه said to Uways, "O Uways, I request you to pray that I be forgiven." But Uways رحمه الله was astonished that a man of Umar's Calibre should ask him to pray for him. Umar رضي الله عنه insisted, so Uways رحمه الله prayed for Umar رضي الله عنه.

Umar رضي الله عنه then asked Him, "Tell me Uways where do you intend to go now?"

He said, "I intend to go to Kufah," Umar asked, "Shall I write a letter of recommendation for you?" He said "O Amir ul- muminin, leave me to myself. If prefer to keep away from people." Then, he departed. During the year following, a respectable man of Yemen came to Umar رضي الله عنه from Kufah. Umar رضي الله عنه asked him if he knew anything about Uways رحمه الله. The man said, "I had seen him in worn out garments and in dire straits," Umar رضي الله عنه narrated to the man this hadith of the Prophet صلى الله عليه وسلم. So, when the man returned to Uways رحمه الله, he requested him to pray to Allah for his forgiveness. Uways رحمه الله said, "You too make the same prayer for me because you have returned from a pious journey." The man repeated his request and narrated to him the hadith he had heard from Umar رضي الله عنه. So, Uways رحمه الله prayed for him, However, this news spread and people began to talk of him with the result that Uways رحمه الله departed from there into oblivion.

(2) Asir Ibn Jabir رحمه الله also narrated: A scholar in Kufah used to would stay behind and discuss among themselves. One of them always recounted strange accounts such as I had not heard before. So, I would sit with him. One day, I missed him and I asked others if anyone knew of him. One man disclosed that he was Uways Qarni رحمه الله. I asked the man to take me to him. There, when he opened the door of his room, I asked him, "Brother,

what kept you away from us today?" He said,, "I did not have enough garments to cover myself." His fellow citizens and his neighbours used to tease him. I offered him a cloak of mine but he declined to take it. He said, "When people see it on me they will make fun of me." When I insisted very much, he took it, put it on himself and went out among the people. They sneered, "who have deceived into handing this over to you?" Uways رَحِمَهُ اللهُ said, "You see? This is why I did not wish to take it from you." I drove those people away. Later, when I was with Umar رَضِيَ اللهُ عَنْهُ, some people of Kufah came to him. Among them was the man who used to make fun of Uways رَحِمَهُ اللهُ. During their conversation, Umar رَضِيَ اللهُ عَنْهُ asked them, "is there anyone among you who is from Qarn?" They pointed out the man who had been teasing Uways رَحِمَهُ اللهُ. Umar رَضِيَ اللهُ عَنْهُ narrated to him that hadith and told him that Uways resided in Kufah. But the man first denied that any such man lived there. When Umar رَضِيَ اللهُ عَنْهُ described Uways رَحِمَهُ اللهُ to him, he said, "Yes! There is a man among us by the name Uways and who make fun of him." Umar رَضِيَ اللهُ عَنْهُ said to him, "When you go to Kufah, meet him and apologies to him for your misconduct. Then request him to pray for your forgiveness. But. I do not think that you will find him now."

That man went to Kufah and straightaway to Uways رَحِمَهُ اللهُ Qarni even before going home to his family. On seeing him, Uways رَحِمَهُ اللهُ asked him, "How is it that I find a change in you?" The man told him about his meeting with Umar رَضِيَ اللهُ عَنْهُ and requested, "For Allah's sake pardon me. I was very rude and impolite. Overlook my faults and pray to Allah for My forgiveness." Uways رَحِمَهُ اللهُ assured him that he would pray for him but requested him not to tell anyone else what he had heard from Umar رَضِيَ اللهُ عَنْهُ.

However, the people of Kufah learnt of the real rank of Uways رَحِمَهُ اللهُ.

(5) He also narrated from Yahya ibn Sa'eed ibn Musayyid wo from Umar رَضِيَ اللهُ عَنْهُ.

Umar Faruq رَضِيَ اللهُ عَنْهُ said that once the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called him and said, "O Umar, there will be a man named Uways in my Ummah. His body will be afflicted with a disease, leprosy. He will pray to Allah and Allah will cure him of it, leaving a small mark of it on his side. If you see him, He will remind you of The Mighty and Glorious Allah. When you meet him, give him my salaam and request him to pray to Allah for your forgiveness. He is so high in his Lord's esteem that were he to rely on Allah and take an worth to do something, Allah would make his promise good. He will intercede with Allah for so very many people as exceed the number of members of the large tribes of Rabi'ah and Mudar." Umar رَضِيَ اللهُ عَنْهُ then began his search for this great man even during the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ life time, but to no avail. He did not succeed even in the time of Abu Bakr رَضِيَ اللهُ عَنْهُ. He continued his search for him with more vigor when he became the caliph. He would ask every traveller he met about this man till one man from Qaran said, "O Amir ul-muminin, the man you seek is my cousin. But, he is in a sorry state of affairs, very poor and lowly. He cannot be the one whom a man of your caliber searches." Umar warned this man that he was inviting Allah's wrath by ridiculing Uways رَحِمَهُ اللهُ. While they were conversing, they saw a camel approach. It had a crumbling packsaddle on which sat an unkempt, ragged man who had barely covered himself. Umar رَضِيَ اللهُ عَنْهُ felt he had found his man. He went to him quickly and asked, "Are you Uways رَحِمَهُ اللهُ Qarni?" He confirmed, "Yes I am Uways!" He said to him, "Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent his salaam to you." He responded." May salaam be on Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and on you, O Amir ul-

mniminin!" Then Umar رضى الله عنه said to him, "Allah's Messenger صلى الله عليه وسلم had commanded that you make Istiqhfar for me."

Thereafter, Umar رضى الله عنه met Uways رحمه الله every year during the pilgrimage. They confided in one another and enquired after their mutual states of affairs.

(4) Hasan Busri رحمه الله said that when the people of Qarn came during the pilgrimage, Umar رضى الله عنه asked them if there was a man by the name of Uways among them. One of these travelers asked, "Why do you ask of him, O Amir ul-minninin? He confines himself in the ruins and shuns company." Umar رضى الله عنه said, "When you go back, meet him and convey to him my salaam and tell him that he should meet me." The man did as instructed and Uways رحمه الله came to Umar رضى الله عنه. He put to him questions about his name, his disease, his prayer and some mark of leprosy remaining on him. Uways رحمه الله gave affirmative answers to these questions and askedative answers to these questions and asked, "O Amir ul-muiminnin, who informed you about these things?" he said, "Allah's Messenger صلى الله عليه وسلم had informed me and had commanded me to request you to make who informed you about these things?" he said, "Allah's Messenger صلى الله عليه وسلم had informed me and had commanded me to request you to make Istighfar for me." Therefore Uways رحمه الله for Umar رضى الله عنه and pleaded, "O Amir ul-mu'mu'minin, I request you to not make me known to others and to permit me to depart." Uways رحمه الله kept to the side lines till he was martyred in the Battle of Naha wand.

(5) Sa'eed ibn Musayyib رحمه الله reported that during hajj one year, Umar رضى الله عنه stood on the pulpit in Midna and called. "O people of Qarn!" Theiraged men stood up on their places and said, "Here we are at your service; O Amir ul-muminin!" Umar رضى الله عنه asked, "Is there a man in Qaran called Uways?" One of them said, "Thereis no one by this name among us, but an insane man goes by this name. He resides in the wilderness. No one has affinity with him now does he mingle with others." Umar رضى الله عنه exclaimed, "He is the one I ask you about. When you return to Qaran, find him and convey to him my greetings. Tell him that Allah's Messenger صلى الله عليه وسلم had given me glad tidings about him and had commanded me to convey his salaam to him." They found him in a deseit and conveyed to him Umar's رضى الله عنه message. He said, "The Ami ul - muminin has divulged my unknown aspect. Salaam to Allah's Messenger صلى الله عليه وسلم and his descendants and family members." Then he disappeared never to be heard of for a long time. He came out in the time of Ali رضى الله عنه and fought on his side in the Battle of Siffin in which he was martyred.

(6) Sa'sah ibn nu'auiyah رضى الله عنه reported that whenever a caravan of the people of Kufah came to Umar Faruq رضى الله عنه, he would ask them about Uways ibn Aamir Qarni رحمه الله. They would concede that they had not heard of Him. Indeed, in those days Uways رحمه الله had continued himself to a mosque in Kufah incognito. Neither did he emerge from it nor was intimate with anyone. He had a cousin who used to dride him. By a coincidence, he was a member of a caravan from Kufah that met Umar Faruq رضى الله عنه. As usual Umar رضى الله عنه asked them about Uways رحمه الله and his cousin stood up and boosted, "O Amir ul Muminin, Uways is not worth knowing about. He is a lowly, worth less man though he is my cousin." Umar رضى الله عنه exclaimed, "Love to you! You have invited destruction on yourself by speaking in this manner about Uways." Then he narrated the hadith of the Prophet صلى الله عليه وسلم about Uways رحمه الله and said to him, "When you return, convey to him my salaam."

Thereafter, Uways رحمه الله became a well-known personality, but he remained out of sight.

(7) Ibn Abbas رضى الله عنه narrated that initially Umar رضى الله عنه made no enquiries at all about Uways Qarni رحمه الله for ten years. Then, one year, during hajj he addressed the people of Yemen and requested those who belonged to Murad (Tribe) to stand up. He asked them about Uways رحمه الله and one of them answered, "O Amir ul Muminin, we do not know which Uways you ask about. I have a nephew by this name but he is not such a one that a man of your calibre should pay him any heed." Umar رضى الله عنه asked, "Is he now within the limits of the Haram (sacred territory)," he said, "Yes! He is grazing the camels of the people in the greenery of Arak in the neighborhood of Arafat. (So, Uways رحمه الله disguised himself as a shepherd or camel herd to be unknown to the people.)

Umar رضى الله عنه took Ali رضى الله عنه with him and the two of them went towards Arak on donkey. They found Uways رحمه الله engaged in salah, his sight fixed down on the place of prostration. Umar رضى الله عنه and Ali رضى الله عنه agreed that he was the man they were looking for. Uways رحمه الله heard their footsteps and he made his salah brief. When he finished it, he offered them salaam and they responded to him saying. (عليكم السلام ورحمة الله) "Peace be on you and Allah's mercy!" they asked him, "Brother, what is your name, May Allah's Mercy and peace descend on You!" Uways رحمه الله said, "I am Abd Allah (Allah's slave)!" Sayyiduna Ali Murtada رضى الله عنه said, "We know. Every living thing in the Heaven and on earth is Abdullah! I adjure you by the Lord of the ka'bah and of the Haram tell us the name that your mother gave you." Uways رحمه الله asked in wonder, "What is it that you are after? My name is Uways ibn Murad." Umar رضى الله عنه and Ali رضى الله عنه said, "Now let us see your left side," He uncovered it. They found a white spot about one dirham in circumference. They jumped to kiss it and said, "Allah's Messenger صلى الله عليه وسلم had commanded us to convey his salaam to you. And he had instructed us to request you to pray for us to be forgiven." Uways رحمه الله said, "I pray for every Muslim man and woman from the east to the west." They said, "We seek forgiveness for ourselves particularly." So, he prayed for them exclusively and for every Muslim man and woman generally that they should be forgiven." Umar رضى الله عنه said, "I wish to present to you some thing." But, Uways رحمه الله said, "I am wearing these worn out clothes. My sandals are mended and I have four dirhams. When these are exhausted, I shall accept your gift. If a man hopes for a week, that prolongs for a month and if he hopes for a month that prolongs for years together. (If he is not content then his desires and greed know no bounds."

Then Uways رحمه الله handed wert her camels to their owners and disappeared never to be seen again.

MERIT OF THE PEOPLE OF YEMEN

(٦٢٦٧) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَاكُمْ أَهْلُ الْيَمَنِ هُوَ أَرْقَى أَفِيدَةٌ وَالْيَمَنُ قُلُوبًا

الْإِيمَانُ يَمَانٌ وَالْحُكْمَةُ يَمَانِيَّةٌ وَالْفَخْرُ وَالْحَيْلَاءُ فِي أَصْحَابِ الْإِبِلِ وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ

الْعَنَبِ - (متفق عليه)

6267. Sayyiduna Abu Hurayrah narrated that (when Abu Musa رضى الله عنه Ash'ary and other people of Yemen had arrived), the Prophet صلى الله عليه وسلم said, "The people of

yemen have come to you. They possess kindest of hearts (internally) and softest of hearts (outwardly) Faith belongs to yemen and wisdom (too) belongs to Yemen. Arrogance and haughtiness are peculiar to the masters of camels while tranquility and dignity are the characteristics of the owners of sheep.”¹

COMMENTARY: The word (اروق) means ‘mildness’ and ‘compassion.’ It is the opposite of ‘hard-heartedness’ and ‘collousness.’ The word (اروق الفيده) mean that their intrinsic nature is very kind and compassionate. And (الين قلبه) they are outwardly receptive to admonition and have more ability to accept the truth.

Shaykh Abudl Haq Dahlawi رحمه الله has explained the words (النفدة) and (قلوب) which mean heart. But, the second word signifies change from one condition to another. The hadith uses the two synonymous words to place emphasis. A similar hadith has been narrated previously too in the chapter on the death of the Prophet صلى الله عليه وسلم (#5969, concluding portion). However, while the words (اروق النفدة) are found the words (الين قلوبنا) are not included. This shows that both sets of words are synonymous. They are a peculiar state of a Muslim’s heart. When a man’s heart is not impressed by Allah’s signs and the preaching of His pious slaves then it is a hard callous, heart. When a man’s heart accepts that, then his heart is said to be soft and mild.

Teebi رحمه الله has said that perhaps the hadith means by (اروق) a ‘sound understanding’ and by (الين) ‘Accepting the truth.’

As for faith and wisdom belonging to Yemen, the Prophet صلى الله عليه وسلم meant that relative to other people of the east the people for Yemen have more perfect faith. It is as in ahadith in the chapter on the beginning of creation (hadith # 5698). This man was Abu Musa Ash’ary رضي الله عنه. He led people to the Prophet صلى الله عليه وسلم to embrace Islam. He had asked questions about creation, the beginning and the secrets of nature. This demonstrated the wisdom of the people of Yemen. It was natural to them. This was carried on by his descendants. Abu al- Hasan Ash’ary رحمه الله was one of the imams of the ahl us, sunnah was al-Jama’ah. He was a descendant of Abu Musa رضي الله عنه. The word (حكمة) ‘wisdom,’ here, implies knowledge of every creature - its conditions, socialites, reality and nature. But, some authorities say that it implies an understanding of religion. Others say that it is to utter only pious words that are beneficial in both worlds and preserve one from destruction.

This hadith implies that when a man associates with animals their traits creep into him, if anyone looks after camels and remains among them, then he tends to be rough, rude and hard-hearted. If anyone keeps sheep, he will be mild, patient and submitting. We may say something of the kind about other animals and people who are associated with them.

It is also said that shepherds and those who domesticate sheep reside nearer to habited places and mingle with people. This creates in them an affable and friendly temperament. They are faithful and obedient to their ruler. On the other hand the camel is tough and hard natured. It lives mostly away from populated places in plains and deserts. The keepers of camels also have to live away from people. They rarely come in constant contact with fellow men. This creates in them an aloofness and an unfriendly and a hostile attitude. They are rebellious to the ruler.

Another point is that the camel is a large and an expensive animal and an asset. The sheep

¹ Bukhari # 4388, Muslim # 84-52, Musnad Ahmed 2-252.

on the other hand, is cheap. The owner of the camel will look down on others arrogantly regarding himself as a rich man. The keeper of sheep will be humble and think of himself as poorer.

DISBELIEF SPRINGS FROM THE EAST

(٦٢٦٨) وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسُ الْكُفْرِ نَحْوُ الشَّرْقِ وَالْفَخْرُ وَالْحَيْلَاءُ فِي أَهْلِ

الْحَيْلِ وَالْإِبِلِ وَالْفَدَّائِينَ أَهْلِ الْوَبْرِ وَالسَّكِينَةُ فِي أَهْلِ الْعَتَمِ - (متفق عليه)

6268. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "The origin of disbelief is towards the east. And, arrogance and pride are found among the keepers of horses and camels (and their drivers who reside in tents made of camel hair (away from population). And calmness is found among the keepers of sheep."¹

COMMENTARY: The origin of disbelief refers to 'the complete, unrelenting disbelief,' as Suyntic رحمه الله says, It is more correct to say that the east is the source and origin of disbelief where it makes its appearance. Teebi رحمه الله has compared the Arabic words in the hadith to the saying. (راس الامر الاسلام) "The source of religion is Islam."

Disbelief is seen mostly in the east. Ibn Maalik رحمه الله has concluded from it that the great fitnah (trials) which will emerge from the east are disbelief, the dajjal and Yajuj and Majuj (Gog and Magog).

Nawawi رحمه الله said that the hadith means that the devil had a greater inherence on the people of the east and this was true in the time of the Prophet صلى الله عليه وسلم (when they) were deeply involved in disbelief and idolatry, like the Tartars, the Indians, the Chinese, the Japanese and so on). But, this may be true of the future, too, because the dajjal will come from this region which is to the east of Arabia.

Suyuti رحمه الله has cited Baji to say that in this hadith 'east' refers to Persia or Najd.

Some others say that it points to Iblis (The devil). It is like the traditions that say, 'The sun rises between the two horns of the devil.' This means that when the sun rises in the east, the devil puts his head near the sun so that when the sun-worshippers prostrate, their prostration may seem to be to him.

EAST IS THE ORIGINAL PLACE OF FITNAH

(٦٢٦٩) وَعَنْ أَبِي مُسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ هَهُنَا جَاءَتِ الْفِتْنُ نَحْوُ الشَّرْقِ

وَالْحَيْلَاءُ وَعَيْلُ الْقُلُوبِ فِي الْفَدَّائِينَ أَهْلِ الْوَبْرِ عِنْدَ أَصُولِ الْأَنْبِ وَالْإِبِلِ وَالْبَقَرِ فِي رَيْبَعَةٍ وَمُضَرَ - (متفق عليه)

6269. Sayyiduna Abu Mas'ud al-Ansari narrated that the Prophet صلى الله عليه وسلم said pointing to the east, "From here fitnah (trials and strife) have descended. And rudeness and hard-heartedness is found in the Bedouin and dwellers in tents made of camel-hair who drive camels and oxen by their tails and who belong to Rabi'ah and Mudar."²

COMMENTARY: The Hadith speaks of the fitnah that obstructs propagation of religion. It harms Islam and Muslims and becomes a trial for the people in their observance of their

¹ Bukhari # 3301, Muslim # 85-52, Tirmidhi # 2243, (2200)

² Bukhari # 3498, Muslim # 81-51, Tirmidhi # 2268 (2275)

religious life.

The Bedouin are the villagers or any other uncivilized tribal or desert dwellers. They keep themselves away from cities and populated places on mountain tops and deserts so that they are out of touch with knowledge and civilized behavior. City-dwellers can avail of the company of the pious and the learned. They also acquire morals and etiquette. It is of the uncivilized that Allah says:

الْأَعْرَابُ أَشَدُّ كُفْرًا وَبِغَافًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ

[The desert Arabs are the hardest in disbelief and hypocrisy and most likely not to know the limits of that which Allah has revealed to His Messenger.] (9: 97)

HARD-HEARTEDNESS SO RUDENESS ARE FOUND IN THE EAST

(٦٢٧٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلُظَ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ وَالْإِيمَانُ

فِي أَهْلِ الْحِجَازِ - (رواه مسلم)

6270. Sayyiduna jabir رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Callousness and insolence are found in the east (because disbelief and dissension originate there) while faith [predominates among the people of the Hijaz." ¹

COMMENTARY: The Hijaz includes Makkah, Madinah, Ta'if and their neighboring regions. It refers to the Ansar. The peninsula of Arabia is what lies between Najd and Tihamah. It is called Hijz because this region obstructs Najd from Tihamah. Najd is the tract of land about eight hundred miles by two hundred and twenty-five miles comprising the northern and southern deserts between an -Nufloodh and ar-Rabi' ul Khali situated on elevated land. Najd means 'raised surface,' Tihamah is a low-lying land.

EXCELLENCE OF SYRIA & YEMEN

(٦٢٧١) وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا

قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا قَالُوا يَا رَسُولَ اللَّهِ

وَفِي نَجْدِنَا فَأُظِنُّهُ قَالَ فِي الْقَائِمَةِ هُنَاكَ الرَّزَازِلُ وَالْفَيْسُ وَبِهَا يَطْلُقُ قُرْبُ الشَّيْطَانِ - (رواه البخارى)

6271. Sayyiduna ibn Umar رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, (one day) "O Allah, bless us in our Syria! O Allah bless us in our Yemen!" they (the sahabah رضي الله عنه) submitted, "O Messenger of Allah, and in our Najd," But he said (again), "O Allah, Bless us in our Syria! O Allah bless us in our Yemen!" They requested (again), "O Messenger of Allah, and in our Najd." The narrator said, "I presume that the third time he (prayed in the same words and) said (about Najd), "There will be earthquakes and dissensions and the horn of the devil will be seen there."²

COMMENTARY: Syria is mentioned before Yemen perhaps because Syria where Palestine is located is a blessed place always from beforehand in the light of Allah's words:

¹ Bukhari # 4389, Muslim # 92-53, Musnad Ahmad 3-332.

² Bukhari # 7094, Muslim #82-58, Tirmidhi # 3853 (3979)

الَّذِي بَارَكْنَا حَوْلَهُ

[. the precincts where of we have blessed. . .] (17: 1)

Besides, this land is the resting place of very many Prophets عليهم السلام. Hence, it is mentioned before Yemen. The blessing in Syria could imply an increase in the blessing already found there and it could also call for a blessing that would embrace the people of Madinah and all the believers.

Similarly, blessing in Yemen means blessings in the real sense as also in the spiritual sense. Allah may make it prosperous, peaceful and profitable from the worldly point of view and also he may make its people religious and spiritually advanced. Indeed, Allah blessed it in the material form and caused many awliya (friends of Allah) and scholars to arise there.

The Prophet صلى الله عليه وسلم prayed for these two places because the provision of Madinah arrived from there. Another exponent explained that the Prophet صلى الله عليه وسلم prayed for these two places because his birthplace Makkah is nearer yemen while his residence and grave Madinah are nearer Syria. These proximities are enough to make the two places more meritorious. This is why the Prophet صلى الله عليه وسلم referred to the two countries as his own and added to their excellence by using the plural pronoun 'our Syria,' 'Our Yemen.' He prayed for blessing in them three times.

He said that earthquakes shall rock the direction of Najd and this is toward the eastern side of the Hijaz as stated in the hadith (# 6270). Earthquakes may mean the real quakes but may also mean that hearts of people will be unsteady and will lack spiritual calmness. Fitnah are the trials and tribulations that weaken religion.

As for the horn of the devil making its appearance, this means that disbelief and trials are very common in Najd. The devils people are seen most in this area. Hence, it is not proper to pray for blessing on such a place.

SECTION II

الْفَضْلُ الثَّانِي

PRAYER FOR THE YEMENIS

(٦٢٧٢) عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ الْيَمَنِ فَقَالَ اللَّهُمَّ أَقْبِلْ

بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا. (رواه الترمذی)

6272. Sayyiduna Anas رضى الله عنه narrated on the authority of Sayyiduna Zayd ibn Thabit رضى الله عنه that the Prophet صلى الله عليه وسلم looked in the direction of Yemen and prayed, "O Allah, And bless for us our sa' and our mudd."¹

COMMENTARY: The Prophet صلى الله عليه وسلم prayed to Allah to cause the hearts of the Yemenis to love them and be inclined to come to them to Madinah. At that time, foodstuff was imported by the people of Madinah from Yemen. It is in this background that the Prophet صلى الله عليه وسلم made this supplication. And, this is why he prayed for blessing in the units of weight, sa' and mudd, that the most possible quantity of grain should come to Madinah.

Sa' and mudd were two units of weight used at that time to buy and sell grain mudd was one-fourth of sa' which is about 3 kg.

¹ Tirmidhi # 3993 (3960)

Toorpushti رحمه الله said that the Prophet صلى الله عليه وسلم prayed that the people of yemen should emigrate to Madinah. At the same time, he prayed for blessings in the units of weight - meaning, in that which they weighted. He did this that neither should the Madinans find shortage of food because of the added population, nor should the emigrants find it uncomfortable. There should be a liberal supply of provision and an ample living space all round.

GOOD FORTUNE OF PEOPLE OF SYRIA

(٦٧٧٣) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِلشَّامِ قُلْنَا لِأَيِّ ذَلِكَ يَا رَسُولَ

اللَّهِ قَالَ لِأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةٌ أَجْنِحَتَهَا عَلَيْهَا. (رواه احمد والترمذى)

6273. Sayyiduna Zayd ibn Thabit رضي الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم said, 'blessed is Syria! We asked, 'How is that, O Messenger of Allah?' he said 'It is because the angels of the Merciful (Allah) have spread their wings over it (and its people).'"¹

COMMENTARY: The construction of the words 'the angels of the Merciful' suggests angels of mercy.' Shaykh Abdul Haq رحمه الله says that the angels spread their wings over the particular people of Syria, the abdaal (the Sufis of a high rank), or over all its people. Allah's mercy has spread over all the people of Syria.

The wings of the angels may not be compared with the wings of birds of the world. None of the birds has very many wings but the angels have as many as six hundred wings which the Prophet صلى الله عليه وسلم had seen on Jibril عليه وسلم on the night of Mi'raj (ascension to the heavens), We must believe that the angels do have wings but we ought to know that their built is different from the wings we have seen.

ABOUT HADRAMAWT

(٦٧٧٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَحْرُبُنَا مِنْ نَحْوِ حَضْرَمَوْتِ أَوْ

مِنْ حَضْرَمَوْتِ تَحْرُبُنَا النَّاسُ قُلْنَا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِ. (رواه الترمذى)

6:74. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A fire will erupt from the direction or hadramawt," or, he said, "From hadramawt. It will gather the people (land drive them out)." They (the sahabah رضي الله عنه) asked, "O Messenger of Allah, then what do you command us to do?" he said, "You must go to Syria."²

COMMENTARY: The narrator was not sure whether the Prophet صلى الله عليه وسلم said, "...The direction of Hadramawt "or simply, "Hadramawt." In either case the meaning is in the direction of hadramawt.

The 'fire' could mean the real fire or it may refer to dissension and strife.

At that time Hadramawt was a city in Yemen but now it is a wide region spreading from the borders of Yemen upto near Oman.

Previously a hadith (# 5534) has been narrated about the last day and the day of resurrection mentioning the fire that will drive the people to the place of gathering. That

¹ Tirmidhi # 3954 (3986), Musnad Ahmad 5-184

² Tirmidhi # 2217, Musnad Ahmed 2-119

place is Syria. That hadith says that people will be dictated by the fire. They will not go there on their own while here in this hadith the words, 'You must go to Syria' indicate that they will have a choice and will go there on their own. Given this explanation, we may say safely that in this hadith the word 'fire' refers to fitnah or dissension and mischief. It will erupt in hadramawt during the last days.

MORE ABOUT SYRIA

(٦٢٧٥) وَعَنْ عَبْدِ اللَّهِ عُمَرَو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهَا سَتَكُونُ

هِجْرَةً بَعْدَ هِجْرَةِ قَحْطَارِ النَّاسِ إِلَى مُهَاجِرِ إِبْرَاهِيمَ: وَفِي رِوَايَةٍ قَحْطَارُ أَهْلِ الْأَرْضِ الرَّمْمُهُمْ مُهَاجِرًا

إِبْرَاهِيمَ وَيَبْقَى فِي الْأَرْضِ شِرَارُ أَهْلِهَا تَلْقَطُهُمْ أَرْصُومُهُمْ تَقْدِرُ هُمْ نَفْسَ اللَّهِ تَحْشُرُهُمُ النَّارُ مَعَ الْفِرْدَوْسِ

وَالْحَنَازِيرِ نَبِيْتُ مَعَهُمْ إِذَا بَاتُوا وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا - (رواه ابوداؤد)

6275. Sayyiduna Abdullah ibn Amr ibn al-Aas narrated: I heard Allah's Messenger صلى الله عليه وسلم say, "There will be emigration after emigration. He will be the best of the people who will emigrate to the place where Ibrahim صلى الله عليه وسلم emigrated." (To Syria after departing from his native land Iraq).

According to another versions: "The best people on the earth are they who bind themselves to emigrate to where Ibrahim صلى الله عليه وسلم emigrated (which is Syria).

Then the worst of its people will remain on earth (meaning the disbelievers and the sinners), they will be thrown out of their lands, regarded as impure by Allah Himself, gathered by the fire along with apes and swine and it will spend the night where night comes and stay with them where they have a nap (at midday)."

COMMENTARY: The first emigration was the one to Madinah. The next will be during the last Days when people will emigrate to Syria to preserve their religion and to get Allah's mercy.

These are also interpreted to mean that the emigration to Madinah is not the final emigration. There will follow many one after another. This second interpretation seems more appropriate and correct. It will be when the last Day approaches and is very close. Dissension will be rife. Infidels and sinners will rule the roost and even in Islamic states, religious personalities and abiders by shair'ah will be scarce. Only the cities and villages of Syria will remain safe like fortresses protected by the armies of Islam through whom Allah will cause truth to triumph. These very armies will eliminate the dajjal. Hence, anyone who will wish to preserve his religion and faith during those days will emigrate to Syria and settle down in any city or village there.

The best person will emigrate from his native land when the heathens and heathens are in command and look down upon religion. This person and other like him will preserve their faith. But, those whose faith is weak will stick to their homes and properties. Love of wealth will not let them fight the enemies of Islam. They will save their skins and stay on where they are inheriting those who have emigrated. The pure souls will regard them as disgraceful and shameful and their own lands and countries will be fed up of them. They will grope for peace and comfort and their greatest misfortune will be that Allah too will dislike them and put them away from His mercy. He will deprive them of His blessings. They will be repulsive as though foul-smelling, As a result these people will not be inclined to make emigration and Allah will let them remain in their own place with the enemies of

Islam. They will be treated in the same manner as the Qur'an says:

وَلَكِنَّ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْفَعِيدِينَ.

[But Allah disliked their going forth, so he made them pause and it was said to them, "Stay back with those who are staying back."] (9: 46)

Mulla Ali Qari رحمه الله writes about the words 'Allah will regard them as impure', he will dislike these people immensely and will cause the fire to prevail over them. It will follow them by day and by night and drive them towards the infidels who will have taken up resemblance to swine's and apes because of their old age.

Shaykh Abudl Haq رحمه الله has written that Allah will detest these people very much. The fire of dissension that will be the consequence of their bad deeds or the fire that will arise at that time with the apes and swine's, will assemble them and drive them forth.

As for swines and apes this could mean the real ones and their appearances or it could refer to a conduct behavior like these animals.

The fire will never leave them alone whether they steep or have a nap.

MORE ABOUT SYRIA, YEMEN & IRAQ

(٦٢٧٦) وَعَنِ ابْنِ حَوَالَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيُصِغِرُ الْأَمْرُ أَنْ تَكُونُوا جُنُودًا مُجْتَدَّةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ فَقَالَ ابْنُ حَوَالَةَ خِرْبِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكَتْ ذَلِكَ فَقَالَ عَلَيْكَ بِالشَّامِ فَإِنَّهَا خَيْرَةٌ لِلَّهِ مِنْ أَرْضِهِ يَخْتَرِجُ إِلَيْهَا خَيْرُهُ مِنْ عِبَادِهِ فَأَمَّا إِذَا أَبَيْتُمْ فَعَلَيْكُمْ بِيَمِينِكُمْ وَاسْقُوا مِنْ عُذْرِكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِيهِ. (رواه احمد وابوداؤد)

6276. Sayyiduna ibn Hawalah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Soon it will happen that you (Muslims) will have separate armies, one in Syria, one in Yemen and one in Iraq." Ibn Hawalah رضى الله عنه submitted. "O Messenger of Allah, pick one for me, if I find myself there at that time." He said, "You must go to Syria because it is the best of Allah's lands to which the best of His servants will be gathered. If you do not choose that then you must go to your Yemen. And (If you go to Syria) draw water (for yourselves and your animals) from your (own) tanks. Indeed Allah, Mighty and Glorious, has taken responsibility for my sake (in favour of my Ummah) for Syria and its people (against the mischief of the disbelievers)."

COMMENTARY: The armies of the Muslims will have a common faith on the kalimah of Islam. But, their aims and objectives for state affairs will be diverse. Their points of view will differ on this account.

As for Iraq, it is either its Arab territories of Busrah, Kufah, etc, or non-Arab territories comprising the regions other than Khurasan and Mawara an-Nahr.

The Prophet صلى الله عليه وسلم said 'Your Yemen' because his listeners were the Arabs and at time Yemen was geographically considered to be an Arab land. He gave a command, "You must go to Syria or if you do not wish, to your Yemen." The second clause is an intervening clause between 'must go to Syria' and '(if you go there) draw water from your own tanks.' So, the command is, "Must go to Syria and draw water from your own tanks. If not then you must go to your Yemen."

When you go to Syria, do not disturb their administrative working. Avoid altercation and mischief and draw water only from the source allotted to you. Do not create trouble by taking someone else's water.

SECTION III

الفصل الثالث

AL- ABDAL WILL BE IN SYRIA

(٦٢٧٧) عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ ذُكِرَ أَهْلُ الشَّامِ عِنْدَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ وَقِيلَ الْعَنْهَرِيَّا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْأَبْدَالُ يَكُونُونَ بِالشَّامِ وَهُمْ أَرْبَعُونَ رَجُلًا كُلَّمَا مَاتَ رَجُلٌ أَبَدَلَ اللَّهُ مَكَانَهُ رَجُلًا يُشْفِي بِهِمُ الْعَيْثُ وَيُنْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ وَيُصْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمُ الْعَذَابُ-

6277. Sayyiduna Shurriyh ibn Ubayd narrated that the people of Syria were mentioned in the presence of Sayyiduna Ali رضي الله عنه. Someone suggested, "O amir ul Muminin, curse them." He said, 'No! I had heard Allah's Messenger صلى الله عليه وسلم say, 'Al-Abdal are found in Syria and their number is forty. Whenever one of them dies, Allah replaces him with another. By virtue of them, rain pours down. By virtue of them, action is taken against enemies of religion. And by virtue of them punishment is averted from the people of Syria.'¹

COMMENTARY: The people of Syria of those days were opponents of Ali رضي الله عنه and supporters of Mu'awiyah رضي الله عنه who was unfriendly with Ali رضي الله عنه. He had been governor of Syria in the time of Umar رضي الله عنه. Later he refused to acknowledge Ali رضي الله عنه as caliph and proclaimed himself ruler of Syria declaring it an autonomous state. These were the people who were mentioned in the presence of Ali رضي الله عنه and he was asked to curse them.

Ali رضي الله عنه declined to oblige, saying that the abdal existed in Syria and he could not risk including them in his curse. The ulama of ahl us-sunnah wa al-jama'ah say that Ali رضي الله عنه did not wish to fuel warfare by cursing the Syrians. However, it does not follow that Ali رضي الله عنه was willing to exclude the Abdal and curse the other people of Syria. We cannot imagine such a thing from him, because he himself had said, "They are our brothers who have turned away from us."

It is also reported that once someone from his army had arrested a man of Mu'awiyah's army and brought him before Ali رضي الله عنه. One of those present remarked. "How astonishing! I thought this man is a good Muslim." Ali رضي الله عنه said, "Why do you say so? He still is a good Muslim."

There are other such traditions about him that prove that Sayyiduna Ali رضي الله عنه was convinced that Mu'awiyah رضي الله عنه and his supporters of Syria were Muslims.

The punishment is put off from the people of Syria by virtue of the abdal. The people of Syria are mentioned specifically because the abdal lived among them otherwise their blessings are available to all the world.

A part from this hadith of Ali رضي الله عنه, Shaykh ibn Hajar رحمه الله has transmitted other

¹ Musnad Ahmed 1-112 (Abdaal are sufis of a high rank).

ahadith about them. He has included a hadith of Ibn Umar رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "The best of the ummah who are always present number five hundred and the abdal are forty. There is never a decrease from the five hundred and never from the forty. Whenever an abdal dies, Allah replaces appointing one from the five hundred as an abdal." The sahabah رضى الله عنهم submitted, "O Messenger صلى الله عليه وسلم of Allah, tell us about their deeds (that raises them to that rank)." The Prophet صلى الله عليه وسلم said, "Thy forgive him who oppresses them. They are kind to him who is unkind to them and whatever Allah gives them they use that to look after the poor and the needy." This is corroborated by this verse of the Qur'an:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ-

[... and restrain their anger and are forgiving to wards mankind. And Allah loves the good doers.] (3: 134)

Ibn Asakir رحمه الله has transmitted a hadith of Abdullah ibn Mas'ud رضى الله عنه said, "Allah appoints forty such people whose hearts are on the pattern of the heart of Sayyiduna Aadam صلى الله عليه وسلم. And he appoints seven others whose hearts are set like the heart of Ibrahim صلى الله عليه وسلم. And he appoints five others whose hearts are oriented to the heart of Jibril صلى الله عليه وسلم, and three others whose hearts are set on the pattern of Mika'il صلى الله عليه وسلم, and He appoints one such whose heart is oriented to the heart of Israfil صلى الله عليه وسلم. when that one man dies, Allah replaces him by one of the three. Anyone of the three is replaced when he dies by one of the five and when one of the five expires, he is replaced by one of the seven. When a man of the seven dies, Allah replaces him by one of the forty. When one of the forty dies, Allah replaces him by one of the three hundred. When one of the three hundred dies, Allah appoints one to take his place from among the common people. By virtue of all these men, every trial and affliction is averted from this ummah."

Learned men who possess Divine awareness have pointed out that Allah's Messenger صلى الله عليه وسلم did no say that Allah appoints anyone whose heart synchronizes with the heart of the Prophet صلى الله عليه وسلم. the reason is that Allah has not created anyone in the whole universe whose heart is more dear, more noble, more fine and more pure then the heart of the Prophet صلى الله عليه وسلم. Hence, no one's heart - even from Allah's pious slaves - is like the heart of the Prophet صلى الله عليه وسلم whether they be abdal or aqtab.

ABOUT DAMASCUS

(٦٢٧٨) وَعَنْ رَجُلٍ مِنَ الصَّحَابَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتَفْتَحُ الشَّامَ فَإِذَا خَيْرُ تَمَرٍ الْمَنَازِلِ فِيهَا فَعَلَيْكُمْ بِمَدِينَتِهِ يُقَالُ لَهَا دِمَشْقُ فَإِنَّمَا مَعْقِلُ الْمُسْلِمِينَ مِنَ الْمَلَاجِرِ وَفُتْظَاظِهَا وَتُهَا أَرْضُ يُقَالُ لَهَا الْمَوْطَةُ رَوَاهَا أَحْمَدُ-

6278. A man one of the Sahabah رضى الله عنهم narrated that Allah's Messenger صلى الله عليه وسلم said, "soon (the territories of) Syria will be conquered (by the Muslim forces). If you are offered choice to build houses (and to reside) there, then you must choose the city that is called Damascus, because it is a refuge for the Muslims from

warfare. It is its (Syria's) main city. There is a place in it called al-Ghutah.¹

COMMENTARY: The name of the companion who narrated this hadith could not be known. This does not reflect adversely on the soundness of this hadith because all the sahabah رضي الله عنهم are reliable and authoritative.

Damascus is actually (Dimishq or) Dimashq. It is the capital city of Syria.

It is a refuge from fighting. The Arabic word (مقل) ma'qal means a refuge or a fort. It is derived from (عقل) which means 'to prevent,' 'to bind,' the word (ملاحم) is the plural of (ملحمة) meaning 'war,' 'fighting' and 'Killing.' So Damascus is like a strong fort for the Muslims. Those of them who come to this city are safe from the bullying of the enemy. It is like a sheep that ascends to the peak of a mountain and makes it its refuge.

The word (فسطاط) fustat is a principal or main city. It is a large city that accommodates the largest possible number of people, this is why Misr² (Cairo) is also called a Fustat. This word is also used for a tent or a camp.

Ghut, is a word for gardens and springs. They surround Damascus. There is a village near Damascus called al-Ghutah.

CALIPHATE IN MADINAH MONARCHY IN SYRIA

(٦٢٧٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخِلَافَةُ بِالْمَدِينَةِ وَالْمُلْكُ بِالشَّامِ۔

6279. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The caliphate is in Madinah while kingdom will be (taken over) in Syria."³

COMMENTARY: 'The caliphate was in Madinah' for a long time. Then Ali رضي الله عنه moved it to Kufah. The strong caliphate in Madinah ended.

Kingdom will be in Syria. When Imam Hasan رضي الله عنه relinquished caliphate in favour of Mu'awiyah رضي الله عنه, even then Mu'awiyah رضي الله عنه did not become caliph. This view is upheld by the saying of the Prophet صلى الله عليه وسلم transmitted by Ahmad, Tirmidhi, Abu Ya'la and ibn Hibban: "After me caliphate will remain in my ummah for thirty years."

This hadith refers to the caliphate of Ali رضي الله عنه and Kingdom of Mu'awiyah رضي الله عنه. According to another hadith: the Prophet صلى الله عليه وسلم birth place is Makkah. His emigration is to Mdinah and his Kingdom is in Syria. There (ملك) Kingdom means prophethood and religion. While his Prophethood and religion are now worldwide towards the last days, they will be more marked and felt in Syria.

Some others say that Syria is the greatest place of jihad for his religion. The people of Syria will be continuously and energetically occupied in jihad for the sake of his religion.

In these words, Muslims are exhorted to go to Syria in the last days to wage jihad and protect territories of Islam.

MERIT OF SYRIA

(٦٢٨٠) وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ عَمُودًا مِنْ نُورٍ خَرَجَ مِنْ

مَحَبَّتِ رَأْسِي سَاطِعًا حَتَّى اسْتَقَرَّ بِالشَّامِ رَوَاهُ مَا بِيهَقِي فِي دَلَائِلِ النُّبُوَّةِ۔

¹ Musnad Ahmad 4-160, Abu Dawud # 4298

² Misr is ablsou used for Egypt.

³ Bayhaqi in Balail & Nabuway 6-447, Mustartrak Haakim 3-72

6280. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I saw (in a dream) a column of light come forth from under my head, rise up till it pitched in Syria."

COMMENTARY: This foretells that the religion of the Prophet صلى الله عليه وسلم will reach Syria rapidly. It will become strong there and it will prevail.

The Prophet صلى الله عليه وسلم mother had seen when he was born that a light issued from her body and brightened the castles of Syria and its houses.

MORE ABOUT DAMASCUS

(٦٢٨١) وَعَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَرْضَ قَسَطَاطِ الْمُسْلِمِينَ يَوْمَ الْمَكْحَمَةِ

بِالْعُقُوطَةِ إِلَى جَانِبِ مَدِينَةِ يُقَالُ لَهَا دَمَشْقٌ مِنْ خَيْرِ مَدَائِنِ الشَّامِ - (رواه ابو داؤد)

6281. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, the place of gathering of the Musiims at the time the offensive action (against the dajjal) will be al-Ghutah in the suburbs of the city of Syria that is called Damascus, the best of the cities of Syria." ¹

COMMENTARY: Damascus is the best of Syria's cities and this is indicated in a previous hadith (# 6277). Al-Ghutah, too, is mentioned there. There, Damascus is described as the place of gathering. In this hadith its neighbourhood Ghutah is pinpointed exactly as the place of gathering.

DAMASCUS WILL NOT FALL TO A NON-ARAB INVADER

(٦٢٨٢) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلِيمَانَ قَالَ سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ فَيُظْهِرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا

دَمَشْقًا - (رواه ابو داؤد)

6282. Sayyiduna Abdur Rahman ibn Sulayman (a # 6252) said, "The time will come when one of the non-Arab kings will invade and occupy all the cities, but not Damascus (a city of Syria)."²

COMMENTARY: the scholars have not identified the king who would invade Syria. However, we must make it clear that there are innumerable ahadith about the merit of Syria, plasetine, bayt al-maqdis, Sakhrah, Asqalan, Qazwin, Andalus, Damascus and some other cities. But, the scholars of hadith have termed most of them as da'if (weak).

¹ Abu Dawud # 4298.

² Abu Dawud # 4639.

CHAPTER XLI

THE REWARD OF THIS UMMAH

بَابُ ثَوَابِ هَذِهِ الْأُمَّةِ

The words 'this ummah' mean the Ummah (or community) of Prophet Muhammad ﷺ. They are the people who have not only responded to his call but have also obeyed and followed him. They believed in him as Allah's Prophet and Messenger ﷺ and they emulated him by following his teachings. They are called *firqah najiyah* (فرقة ناجية): 'those who are saved, delivered.'

It is written in *tanqeeh* (تنقيح) that a *mubtadi'* (one who innovates and practices it) is not one of this ummah, at all.

According to *Tawdih* (توضيح), those who are absolutely members of this ummah include the *ahlus-sunnah wa al-jama'ah* and they who follow the path of Allah's Messenger ﷺ and his *sahabah* رضي الله عنهم.

The writer of *Talweeh* (تلويح) has stated that a *mubtadi'* (an innovator) is absolutely an outcast from this ummah. Though the innovators may be 'the people of the qiblah' yet they will be regarded merely as *ummah da'wah* (people who have been invited) just as the disbelievers too are *ummah da'wah*, but they will not be counted among the *ummah ijabah* (people who have responded).

MUHAMMAD'S ﷺ UMMAH

Relative to every other ummah (community) and *millah* (faith), the merits and excellences of this ummah to whom Divine mercy is shown, and its rewards and recompenses are uncountable and beyond words. Without doubt the ummah of the Messenger ﷺ is more excellent than every other ummah. The creator of the universe, Mighty and Glorious, says of this ummah in the Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

[you (o believers) are the best community raised up for mankind] (3: 110)

- and He says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

[And thus have we made you a midmost (justly balanced) community so that you may be witnesses to mankind] (2: 143)

Moreover, it is enough to say in praise of this Ummah that it is the Ummah of Muhammad ﷺ, the seal of the Prophet ﷺ the chief of the Messenger ﷺ and the most excellent of the creatures. Every Prophet ﷺ and every Messenger ﷺ had expressed a desire to have lived in the time of Muhammad and to have been a member of his ummah. Apart from this such things are affirmed of its peculiarities, excellence and wonders as are not known of any of the previous Ummahs.

اللهم اجعلنا من امة وارزقنا محبة وتوفنا على دينه وملته ببرحمتك يا ارحم الراحمين

O Allah, cause us to be of his ummah, and instill in us love of him, and make us die on his religion and his faith - with Your mercy, O The Most merciful of those who are merciful!

SECTION I

الفصل الأول

EXCLUSIVE DIVINE FAVOUR ON THIS UMMAH

(٦٢٨٣) عن ابن عمر عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا آجِلُكُمْ فِي أَجَلٍ مِنْ حَلَا مِنْ الْأُمَمِ مَا يَبْنَؤُا فِي صَلَاةِ الْعَصْرِ إِلَى مُغْرِبِ الشَّمْسِ وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَنْ جَرَحَ بِسِجِّينٍ غَمًّا لَا يُقَالُ مَنْ يَعْمَلُ فِيهِ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ وَقِيرَاطٍ فَعَمِلَتْ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ ثُمَّ قَالَ مَنْ يَعْمَلُ فِيهِ مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ وَقِيرَاطٍ فَعَمِلَتْ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ وَقِيرَاطٍ ثُمَّ قَالَ مَنْ يَعْمَلُ فِيهِ مِنْ صَلَاةِ الْعَصْرِ إِلَى مُغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ إِلَّا فَاتَكُمْ الَّذِينَ يَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مُغْرِبِ الشَّمْسِ إِلَّا لَكُمْ الْأَجْرُ مَرَّتَيْنِ فَعَصَبَتِ الْيَهُودُ وَالنَّصَارَى فَقَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عَطَاءً قَالَ اللَّهُ تَعَالَى فَهَلْ ظَلَمْتُمْ مَنْ حَقَّكُمْ شَيْئًا قَالُوا لَا قَالَ اللَّهُ تَعَالَى فَإِنَّهُ فَضَّلَنِي أَعْطَيْتُهُ مِنْ شَيْءٍ (رواه البخاري)

6283. Sayyiduna ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said (to the Muslims), "Indeed, your term of life relative to the term of life of the Ummahs (communities) who have passed away is merely like the time between the salah of asr and the setting of the sun. And, (in the sight of Allah) your example relative to the Jews and the Christians is like that of a man who hires some labourers and asks, 'Who will work for me till midday at one qirat each?' so, the Jews (agreed and) worked till midday against a qirat each. Then, he asked, 'who will work for me from midday till the salah of asr at one qirat each?' so, the Christians (agreed and) worked from midday till the salah of asr against one qirat each. Again he asked, 'who will work for me from the salah of asr till the setting of the sun at two qirat each?' Know! You are they who work from the salah of asr till the setting of the sun. Know! For you is the reward twice over!

The Jews and the Christians were annoyed and protested, 'We have put in more work but have received less pay.' Allah, the most High, asked, 'Did I wrong you in the least concerning your rights? (Did I pay you less than the agreed wages?)' They said, 'No!' So, Allah, the Most High, said, 'this is My favour. I grant it to whomsoever I will.'¹

COMMENTARY: the Arabic word (اجل) ajal is a stipulated time for anything. Allah says:

لَتَبْلُغُوا أَجَلًا مُّسَمًّى

[... that you may reach an appointed term ...] (40: 67)

Sometimes, this word is used for man's death. For example, it is said (دنا اجله) 'his death is near.' This is what Mulla Ali Qari رحمه الله has written on the authority of Teebi رحمه الله. Then he writes: Sometimes, this word refers to the entire period of life that is determined (whether suspended or inevitable) as this word is used in Allah's saying:

¹ Bukhari # 3459, Musnad Ahmad 2-124.

تُخَرَّفُ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ

[.....then decreed a term (fro you). And a term is fixed with Hm.] (6: 2)

Sometimes, this word is applied to the end of the term of life and the last moments before death. It is as in the saying of Allah, Most High:

إِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

[... So when their term comes, they cannot put it back by a moment, nor can they put it forward.] (7: 34)

This verse refers to the application of the word to the last moments of of one's life.

However, in this hadith this word (اجل) ajal must be read in its first meaning, the entire life period. The hadith therefore, means, 'O Muslims, in comparison to the long lives of the past people, the ratio of your lives is from the salah of asr till sunset against theirs of from break of dawn till asr. In spite of that, your wages - or reward - is more. This is your prerogative and exclusive honour.

Qirat is one-twelfth of a dirham or one-twentieth or one -twenty fourth of a dirar.

The Jews who followed Prophet Musa صلى الله عليه وسلم performed many deeds for a little reward.

They were like those labourers who laboured from morn till nidday to earn one qirat each.

The Christians who followed Prophet Eesa صلى الله عليه وسلم also performed many deeds, when their time came, against a small recompense. They compared to laboures working from midday to the time of asr to get one qirat each.

These two people got the reward that was due to them. But (O Muslims) you are honoured. You get a dual reward in comparison to them.' These words of the hadith are adopted from the saying of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ

[O you who believe (in Eesa), fear Allah and believe in His Messenger صلى الله عليه وسلم (Muhammad), he will give you twofold portion of His mercy.] (57: 28) /

The people of this ummah believed in and confirmed not only their Prophet صلى الله عليه وسلم but they also believed in and confirmed the previous Prophets عليهم السلام and Messengers عليهم السلام. Hence, they became deserving of a dual recompense and a twofold reward.

The Jews and Christians complained that their portion was little though they had to do more work. There are two possibilities:

- (i) they will make this complaint on the day of resurrection when they find the rewards being given to the Muslims.
- (ii) they might have complained when they had read in their Scriptures about Prophet Muhammad صلى الله عليه وسلم and his Ummah.

It is clear from this hadith that whatever reward Allah gives, it is not commensurate with the trouble one takes or the effort one puts in to worship Allah or to perform pious deeds, nor is it on the basis of what one deserves. No creature becomes deserving of reward from his creator because of any worship of his or because he has shown some outstanding performance. Rather, the creator bestows on His creature merely out of His favour and mercy. He has complete authority to bestow favours on whosoever he likes and as much as He wishes.

فَأَنَّهُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ

[Allah does what he wills](3: 40)

[Surely Allah ordains what he pleases.] (5: 1)

THE JEWS & CHRISTIANS

The Jews and Christians mentioned in this hadith are the ones who had believed in their respective Prophet, Prophet Musa عليه السلام and Prophet Eesa عليه السلام. They obeyed the Book that was revealed to him and followed his Shari'ah till the last of their lives. As for those Jews and Christians who turned away from their religion, rejected the Messenger and the Book, they are not mentioned here in any way because they are deprived of reward completely.

Besides, it must be clear that the Christians who believed in Prophet Eesa عليه السلام and the Injil did not get more reward than the Jews though they also believed in Prophet Musa عليه السلام and the Torah while the Jews did believe only in Prophet Musa عليه السلام and the Torah.

TIME OF SALAH OF ASR

This hadith is cited by the ulama to support the opinion of Imam Abu Hanifah رحمه الله for the hour of the salah of asr. He says that the time of asr commences when the shadow of everything becomes twice (or double) of it. They hold that the Christians will be thought to have worked more than the Muslims only when their duration of labour had been till the shadow of everything became twice that thing.

MERIT OF BELIEVERS OF NEXT GENERATIONS

(٦٢٨٤) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَشَدِّ أُحْمِيٍّ لِي حُبًّا نَاسٌ

يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِيهِ وَمَالِهِ. (رواه مسلم)

6284. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, those of my ummah who love me most strongly will be they who will be born after my death. Some of them would have a yearning to see me even being prepared to sacrifice their families and properties of that."¹

COMMENTARY: Those people would go to the extent of surrendering their dear ones and whatever they possess in order to be able to see the Prophet صلى الله عليه وسلم.

This hadith and some other similar ahadith tell us that there will be people of succeeding generations who will be peers of the noble sahabah رضي الله عنهم in the merit and excellences that they possess. In fact, some might be more excellent. One of the famous scholars of hadith Allamah ibn Abdual Barr رحمه الله inclines to support this view. This is mentioned by shaykh ibn Hajar رحمه الله Makki in Sawa'iq muharriqah. However, most of the ulama hold that the best and most excellent of the ummah are the sahabah رضي الله عنهم themselves. They maintain that no one else can attain their position howsoever pious and righteous, learned and God-fearing he may be. They say about the ahadith from which Ibn Abdul Barr رضي الله عنه draws his conclusion that we might say that at most a partial excellence over a sahabi رضي الله عنه might be, possible in any remote unconnected section. As far as the thorough excellence

¹ Muslum # 12-2832, Musned Ahmed 2-417

is concerned and is related to an abundant reward, it is only for the sahabah رضى الله عنه. The ulama say that in this discourse, reference is those sahabah رضى الله عنهم who the very special sahabah رضى الله عنهم, who were fortunate to have been in the company of the Prophet صلى الله عليه وسلم for a very long time and who acquired too much knowledge and blessings from him and who participated in battles with him. As for those very common, general sahabah رضى الله عنهم, who had met him once or twice, now and then, their case cannot be as strang. In fact, there are some who had seen him just once in their life time. Nevertheless, it is a fact that any sahabi رضى الله عنه gets a higher and better rank and merit than one who is not a sahabi. This applies to every sahabi رضى الله عنه even if he may have seen the Prophet صلى الله عليه وسلم just once. No one else can equal any sahabi رضى الله عنه in this singular honour and distinction. There may perhaps be some debate where learning and deeds are concerned. Even from this point of view, it is better to declare that the sahabah رضى الله عنهم are more excellent and more noble than the reast of the ummah without any reservations.

UMMAH WILL NEVER LACK ADHERENTS TO ALLAH'S RELIGION

(٦٢٨٥) وَعَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَزَالُ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يُضُرُّهُمْ مَنْ خَدَّاهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ مُتَّفَقُونَ عَلَيْهِ وَذَكَرَ حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عِبَادِ اللَّهِ فِي كِتَابِ الْقِصَاصِ -

6285. Sayyiduna Mu'awiyah رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "There will not section who adhere to the command of Allah. They will not be hurt by those who desert them and who oppose them till the command condition (of rectitude)." ¹

COMMENTARY: Adhering to the command of Allah is to mould one's life completely according to the tenets and commands of Shari'ah. Convictions and deeds are as prescribed by religion. One learns the book of Allah, acquires knowledge of Shari'ah, observes the sunnah, takes part in jihad for the sake of Allah and wishes well for Allah's creatures and is heedful of fard kifayah (which are obligations deemed discharged by all if some members of the community attend to them). Allah says about this:

وَأَتَىكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالصَّالِحِ وَالْيَتْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

[And let there be of you a community who invite to goodness and enjoin what is right, and forbid what is wrong.] (3: 104)

It is clear from this hadith that the earth will never lack such pious people who steadfastly stick to obeying the commands of Allah. They abstain from what Allah has forbidden and, come what may, they abide by shari'ah always. They are engaged constantly in keeping Islam alive and high irrespective of whether they are helped or opposed.

As for the words till the command of Allah comes,'; they mean 'death' and end of term', Another interpretation by a scholar is 'the day of resurection' or 'the Last Day' but this ill create a misunderstanding of another hadith that says"

¹ Bukhari # 3641, Muslim # 174-1637, Abu Dawud # 4752, Ibn Majah # 1304, Musnad Ahmed

لا تقوم الساعة حتى لا يكون في الارض من يقول الله

“The last Day will not come as long as there is on earth one who says ‘Allah’.”

Another scholar has said about (قائمة بامر الله) ‘will remain on the command of Allah’ that this means ‘to follow Allah’s religion strictly.’

Some authorities have said about the section who adhere to Allah’s command that they will be the scholars who teach hadith and religion at all times, in every age. They propagate religion and enforce the sunnah. Another explanation is that ‘this section’ refers to those who keep to Islam always and in all conditions. Another exponent suggests that the hadith means that the glory and might of the followers of Islam will never disappear from the surface of the earth. If there is some weakness in the Muslims in some area then there surely would be other places where Islam is firmly rooted and strong and the kalimah of Allah is well practiced.

The gist of these opinions is that ‘the section’ are the ‘warriors of Islam’ charged with waging jihad against the enemies of Islam. And to strengthen Islam. In the final days, such people will protect the boundaries of Islamic lands.

Some versions also have the words (وهم بالشام) ‘and they are in Syria’. Some others have these words too.’

حتى يقاتل اخرهم ميعه الدجال

‘Till the last wen of this section fight the dajjal.’

These versions too, suggest that the ‘section’ are the warriors of Islam. However, the apparent meaning of this hadith (under discussion) is that ‘the section’ includes every such group and people who adhere to Allah’s religion and serve and propagate it. They are occupied always in raising Islam everywhere.

وذكر حديث أنس إرث من عباء الله في كتاب القصاص

The hadith of Anas رضي الله عنه ‘surely among the slaves of Allah; may be found in the Book of Qisas # 3460.

SECTION II

الفصل الثاني

SIMILITUDE OF THE UMMAH OF MUAHMMAD صلى الله عليه وسلم

(٦٢٨٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ

أَخْرُفُهُ (رواه الترمذی)

6286. Sayyiduna Anas رضي الله عنه narrated that Allah’s Messenger صلى الله عليه وسلم said, “The example of my ummah is like rain. It is not known whether the first of it is better or the last of it.”¹

COMMENTARY: There should arise no misgivings because of the words of the hadith. It does not raise the question whether the earlier people of this ummah were better or the later are. Rather, it says explicitly that the entire ummah is good when rain powers in a dry season, then all of it is good and beneficial. Hence the earlier people of this ummah as well

¹ Tirmidhi # 2869 (2878), Musnad Ahmad 3-130 (# 12329)

as the latter ones who are true and pious are all good people. Then, the question arises: how are the first and the last at par? The first ones had the honour of the Prophet's صلى الله عليه وسلم company. They obeyed him and conveyed his message to the others. They helped further his religion and shari'ah. The ones who followed and follow accepted his religion and shari'ah in too. They remain firm on every portion of his teachings and preserved and preached his religion, strengthening it. They spread it in the four corners of the world.

It may also be said that there are different reasons for being good. The earlier people were good for some reasons, on some counts while the succeeding ones may be good in other departments and for other reasons. In short the whole ummah is beneficial and good and equal in this respect. The first members of this ummah are good for some reasons peculiar to them and the succeeding members are good for reasons common to them.

However, the majority of the ulama say that on the overall basis only the foremost members who were the sahabah رضى الله عنهم are the most excellent but this does not rule out the possibility that anyone else might be more excellent in some partial respect or an exclusive department.

As for 'overall basis' it implies 'earning the highest reward from Allah.'

Toorpushli رحمه الله has written that this hadith does no cast doubt on the merit of the earlier members of this ummah being exceeded by the succeeding members because the first generation of the sahabah رضى الله عنهم is more excellent and superior than all other generations without any semblance of doubt whatsoever. The next generation after the first are better than all generations succeeding them and then the next is better than those following it. The message of the hadith is that the entire ummah is beneficial as for as propagation of religion and Shari'ah is concerned.

Qadi too, has mentioned something like it in a lengthy discourse. The gist of it is that it is difficult to pinpoint the more beneficial portion of rain and why, and the portion lacking benefit, because there are varying aspects of benefit and different kinds. In this sense, every period of this ummah bears goodness and benefit for one reason or another and in one respect or the other. However, on the principle of (الفضل للمقدم) 'excellence of the preceding,' the merit belongs to the members of the first generation of this ummah, The sahabah رضى الله عنه. This hadith offers solace to the members of the succeeding generations. Allah, Lord of the worlds, has the door of His mercy open and hope of receiving blessing from Him never ceases.

Teebi رحمه الله has written that the comparison of the ummah with rain is only to guide and to teach. It is like a saying of the Prophet صلى الله عليه وسلم comparing rain with guidance and knowledge. The ummah that is compared to rain in this hadith are the perfect scholars who are perfect themselves and are a means of taking the others to a perfect degree. Goodness may be read in the sense of beneficial so that it does not presuppose that the entire ummah is equal in excellence.

In short, the ummah of Muhammad صلى الله عليه وسلم has never lacked goodness at any stage or period. It is as the Prophet صلى الله عليه وسلم words elsewhere, "the entire ummah is the ummah that has been shown mercy." This is the consequence of its Prophet صلى الله عليه وسلم being a 'Prophet صلى الله عليه وسلم of mercy'. This is in contrast to other ummahs with whom goodness was found only at their initial stage and the succeeding ones became evil to such an extent that they changed their sacred heavenly books too. Thereby they altered their religion making it different from what their earlier members had followed and obeyed.

SECTION III

الْفَضْلُ الْفَائِدُ

MORE ABOUT THE EXAMPLE OF THE UMMAH OF MUHAMMAD ﷺ

(٦٢٨٧) عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْشُرُوا وَابْشُرُوا إِنَّمَا مَعَلُّ أُمَّتِي مَعَلُّ الْعَيْثِ لَا يُدْرَى آخِرُهُ خَيْرٌ أَمْرٌ أَوَّلُهُ أَوْ كَحَدِيثَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَامًّا ثُمَّ أُطْعِمَ مِنْهَا فَوْجٌ عَامًّا لِعَلَّ آخِرَهَا فَوْجًا أَوْ يَكُونُ أَحْرَصُهَا عَرَضًا وَأَعَمَّقَهَا عُمُقًا وَأَحْسَنَهَا حُسْنًا كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوَّلُهَا وَالْمَهْدِيُّ وَسُطْهَا وَالسِّيَّحُ آخِرُهَا وَلَكِنْ بَيْنَ ذَلِكَ فَيَمُوتُ أَعْوَجُ لَيْسُوا مِنِّي وَلَا أَنَا مِنْهُمْ - (رواه رزين)

6287. Sayyiduna Ja'far (رضي الله عنه) (Sadiq) narrated on the authority of his Father (Imam Muhammad Baqir (رحمه الله) who narrated from (his father Imam Zayn ul-Aabideen Ali ibn Husayan ibn Ali (رضي الله عنه) Ja'far's (رحمه الله) grand father that Allah's Messenger ﷺ said, "Rejoice! And rejoice! Indeed. The example of my ummah is like the rain of which it is not known whether the last of it is better or the first of it. Or (the example of my ummah is) like a garden from (a portion of) which a company (of men) fed themselves for a year then from (another portion of) which another company fed themselves for a year. It may be that the last company that eats from it is berader, deeper and more splendid (than the first). How can a ummah perish when I am the first of it, mahdi the middle of it and Masih the last of it? But, between this there will arise a crooked group (or, a misled people). They do not belong to me and I have nothing to do with them." (I am displeased and fed up with them.)¹

COMMENTARY: The word 'Rejoice' is repeated for emphasis and perhaps to suggest that the glad tidings are for this world as well as for the next.

The example of the ummah is the rain. The intervening conjunction 'or' might also mean 'and' (its example is like a garden). The garden has green trees that are fruit-bearing. The comparison with the garden is actually of religion from the point of view of its laws, parts and departments.

The breadth and depth represent a large company of men. Length is not mentioned because reference breadth and depth follows reference to length, so it is taken for granted after breadth and depth are mentioned.

THE TABI'UN BELIEVED IN THE UNSEEN

(٦٢٨٨) وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْخَلْقِ أَعْجَبُ إِلَيْكُمْ إِيمَانًا قَالُوا الْمَلَائِكَةُ قَالَ وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ قَالُوا فَالْتَّبِئُونَ قَالَ وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ قَالُوا فَتَسْحُنُ قَالَ وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهَرِكُمْ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَعْجَبَ الْخَلْقِ إِلَيَّ إِيمَانًا لَقَوْمٌ يَكْفُرُونَ مِنْ بَعْدِي يَجِدُونَ صُحُفًا فِيهَا كِتَابُ يُؤْمِنُونَ بِمَا فِيهَا -

6288. Sayyiduna Amr ibn Shu'ayb (رحمه الله) reported from his father from his (Aowr's)

¹ Razin

grandfather that Allah's Messenger صلى الله عليه وسلم asked (his sahabah رضى الله عنه), "Which of the creatures do you like for their faith?" They said, "The angels!" He asked, "And why should they not believe? They are near their Lord." They said, "Then the Prophet صلى الله عليه وسلم" he asked, "And why should they not believe? Revelation comes down to them." Then, They said, "Then, we!" he said, "And why should you not believe while I am among you?"

The narrator added that Allah's Messenger صلى الله عليه وسلم said, "The creatures whom I like most for their faith are the people who will come after I die (the tabi'un and those after them through succeeding generations till the last Day). They will find the scriptures, meaning the Qur'an, and they will believe in what it contains."¹

COMMENTARY: The angels are not more excellent than Prophets عليهم السلام. The Prophets عليهم السلام are more excellent in Allah's sight because of the higher rewards they earn.

The Prophet صلى الله عليه وسلم should have a stronger faith because whay or revelation is the real means of religion being known in this world. The angel, Rooh ul-Amin (Jibri (عليه السلام) brings down the revelation from the heaven. The Prophets صلى الله عليه وسلم see the angels with their eyes. They observed their radiance. The dictionary meaning of wahy is inspiration. In the terminology of Shari'ah, it is revelation brought by Jibril صلى الله عليه وسلم to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم told the sahabah رضى الله عنهم that they should have no hesitation in believing because he was among them. They could see his life like an open book. They could see the signs of Prophethood, too.

As for the people who will come after the Prophet صلى الله عليه وسلم death, their faiths will be faith and belief in the unseen. They will not have seen the Prophet صلى الله عليه وسلم, or had his company, or seen the revelation descend or observed the signs of Prophethood but merely heard these things from the sahabah رضى الله عنه. However they will hold fast to the belief. Allah has said of them:

يُؤْمِنُونَ بِالْغَيْبِ

[Who believe in the Unseen] (2: 3)

These words support the meaning given in the foregoing lines. It is supported further by a tradition that some people spoke of the faith of the sahabah رضى الله عنهم in the presence of Abdullah ibn Mas'ud رضى الله عنه who said, "the truth of Muhammad صلى الله عليه وسلم, his call and all his life was very obvious to anyone who saw him and was fortunate to have his company. By Him besides whom there is no one worthy of worship, no believer's faith is better than faith in the unseen." Then he recited the verse:

يُؤْمِنُونَ بِالْغَيْبِ

[who believe in the Unseen] (2: 3)

Though the tabi'un too had seen the sahabah رضى الله عنهم and had received their traditions from very close, yet they had not seen the Prophet صلى الله عليه وسلم. Also the sahabah رضى الله عنه's faith too may be said to be 'unseen,' but that was only on such things in which it is mandatory to believe, like Allah's existence, The Angels and the affairs of the hereafter. But, they also had many things before their eyes. As against this the tabi'un and the believers after them

¹ Bayhaqi in Dala'il un-Nobuwal 6-538

had a faith that was completely, all of it faith in the Unseen. Hence, their faith was better and desirable and pleasing.

REWARD OF THE LAST PEOPLE

(٦٢٨٩) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْخَضْرِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ سَيَكُونُ فِي آخِرِ هَذِهِ الْأُمَّةِ قَوْمٌ قَوْمٌ أَهْمُ مِثْلِ أَجْرِ أَوْلَاهِمُ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقَاتِلُونَ أَهْلَ الْفِتَنِ - رَوَاهُ مَا النَّبِيُّ فِي دَلَائِلِ النُّبُوَّةِ -

6289. Sayyiduna Abudr Rahman ibn al- Ala al-Hadrami said, "He narrated to me who had heard the Prophet صلى الله عليه وسلم say, "There will be among the last of this ummah a people who will earn "reward like that of the first of them (meamin) the sahabah رضى الله عنه). They will enjoin that which is reputable and forbid that which is disreputable. They will fight with those who create fitnah (dissension among the Mulims);"¹

MERIT OF BELIEVERS WHO HAVE NOT SEEN THE PROPHET صلى الله عليه وسلم

(٦٢٩٠) وَعَنْ أَبِي أُمَامَةَ أَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طُوبَى لِمَنْ رَأَى رَأَى وَطُوبَى سَبْعَ مَرَّاتٍ لِمَنْ لَمْ يَرِنِي وَأَمَنَ بِي - (رواه احمد)

6290. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Happiness (or greetings) to him who has seen me, and seven times happiness (or greetings) to him who has not seen me and has believed in me (and confirmed my Prophethood)."²

COMMENTARY: The seven times greetings indicates the merit of those people of the ummah who believe in the unseen. What is the wisdom in the number seven is known only to Allah and to His Messenger. We may also say that the number seven implies 'very many', as generally it is used in Arabic to depict a large number.

BELIEVERS AFTER THE PROPHET'S صلى الله عليه وسلم TIME

(٦٢٩١) وَعَنْ ابْنِ مُخَيَّرِ بْنِ قَالَ قُلْتُ لِأَبِي جُمُعَةَ رَجُلٍ مِنَ الصَّحَابَةِ حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعْمَرُ أَحَدُكُمْ حَدِيثًا جَيِّدًا تَعَدَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقَالَ يَا رَسُولَ اللَّهِ أَحَدٌ خَيْرٌ مِنَّا أَسْلَمْنَا وَجَاهَدْنَا مَعَكَ قَالَ تَعْمَرُ قَوْمٌ يَكُونُونَ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَأَمْرٌ يَرَوْنِي رَوَاهُ أَحْمَدُ وَالدَّارِمِيُّ وَرَوَى رَزِينٌ عَنْ أَبِي عُبَيْدَةَ مِنْ قَوْلِهِ يَا رَسُولَ اللَّهِ أَحَدٌ خَيْرٌ مِنَّا إِلَى آخِرِهِ -

6291. Sayyiduna Ibn Muhyriz رضى الله عنه (a tabi'i) narrated that he asked Sayyiduna Abu Jumu'ah رضى الله عنه one of the sahabah رضى الله عنه "Narrate to us a hadith that you may heard from Allah's Messenger صلى الله عليه وسلم." He said, "Yes. I shall narrate to you a good

¹ Bayhaqi in Dala'il un Nubuwwah 6-513

² Musnad Ahmad 5-264.

hadith. One day we had our meal with Allah's Messenger صلى الله عليه وسلم. Abud Ubaydah ibn al-jarrah رضى الله عنه was there with us. He asked 'O Messenger of Allah, is anyone better than us? We embraced Islam (at your hands) and participated in jihad (against disbelievers) along with you.' He said, "Yes, a people who will come after you (have passed away). They will believe in me though they will not have seen me."

The version by Razin is on the authority of Abu Ubaydha رضى الله عنه. It begins from: 'O Messenger صلى الله عليه وسلم of Allah, is anyone better than us. up to the end.¹

COMMENTARY: "The succeeding people will be better than you from the point of view that they would believe in me without having seen me. On the other hand, you are more excellent because you have preceded them in Islam, have been my sahabah and have taken part in jihad."

MERIT OF THE MUHUDDITHIN

(٦٢٩٢) وَعَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ وَلَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يُضْرُّهُمْ مَنْ خَذَاهُمْ حَتَّى تَقُومَ السَّاعَةُ قَالَ ابْنُ الصَّبَّاحِيِّ هُمْ أَصْحَابُ الْحَدِيثِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

6292. Sayyiduna Mu'awi yah ibn Qurrah narrated on the authority of his father that Allah's Messenger صلى الله عليه وسلم said, "When the people of Syria turn evil there will be no good in you. But a section of my ummah will continue to be helped and they will suffer no harm at the hands of those who let them down till the last Hour comes." (Ali) Ibn Madini رحمه الله said that they are the scholars of hadith.²

COMMENTARY: Mu'awiya's رحمه الله father was Qurrah ibn Iyas رضى الله عنه. Mu'awiya ul ibn Qurrah رحمه الله was a learned man, a great juoist, who was born on the day of the Battle of Jamal and he died in 113 AH.

When Syria becomes evil, there will be no point in settling down in Syria. It will not be good to emigrate there.

Shaykh Abdul Haq رحمه الله has explained this in these words: the people of Syria will persist on the true religion of Allah. They will discharge their obligations on the best of ummah (communities). However, finally they too would succumb to evil just before the last day when only the evil people will survive in this world. When the people of Syria fall into destruction goodness and piety will disappear. None of the good doors will remain in this world.

"When the Last Hour comes." These words mean when the Last Hour is very near. As stated previously, when that comes there will not be found anyone reciting and professing the kalimah.

The words of Ibn Madini mean that they will be scholars of hadith who are adept in this field. They will have committed the ahadith to memory, will narrate the ahadith and abide by the Prophet's صلى الله عليه وسلم sunnah which is an exposition of the Qur'an. They will serve the Prophet صلى الله عليه وسلم by teaching and propagating the ahadith. They are those people who are called ahl us-sunnah wa al-jama'ah.

¹ Darimi # 2744, Musnad Ahmed 4-108, Razin

² Tirmidhi # 2192m (2199), Ibn Majaha6. Musnad Ahmed # 20303.

THIS UMMAH IS FORGIVEN

(٦٢٩٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالذَّيْبِيَّاتِ وَمَا اسْتُكْرَهُوا عَلَيْهِ. (رواه ابن ماجة والبيهقي)

6293. Sayyiduna Ibn Abbas narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has forgiven my Ummah their mistakes and forgetfulness, and that sin which they are compelled to commit."¹

COMMENTARY: The first word (خطاء) is the opposite of rectitude. It is committed by oversight. According to Sarah it is the opposite of correctness. The word (خطيئة) is derived from the same reoot as (خطاء) but means 'Sin.' Or, a sin that is committed inintentionally. But, if the word (خطء) is read with a kasrah on (خ) and Sukkun or (ط) then it would also mean 'sin.' Some authorities say that (خطاء) is used for a sin that is perpetrated intentionally. As for the sin that is committed unintentionally, the word (اخطاط) is used. The word (مخطى) applies to one who intends to do good but happens to commit a sin. He commits a mistake, for instance, he aimed his gun at a game, but the bullet hit a man, so he killed that men. Or, a man was fasting. He took water to rinse his mouth but the water went down his throat unintentionally. This is (خطا) to which this hadith refers.

Forgetfulness is the opposite of remembering. A person may forget something. He was distracted so he did not remember to do it.

The hadith means that whatever is done by mistake and forgetfulness by this ummah is not counted as sin and the perpetrator of this action is not a sinner. This does not mean that he will not be answerable under laws of the land. For instance, accidental killing is liable to diyah or bloodmit. If a man happens to break his fast by mistake then he will have to redeem it, But if anyone eats or drinks by mistake and realizes his mistake and desits from further consumption then he may complete his fast because it is not invalidated. His intake was a concession by Allah. If anyone makes a mistake in salah then amends may be made by the remedid prostrations. If anyone appropriates another's property by mistake then it is wajib to make a recompensation.

If anyone is compelled to commit a sin and he is unwilling to do it and detests it, then he is not regarded a sinner. However, there are different aspects of rights of Allah and rights of fellow men. These may be seen in relative books.

THIS UMMAH IS THE MOST EXCELLENT

(٦٢٩٤) وَعَنْ يَهْرَازِنَ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي قَوْلِهِ تَعَالَى كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قَالَ أَنْتُمْ قَتْمُولٌ سَبِجِيٌّ أُمَّةٌ أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ تَعَالَى. رَوَاهُ الرَّؤْمِذِيُّ وَابْنُ مَاجَةَ وَالذَّارِيُّ وَقَالَ الرَّؤْمِذِيُّ هَذَا حَدِيثٌ حَسَنٌ.

6294. Sayyiduna Bahz ibn hakim رضى الله عنه narrated on the authority of his father (Hakim ibn Mu'awiyah) who reported from his (Bahz') grandfather (Mu'awiyah ibn haydah رضى الله عنه) who said that he had heard Allah's Messenger صلى الله عليه وسلم say concerning Alalah's words:

¹ Ibn Majah # 2045, Bayaqi.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

[You are the best community raised up for mankind] (3: 110)

"You are the ones to perfect seventy ummah (communities) and you are the best of them and the most noble of them."

COMMENTARY: This ummah is the best from day one in Allah's estimation but it was disclosed after the Prophet صلى الله عليه وسلم was commissioned. Or, it has been so mentioned in the preserved tablet from the beginning. Or, the previous ummahs had known of it always. The words 'this ummah' include all its believers both the common members and the cream. The qualifications for this distinction are a pious conviction, steadfastness in belief, deep love of the Prophet صلى الله عليه وسلم, sticking to faith, keeping within the Islamic limits and such other things. This makes all members eligible for the merit of 'best of communities'. However, some authorities say that the best of ummahs are the ulama the truthful, the martyrs and the righteous. They say that 'best' means perfect and complete in all respects. Some other authorities contend that this word applies to the muhajir (or the emigrants). But, it is not known why they limit the scope of 'the best of ummahs' to a specific section. It is proper to enlarge the scope to include the general body of Muslims. The figure 'seventy' in the hadith is used to mean 'many', 'innumerable.' It could also refer to the previous large ummah and they number seventy. The smaller ummahs also come under their purview.

As for the word 'you are the ones to perfect seventy ummah's,' the implication is 'you end or conclude the series of the ummahs.' Just as your Prophet صلى الله عليه وسلم is the khatam un nabiyeen (the seal of the Prophet's) and the last of them, and the chief of them, so too you are the seal and the last of all Ummahs. You are the most precious and honourable of all of them and the perfect.

Baghawi رحمه الله has narrated another tradition with his line of transmission in a marfu' from to show the excellence and superiority of the ummah of Muhammad over all the previous ummahs. Its words are:

قَالَ إِنَّ الْجَنَّةَ حُرِّمَتْ عَلَى الْأَنْبِيَاءِ كُلِّهِمْ حَتَّىٰ ادْخُلَهَا وَحُرِّمَتْ عَلَى الْأُمَمِ حَتَّىٰ تَدْخُلَهَا

The Prophet صلى الله عليه وسلم said, "Entry into paradise is forbidden to all the prophets till I enter it. And it is forbidden to all the ummah till you (My ummah) Enter it."

This saying indicates a good ending of this ummah. Allah says:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمُ مِنَ الْحَسَنَىٰ

[Surely these for whom the goodly reward has preceded from us] (21: 101)

Though this ummah of Muhammad has come to this world last of all ummah, yet it is the best and highest of all in respect of excellence and nobility.

وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ أَهْلِ الْإِسْلَامِ وَعَلَىٰ دِينِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَمْدُ لِلَّهِ الَّذِي يَنْعَمَتِهِ

تَتِمُّ الصَّالِحَاتُ وَيُضَكِّرُهُ تَزِيدُ الْبَرَكَاتُ وَالْحَقِيرَاتُ -

Praise belongs to Allah who has placed us among the adherents of Islam and on the religion of our Prophet صلى الله عليه وسلم (may the blessings of Allah and peace be on him).

And praise belongs to Allah who perfected the good thing s(on us) as His favour, and increased it with His blessings and goodness!.

CONCLUSION

This is the last hadith of Mushkah al-Masabih. The compiler of the Mishkah has concluded his great book with this hadith. Thereby he acknowledges that the book is perfected, completed and concluded actually because of the favour, grant, help and enablement of the Mighty lord, Allah, Who really is the One to complete it.

The hadith preceding this one. (# 6293)

ابن الله تجاوز عن متى الخفاء والنسيان

“Surely Allah overlooks the mistakes and forgetfulness of my ummah” is very appropriate. It is an expression of regret and a prayer for forgiveness of every mistake and forgetfulness of the compiler of this book during the putting together and writing of the ahadith of the book.

حَسْبُكَ اللَّهُ لَنَا بِالْحُسْنِ وَتَجَاوَزَ عَنَّا مَا وَقَفَ مِنَ النِّسْيَانِ وَالنِّسْيَانِ بِحُرْمَةِ نَبِيِّ آخِرِ الزَّمَانِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ ذَوِي الْقُصْبِ وَالْإِخْسَابِ

May Allah make our end good. And may he over look and forgive us what has transpired of our faults and forgetfulness by virtue of the Prophet صلى الله عليه وسلم of the last era of this world.

صلى الله عليه وسلم وعلى اله واصحابه

(May Allah's blessings and peace be on him, his descendants and his companions).

While the commentaries of Mishkah conclude it with this hadith, the texts of Mishkah al-Masabih have this passage after this hadith:

فَقَالَ مُؤَلِّفُ الْكِتَابِ شَكَرَ اللَّهُ سَعْيَهُ وَأَثَمَ عَلَيْهِ نِعْمَتَهُ وَوَقَفَ الْفَرَاءُ مِنْ جَمْعِ الْأَحَادِيثِ النَّبَوِيَّةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرَ يَوْمِ الْجُمُعَةِ مِنْ رَمَضَانَ عِنْدَ رُؤْيَةِ هَلَالِ شَوَّالٍ سَنَةَ سَبْعٍ وَثَلَاثِينَ وَسَبْعٍ مِائَةٍ بِحَمْدِ اللَّهِ وَحُسْنِ تَوْفِيقِهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

ABOUT THE COMPILER

May Allah accept his effort and may he perfect His blessings! The compiler says that he finished the gathering together and arranging of these ahadith of the Prophet صلى الله عليه وسلم on the last Friday of Ramadan in 735 AH just before it ended and a little before the sighting of the new moon heralding first of the month of Shawwal with praise and glorification of Allah and His help.

All praise belongs to Allah who is the Lord of the worlds and invocation of blessings and peace on Muhāmmad and his descendants and companions.

الحمد لله حمداً كثيراً مباركاً فيه

The compiler of Mazahir Haq, Nawab Qutb ud. Din Dahlawi says:

This translation (in Urdu) is completed. It was possible by the mercy, favour and help of the Most High Lord. O Lord, I crave for Your wide- encompassing mercy. Do accept my effort and forgive the errors and forget fullness of this incapable, weak and lean man. Forgive me, my teacher and my parents on the day of resurrection. Do not cause us to be disgraced, O Lord of the worlds.

I repeat my prayer with humility forgive me, my teacher Mawlana Ishaq رحمہ اللہ muhajir in Allah's cause, My parents and all the Muslims. Forgive us and have mercy on us. You are the sattar (who conceals faults). Let our faults be concealed.

اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَاب النَّارِ اللَّهُمَّ لَا تَدْعُ لَنَا ذَنْبًا إِلَّا عَفَرْتَهُ وَلَا هَمًّا إِلَّا
فَرَّجْتَهُ وَلَا دَيْنًا إِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنَّا مِنْ خَوَائِجِ الدُّنْيَا وَالآخِرَةِ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنَّا
نَسَأَلُكَ مِنْ خَيْرِ مَا سَأَلْتَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْتَعَاذُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

The organiser of Mazahir Haq jadeed, Abdullah Jawayd son of Mawlana Muhammad Abdul Haq Ghazipuri may Allah have mercy on him and overlook his mistakes and forgetfulness. Says: it is with the favour and help of the Merciful Lord that this book is completed. Writing it down was completed on Friday, 18th Ramadan 1400 AH in the night preceding it. May Allah accept this effort on my part by virtue of His dear Prophet صلى الله عليه وسلم to whom the words and interpretation of this book refer. May he forgive and let us have the intercession of His dear Prophet صلى الله عليه وسلم on the day of gathering in the hereafter - me, my teachers, my Shaykhs, my parents, my family members, all relatives and friends, all who have cooperated and assisted me in arranging, writing, printing and publishing this book and the readers of this book. Shower on us Your favours and compassion. Aameen!

English translation
Friday 07 June 2013

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ASMA UR RIJAL
OF
MISHKAT UL MASAABIH

Translated By
MAULANA ARSHAD FAKHRE

CHAPTER - I

THE COMPANIONS رضى الله عنهم OF
THE HOLY PROPHET صلى الله عليه وسلم
AND THEIR SUCCESSORS رحمهم الله

THE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

1. **SAYYIDUNA ANAS SON OF MAALIK** رضى الله عنه : He was the son of Maalik son of Nadhr, his surname is Abu Hamzah. He belonged to the Khazraj tribe he was the Gillis of the Holy Prophet صلى الله عليه وسلم his mother name was Umme Sulaim daughter of Milhaan. When the Holy prophet صلى الله عليه وسلم came to Madinah Munawwarah Sayyiduna Anas رضى الله عنه was ten year old, during the caliphate of Sayyiduna Umar - ibnul-Khattaab رضى الله عنه he become resident of Basrah and preached the Islam. He was the last person Prophet's companions who died there in 91 A.H. when he was of 103 years and as per another tradition he was 99 years old at the time of his demise, Abdul Barr said it's more authentic. He was a fecund person he had 78 sons and 2 daughters while some say he had 100 children, from whom many people transmitted the Ahadith.
2. **SAYYIDUNA ANAS SON OF MAALIK AL-KA'BI** رضى الله عنه : He is Anas son of Malik Ka'bi his surname is Abu Umamah he is mentioned in a tradition regarding the rulings about fasting of travellers, pregnant and woman who is feeding baby. He also becomes resident of Basrah. Ibne Qilabah رضى الله عنه took traditions from him.
3. **SAYYIDANA ANAS SON OF NADHR** رضى الله عنه : He was from Ansar of Madinah he was the paternal uncle of Sayyiduna Anas son of Maalik رضى الله عنه. He was one the martyrs of Ghazwa-e-Uhud, more than 30 wounds of sword, spear and pike on his body. It was revealed in his favor *ومن الغلظين رجال ضلوا انا فاخذوا الله عليهم* الخ.
4. **SAYYINDUNA ANAS SON OF MARTHAD** رضى الله عنه : He is the son of Marthad bin Abi Marthad. Marthad's (actual) name is kannaaz bin Haseen. While a tradition mentions that his name was Unais. Abdul Barr said *المعتمد* more authentic he is Unais who was present when Makkah conquered and participated in Ghazwa-e- Hunain. He is the man to whom Prophet Muhammad صلى الله عليه وسلم ordered to inquire from a woman about adultery and if she confess let her be stoned to death. *الحديث انيس الى امرأة هذه* الخ although some says that he was another person. Allah knows better. He died in 20th A.H. He along with his brother, father and grandfather was the companions of the Holy Prophet صلى الله عليه وسلم. Sayyiduna Sahl bin Hanzalah and Hakam bin Masood took ahadith.
5. **SAYYIDUNA USAID BIN HUDHAIR** رضى الله عنه: He belongs to aws (a tribe of Ansaar) he is one of those whom Holy Prophet assigned duty to deliver his orders to the people in the night of Uqbah-I (when peoples intend to take oath and accept Islam before the Holy Prophet صلى الله عليه وسلم, and he was also present at second time in (Uqbah-ii), it commenced after one year of the Uqbah-I. He took part in many

- wars with Prophet Muhammad صلى الله عليه وسلم including Ghazwa-e-Badr the first decisive war among believers and infidels in 2A.H. He died in 20A.H and rested(buried) to Jannat-ul- Baqee (Grave yard of Madinah).
6. **SAYYIDUNA ABU USAID** رضى الله عنه: He is the son of Maalik bin Rabeeah Ansari Sa'adi, participated in all Ghazwat (Islamic wars). He was 78 years old when died and his eye sight also diminished to nil. Many reporters of Hadith narrated on his authority. He was the last who died from whom participated in first decisive war Badr.
 7. **SAYYIDUNA ASLAM** رضى الله عنه: His patronymic was Abu Rafe' he was freedman of the Holy Prophet صلى الله عليه وسلم his detailed intro will presented in following pages series of 'ر'.
 8. **SAYYIDUNA ASH'ATH BIN QAIS** رضى الله عنه: He is son of Qais bin Ma'dikarab his surname is Abu Muhammad Kindi. He accepted Islam in 10th A.H when submitted to the Holy Prophet صلى الله عليه وسلم along with a delegation of Kind of tribe as their chief. He was very gorgeous person in Islam. But at the demise of the Holy Prophet صلى الله عليه وسلم he become apostate and again during the caliphate of Sayyiduna Abu Bakar رضى الله عنه he repented and become believer. He resided at Kufa. Sayyiduna Hasan رضى الله عنه led his funeral prayer in 40th A.H, a group of narrators of Hadith narrated on his authority.
 9. **ASHAJJ** رضى الله عنه: His name is Mundhir, son of Al-Aa'iz Al-Asri. He was chief of his tribe and motivated his people to accept Islam. He submitted to the Holy Prophet along with the delegation of Abdul Qais. He is known as the Bedouin of Madinah, a group of narrators of Hadith narrated on his authority. His detailed reminiscence would be discussed in following pages.
 10. **USHAIM AZZBABI**: His name is mentioned in a tradition of Zahhaak in the chapter of heir ship.
 11. **AL-ASWAD BIN KA'B ANSI**: His name was ABHALAH عهده he is the cursed man who claimed prophet hood in Yemen in Prophet's era and killed by Sayyiduna Feroz Aldeelmi رضى الله عنه and Sayyiduna Qais bin Abd Yaghoth as per the instruction of the Holy Prophet صلى الله عليه وسلم. Feroz Deelmi grounded him to quell and Qais decapitated.
 12. **IBRAHIM** رضى الله عنه **SON OF HOLY PROPHET** صلى الله عليه وسلم: Ibrahim رضى الله عنه son of the Prophet صلى الله عليه وسلم from Mariyah Qibtiyah (bondmaid) of Prophet he born in month of Dhilhaj in 8 A.H and died at the age of only 16 or 18 months, buried in Jannatul Baqee (Graveyard of Madinah).
 13. **AL-AGHAR AL-MAZNI** رضى الله عنه: He was the son of Mazni; he is one of the Prophet's companions from Kufa. Ibn-e-Umar and Muawiyah bin Qurrah narrated on his authority.
 14. **ABYAZ** رضى الله عنه: He is the son of Hammaal. He belongs to MA'ARIB a city of the nation SABA. He submitted to the Holy Prophet صلى الله عليه وسلم along with a delegation and become a believer and resided at Yemen he narrated only a few ahadith (traditions).
 15. **AL-AQRA BIN HABIS** رضى الله عنه: He belonged to Banu Tamim Tribe. He came to the Holy prophet صلى الله عليه وسلم with delegation of Banu Tamim to accept Islam after concurrence of Makkah. He is one those enchanted and cooperated to convince toward Islam. He was respectable in Islam and even before accepting. He was

appointed as the chief officer of the armed battalion that was sent to control over the KHURASAN, they all faced lot of troubles in JOZJAN. Sayyiduna Jabir and Abu Hurairah رضي الله عنه narrated ahadith on his authority.

16. **ABUL AZHAR** رضي الله عنه: He belonged to ANMAR tribe. He got majestic companionship of the Holy Prophet صلى الله عليه وسلم. Khalid bin Me'dan and Rabiah bin Yazid narrated ahadith on his authority. He is one the Syrian narrators.
17. **AKEEDAR DAUMAH** رضي الله عنه: He is the son of ABDUL MALIK and known as the chief of the Domatul Jandal. The Holy Prophet صلى الله عليه وسلم sent him word to invite toward Islam, He accepted and send lot of gifts to Holy Prophet صلى الله عليه وسلم he is mentioned in chapter tribute too.
18. **AWS BIN AWS** رضي الله عنه: He is Aws bin Thaqfi and as per another anecdotal he is father of Amr bin Aws. Abul Ash'ath sam'ani and his own son Amr narrated traditions on his authority.
19. **AYAAS BIN BUKAIR** رضي الله عنه: He is Ayaas bin laysi, participant of Badr and many other wars. He accepted Islam in Darul Arqam (Makkah) and died in 34 A.H.
20. **AYAAS BIN ABDULLAH**: He is Ayaas bin Dausi Madani, Some say he is one the companions of the Holy Prophet while some deny. As per Imam Bukhari his companionship with the Holy Prophet صلى الله عليه وسلم is not proven. Only one tradition regarding to punish women is transmitted through him by Sayyiduna Abdullah bin Umar رضي الله عنه.
21. **USAMAH BIN ZAYD** رضي الله عنه: He is Usamah رضي الله عنه son of Zayd bin Harithah رضي الله عنه Qudha'I his mother was Umme Ayman (Barkah). She cradled and fed the Holy Prophet she was the bondmaid of the father of the Holy Prophet (ABDULLAH), while Usamah was son of Zayd the bondman of the Holy Prophet. He was very dear to Holy Prophet and he was the son of the dear so he was dearer to Holy Prophet at time of Prophet's demise Usamah رضي الله عنه was just 20 years old (while some anecdotal are different about his age). He become resident of Al-qura (Town) and after the cruel slain of Sayyiduna Uthman رضي الله عنه bin Affan he died. While as per some anecdotal he died in 54 A.H. Ibne- Abdul Barr said, "it is more authentic about his demise". A group of Hadith narrators narrated on his authority.
22. **USAMAH BIN SHARIK** رضي الله عنه: He is Usamah son of Sharik Dunyari Thalbi He belongs to Kufa. Traditions spread far and wide on his authority. Ziyad son of Alaqah and others took and narrated ahadith from him.
23. **UBAYY IBNE KA'B** رضي الله عنه: Ubayy is son Ka'ab Ansari Khazraji. He was one the six-revelation scribe. All these six persons learnt the complete Qur'an by heart first after the holy prophet صلى الله عليه وسلم and were of those jurisprudents that issued edicts in Prophet's lifetime and were believed as the great reciter of the Holy Qur'an. The Holy Prophet صلى الله عليه وسلم called him Abu Mundhir, Sayyiduna Umar رضي الله عنه called him Abu Tufail, and the Holy Prophet titled him leader of the Ansaar as well. While Sayyiduna Umar رضي الله عنه titled him as leader of the Muslims. He died in 19 A.H. Too many people narrated on his authority.
24. **AFLAH**: He is also the Bondman of the Holy Prophet some say he was the bondman of sayyidah Umme Salmah رضي الله عنه. Habib Makki transmitted traditions on his authority.
25. **AYQA BIN NAKAUR** رضي الله عنه: He belonged to Nakaur (Yemen). He is well known

- as Zil kalaعذراة he was the chief of his nation who was followed by and was respectable. The Holy Prophet صلى الله عليه وسلم wrote him to defend Him against Aswad Ansi (may Allah's curse be upon him) and to help his companions رضي الله عنه. He was the fellow of Sayyiduna Muawiyah رضي الله عنه in Siffeen (war) commenced in 37 A.H. He was killed by Ushtur An Nakh'I (May Allah's curse be upon him).
26. **ANJASHA** رضي الله عنه: He was a Negro bondman appointed for camelry his voice was so sweet that camels become energized on his versification. Once the Holy Prophet instruct him رويدك يا انجشه رلفا بالقوارير don't break the glass (he intend to say him let the camels move slowly as the women are ridding on also, lest they should troubled). Abu Talha and Anas bin Maalik transmitted traditions on his authority.
27. **ABU UMAMAH AL-BAHALI** رضي الله عنه: His name was Saddi; he was son of Ajaalan Bahali resident of Egypt then shifted to Hims and died there in 86 A.H. He is one of those from whom too many people transmitted traditions; Syrians mostly took tradition from him. He was the last companion of the Holy Prophet who died in Syria at age of 91 years. While some say the last companion of Prophet who died in Syria was Abdullah bin Bishr, (Allah knows better).
28. **ABU UMAMAH ANSARI**: He is Abu Umamah Sa'd son of Sahl ibn Hunaif Ansari Awsi رضي الله عنه. He is well known of his patronymic. He had born two year before the Prophet's صلى الله عليه وسلم demise. The Holy Prophet صلى الله عليه وسلم named him on matching name of his maternal grandfather Sa'd bin Zurarah and patronymic same as his maternal grandfather. Due to very early age (child hood) he couldn't get blessing of Prophet that got by other companions, therefore some mentioned him in Tabieen (successors of the companions). While Ibn Abdul Barr said he was the senior successor of the Prophet's companions and learned scholar. He got traditions from his father and many people transmitted traditions from him onward. He died in 100A.H at the age of 92.
29. **ABU AYYUB ANSARI** رضي الله عنه: Abu Ayyub is Khalid bin Zayd Ansari Khazraji. (The host of the Holy Prophet at Madinah). He was fellow of Sayyiduna Ali رضي الله عنه in all war expeditions and even died during a war expedition toward Constantinople as senior expert of war affairs with Yazid bin Muawiyah رضي الله عنه when they were advancing to fight with infidels his disease become fatal (he was suffering from severe dysentery) he advised his fellows not let his body aside after death but must carry to the end of this glorious journey and when you become ready to fight the enemy then offer my funeral and bury me there so it was done as per his advice and his mausoleum is still secured there along with the wall of Constantinople and is seen respectfully. Some people pray there to resolve their crucial problems and its acceptability is believed. Many narrators narrated on his authority.
30. **ABU UMAYYAH MAKHZOMI** رضي الله عنه: He is also a companion of the Holy Prophet صلى الله عليه وسلم. He is considered among the people of Hejaz and Abu Mundhir transmits on his authority.
31. **UMAYYAH BIN MAKHSIYY** رضي الله عنه: He belongs to Asadi tribe of Basrah a tradition regarding food is transmitted by his nephew Muthanna bin AbdurRahman.
32. **UMAYYAH BIN SAFWAN** رضي الله عنه: He is Umayyah bin Safwan who was son of Umayyah bin Khalf Juhami. He transmits traditions from his father Safwan and

from his nephew Amr regarding debt.

33. **ABU ISRAIL** رضي الله عنه: He is one the prophet's صلى الله عليه وسلم companions he devoted himself to worship Almighty (won't talk even to any one and won't sit in shed ever; just do worship nothing else) the Holy Prophet صلى الله عليه وسلم instruct him to sit in shed and talk and do worship of almighty Allah (don't put yourself in trial). Ibn Abbas and Jabir bin Abdullah narrated on his authority.
34. **AABILLAHAM KHALF BIN ABDUL MALIK**: He belongs to Ghafari tribe, his name was Abdullah and as per another tradition of Huwairith Aabillaham means "deny to eat meat" he was a strict herbivores before Islam (He never ate meat of the animal that slaughtered in the name of idols even before embracing Islam he used to avoid unlawful provisions). Martyred in Ghazwa-e-Hunain. Umair his freedman transmits traditions on his authority.
- TABI'ËEN (SUCCESSORS OF COMPANIONS OF PROPHET صلى الله عليه وسلم)**
35. **AWAIS QRANI** : He is AWAIS son of Aamir his surname is Abu Amr. He was the resident of QARN (a town) his era was the same as of the Prophet's but he couldn't met Him. His fame predicted He saw Sayyiduna Umar رضي الله عنه and others after him too. He was a pious and recluse person. He vanished or martyred during the war of Siffeen.
36. **ABAAN**: Aaban son of Uthman bin Affan رضي الله عنه from residents of Madinah. Transmits traditions from his father (3rd Righteous Caliph) and from other companions of the Holy Prophet صلى الله عليه وسلم he narrated abundantly and many narrators took his traditions including Zuhri. He died in the period of Yazid bin Abdul Malik.
37. **AYYUB BIN MUSA** : He was the son of Amr son of Saeed son of Aas Umvi. He was learned Jurisprudent (and high ranked Muahaddith) he transmits traditions from high ranked scholar of tradition like Ata and Makhul. He died in 133 A.H.
38. **UMAYYAH BIN ABDULLAH** : He is Abdullah son of Khalid bin Usaid Makki. He narrated traditions from Ibn Amr and Zuhri and others transmitted (traditions) from him. He was a soothfast narrator. He was Governor of the Khurasan he died in 80AH.
39. **ASLAM** : He was freedman of Sayyiduna Umar رضي الله عنه his surname was Abu Khalid. It is said that he was a Negro bought by Sayyiduna Umar رضي الله عنه in 11th year of Hijrah (emigration to Madinah). He learnt from Sayyiduna Umar رضي الله عنه and transmit traditions and Zayd son of Aslam took his narrations and transmit forward. He died in caliphate of Marwaan when he was of 114 years.
40. **ARZAQ BIN QAYS** : He is Arzaq son of Qais Harthi he is also one of the successors of the companions of the Holy Prophet صلى الله عليه وسلم. He learnt ahadith (traditions) from his father Barzah, Ibn Umar and Anas رضي الله عنه many people narrated traditions on his authority.
41. **AL-A'MASH** : He is A'amash his actual name was Suleiman son of Mehran Kahili Asadi. He was freedman of Banu Kahili (Banu Kahili tribe belong to the lineage of Bani Asad Khuzymah). He was born in 60 A.H at Ray. Then moved to ushakir (Kufa) where a man of Bani Kahil bought and let him free. He was known as the learned scholar and one the best reciters of the Holy Qur'an. The narrators from Kufa mostly depend on his narrated traditions. Too many people took traditions and transmit on his authority. He died on 147 A.H.

42. **AL-A'ARAJ** : He is A'araj his actual name was AbdurRahman son of Hurmuz Madani. Freedman of Bani Hashim, well known in successors of the Prophet's companion's رضي الله عنه authentic narrator. Mostly transmits traditions from Sayyiduna Abu Hurairah رضي الله عنه Zuhri took his traditions, he expired in 110 A.H at Iskandria.
43. **AL-ASWAD** : He is Aswad son of Hilal Maharbi, he narrates transmits from Amr ibn Maadh and Ibn Masood. Many narrators of traditions took his cited traditions, he died in 84 A.H.
44. **IBRAHIM BIN MAYSARAH** رضي الله عنه : He is Ibrahim son of Maysarah from TA'IF. He was known for authentic traditions. His narrated traditions had a reputable value among the Makkan people. He was soothfast narrator.
45. **IBRAHIM BIN ABDUR-RAHMAN** : He was son of AbdurRahman son of Auf, his patronymic was Abu-Ishaq Zuhri Qarshi. He was brought to Sayyiduna Umar رضي الله عنه in his child hood. He learnt ahadith (traditions) from his own father and Sayyiduna Sa'd bin Abi Waqas رضي الله عنه, his sons Sa'd and Zuhri narrated on his authority. He died in 96 A.H at the age of 75 years.
46. **IBRAHIM BIN ISMAIL** : He was son of Ismail Ash'hali, he transmits from Musa bin Uqbah and many other narrators of tradition of his era while Qa'nbi and others took from him and narrated on his authority. He kept fasting most of his life and kept offering supererogatory prayers. Although the author of Dar Qutni avoided to take traditions on his authority (he lettered him as abolishable). He died in 165 AH.
47. **IBRAHIM BIN FADAL** : He is son of Fadal Makhzomi he took traditions from Maqburi while Wake'e and ibn Numair transmit from him. The scholars of traditions verdict about him is imbecile and infirm.
48. **ISHAQ BIN ABDULLAH** : He is one of the well recognized and learned scholars of Madinah. Waqdi says that Imam Maalik never prefer any one on him as the scholar of traditions. He learnt from Anas, Abu Marthad and others. While Yahya bin Abi Kathir, Maalik and Hammam narrated traditions on his authority. He died in 132 AH.
49. **ISHAQ BIN RAHWAYH** : He is known as Abu Yaqub Ishaq bin Ibrahim Attamimi; while become famous of his nickname ibn Rahwayh. He was a learned scholar. He was a versatile scholar whose polymathy was renowned and accepted and he was a pious person. He travelled to Khurasan, Iraq, Hijaz, Yemen and Syria in quest of knowledge. He learnt from Sufyan bin Uyainah and Wake'e like learned scholars of traditions. Imam Bukhari, Imam Muslim, Imam Tirmidhi, and many other authentic narrators narrated traditions on his authority. He died in 238 at the age of 74 years.
50. **ABU ISHAQ AL-SAB'E'EE** : Abu Ishaq Amr bin Abdullah Sab'ee Hmadani He belongs to Kufa. He saw (met) Sayyiduna Ali رضي الله عنه Sayyiduna Abdullah bin Abbas رضي الله عنه and learnt traditions from Sayyiduna Zayd bin Arqam رضي الله عنه and Sayyiduna Ba'ra bin Aazib رضي الله عنه while A'amash and Shu'ba Thauri reported on his authority. He was well known who narrated traditions abundantly. He was born just after two years of the establishing of the caliphate of the Righteous Caliph Sayyiduna Uthman رضي الله عنه and died in 129 A.H.
51. **ABU ISHAQ BIN MUSA** : He was son of Musa Ansari; He belonged to Madinah but shifted and resided at Kufa then came to Baghdad and narrated traditions from

Sufyan bin Uyainah and others. He narrated also from his father and was known as well reputed in transmitting traditions and trusted for his sincerity and authenticity. He died in 244A.H.

52. **ABU IBRAHIM AL-ASH'HALI** : He is Abu Ibrahim Ash'hali from Ansar of Madinah he learnt ahadith (traditions) from his father and Yahya bin Abi Kathir took from him to transmit forward (this is stated in a book named الكنى by Imam Muslim while Imam Tirmidhi said I asked Muhammad bin Ismail about the father of Ibrahim who was one of the companions of the Prophet صلى الله عليه وسلم but he did not know about him.
53. **ABU ISRAIL** : He is Abu Israil Ismail the son of Caliph Almalai. He reports from Hakam and others of his era while Abu Naeem and Usaid bin Hammal took his traditions. He is declared as an infirm narrator, he died in 169 A.H.
54. **ABU AYYUB AL-MURAGHI** : He is Abu Ayyub Muraghi Unki; he transmits traditions from Sayyidah Juwairyah رضى الله عنه and Sayyiduna Abu Hurairah رضى الله عنه . Qatadah took his narrations he was known as the firm and authentic narrator of traditions.
55. **ABUL AHWAS** : His name was Awf, son of Fadhla he learnt ahadith (traditions) from his father, Ibn Masood and Abu Musa Ash'ary رضى الله عنه Hasan Basari, and Abu Ishaq and Ataa bin al-sami took his traditions.
56. **AHWAS** : He is Ahwas son of Jaw'ab Dhabiyy, he was from Kufa. Ali bin Madini narrated on his authority. He died in 231A.H.
57. **ABUL AHWAS** : He is Abul Ahwas Salam son of Sulaim. He learnt traditions by heart, he narrated from Adam son of Ali and Ziyad son of Alaqah while Musaddid and Hanad narrated on his authority and 4000 traditions are reported by his reference. Ibn Mueen ranked him firm and authentic narrator. He died in 179A.H.
58. **UBAYY IBN KHALF** : Ubayy ibn Khalf and his brother Umayyah were son of Khalf and Khalf was the son of Wahab while Umayyah was the brother of Ubayy. Ubayy was arrogant and polytheist who was killed by the sword of Holy prophet probably the only person killed by prophet's hand on the day of Uhud while Umayyah has already been killed earlier in Badr Expedition.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

59. **ASMA BINT ABU BAKAR** رضى الله عنها : She was the daughter of Siddiq-e-Akbar. She was titled as ذات النطاقين as she torn out her scarf into two pieces to tie a Tiffin with one piece and water skin with the other. (or did it with one piece and wore the second). She is the mother of Sayyiduna Abdullah bin Zubayr رضى الله عنه she was in Makkah when embraced Islam. It is said that when she embraced Islam only seventeen people embraced Islam (it means she was one of the السابقون الاولون those who believed in earlier days, they enjoy great status as per Almighty's verdict in the Holy Quran). She was ten years elder than Sayyidah Ayesha رضى الله عنها. When her son Sayyiduna Abdullah Bin Zubayr رضى الله عنه was killed and hanged up; after ten or twenty days his burial she died in 73 A.H at the age of 100 years. Too many reporter of tradition narrated on her authority.
60. **ASMA BINT UMAIS** رضى الله عنها : She is daughter of Umais and wife of Sayyiduna Ja'far Tayyar رضى الله عنه she migrated to Ethiopia with her husband during those days

- Muhammad (Abdullah) and Awn were born then she migrated to Madinah. When her husband martyred she married to Sayyiduna Abu Bakar رضي الله عنه and once again son Muhammad born. (later known as Muhammad bin Abi Bakar) and after the death of Abu Bakar رضي الله عنه Sayyiduna Ali رضي الله عنه married her from whom a son Yahya born. Many high ranked companions narrated on her authority.
61. **UNAI SAH BINT KHUBAYB** رضي الله عنها : She belongs to Ansar and resided at Basrah her nephew Khubayb son of AbdurRahman narrated traditions on her authority.
62. **UMAIMAH BINT RUQAIQAH** رضي الله عنها : She is Umaimah daughter of Ruqaiqah & Abdullah while Ruqaiqah is the daughter of Khuwailid (it means she is sister in law of the Holy Prophet صلى الله عليه وسلم and sister of Sayyidah Khadija رضي الله عنها). She is well known in residents of Madinah.
63. **UMAMAH BINT ABUL AAS** رضي الله عنها : She was the daughter of Abul Aas ibn Rabee and Sayyidah Zaynab رضي الله عنها beloved daughter of the Holy Prophet صلى الله عليه وسلم. when Sayyidah Fatimah died Sayyiduna Ali took her in his wedlock as per testation of her wife as Umamah was her niece and as well as Umamah's father also testate to Sayyiduna Zubayr bin Awam to do so; it is mentioned in chapter (الصلوة) whatever is not allowed in prayer).

B/(ب)

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

64. **ABU BAKAR SIDDIQUE** رضي الله عنه : Sayyiduna Abu Bakar Siddique's actual name was Abdullah. He was son of Uthman Abu Quhafah رضي الله عنه and Abu Quhafah was son of Aamir son of Amr son of Ka'ab son of Sa'd son of Tamim son of Murrah; in seventh stage his lineage become same as the Holy Prophet's lineage. Once the Holy Prophet صلى الله عليه وسلم announced if anyone wants to see a person free from fire of Hell he must see Abu Bakar رضي الله عنه. He was present in each war expedition along with the Holy Prophet صلى الله عليه وسلم he never left the Holy Prophet alone at any moment before embracing Islam and after he was nearer then nearest to the Holy Prophet صلى الله عليه وسلم and even after his demise he was buried with the Holy Prophet صلى الله عليه وسلم. He was the first person among men who accept Islam without raising any question on the authority of the Holy Prophet or the virtue of revelation. He was a man of fair color, smart body structure and pearl eyed and his forehead was protuberant, less flesh based fingers. He used to dye his hairs with myrtle and رسمه a herb releasing cyanic color(myrtle release reddish color while رسمه releases bluish color; when these two merged the black dye is prepared). He was a tremendous man who has the proud and honour that his father, he himself and his offspring has the Prophet's companionship at a time. This unique prideful attribute couldn't found in any other. He was born just after two years and a few days less than four months of the incident of Abrah's attack on Makkah with huge army mounted on Elephants. He died in Jamadiul Akhir(sixth month of Islamic calendar) 13A.H at the age of 63years. As per his instruction corpse laving was done by his wife Sayyidah Asma bint Umais رضي الله عنه and Sayyiduna Umar bin Khattaab رضي الله عنه led the funeral prayer. His caliphate lasted two years and four months too many narrators narrated on his authority but a few traditions (as he was conscious about sayings of the Holy Prophet lest it should not be

misquoted).

65. **ABUBAKARAH** رضى الله عنه : He is Nufay son of Harith he was bondman of the Harith son of kalda Thaqqi then he adopted him as son and he become his family member, his surname Abu Bakarrah become more popular than his actual name Nufay. On the day of besiegement of the TAIF city he jumped down with the help of a huge wooden pulley from a tower to surrender before the Holy Prophet and embraced Islam. (As the wooden pulley is called أبو بكره in Arabic so he was nicknamed the man of wooden pulley or أبو بكره by the Holy Prophet صلى الله عليه وسلم. He is one of the freedman of the Holy Prophet صلى الله عليه وسلم. He become resident of Basrah and died there in 49 A.H. Too many reporters of tradition transmitted traditions.
66. **ABU BARZAH** رضى الله عنه : Abu Barzah Fadhlah is son of Ubaid Aslami he is one of those accept Islam in earlier days. He is the man who killed Abdullah bin Khatal. He accompanied with Holy Prophet in all war expeditions. He settled at Basrah and advanced with army to the Khurasan and died at Muru in 60 A.H.
67. **ABU BARDAH** رضى الله عنه : He is Abu Bardah Hari son of Niyar he was with those seventy people who came to embrace Islam at the time of second pledge commonly known as (بيعة عليه نابه). He participated in all war expeditions with the Holy Prophet صلى الله عليه وسلم and he is maternal uncle of Bar'aa bin Aazib رضى الله عنه he was childless. During the caliphate of Sayyiduna Ali رضى الله عنه fought against Muawiyah and died in same period. Bar'aa and Jabir narrated traditions on his authority.
68. **ABU BASEER** رضى الله عنه : He is Abu Baseer Utbah son of Usaid Tahqafi. He is also one of those accept Islam in earlier days. He is mentioned in details of Hodaybiyah expedition too. He died before the Holy Prophet صلى الله عليه وسلم.
69. **ABU BASARAH** رضى الله عنه : He is Humail son of Basrah from Ghaffar tribe.
70. **ABU BASHIR** رضى الله عنه : He is Abu Bashir Qais son of the Ubaid Ansari Mazni. Ibn Abdul Barr (the author of الاستيعاب said, 'his actual name is not known, no reliable person mentioned his correct name' and Ibn Mundah the author of الكنى mentioned him but he too didn't write his actual name. Many people narrated on his authority, he was given long life and died after the incident of Harrah.
71. **ABUL BADDAAH** رضى الله عنه : Abul Baddaah some (experts) has different point of view about his name; they say his name is Asim son of Addi while some say no he is not Asim but he is the son of Asim bin Addi. His surname is Abu Amr but Abul Baddaah his nickname become popular. There is a point of view of some people that he was the companion of the Holy Prophet while some deny and say his father got this glorious opportunity of prophet's companionship. While Ibn Abdul Barr still insist that he was one of the companions of the Holy Prophet صلى الله عليه وسلم. (Allah has the correct knowledge).
72. **BAR'AA BIN AAZIB** رضى الله عنه : He is actually Braa bin Aazib Abu Ammar Ansari Harithi. He came to Kufa and conquered RAY city in 24 A.H and was accompanied by Ali رضى الله عنه during Jamal and Siffeen war expeditions. He died during the dominion of Mus'ab bin Umair at Kufa. Too many people narrated on his authority.
73. **BILAL BIN RIBAH** رضى الله عنه : He was freedman of Sayyiduna Abu Bakar رضى الله عنه he embraced Islam in earlier days and first person who openly expose his belief. He participated in Badr and all other wars expeditions after Badr. He settled in Syria in his last days of life he was also issueless (childless). A group of companions and

their successors narrated traditions on his authority. He died in Damascus at the age of 63 years in 20A.H and got buried in باب الصغير (the famous graveyard of Syria). while some said that he died at Halb and got buried in باب الامين (another famous graveyard) But the learned scholar Jarullah Al-Zamakhsahri the author of (الكشاف) (the well known scholium of the Holy Qur'an) says, the first reference is correct, Bilal رضي الله عنه was punished severely by infidels of Makkah on embracing Islam and Umayyah bin khalf was more cruel in punishing him. And on the day of Badr the cursed man (Umayyah bin Khalf) killed by Sayyiduna Bilal رضي الله عنه. Jabir said Sayyiduna Umar bin Khattaab رضي الله عنه used to say him Abu Bakar is our leader who freed Bilal (he is also our leader).

74. **BILAL BIN HARITH** رضي الله عنه: He is AbdurRahman Muzari he lived at Ash'ar (a town) and came to Madinah. His son Alqmah and Harith narrated traditions, he died in 60 A.H.
75. **BURAIDAH BIN AL-HASEEB** رضي الله عنه: He is Buraidah bin Haseeb Aslami. Before Ghazwa-e-Badr he embrace Islam but couldn't participated in while he was present in Hudaibiyya treaty and participant of بيعة الرضوان (the pledge of forgiveness; as Almighty Allah announced forgiveness for all those who took oath to retaliate Uthman's death). He was from Madinah but settled in Basrah after a while and kept there then went to Khurasan for jihad and during dominion of Yazid son of Muawiyah رضي الله عنه died in Muru in 62 A.H. Numerous narrators narrated on his authority.
76. **BISHR BIN MA'BAD** رضي الله عنه: He is known and famous with the name of ابن كهاسيya was his mother her actual name was KabshA. He was freedman of the Holy Prophet صلى الله عليه وسلم. The scholars consider him in people of Basrah.
77. **BISR BIN ARTAT** رضي الله عنه: He is BISR son of Artat Abu AbdurRahman; and Artat's name was Umair Aamri Qarshi. It is said that due to his child hood he couldn't learn much from the Holy Prophet صلى الله عليه وسلم while the people of Syria prove his learning from Holy Prophet صلى الله عليه وسلم. Waqdi says he was born just two years before the Prophet's demise. And it is also said that he become insane in his old age and died in dominion of Sayyiduna Muawiyah رضي الله عنه and as per another anecdotal he died in dominion on Abdul Malik.
78. **BUDAIL BIN WARQAA** رضي الله عنه: He is Budail son of Warqaa Khuzaii he embraced islam in earlier days. His two son Abdullah and Salamah narrated on his authority. He become martyre in Prophet's lifetime while an other anecdotal indicates that he martyred in Siffeen war and his son Abdullah killed him.
79. **IBNAA BISR (TWO SONS OF BISR)** رضي الله عنه: The two sons of BISR i- Atiyyah and ii- Abdullah are intended. Their detail intro will be discussed in chapter (ع). Just one tradition regarding eating dates with butter in which they both are called as ابنا بيسر the two sons of BISR while their names are not quoted.
80. **AL-BAYADI** رضي الله عنه: He was also a companion of the Holy Prophet صلى الله عليه وسلم his name was Abdullah son Jabir Ansari.

TABI'EEN (THE SUCCESSORS OF THE PROPHET'S COMPANIONS)

81. **BILAL BIN YASAAR**: He is Bilal son of Yasaar son of Zayd the freedman of the Holy Prophet صلى الله عليه وسلم (He is not Zayd son of Hartha). He narrated ahadith from his

- father and grandfather. Amr son of Murrah narrated on his authority. His traditions are popular among the people of Basrah.
82. **BILAL BIN ABDULLAH** :He was the son of Sayyiduna Abdullah bin Umar son of Umar bin Khattab رضي الله عنه Qarshi Advi. He was most conscious regarding nation of ahadith.
83. **BISR BIN MEHJAN** :He is bisr bin Mehjan Deeli from Hijaz he narrates from his father. Ibn Mundhir is considered in companions of the Holy Prophet صلى الله عليه وسلم he said , 'he transmitted a Hadith from Holy Prophet directly while Imam Bukhari and his epoch counted him in successors of the Prophet's companions and it is correct. Zayd son of Aslam narrates on his authority.
84. **BAHAZ BIN HAKEEM**: He Bahaz son of Hakeem son of Muawiyah son of Hakam son of Haydah Qushairi Basri. While some scholars have conflict about him. He narrates from hisfatehr and he from his grandfather. Neumerous narrators narrated his traditions but Imam Bukahari and Imam Muslim didn't took even a single tradition. While Ibn Addi said I never saw such tradition through his narration that could be denyable.
85. **BISHR BIN MARWAN**: Heis son of Marwan son of Hakam Qarshi brother of Abdul Malik. Hewas governor of Iraq. He is also mentioned in chapter Sermon of Friday.
86. **BISHR BIN RAFEY**: He is Bishr son of Rafey. He narrated from Yahya bin Kathir and many others while Abdur Razzaq and numerous narrators took his traditions. Imam Ahmed bin Hanble decreed his traditions substandard/unauthentic and Ibn Mueen accept and said his traditions are correct.
87. **BISHR BIN ABI MASOOD**:He is son of Abu Masood participant of Badr expedition. He narrated from his father and Urwah and Maysarah narrated from him onward and many other narrators also narrated on his authority.
88. **BASHIR BIN MAIMOON**:He narrates from his uncle Usamah Akndari and Bahir son of Mufadhal took his traditions and transmitted forward. He is believed as true man.
89. **BAJALAH BIN ABDUHU**:He is Bajalah son of Abduhu Tamimi,he is uncle of Ahnat son of Qais the scribe of Jaz'a son of Muawiyah. He belongs to Makkan people and is authentic person; some count him in people of Basrah. He learnt traditions by Imran son of Haseen and he transmitted to Amr bin Dinar. He was alive till 90A.H and was at Makkah.
90. **ABU BARDAH**:He is Aamir son of Abdullah bin Qais it is nickname of Abu Musa Ash'ari رضي الله عنه Abu Bardah is well known narrator who narrates abundantly. He narrates from his father and Sayyiduna Ali رضي الله عنه. He appointed judge at Kufa after Shuraih then terminated by Hajjaj Bin Yusuf.
91. **ABU BAKR BIN AYYASH**:He belongs to Asadi tribe and one of the learned scholars. He narrated from Abu Ishaq and some others. Ahmad and Ibn Mueen narrates from him. Imam Ahmad says he is among the true and authentic narrators but some time mistaken he died in153A.H at the age of 96 years.
92. **ABU BAKR BIN ABDURRAHMAN**: He is Abu Bakar son of AbdurRahman Makhzomi. Abu Bakar is his patromymic and proper name also. He iisten traditions from Sayyidah Ayesha رضي الله عنها and Sayyiduna Abu Hurairah رضي الله عنه. While Sha'abi and Zuhri narrated on his authority.
93. **ABU BAKR BIN ABDULLAH BIN ZUBAYR**: He is Abu Bakar son of Abdullah son

of Zubair Humaydi, he is the preceptor of Imam Bukhari he is mentioned in chapter (ع).

94. **ABUL BAKHTARI:**His name is Saeed Feeroz, he narrated a hadith regarding sighting new moon.

FEMALE COMPANIONS OF THE PROPHET ﷺ

95. **BARIRAH** رضي الله عنها: She was freed maid of Sayyidah Ayesha رضي الله عنها. She narrates from Sayyidah Ayesha رضي الله عنها, Ibn Abbas رضي الله عنه and Urwah son of Zubayr رضي الله عنه.
96. **BUSRAH** رضي الله عنها: She was daughter of Safwan son of Naufal she was from Asadiya of Quraish tribe. She was niece of Warqah bin Naufal رضي الله عنه.
97. **BAHISAH** رضي الله عنها: She is Bahisah Fazariyah, narrates from her father who narrates directly from the Holy Prophet ﷺ regarding selling.
98. **UMME BAJEED:** She is Umme Bujaid Havva daughter of Yazid son of Sukan. She belongs to Ansar tribe and sister of Asma daughter of Yazid. She become popular of her nickname. She was one of those women whom the Holy Prophet took pledge himself. Abdur Rahman bin Bajeed narrated on her authority.

FEMALE SUCCESSORS OF THE PROPHET'S COMPANIONS

99. **BUNATAH:**She is freed maid of AbdurRahman bin Hayyaan She belongs to Ansar and narrates from Sayyidah Ayesha رضي الله عنها. Juraij narrates from her onward. Her Hadith is of Jalajil.

T/(ت)

100. **TAMIM DARI:** Tamim son of Owa Dari was crictian then embraced Islam in 9A.H. It is said that he recited the Holy Qur'an complete in one rak'ah of prayer and sometime only one verse kept repeating whole night till dawn. Muhammad bin Munkadir reported that once he kept sleeping whole night and couldn't wake up to offer supererogatory prayer so he offered one year continue optional prayers entire night as a punishment to himself for the negligence. He lived in Madinah and after the brutal slaughter of Sayyiduna Uthman رضي الله عنه he moved to Syria and lived there till death. He was the man who lit a lantern in Prophet's Masjid. He narrated the meeting with Jassasah and told about the great deceiver. Many people narrated on his authority.

SUCCESSORS OF THE PROPHET'S COMPANIONS

101. **ABU TAMIMAH:**He was Abu Tamim Tarif son of Khalid Hujmi Basari. His lineage was from Arabs of yemen his uncle sold him. He narrated from many of the Prophet's companions and Qatadah narrates on his authority. He died in 95A.H.

TH/(ث)

COMPANIONS OF THE HOLY PROPHET ﷺ

102. **THABIT BIN QAIS SHUMAS** رضي الله عنه: He is Thabit son of Qais Shumas Ansari of Khazraj tribe participated in Uhud expedition and all expeditions commenced after

Uhud. He was well known and high ranked companion of the Holy Prophet ﷺ and one of the learned scholars of Ansar. The Holy Prophet ﷺ gave glad tidings for his confirmed entry to heaven. He was the spoke person of the Holy Prophet ﷺ. On the day of Yamah when fighting commenced against the cursed man Musailmah Kazzab (the liar, may Allah's curse be on him) he(Thabit)martyred in 12 A.H. Anas son of Maalik narrated on his authority.

103. **THABIT BIN DHAHHAAK:** He is Thabit bin Dhahhaak Abu Zayd Ansari of Khazraj tribe. He is one of those who pledged on the hand of Holy Prophet ﷺ under the shed of acacia tree at Hudaibiyyah to take revenge of Uthman's blood. He was young those days. During the trial with Abdullah bin Zubayr he martyred.
104. **THABIT BIN DAHDAAH:**He is Thabit bin Dahdaah and as per another report he is Dahdaah Ansari. He participated in Uhud Expedition and martyred due to lance of Khalid bin Walid. While some say he died on bed on returning from Hudaibiyyah. This would be discussed in chapter: **تشیخ الجزار**.
103. **THAUBAN :** Thauban bin Bajdud his nickname was Abdullah. He was freedman of the Holy Prophet ﷺ he kept alongwith the Holy Prophet all the time at home and even in travel. Then moved to Ramallah then Hims he lived there till his death in 84A.H. Neumrous people narrated on his authority.
106. **THUMAMAH BIN UTHAL:**He belongs to Hanafi School of thought and chief of yamamah. He become captured and Holy Prophet ﷺ order to free him. He took bath washed his clothes and came back to the Prophet ﷺ and embraced Islam. He proved best himself in Islam. Abu Hurairah and Ibn-Abbas narrated his traditions.
107. **ABU THA'ALBA :** He was Abu Ta'alba Jurham bin Nashib Khashhri and become popular with patronymic. He took pledge of Uthman's revange. The Holy Prophet sent him to his nation to convince to Islam and they become Muslim. He moved to Syria and lived there till death in 75 A.H.

SUCCESSORS OF THE PROPHET'S COMPANIONS

108. **THABIT BIN ABI SAFIA:** He is the son of Abu Safia his nickname was Abu Hamzah. He was from Kufa. He listen Hadith from Muhammed son of Ali al-Baqar and Wakee and Ibn Uyainah reported ahadith from him onward. He died in 148A.H.
109. **THABIT BIN ASLAM BUNANI:**Thabit son of Aslam Bunani patronymic is Abu Muahmmad . one of the famous scholars of Basrah he is assumed as an authentic narrator. He narrates from Anas Bin Maalik. He become very popular among people. He was student of Anas bin Maalik he kept there 40 years under his supervision. He narrated ahadith from many other learned scholars and numerous people narrated on his authority. He lived 86 years and died in 123A.H.
110. **THUMAMAH BIN HAZN:** He was son of Hazn Qushayri. He is counted as of second class successor of the Prophet's companions. His traditions are mostly cited by people of Basra. He saw Sayyiduna Umar رضي الله عنه and his son Abdullah رضي الله عنه and as well as Sayyiduna Abu Adardaa رضي الله عنه and even listen Hadith from Ummul

Mumineen (Mother of the believers) Sayyidah Ayesha رضى الله عنها. Aswad bin Sheeban Basri narrates on his authority.

111. **THAUR BIN YAZID:** He is son of Kalai from Syria he lived at Hims. He listen Hadith by Khalid bin Me'daan. Thufyan Thauri and Yahaya son of Saeed narrated on his authority. He died in 155A.H. He is also mentioned in chapter باب الملاحم (The wars).

I/(ع)

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

112. **JABIR BIN ABDULLAH:** His nickname was Abu Abdullah, He belongs to Ansar. lived with Sulaim tribe. He is famous among prophet's companions. He is one of those companions of Holy Prophet صلى الله عليه وسلم who reported ahadith abundantly. He participated in 18 wars. expeditions including Badr expedition. He travelled to Egypt and Syria, at the time of old age his eye sight become diminished to nill. Numerous people narrated on his authority. He died in Madinah Munawwarah in 74 A.H at the age of 94 years. It is said that he was the last companion of Holy prophet who died in Madinah. He expired during the caliphate of Abdul Malik bin Marwan.
113. **JABIR BIN SAMURAH:** His nickname was Abu Abdullah Aamri. He was the nephew of Sayyiduna Sa'ad bin Abi Waqas. He moved to Kufa and lived there till death in 74. Numerous narrators narrated on his authority.
114. **JABIR BIN ATEEK:** His patronymic (name) was Abu Abdullah Ansari. He participated in all war expeditions including Badr. His two sons Abdullah and Abu Sufyan narrated through his father and as well as his nephew Ateek also narrated on his authority. He died in 61 A.H and was 61 years of age.
115. **JABBAAR BIN SAKHAR:** He was son of Salmah. He was present at the time of بيعة (the oath to be faithful with islam and Holy Prophet صلى الله عليه وسلم) with senvnty faithful companions. He also participated in all war expeditions. Sharahbil son of Sa'ad narrated on his authority.
116. **JARIR BIN ABDULLAH:** His surname is Abu Amr. He embraced Islam just before 40 days of the demise of Holy Prophet صلى الله عليه وسلم. He lived at Kufa then moved to Qarqeesa and lived there till death in 51A.H. Numerous narrators narrated on his authority.
117. **JUNDUB BIN ABDULLAH:** He is son of Abdullah and grandson of Sufyan Bajli Alqi; the Alqa tribe is a clan of Bajali tribe. As well as some people of Bajali tribe are also called Qasr actually they are the relatives of Khalid Qasri. After four years of the trial of Abdullah bin Zubayr he died. Numerous people narrated on his authority.
118. **JUSAIR BIN MUT'IM:** His surname was Abu Muhammad Qarshi Naufali. He embrace Islam before conquer of Makkah. He came to Madinah and kept live there till death, he died in 54A.H. He was Quraishi. Many people narrated on his authority.
119. **JURHAD BIN KHUWAILID:** He is Jurhad son of Khuwailid Madani Aslami: He is one of those who kept present in Prophet's gathering and lived at a platform

adjacent to the Prophet's house and situated in Masjid-un-Nabvi. He died in 61A.H. His sons Abdullah, AbdurRahman, Sleman and Muslim narrated ahadith on his authority.

120. **JA'AFAR BIN ABI TALIB:** He is brother of Ali رضي الله عنه is Hashmi his title was ذو الجناحين (the one with two wings). He embrace Islam just after 30 peoples. He was ten years old than Ali. It said that he was alike Holy Prophet in characteristics and domesticity and appearance. Ali said once we were offering prayer with the Holy Prophet in herd of camels when our father Abu Talib saw us peeping down to us the Holy Prophet invited him to come and offer pray with us but he refused and said I don't like to prostrate and this posture is inadequate that I put my head down on earth and my buttocks become raised high. But he instructed Ja'afar to offer prayer with us. He got down to offer prayer with us. When the Holy Prophet completed prayer he turned his left to Ja'afar and predicted keep remember Ja'afar you would be awarded two wings with that you would fly in heaven same as you are meeting your cousins with your these two arms (without any trouble the wings would be easy in use and honor to you). His son Abdullah and other narrators narrated many traditions. He was martyred during the war expedition of MUTA in 8 A.H. and his both arms were cut down and as per the prediction of the Holy Prophet he awarded two wings to fly in heaven. He was 41 years old when martyred. There were nine wounds of sword and pike on his front side.
121. **JARUD:**He is Jarud Muallaa Abdi his actual name was Bishr son of Umar and as per another report Jarud in his nickname. There is much conflict about this. He came to the Holy Prophet with adelegation of Abdul Qais and was leading the delegation in 9 A.H. He embraced Islam then moved to Basrah. He was martyred in 21 A.H during the caliphate of Sayyiduna Umar رضي الله عنه at Faris. Numerous people narrated on his authority.
122. **JABALAH BIN HARITHA:**He is Jabalah son of Harith kalbi the brother of Zayd bin Haritha (the freedman of the Holy Porphet صلى الله عليه وسلم) Jabalah was elder than Zayd. Abu Ishaq sabeii and other took his traditions and transmitted onward.
123. **ABU JUHAIM:** He was Abdullah son of Juhaim as per report of Wakee while some says he was Abdullah son of Harith son of Simmah Ansari.
124. **ABU JUHAIFAH:** His name was Wahab son of Abdullah Aamiri. He lived in Kufa. He was too young at the time of prophet's demise even he was not mature/adult then. But he listen ahadith from Holy Prophet صلى الله عليه وسلم and narrated too. He died in 74A.H at Kufa. His son Awn and numerous people from successors narrated traditions on his authority.
125. **ABU JUM'AH:** Abu Jum'ah was from Ansar and some say he was from Kananah tribe. There is conflict about his name some say he is Khubayb son of Sibaa while other denote different names. He got the glorious opportunity to be with the Holy Prophet صلى الله عليه وسلم. He is considered in Syrian people.
126. **ABUL JA'AD:** He belongs to Dhamuri tribe and Abul Ja'ad Dhamuri is his actual name the same is his nickname too. While some told his name Wahab. Abeedah son of Sufyan narrated on his authority.
127. **ABU JUNDAL:** Abu Jundal Suhail son of Amr Quraishi Aamiri. He embraced Islam in Makkah. He came forth before Holy Prophet at Hudaybiyyah and he was

and Sadaqa son of Muthanna narrated on his authority.

139. **IBN JURAIJ:** His name was Abdul Malik he was son of Abdul Aziz son of Juraij, resident of Makkah. He was a wellknown Jurisprudent and a learned scholar. He listen ahadith from Mujahid and Ataa son of Abu Mulaikah. Numerous peoples narrated on his authority. Ibn Uyainah Said that I listen Ibn Juraij saying that as sincerely and rigorously no one did so. He died in 150 A.H.
140. **JUBAIR BIN NUFAIR:** He is Jubair son of Nufair He belongs to Hadhrami tribe. He faced the ignorance period and Islam as well. He was very learned scholar of Syrians, his traditions become popular and famous among people of Syria. He narrated Hadith from Abu Dardaa and Abu Dharr Ghaffari رضى الله عنه and numerous people narrated through his traditions.
141. **ABU JAHAL:** His name was Amr son of Hisham son of Mughirah Makhzomi. A well known infidel. His patronymic popularity was as Abul Hakam while the Holy Prophet titled him as Abu Jahal. (Severe ignorant).

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

142. **JUWAIIRIYYAH (UMMUL MU'MINEEN):** She was daughter of Harith. She is one the wives of the Holy Prophet صلى الله عليه وسلم (perfectly called the mother of believers). Her actual name was Barrah but the Holy prophet changed it with Juwairiyah. She was captured during war expedition name Ghazw bani Mualiq commenced in 5 A.H. this expedition is also named as Ghazwa Muresaa. She becomes slave of Thabit son of Qais. He announced, he may free her against some money the Holy Prophet صلى الله عليه وسلم paid and set her free then took her into his wedlock. She died in Rabiulawwal (the 3rd month of Islamic calendar) 86A.H. at the age of 65 years. Abdullah bin Abbas, Abdullah bin Umar and Jabir رضى الله عنه narrated traditions on her authority.
143. **JUDAAMAH:** She was descendant of Asadia and daughter of Wahab. She embrace Islam and took pledge of belief on the hand of the Holy Prophet صلى الله عليه وسلم in Makkah than moved to her tribe. Sayyidah Ayesha رضى الله عنها narrated ahadith from her. (Some say it is جداه instead of جداه while Hafidh Daar Qutni says it is جداه some conflict about pronounciation and change the alphabets with د).

H/(ح)

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

144. **HAMZAH BIN ABDUL MUTTALIB:** Hamzah son of Abdul Muttalib known as Abu Ammarah. He is the paternal Uncle of the Holy Prophet صلى الله عليه وسلم and foster brother as well. Thuwaibiyyah (she was slave girl of Abu Lahab) lactated the Holy Prophet and Hamzah. The Holy Prophet صلى الله عليه وسلم titled him as the Lion of Almighty (most brave of men). He embrace Islam in earlier period. some reported that he become Muslim when the Holy Prophet was in Daar-e-Arqam (the house of Arqam) in sixth year of his proclamation of prophet hood. Islam got more fame on his embracing Islam. He participated in Badr expedition and as well in Uhud where he martyred by Wahshi son of Harb (later on he also become a true believer). some say he was four years elder than the Holy Prophet صلى الله عليه وسلم.

Hafidh Ibn Abdul Barr says it is not correct as the Holy Prophet and he was lactated at a time. And may be correct if Thuwaibiyah fed them separately in different period. As well as some says he was two years elder than the Holy Prophet صلى الله عليه وسلم (Allah has the correct knowledge). Ali, Abbas and Zayd bin Harithah narrated from him onward.

145. **HAMZAH BIN AMR ASLAMI:** He belongs to Aslam tribe of Hijaz, numerous people narrated through his narrated traditions. He died in 61A.H at the age of 80 years.
146. **HUDHAIFAH BIN YAMAAN:** He is Hudhaifa son of yaman and Yaman's actual name was Hussail and Yamaan was his appellation. While his surname was Abu Abdullah Aisaa. He was Holy Prophet's confidant. He died in 35A.H (at Mada'in city) just after 40 days of the martyrdom of the 3rd Righteous Caliph UTHMAN GHANI رضى الله عنه. Ali, Ja'far bin Khattab and Abu Dardaa and some successors of the prophet's companions also narrated on his authority.
147. **HASAN BIN ALI:** He is son of Ali رضى الله عنه son of Abi Talib. His surname is Abu Muhammad and he is maternal grandson of the Holy Prophet صلى الله عليه وسلم. He would be leader of youngsters in Heaven. He was on 15 Ramadan (9th month of Islamic Calendar) in 3A.H. This is the most authentic reference about his birth out of many unreliable references. He died in 50 A.H. There is also conflict about the year of his death some mention it as 49A.H, some say it is 58A.H and even some said it is 44A.H. (Allah has the correct Knowledge). He was buried in Jannatul Baqee (the famous grave yard of Madinah). His son Hasan bin Hasan and other companions of the Holy Prophet as Abu Hurairah and others narrated on his authority. When his father the 4th Righteous Caliph martyred more than 40,000 people took pledge on his hand to be faithful with him till their death. While transferring powers of government took place in 15th jamadiul Ola (5th month of Islamic Calendar) in 41A.H.
148. **HUSSAIN BIN ALI:** He is son of Ali. His surname is Abu Abdullah. He is maternal grandson of the Holy Prophet صلى الله عليه وسلم. He is also the leader of youngsters in heaven. He was born in 5th Sha'ban (8th month of the Islamic Calendar) in 4 A.H. He is son of Fatimah (She become pregnant after 50 nights of Hasan's birth). He was killed in 61 A.H at karbala between Kufa and Iraq. Sinan son of Anas Nakh'ii killed him some say him Sinan son of Sinan. While some says he was Shimr Zil Joshan and Khawlaa son of Yazid who was from Hamir tribe helped in his assassination. Some say he was decapitated and his head brought to Abdullah son of Ziyad and some poetic verses said.

[Grant me a full camel load of gold and silver because I (did it for you) kill the king whose killing was not so easy. I decapitate the man who is righteous bilaterally and was better of all, and whenever lineage would be discussed he would stand apart of all at a high rank]

Some historian say that on that day Shimr killed 23 peoples of his family as the son of Abu Hurairah his son Ali Zainul Abideen and Fatimah and Sakinah both daughters narrated. Hussain رضى الله عنه was 58 years old when murdered. Let see God's decree of (tit for tate) that Abdullah son of Ziyad was also killed on 10th Muharram (the first month of Islamic calendar) 67 A.H he was killed by Ibrahim Maalik Ushtur Nakh'ii in battle field. And his head decapitated and sent to

Mukhtar he sent it to Abdullah son of Zubayr and he sent to Ali the son of Hussain
رضى الله عنه.

149. **HASSAAN BIN THABIT:** He is Abdul Waleed Ansari of Khazraj tribe. He is the poet (who defend the Holy Prophet صلى الله عليه وسلم). He is brave and skill full person. Abu Ubaidah says it is unanimously accepted that he is the best poet of all around areas either rural or urban. Sayyiduna Umar رضي الله عنه Sayyidah Ayesha, and Abu Hurairah narrated through his transmitted narration. There is conflict about his death; as some say he died in 40A.H during Caliphate of Ali. Some say he died in 50 A.H. He was son of 120 when died, 60 years of ignorance era and 60 of Islamic era.
150. **HAKAM BIN SUFYAN:** He is Hakam son of Sufyan Thaqfi and he is called Sufyan bin Hakam too. It is said that he didn't listen any Hadith from the Holy Prophet. While Hafiz Abdul Barr say it is proved that he listen Hadith from the Holy Prophet صلى الله عليه وسلم.
151. **HAKAM BIN AMR GHAFFARI:** He is not from Ghaffar tribe but he is one of the descendants of Na'liyah نعليه who was brother of Ghaffar Mulayl. He is one of the learned scholars of the Basrah. He died at Muru (a town) while some say he died at Basrah in 5 A.H. Buraydah Aslami and Hakam son of Amr Ghaffari were buried in same place at Muru. Many narrators of Hadith narrated on his authority.
152. **HANZALAH BIN RABEE:** He is Hanzalah son of Rabee He belongs to Banu Tamim tribe. He was scribe as he wrote for the Holy Prophet صلى الله عليه وسلم the revelation as came the Prophet. He moved to Makkah and lived there then he moved to Qardhia and permanently settled there. He died during the caliphate of Muawiyah. Abu Uthman Nahdi and Yazid bin Alshakeer narrated on his authority.
153. **HATIB IBN ABI BALTA'AH:** He was son of Abu Balta'ah (his name was Amr) and some say Rashid AlKhumi. Participated in the Badr expedition and also participated in Ghazwa-e-Ahzaab or Trench war expedition. He participated all war expeditions in between these two wars. He died in 30 A.H at the age of 65 years in Madinah. Numerous narrators narrated on his authority.
154. **HUWAISAH:** He was son of Masood son of Ka'ab Ansari and brother of Muhaisah. Huwaisah is elder than his brother Muhaisah but embraced Islam after Muhaisah. He participated in Badr and Ahzab expeditions and also participated in other commenced after these. Muhammad son of Sahl and others narrated through his authority.
155. **HUBAYSH BIN KHALID:** He is Hubaysh son of Khalid Khuzaii. He martyred on the victorious day of Makkah. He was with Khalid bin Waleed. Hisham (his son) narrated ahadith on his authority.
156. **HABIB BIN MASLAMAH:** He was son of Maslamah Quraishi Fehri. He is called Habib of Rome as he fought vigorously against Romans many times. He was believed as مستجاب الدعوات the one whose pray never go vain but accept at once. He died in 42 A.H at Syria. Ibne Mulaykah and others narrated on his authority.
157. **HAKEEM BIN HIZAAM:** He is Hakeem bin Hizaam his surname is Abu Khalid Quraishi Asadi. He is nephew of Sayyidah Khadijatul Kubra رضي الله عنه. He was born after 13 years of Abrah's attack on Makkah. He was well reputed in Islam and even before embracing Islam also was known respectaable. He embraced Islam

on the victorious day of Makkah. He died in 54 A.H at Madinah at his own house. Some say he got age of 120 years 60 before Islam and 60 in Islam. He was most pious and intelligent person and very sincere to Islam. He set free 100 slaves and granted 100 camels to needy peoples even before accepting Islam. A group of the scholars of traditions narrated on his authority.

158. **HAKHEEM BIN MUAWIYAH:**He was resident of Numayr tribe. Imam Bukhari said it conflicted that he was a companion of the Holy prophet. Muawiyah son of Hakeem his nephew and Qatadah narrated his traditions.
159. **HASSEEN BIN WOHUH:**He belongs to Ansar and his transmitted ahadith (traditions) are popular in people of Madinah. It is said that he was killed after severe punishments.
160. **HABSHI BIN JUNADAH:** He saw the Holy Prophet in farewell pilgrimage. He got opportunity of the companionship of the Holy Prophet صلى الله عليه وسلم. He is considered in people of Kufa. A group of the scholars of traditions narrated on his authority.
161. **HAIJAJ BIN AMR:**He is Hajjaj son of Amr Mazini. He belongs to Madinah. His narrated traditions are famous and popular among people of Hijaz. Numerous narrators narrated on his authority.
162. **HARITHAH BIN SURAQAH:**He is son of Suraqah Ansari his mother was Rabee. She was aunt of Anas bin Maalik. He participated in Badr expedition and go martyrdom. He was the first person of Ansaar who martyred that day. Imam Bukhari reported that his mother was Rabee while another similar name that is found in Female companions of the Holy Prophet is somewhat different as per its pronunciation ربيع Rubayye'.
163. **HARITHAH BIN WAHAB:** He is Haritha son of Wahab Khuzaii he is brother of Ubaidullah son of Umar bin Khattab from his mother. He is nominated in people of Kufa. Abu Ishaq Sabe'ii narrated traditions on his authority.
164. **HARITHA BIN NU'MAAN:**He is one of the participants of Badr expedition and also participated in all other war expedition. He is one of the scholars among companions of the Holy Prophet صلى الله عليه وسلم. He is also mentioned in chapter. باب البر والصدقة (Good deeds and their reward). He said, once I visited to the Holy prophet and saluted there was another person sitting with the Holy Prophet صلى الله عليه وسلم. I passed over there,when I cameback to Prophet صلى الله عليه وسلم he asked whether I saw the person who was sitting beside him or not? I replied yes I saw him, the Holy Prophet صلى الله عليه وسلم told me that he was Jibril and he also replied your salutation. It is said that his eyesight become diminished to nill.
165. **HARITH BIN HARITH:** He is Harith Ash'ary. One of the scholars of the prophet's companions and his transmitted traditions narrated by Abu Salam Habshi (Ethiopian).
166. **HARITH BIN HISHAM:** He is Harith son of Hisham Makhzomi and the brother of Abu Jahal (the severe ignorant). He belongs to Hijaz and well reputed in Quraish. He embraced Islam on the victorious day of Makkah. Ummehani sought shelter and forgiveness for him by the Holy Prophet صلى الله عليه وسلم He granted so he moved to Syria then got martyrdom in 15 A.H at Yarmuk Battlefield. He was granted 100 camels earlier by the Holy Prophet صلى الله عليه وسلم to convince and make him firm to Islam as the other companions were granted for the said purpose and become steadfast. When he intended to quit Makkah for jihad toward Syria the people of

Makkah were weeping to think about his possible detachment incase of his death. But he said I am going to offer my duty and to please Almighty, and as the matter of fact accept this duty(jihad) I won't prefer any one than you to live with. He kept fighting for propagation of Islam till his death.

167. **HARITH BIN KALDAH:** He is Harith son of Kaldah. He was physician and freedman of Sayyiduna Abu Bakar رضي الله عنه. He is also mentioned in كتاب الاطعمه (the book of meal). Ibn Mundah and Ibn Athir and other scholars expert in knowledge of the names of the prophet's companions counted him in prophet's companions while Hafiz ibn Abdul Barr said that Harith son of Kaldah got Islamic period but it is not proven that he accepted Islam as he died in earlier days of Islam while his son become a believer.
168. **ABU HABBAH:** He is Abu Habbah Thabit son of Nu'maan Ansari participant of Badr expedition. There is much conflict in his actual name and surname. Ibn Ishaq counted him in participants of Badr and he mentioned him with his surname didn't tell his name. And some reported that he was ابو حبه Abu Hanna, but the earlier pronunciation is correct. He got martyrdom in Ghazwa Uhud.
169. **ABU HAMID:** He is Abu Hamid son of Abdur Rahman Sa'd Ansari from Khazraj tribe his surname is more popular than actual name. A group of the scholars of traditions narrated traditions on his authority. He died in the last days of the caliphate of Muawiyah رضي الله عنه.
170. **ABU HUDHAYFAH:** He is Abu Hudhayfah son of Utbah son of Rabee'ah. It said that his name is Mehsham and some said Hushaym and some said Hashim (whatsoever) he is one of the learned scholars of the prophet's companions. He participated in mostly all wars expeditions including Badr and Uhud and got martyrdom in Yamamah Battlefield when he was 53 years old.
171. **ABU HANZALIYAH:** His name is Sahl he is son of Abdullah Hazaliyah. Hanzaliyah was mother of his grandmother. He become famous with her name.

[SUCCESSORS OF THE PROPHET'S COMPANIONS]

172. **HARITH BIN SUWAID:** He is son of Suwaid Tamimi on of the senior Successors of the prophet's companions and reliable in view of the Scholars of traditions. He narrated from Abdullah son of Masood and Abdullah Tamimi from him onward. He died in last days of the dominion of Abdullah bin Zubayr.
173. **HARITH BIN MUSLIM:** He is son of Muslim of Banu Tamim his traditions are popular in people of Syria. Abdur Rahman son of Hassaan narrated his traditions.
174. **HARITH BIN A'AWAR:** He is son of Abdullah A'awar Hamdani. He is companions of Ali رضي الله عنه, he did listen four tradition from Ali رضي الله عنه that he narrated onward and as well as he learnt from Ibn Masood. Amr son of Murrah and Imam Sah'abi narrated through his authority. While Imam Nasaii consider him unauthentic. Ibi Abi Dawud said he was an expert jurisprudent specially regarding verdicts of heredity affairs. And were popular. He died in 65A.H at Kufa.
175. **HARITH BIN SHIHAAB:** He is son of Shihaab Harmi. He narrated traditions from Abu Ishaq Bahdala and Asim bin Waleed. Taloot and Ayshi said him unauthentic narrator.

176. **HARITH BIN WAHYA:** He is son of Wahya Rasi. He narrated traditions from Maalik bin Dinar while Maqduumi and Nasar bin Alin narrated through him onward. Some Scholars consider him unauthentic.
177. **HARITH BIN MADHRAB:** He is son of Madhrab Abdi from KufA. He narrated traditions from Ali رضي الله عنه and Ibn Masood رضي الله عنه. The people of Kufa took his traditions.
178. **HARITH IBN ABI AL-RIJAL:** He narrated traditions from his father and from his grandmother Amrah. And Ibn Numayr and Yu'la narrated on his authority. Some scholars said he was unauthentic.
179. **HAFS BIN ASIM:** He is Hafs son of Asim Son of Umar رضي الله عنه Qarshi Adwi. The Scholars of Hadith say him reliable and authentic. The prominent successor of the Prophet's companions. He narrated traditions abundantly. He listen ahadith from Abdullah son of Umar bin Khattab رضي الله عنه.
180. **HAFS BIN SULEMAN:** He is son of Suleman his surname is Abu Amr Asadi. He is freedman of Banu Asad. He transmitted tradition from Qais bin Muslim and a group of tradition scholars narrated through him. Imam Bukhari said he is reliable in 'Reciting' but not in Hadith. According to scholars of Hadith he is desuetude 'his traditions are not taken further'. He died in 108 A.H at the age of 90 years.
181. **HANSH BIN ABDULLAH:** He is son of Abdullah Sabaii. Some said he was along with Ali رضي الله عنه at Kufa and moved to Egypt after his martyrdom. He died in 100A.H.
182. **HAKEEM BIN MUAWIYAH:** He is son of Muawiyah Qushayri and a Bedouin. He is assumed good in transmitting Hadith. He narrated from his father and his son Bahar Jariri listen from him.
183. **HAKEEM BIN ATHIRAM:** He belongs to Abu Tamim and he narrated from Hasan. Awf and Hammad bin Slamah narrated through him. He was known as trustworthy in Hadith.
184. **HAKEEM BIN ZAHEER:** He was son Fazari he narrated traditions from Alqamah, Marthad, and Zayd bin Rufay. And Muhammad bin Sabah dowlani from him. Imam Bukhari said he is desuetude his narrated traditions are not taken.
185. **HARAAM BIN SAEED:** He is son of Saeed son of Muhaysah. His surname is Abu Naeem Ansari Harithi. He narrated ahadith from his father and Bar'aa bin Azib and Shihab Zuhri narrated on his authority. He died in 113A.H at the age of 70 years.
186. **HAMMAD BIN SALAMAH:** He is son th Dinar and his surname is Abu Salamah Ar Rabei. He is freed man of Rabeeah bin Maalik and nephew of Hameed Taweel. One of the famous scholars of Basrah he is considered there as Imam. Numerous people narrated ahadith from him onward. He was famous for worship and strict follower of the practice of the Holy Prophet صلى الله عليه وسلم. He died in 167 A.H. He listen Hadith from Thabit and Hameed Taweel and Qatada. Yahya bin Saeed, Ibn Mubarak and Wakee narrated on his authority.
187. **HAMMAD BIN ZAYD:** He is Hammad son of Zayd from Azdi clan. He is reliable and authentic in the view of Scholars of Traditions. He got traditions from Thabit Bunani and some others and Abdullah bin Mubarak and Yahya bin Saeed narrated on his authority. He was born during the dmonion of Suleman bin Abdul Malik

and died in 199A.H.

188. **HAMMAD BIN ABI SULEMAN:** He is son of Abu Suleman (Muslim As'hary) he is freedman of Ibrahim Ash'ary. He belongs to Kufa as known Tabiee. He listen Hadith from a group of the scholars of traditions. And his traditions narrated onward by Sufyan Thawri, Shu'ba and many others. He was the very learned scholar of his era. He met Ibrahim Nakhii. It is said that he died in 120 A.H.
189. **HAMMAD BIN ABI HAMEED:** He is Abu Hameed Madani. He narrated Hadith from Zayd bin Aslam and others while Qa'anbi narrated on his authority. Some Scholars of Hadith said him infirm/unauthentic.
190. **HAMEED BIN ABDUR RAHMAN:** He is son of Abdur Rahman and grandson of Awf Zuhri Quraishi. He is one of the senior successors of the prophet's companions. He died in 105A.H at the age of 73 years.
191. **HAMEED BIN ABDUR RAHMAN:** He is Abdur Rahman Humayri Basari. He is one of the very learned scholars of the Basrah and authentic narrators of Hadith. He narrates from Abu Hurayrah and Ibn Abbas رضي الله عنه.
192. **HASAN BASARI:** He is Hasan Basari son of Abul Hasan. His surname is Abu Saeed freedman of Zayd bin Thabit رضي الله عنه. His father name is Yasaar. He is one of the descendants of prisoners of the Yasaan. His father Yasaar was freed by Rabee daughter of Nasar. He was born in Madinah just two years before completing the caliphate of Righteous Caliph Umar رضي الله عنه. And Sayyiduna Umar رضي الله عنه gave him first-ever dose (chewed date fruit; that is put to palate) her mother was maid servant of Sayyidah Umme Salamah رضي الله عنه sometime she went for any work outside then Umme Salamah put her Breast to his mouth just to cradle him so that he may be calm. And whenever she did she felt that the Breasts becom full of milk then she let him suckle. Some Scholars say that the high rank in knowledge and fame that he achieved was because of this. He moved to Basrah after the martyrdom of Uthman رضي الله عنه. He saw Uthman رضي الله عنه and met Ali رضي الله عنه also. It is not true to say that he met Ali رضي الله عنه in Basrah as when he was going to Basrah and was at a place name Quraa at that time Ali رضي الله عنه had reached the Basrah. He narrated Hadith from Abu Musa As'ary, Anas bin Maalik and Ibn Abbas and many other companions of the Holy Prophet صلى الله عليه وسلم. Numerous people of Successors of the companions of the Holy Prophet and successors of the successors also narrated traditions from him. He was legend of his age in worship, piety and seclusion. He died in Rajab (7th month of Islamic calendar) 110A.H.
193. **HASAN BIN ALI BIN RASHID:** He is son of Ali son of Rashid wasti. He narrated from Abul Ahwas and Hushaym further from him onward traditions narrated by Imam Abu Dawud, Imam Nasii. He is considered a true man by scholars of Hadith.
194. **HASAN BIN ALI HASHMI:** He is son of Ali Hashmi. He narrated from A'araj. While Muslim Qutayba narrated on his authority. Imam Bukhari said him منكر (unknown/ suspicious narrator).
195. **HASAN BIN JA'FAR:** He is son of Abu Ja'far Ja'fari. He transmits Hadith from Nafey and Ibn Zubayr رضي الله عنه. While Ibn Mahdi narrates from him. He was scholar but was said unauthentic in Hadith. He died in 167A.H.

196. **HANZALAH BIN QAIS ZARQI:**He is son of Qais Zarqi Ansari. He is known as authentic among people of Madinah and he successor of prophet's companions who belong to Madinah city. He learnt from Nafey bin Khudayj and Yahya bin saeed narrated on his authority.
197. **HABIB BIN SALIM:** He is the son of Salim bondman of Nu'maan bin Bashir. Nu'maan set a price for him to let himself free. Muhammad son of Munqashir narrated Hadith on hi authority.
198. **HARB BIN UBAIDAULLAH:**He is son of Ubaidaullah Thaqafi. There is conflict about his name and his narrated traditions. Ataa bin Sa'ib transmitted his ahadith (traditions) while in transmitting Hadith conflicted (on authority/certificate of narrated traditions). He stated a traditions as;1. 'narrated by Sufyan bin Uyainah from Ataa from Harb from his uncle and his uncle from his own uncle and he stated from the Holy prophet' while in other, stated as; 2. 'narrated by Abul Awas from Ataa he narrated from Harb, Harb narrated from his maternal Grandfather and he narrated from his father' while as per another statement,3. That 'Harb narrates from Ataa and Ataa narrates from Harb bin Hilal Thaqfi he from his maternal Grandfather'; And further as per Imam Abu Dawud's anecdotal it is different as: Abu Dawu narrates from Harb son of Ubaidullah and he from his maternal Grandfather and he from his father narrates...' and this is more famous in this tradition is regarding charging one tenth land tax (tribute) from Jews and christen.
199. **HAJJAJ BIN HASSAAN:** he is son of Hassaan Hanafi. He belongs to Basrah. He listen traditions from Anas son of Maalik and others. And Yahya bin Saeed and Yazid bin Haroon narrates on his authority.
200. **HAJJAJ BIN HAJJAJ:** He is son of Hajjaj Aslami and it said that he is Bahali Basari. He narrated from Fardoq, Qatadah and from a group of tradition scholars. And Ibrahim bin Tahman and Yazid bin Zuray' narrated on his authority. The scholars of tradition decreed him true and firm. He died in 131A.H.
201. **HAJJAJ BIN YUSUF:** He is Thaqfi (from Banu Thaqifa). He was appointed Governor of Iraq and Khurasan by Abdul Malik bin Marwan. His son Waleed took charge after him. He died in95 A.H at the age of 54 years at a place named Wasit. He is mentioned in chapter attributes of Quraish and other Tribes. The detail of his death would be dicussed soon in chapter ر/س, under the discussion of Saeed bin Jubayr.
202. **ABU HAYYA:** His name is Amr son of Nasar Khariqi Hamadani. He narrated Hadith from Ali bin Abi Talib.
203. **ABU HURRAH:**His name is Hanifa Raqqashi. He narrated a Hadith from his uncle, in chapter الغضب / Anger.

الالا تظلموا الا لا يحل مال امرئ الا بطيب نفس منه

Beware! Do not be cruel, Beware! Do not make other's money lawful (to you) except what is permitted you.

204. **IBNE HAZM:** His patronymica name is Abu Bakr, son of Muhammad bin Amr bin Hazm. He narrates Hadith from Ibn Abbas and Abu Hayya and Ibn Shihaab Zuhri narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHET ﷺ

- 205. HAFSA BINT UMAR:** She is mother of believers and daughter of Umar bin Khattab رضي الله عنه her mother name is Zaynab daughter of Maz'oon. Before marrying to the Holy Prophet she was married to Khunays son of Hudhafa Sahmi and migrated with her husband, he died just after Badr expedition. When he died Sayyiduna Umar رضي الله عنه talked to Abu Bakar and Uthman about marrying her again. (Actually he offered them as he intended that one of these two pious and most sensible men should marry her). But they didn't reply. And soon the Holy Prophet accepted her and took her to his wedlock in 3A.H. Once the Holy Prophet Divorced her a single one but as per Almighty's instruction he did conduce as (reason told) she did fast often, she used to pernoction, and she will also be your wife in Heaven. Numerous companions of the Holy Prophet and their successor narrated ahadith through her authority. She died in Sha'ban (8th month of Islamic calendar) in 45 A.H. at the age of 60 year.
- 206. HALEEMAH:** She is daughter of Abu Zuwaib. She fed the Holy Prophet ﷺ after Thuwaibiyah (the slave girl of Abu Lahab). Abdullah Son of Haleemah and Harith who was Prophet's foster brother and her sister and foster sister of the Holy Prophet was Sheema who cradle him and did lullaby in her lap. Haleemah returned Holy Prophet to his mother after two year and two months. while some say after five years she returned him. Abdullah bin Ja'far narrated on her authority. She is also mentioned in chapter باب اللب والصله (Good deeds and their reward).
- 207. UMME HABIBAH:** She is one of the mother of believers her name is Ramlah. She is daughter of Abu Sufyan son of Sakhar son of Harb, and her mother name is Safia daughter of Abul Aas and paternal aunt of Uthman رضي الله عنه there are two different opinions about her marriage some say her Nikah (wedlock) took place in Ethiopia 6 A.H and 400 dinars were paid to as her doer by Najjashi (Asmahah; A believer king of Ethiopia) for the Holy Prophet ﷺ. While some scholars said the doer was 40000 Dinar. The Holy prophet ﷺ sent Sharhbeel son of Hasanah to take her (Umme Habibah) home (Madinah) and he did his job well. The Holy Prophet ﷺ and he met her in her boudoir at Madinah. Some Scholars say her Nikah(marriage) took place under management of Utman رضي الله عنه. She died in 44A.H at Madinah. Numerous narrators narrated traditions thought her authority.
- 208. UMME HASSEEN:** She is daughter of Ishaq. She belongs to Ahmas tribe. She was present in Prophet's farewell pilgrimage. Her son Yahya bin Hasseen and others narrated Hadith on her authority.
- 209. UMME HARAAM:** She is Umme Haraam daughter of Milhaan son of Khalid, she was resident of Bani Najjar and sister of umme Sulaim. She embrace Islam on Prophet's hand she took oath of allegiance. The Holy Prophet ﷺ took a siesta at her home infrequently. She was wife of Ubaadah son of Saamit. She was martyred in Rome(as per the Holy Prophet's prediction during a war expedition led by Muawiyah رضي الله عنه, the first marine during caliphate of Uthman رضي الله عنه). Her grave is situated a place name Qarnas(Baqrus). Ana bin Maalik her nephew

and her husband Ubadah bin Saamit narrated Hadith on her authority. Hafiz Ibn Abdul Barr said I couldn't know her actual name but could know only her surname.

210. **HAMNA:** She was daughter of Jahash she was sister of Zaynab (mother of the believers; wife of the Holy Prophet ﷺ). She was resident of Asad tribe and wife of Mus'ab bin Umayr رضى الله عنه who he got martyrdom in Uhud she got married to Talha son of Ubaidullah.

FEMALE SUCCESSORS OF THE PROPHET'S COMPANIONS

211. **HASNAA:** She is Hasnaa Sirmiya daughter of Muawiyah. she narrated from her uncle and her uncle narrated from the Holy Prophet ﷺ. Awf a'arabi narrated through her authority, her narrated traditions got prevalence in of Basrah. It is as per report of Ibn Maakula.Hazi said that it is Hasnaa but it is Khansaa daughter of Muawiyah while some scholars took stand that she is Hasnaa Sirmiya and they also mentioned her two uncles Harith and Aslam.
212. **HAFSA BINT ABUR RAHMAN:** She is Hafsa daughter of Abdur Rahman and Grand daughter of Abu Bakar Siddique رضى الله عنه. She was wife of Mudhir son of Zubayr بن. Awam.
213. **UMME HARIR:**She is freed maid of Talha son of Maalik. She narrated from her Master. Her narrated Hadith narrated by Muhammad son of Abu Razin from his mother and his mother from Umme Harir narrated. Her Hadith is mentioned in chapter اشرط الساعة. the signs of the Dooms day.

KH / (خ)

COMPANIONS OF THE HOLY PROPHET ﷺ

214. **KHALID BIN WALEED:**He is son of Waleed Qarshi from Makhzomi tribe his mother is Lubabah Sughra the sister of Sayyidah Maimonah (the mother of believers;wife of the Holy Prophet ﷺ). Khalid was respectable man of the Quraish even before embracing Islam. The Holy Prophet ﷺ awarded him a title the سيف الله (the Sword of Almighty). He died in 21A.H. he testate to the Umar رضى الله عنه. His traditions were narrated by his cousins Abdullah bin Abbas, Alqamah and Jubayr bin Nufayr.
215. **KHALID BIN HAUZAH:** He is son of Aamiri, He and his brother Harmalah came to the Holy Prophet and embraced Islam; they went back to Khuza'ah and expose their belief. the were among those who were specially cared to convince them toward Islam. The Hauzah is the one who bought a bondman and a slave girl from the Holy Prophet and wrote an agreement (in their favour) for them.
216. **KHALLAD BIN SAA'IB:** He is son of Saa'ib Khallad from Khazraj tribe. He narrated Hadith from his father and Zayd bin Khalid. Ibn Habban narrated on his authority.
217. **KHABBAB EIN ARAT:** His surname was Abdullah Tamimi, he was captured in ignorance period and a woman from Khuzaii tribe bought and freed. He embraced Islam before the Holy Prophet secluded to Dar-e-Arqam. He is one of those

companions of the Holy Prophet who was punished due to embracing Islam severely but he patiently bear all problems. He moved to Kufa and died there in 37 A.H at the age of 73 years. Numerous people narrated traditions on his authority.

218. **KHARIJAH BIN HUDHAF:** He is son Hudhafa Qarshi Adwi, he was the best rider of the Quraish It was assumed that he himself is sufficient to fight with one thousand cavalry. He was counted in Egyptian and was killed falsely assuming him Amr bin Aas by a khariji (who exceeded from the Islmaic Limits in certain ways). Then murderer was one of those three arrogant who decided to kill Ali رضي الله عنه, Muawiyah رضي الله عنه and Amr bin Aas رضي الله عنه and each one of them were in search of his target. And the Allah's decision fulfilled be one of them for Ali رضي الله عنه while the other two companions of the Holy Prophet صلى الله عليه وسلم kept safe and kharijah was killed in 40A.H.
219. **KHUZAYMAH BIN THABIT:** His surname was popular as Abu Ummarah. He was from Aws tribe of Ansar. And become famous because of a title ذو الشهداءين (Gained reward of double martyredom). He participated in Badr and other all war expeditions. He was along with Ali رضي الله عنه in Siffeen, he fought bravely till his martyredom when Ammar son of Yasir got martyredom. His sons Abdullah, Ummarah and Jabir son of Abdullah narrated on his authority.
220. **KHUZAYMAH BIN JAZ'A:** He is son of Jaz'a and his surname is Abu Abdullah Sulami his brother Hibban son of Jaz'a narrates. He is considered in splendid peoples of Arabia. There are different opinions about the pronunciation of his name as some say it is Jaz'a, some say Jiz'a etc.
221. **KHUZAYM BIN AKHRAM:** He is son of Akhram and Grandson of Shaddad son of Amr son of Faa'ik of Asad tribe. He become famous with his grandfather's name as son of Faa'ik. Some scholars count him in Syrians while some count in people of Kufa as a group of kufi narrators narrated on his authority.
222. **KHUBAYB BIN ADI:** He is son of Adi Awsi from Ansar. He participated in Badr and was captured in 3A.H during Ghazwa Rajee, He brought to Makkah and sons of Harith bin Aamir bought him (Harith was killed by Khubayb in Badr Battlefield) therefore his sons bought him to take revenge of their father's killing. They hanged him at a place named Tan'eem. He was the first person who was crucified for Islam. Harith bin Barsaa narrated Hadith from him onward. Imam Bukhari mentioned in Bukhari that Khubayb sought a razor from any daughter of Harith to shave under arms etc she provided but her mother didn't know about. Khubayb took her child to his lap as soon as his mother saw she got feared, Khubayb said as he saw her feared don't fear do you think that I may kill this innocent boty? No never I won't do that and he let the child go to his mother. She said I never saw any prisoner better than Khubayb even I saw him eating fresh grapes while there was niether any orchard around and nor fruit were available there and he was enchained; when he was asked about the fresh fruits he replied it is from Almighty Allah. When he was taken to Hall (the place where they had to kill him) he asked for a favor that let him offer two rak'ah first. And they gave time and hid offer quickly and said By Allah almighty I offer quickly so that the infidel don't think that Khubayb got feared of his death and prolonging prayer and getting time to extricate his self. He prayed; O! my Lord kill each of them no one should be alive

- (long). And said some poetic verses ; When I am being crucified for cause of Islam, I don't care from which side I would be attacked; this all is due to my Lord's will and He may fill each of my joint of all organs with his blessings. He was the first person who made it first that he offered prayer before laid down his life in the way of Almighty Allah even when he was enchained.
223. **KHUNAYS BIN HUDHAYFA:** He belongs to Saham tribe of Quraish; he was husband of sayyidah Hafsa daughter of Umar رضى الله عنه He got martyrdom in Badr Battlefield. (After his martyrdom the Holy Prophet صلى الله عليه وسلم took Hafsa رضى الله عنه to his wedlock).
224. **ABU KHIRAAH:** He is Abu Khiraah Aslami a well known companion of the Holy Prophet صلى الله عليه وسلم.
225. **ABU KHALLAAD:** He is also a companion of the Holy Prophet صلى الله عليه وسلم while Hafiz Ibn Abdul Barr said I don't know his name and lineage. Yahya bin Saeed accept his narrated Hadith that is narrated through Abu Fardah by Abu Khallaad that the Holy Prophet صلى الله عليه وسلم said. 'when you see a believer who is awarded piety and seclusion (from this world) and taciturn (uncommunicative to useless worldly things) then do join his gatherings as he will teach you (worthwhile) knowledge. There is another tradition in which a link 'Abu Maryam' between Abu Fardah and Abu Khallad is found and this is the true link.

SUCCESSORS OF THE PROPHET'S COMPANIONS

226. **KHAYSAMAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman and Grandson of Abu Saburah Ja'fi (his name was Yazid bin Maalik and He belongs to senior successors of the prophet's companions). He died before Abu Wasili or Abu Wa'il. He listen Hadith from Ali Abdullah son of Amr and others. A'amash, Mansur and Urwah bin Murrah narrated on his authority and it is said that he inherited two lac Dinar that he spent on Scholars (of Hadith).
227. **KHALID BIN ME'DAAN:** His surname is Abu Abdullah kalaii of Syria. He was resident of Hims he said that he met seventy companions of the Holy prophet صلى الله عليه وسلم. He is one of the reliable narrators in view of Syrian Scholars of Hadith. He died at 104 A.H at Tartoos.
228. **KHALID BIN ABDULLAH:** He is Khalid son of Abdullah Wasti Tahhaan; he narrated from Hasseen and others. He was a pious man. It is narrated that he bought his self three times from Almighty and paid charity of silver equivalent to his body weight. He was born in 110A.H and died in 199A.H. While some scholars say he died in 182A.H.
229. **KHARIJAH BIN ZAYD:** He is son of Thabit Ansari from Madinah. He is a valuable successor of the prophet's companions. He got the era of Uthman رضى الله عنه and listen Hadith from many companions of the Holy Prophet صلى الله عليه وسلم. He was one of the seven well known jurisprudents of Madinah. He is firm and authentic narrator of Hadith. Zuhri narrated on his authority. He died in 99 A.H.
230. **KHARIJA BIN AL-SALT:** He belongs to Brajim tribe that is a division of Tamim tribe. He narrated from Ibn Masood and from his Uncle while Imam Sha'abi narrated on his authority. His traditions are taken by people of Kufa.
231. **KHASHAF BIN MALIK:** He is the resident of Tay (a place; for Khashaf tribe). He

narrated from his father, Uncle and Amr bin Masood. Zayd bin Jubayr narrated traditions from him onward.

232. **ABU KHUZAMAH:** He is son of Ya'amar belong to Bani Harith bin Sa'ad tribe. He is a well known successor of the Prophet's companions; he narrated Hadith from his father and Zuhri took from him to narrate onward.
233. **ABU KHALDAH:** He is Abu Khaldah son of Khalid son of Dinaar Tamimi Sa'adi from Basrah. He was a tailor Master. He narrates from Anas رضى الله عنه. And Wakee narrated from him onward.
234. **IBN KHATAL:** He is Abdullah son of Khatal Tamimi; he is an infidel. The Holy Prophet ordered to kill him on the victorious day of Makkah.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

235. **KHADIJAH BINT KHUWAILID:** She is daughter of Khuwailid son of Asad. She belongs to Quraish tribe of Makkah. She is one of the mother of believers the first wife of the Holy Prophet صلى الله عليه وسلم. She was married to Abu Haalah son of Zurarah first then married to Atiq son of Aa'iz then married to the Holy Prophet صلى الله عليه وسلم at the age of forty years while the Holy Prophet was of 25 only. The Holy Prophet neither marry any other woman before her nor in her presence till he death. She was the first who embraced Islam. All progeny of the Holy Prophet except Ibrahim (he was born by Mariya Qibtiya) was from her. She died five years before Migration to Madinah, some scholars say She died four years before migration as well as some say She died before three years of migration when ten years had passed after proclamation of the Prophet hood. She got 65 years age and kept in companionship of the Holy Prophet صلى الله عليه وسلم upto 25 years. She was buried at Jaihoon.
236. **KHAWLA BINT HAKEEM:** She is wife of Uthman son of Mazoon. She was very pious and learned scholar. Numerous narrators of Hadith narrated on her authority.
237. **KHAWLA BINT THAMIR:** She is Khwla daughter of Thamir from Ansar tribe. Her narrated ahadith mostly taken by the people of Madinah. Nu'man son of Abul Ayyash Zarqi narrated on her authority. And Some scholars say that she is Khawla daughter of Qais son of Bani Maalik son of An-Najjar and Thamir is nickname of Qais but ut it is not true. She is another woman and Khala daughter of Qais is another woman.
238. **KHAWLA BINT QAIS:** Khawla is daughter of Qais resident of Juhaynah tribe. Her narrated traditions are popular among the people of Madinah. Nu'man son of Kharboz narrated on her authority.
239. **KHANSAA BINT KHIDHAM:** She is daughter of Khalid. She belongs to Asad tribe of Ansar. Her narrated traditions are popular among the people of Madinah. Sayyidah Ayesha رضى الله عنها, Abu Hurayrah رضى الله عنه and other companions narrated from her.
240. **UMME KHALID BIN SAEED BIN AAS MUAWIYYAH:** She is mother of Khalid son of Saeed son of Aas. She become famous with her surname. she was born in Ethiopia when she brought to Madinah she was quite young. Zubayr son of Awam got married her. A few people narrated from her.

D/(د)

COMPANIONS OF THE HOLY PROPHET ﷺ

241. **DEHYA KALBI:** He is son of Khalifa Kalbi. A high ranked companion of the Holy Prophet ﷺ. He was sent to Qaisar (The king of the Rome) to invite and convince toward Islam during truce period in 6 A.H. And He (Qaisar) intend to embrace Islam but his rabies didn't embrace Islam so he got regress too. Dehya is the man in whom gesture the Jibril use to come to reveal the Holy Qur'an unto the Holy Prophet ﷺ. He moved to Syira and lived there till the caliphate of Muawiyah. Mnay successor took traditions from him.
242. **ABU DARDA:** His name is Uwaymir he is son of Aamir Ansari Khazraji become famous because of his surname; Dardaa is her daughter. He embraced Islam a little late but he was the last of his family who embraced Islam. He was very pious, noble and wise man. He live in Syria and died in Damscus in 32. A.H

SUCCESSORS OF THE PROPHET'S COMPANIONS

243. **DAWUD BIN SALEH:** He is son of Dinar (He was the date-palm merchant). He was freedman of Ansar; resident of Madinah. He narrated from Saalim son of Abdullah, his father and his mother.
244. **DAWUD BIN HASSEEN:** He is freedman of Uthman رضى الله عنه. He narrates from Ikarmah and Maalik and others from his onward. He died in 135A.H at the age 72 years.
245. **IBN AL-DEELMI:** His name is Dhahhaak son of Feroz, his traditions are popular among the people Egypt. He narrated from his father.
246. **ABU DAWUD AL-KUFI:** He is Abu Dawud Nufay' son of Harith (a blind man) of KufA. He narrated from Imran son Hasseen and Abu Barzah While Sufyan Thawri and Sharik transmit onward. According to the scholars of traditions he is desuetude. He was inclined to Rifd. He is mentioned in chapter كتاب العلم (the knowledge).

FEMALE COMPANIONS OF THE HOLY PROPHET ﷺ

247. **UMME DARDAA:** Her name is Kheerah daughter of Abu Hadrad, she was resident of Aslam tribe and wife of Abu Dardaa. She was wise and intelligent among the female companins of the Holy Prophet ﷺ. She was also hermit, pious and strict follower of the teachings of the Holy Prophet ﷺ. She died two years before her husband Abu Dardaa رضى الله عنه.

DH/(ذ)

COMPANIONS OF THE HOLY PROPHET ﷺ

248. **ABU DHARR GHAFFARI:** His name is Jundub his father was Junadah, he was a high ranked recluse emigrant companion of the Holy Prophet ﷺ. He is one of them who embrace Islam in early days. It is said he is the fifth companion of the

Holy Prophet ﷺ. He moved to his tribe and kept there for a long time and after all he returned to the Holy Prophet ﷺ after the trench war expedition in Madinah. He resided at a place named Rabzah till his death in 32A.H during the Righteous caliphate of Uthman رضى الله عنه. He used to worship Almighty even before embracing Islam. Numerous companions and their successors narrated traditions on his authority.

249. **DHO MAKHBIR:** He is nephew of the Asmahah(Najjashi-The Believer king of Ethiopia). He was Gillie of the Holy Prophet ﷺ. Jubayr son of Nufayr and others narrated traditions from him. Scholars consider him in Syrians and his traditions are popular among them.
250. **DHUL YADAYN:** He is one Bani Sulaym he is also said Khirbaq. He is among Prophet's companions from Hijaz. He was present in a prayer in which the Holy Prophet mistaken.
251. **DUL BUWAYQATAYN;** The man about whom the Holy Prophet ﷺ predicted that he would demolish the Ka'ba. He will belong to Ethiopia.

R/()

COMPANIONS OF THE HOLY PROPHET ﷺ

252. **RAFEY' BIN KHUDAYJ:** He is Rafey' son of Khudayj, his surname is Abu Abdullah; He belongs to Harith tribe and one of Ansar. In Uhud Battlefield an arrow stuck him; seeing this the Holy Prophet ﷺ said I would be the witness of this on the day of resurrection. The wound of arrow couldn't heal till his death in 73A.H at the age of 86 years during dominion of Abdul Malik bin Marwan. He died in Madinah.
253. **RAFEY' BIN AMR:**He is Rafey' son of Amr from Ghaffar tribe. He is considered in people of Basrah. Abdullah son of Saamit narrated traditions on his authority. 'to eat Date-fruit' is one of his traditions.
254. **RAFEY' BIN MUKAYTH:** He was resident of Juhayna tribe. He was present at Hodaybiyyah treaty. His two son Bilal and Harith narrated his traditions onward.
255. **RIFA'AH BIN RAFEY':** His surname is Abu MU'AAD, he is Zarqi a tribe of Ansar. He was accompanied with the Holy Prophet ﷺ in all war expeditions; and also with Ali رضى الله عنه in Jamal and Siffeen expeditions. He died during the early days of Righteous caliphate of Muawiyah رضى الله عنه at Amarah(a town). His both sons Ubaid, MU'AAD and his nephew Yahya bin Khallad narrated his traditions.
256. **RIFA'AH BIN SIMWAAL:**He is son of Qurazi. He is the man who divorced his wife (three divorces) then Abdur Rahman son of Zubayr got married her. Sayyidah Ayesha رضى الله عنه and tohers narrated through her. He is maternal uncle of Sayyidah Safiyah رضى الله عنه (the mother of the believers/ wife of the Holy Prophet ﷺ).
257. **RIFA'AH BIN ABDUL MUNDHIR:** He belongs to Ansar his surname is Abu LubabA.He is mentioned in section/series L/ن.
258. **RUWAYFE' BIN THABIT:** He is son of Sakan from Ansar. He is considered in people of Egypt. Sayyiduna Muawiyah appointed him as a Governor of Western Trables in 46 A.H. He died in Barqa while some say hedie in SyriA.Hanash son of Abdullah narrated on his authority.

259. **RUKANAH BIN ABD YAZID:** He is son of Abd Yazid son of Hashim son of Abdul Muttalib Qarshi. He was very strong man. His traditions are popular in Hijaz. He kept alive till caliphate of Uthman رضي الله عنه while some scholars said he lived till 42A.H. Numerous narrators narrated on his authority.
260. **RIBAAH BIN RABEE':** He is a scribe of Usaid tribe. His tradition is popular among people of Basrah. Qais son of Zuhayr narrates on his authority.
261. **RABEE'AH BIN KA'B:** He is son of Ka'b his surname is Abu Faras Aslami; He is named in people of Madinah. He was one of the companions who lived a plate-form made in Prophet's Mosque. It is also said that he was one of the Gillie of the Holy Prophet صلى الله عليه وسلم, and ever accompanied the Holy Prophet صلى الله عليه وسلم. He died in 63 A.H. Numerous people narrated on his authority.
262. **RABEE'AH BIN HARITH:** He is son of Harith son of Abdul Muttalib son of Hashim; is Uncle of the Holy Prophet صلى الله عليه وسلم. He is in companions of the Holy Prophet صلى الله عليه وسلم. He died during the Righteous Caliphate of Umar رضي الله عنه in 22A.H. He is the person about whom the Holy Prophet صلى الله عليه وسلم said on the victorious day of Makkah that I forgive the blood-wit of Rabee'ah bin Harith (Rabee'ah's son Adam was killed in ignorance period; the Holy Prophet صلى الله عليه وسلم forgave his blood-wit and denied the revenge demand).
263. **RABEE'AH BIN AMR:** He is son of Amr Jarshi. Waqdi reported that Rabee'ah was killed on the extrusion day of RAHIT.
264. **ABU RAFEY ASLAM:** He is freedman of the Holy Prophet صلى الله عليه وسلم. His surname is more familiar than his actual name. He was from Qibty family. He was bondman of Abbas رضي الله عنه before embracing Islam; He gifted him to the Holy Prophet صلى الله عليه وسلم. When the glade-tiding of his (Abbas) belief given to the Holy Prophet صلى الله عليه وسلم he freed his gifted bondman; This is Abu Rafey Aslam. He embrace Islam before Badr expedition and many reporters narrated traditions on his authority.
265. **ABU RIMTHAH:** He is son of Rifa'ah son of Yathrabhi and belong to Tamimi tribe and also the descendants of Umraul Qais, who was son of Zayd bin Manat bin Tamim; there is much conflict about his name. Some scholars mentioned the name we mention while some scholars said He is Ummarah bin Yathribi. And some scholars mentioned different names as well. He submitted to the Holy Prophet صلى الله عليه وسلم along with his father. He is considered in people of Kufa. Ayaad son of Laqet narrated on his authority.
266. **ABU RAZEEN:** His name is Abu Laqet son of Aamir son of Saburah; he would be mentioned in section/series of L/J.
267. **ABU RAIHANAH:** He was son of Shm'oon son of Zayd from Banu Quraizah tribe of Ansar (Allay of Ansar). He is said Prophet's freedman. His daughter is Raihanah; She was recluse, pious and prayerful woman. Abu Raihanah moved to Syria a group of narrators narrated Hadith on his authority.

SUCCESSORS OF THE HOLY PROPHET'S COMPANIONS

268. **ABU RATAA':** He is Imran son of Tamim Atardi. He embraced Islam in Prophet's life time (but couldn't met HIM). He narrates from Umar رضي الله عنه, Ali رضي الله عنه.

Numerous peoples narrated on his authority. He was learned scholar and expert reciter of the Holy Qur'an, he died in 107A.H.

269. **RABEE'AH BIN ABI ABDUR RAHMAN:** He is son of Abdur Rahman a high ranked successor of the prophet's companions. And the very recognized jurisprudent of Madinah. He listen Hadith from Anas bin Maalik and Saa'ib bin Yazid. Sufyan Thauri and Maalik bin Anas narrated on his authority. He died in 136A.H.
270. **ABU RAFEY:** His name was Abdullah son of Huqayq. He was a Jew businessman of Hijaz.
271. **RA'AL BIN MAALIK:** He is son of Maalik son of Awf and he is one of those to whom the Holy prophet صلى الله عليه وسلم. cursed upon in prayer because they killed the seventy best reciters of the Holy Qur'an and they all learnt Qur'an by heart.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

272. **AL-RABEE' BINT MUAWWIDH:** She is daughter of Muawwidh. She belongs to Ansar and well reputed and high ranked lady. Her narrated traditions are popular among people of Madinah and Basrah.
273. **AL-RABEE BINT AL-NADR:** She is Rabee daughter of Nadr. She is paternal aunt of Sayyiduna Anas son of Maalik رضى الله عنه and mother of Haritha son of Suraqah. Imam Bukhari said that the paternal aunt of Anas son of Maalik رضى الله عنه is the mother of Rabee daughter of Nadr and the Rabee that is discussed as female companion of the Holy Prophet صلى الله عليه وسلم is the same and it is correct.
274. **AL-RUMAYSAA:** she is Rumaysaa daughter of Ummu Sulaim Milhaan and mother of Anas son of Maalik. She is mentioned in section/series of S/س.

Z/(ز)

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

275. **ZAYD BIN THABIT:** He belongs to Ansar; he is scribe of the Holy Prophet صلى الله عليه وسلم. He was eleven years old when the Holy Prophet صلى الله عليه وسلم came to Madinah. He was one of those responsible Jurisprudents on whom the building of society is buildup and their verdicts about the daily life specially heredity issues. And he is one of those companions of the Holy Prophet صلى الله عليه وسلم who did great job in compilation of the Quran; And during the righteous caliphate of Sayyiduna Abu Bakar رضى الله عنه he offered his services as scribe to the Qur'an and even during the righteous caliphate of Uthman رضى الله عنه he transcribed the Holy Qur'an. Numerous narrators of Hadith narrated on his authority. He died in Madinah in 45A.H at the age of 56 years.
276. **ZAYD BIN ARQAM:** He is Zayd son of Arqam his surname is Abu Amr. He belongs to Kahzraj tribe of Ansar. He is considered in people of Kufa. He lived in Kufa and died there in 66 A.H. Numerous people narrated on his authority.
277. **ZAYD BIN KHALID:** He is Zayd son of Khalid, He belongs to Bahaynah tribe. He moved to Kufa and died there in 78 A.H at the age of 85 years. Anas, Ataa son of Yasaar and others narrated on his authority.

278. **ZAYD BIN HARITHAH:** He is Zayd son of Harithah his surname is Abu Usamah his mother is Sa'di daughter of Tha'alba She belongs to Bani Mueen tribe. When she brought her son Zayd to introduce him to her nation a despoiler group of Bani Mueen son of Jarir deprived them off during ignorance period. This group attacked their tribe and kidnapped Zayd son of Haritha when he was only 8 years old. They sold him in open market of Ukkaaz. Hakeem son of Hidham son of Khuwailid bought him against four hundred Dirham for his paternal aunt Khadijah رضى الله عنه. When she got married to the Holy Prophet صلى الله عليه وسلم she gifted Zayd to the prophet صلى الله عليه وسلم. And he accepted. When the family of Zayd got realized the incidents; his father Haritha and his uncle Ka'ab came to the Holy Prophet صلى الله عليه وسلم and offered him ransom to let his son free. The Holy Prophet صلى الله عليه وسلم said he may go with you if he wants and he may live with me as well it's up to him. Zayd denied to go with his father and uncle as he had seen the best ethics and more than best moral of the Holy Prophet صلى الله عليه وسلم therefore he preferred HIM on his own father and uncle. Seeing this attitude of Zayd the Holy Prophet صلى الله عليه وسلم took him to Hijr(a place) and announced that Beware! I have adopted him as my son. Be witness to this. He is my heir and I am his. After this incident he was called Zayd son of Muhammad. Till Almighty revealed verses about such issues.

'Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful. (Al-ahzaab.5)

Then he was called Zayd son of Harithah. He is one of those who embraced Islam in early days. As per a report the Holy prophet صلى الله عليه وسلم was ten years elder and as per another saying he was twenty years elder than Zayd son of Harithah. The Holy Prophet صلى الله عليه وسلم married him with his freed maid Umme Ayman by whom a son Usama born then Zayd got married to Zaynab daughter of jahash. He was called Prophet's beloved. The Almighty Allah mentioned his name in the Holy Quran;

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْفَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْفَاهُ فَلَمَّا قَفَى زَيْدٌ مِنْهَا وَطَرَا زَوْجَهَا لَهَا لَيْكِي لَا يَكُونُ غَلَى

الْمُؤْمِنِينَ خَرَجَ فِي أَرْوَاحِ أَدْعِيائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ الاحزاب: ٣٧

Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. (Al-Ahzaab-37)

His son Usamah and some people narrated traditions on his authority. He got

martyrdom as a commander in chief of the Muslim Army in the Battlefiel of Muta in 8 A.H at the age of 55 years.

279. **ZAYD BIN KHATTAB:** He is son of Khattab and brother of Umar رضى الله عنه. He belongs to Adi a clan of Quraish tribe. He is elder than Umar and embraced before Umar. He is one of those who migrated first. He participated in Badr and other all war expeditions till Yamamah in which he got martyrdom, during the righteous caliphate of Abu Bakar Siddique رضى الله عنه. Abdullah son of Umar narrated on his authority.
280. **ZAYD BIN SAHAL:** He is son of SAHAL. He is famous because of his surname Abu Talha; he would be mentioned in section/series of T/ط.
281. **ZUBAYR BIN AWAAM:** His surname is Abu Abdullah Quraishi his mother name is Safia she was daughter of Abdul Muttalib (she was the paternal aunt of the Holy Prophet). He and his mother become Muslim when he was 16 years old. His uncle smoked him he to deter from Islam. But he kept firm of Islam and accompanied with the Holy Prophet in all wars expeditions. He also showed his firmness in Uhud Battle field. He is one of the companions the Holy Prophet صلى الله عليه وسلم. Who were given glade tiding of the heaven. He was tall, slim and of fair complexion. Some scholars say he was of tan color and thickly haired person. He was killed at Safawan in primisses of Basrah by Amr son of Jarmoz in 36 A.H. at the age of 64 years. He was buried in Sibaa vally first then shifted to Basrah; His sons Abdullah and Urwah and others narrated on his authority.
282. **ZIYAD BIN LABEED:** He is son of Labeed his surname is Abu Abdullah; He hails from Ansar. He accompanied the Holy Prophet in all war expeditions. He was oppointed governor at Hadhrmout (a place). Awf son of Maalik and Abu Dardaa narrated on his authority. He died in earlier days of the caliphate of Muawiyah رضى الله عنه.
283. **ZIYAD BIN HARITH SADAI:** He is son of Sadai , He took oath of Islam on Prophet's hand and served and Muadhhdhin. He is considered in people of Basrah.
284. **ZAHRAA BIN ASWAD:** He is Zahra son of Aswad Aslami. He is one those companions of the Holy Prophet صلى الله عليه وسلم who took oath under a tree. He is considered in people of Kufa he lived there.
285. **ZURAA' BIN AAMIR:** He is son of Aamir son of Abdul Qais. He came to the Holy Prophet along with a delegation of Abdul Qais. His Hadith is popular among people of Basrah.
286. **ZURARAH BIN ABI AWFA:** He is son of Abu Awfa. He died during the caliphate of Uthman رضى الله عنه.
287. **ABU ZAYD ANSARI:** He is the person who learn Qur'an by heart and compiled at one place. There is some conflict about his name some say that he is Saeed son of Umayr while some say he is Qais son of sakan.
288. **ABU ZUHAIR NUMAYRI:** He is considered among Syrians.
289. **AL-ZUBAYDI:** He is ascribed to Zubayd; His name is Munabbeh son of Sa'ad, his companionship with the Holy Prophet صلى الله عليه وسلم is not confirmed.

SUCCESSORS OF THE PROPHET'S COMPANIONS

290. **AL-ZUBAYR BIN ADI:** He is son of Adi, hails from Hamdani tribe of KufA. He was

- judge at RAY (a city) He narrates on Anas authority while Sufyan Thauri and others narrated on his authority. He died in 131A.H.
291. **AL-ZUBAYR AL-ARABI** : He is Numayri of Basrah; He narrated from Abdullah bin Umar رضي الله عنه . Hammad and Ma'amar narrated on his authority. He is an authentic narrator.
292. **ZIYAD BIN KASEEB**: He is son of Kaseeb. He belongs to Adi tribe he is also considered in people of Basrah. He narrated traditions of Abu Siddique.
293. **ZUHRA BIN MA'BAD**: He is son of Ma'bad his surname is Abu Aqeel; He hails from Qarshi, Egyptian. He listen Hadith by his grandfather Abdullah son of Hisham. Numerous people narrated his traditions onward. And mostly his traditions are found popular in people of Egypt.
294. **ZUHAIR BIN MUAWIYA**: He is Zuhair son of Muawiyah his surname is Abu Khaithma Ja'fi He belongs to KufA. He lived at Jazira (a place) He learnt ahadith by heart, he is an authentic narrator of Hadith. He listen Hadith by Abu Ishaq and Abu Zubayr. Ibn Mubarak and Yahya son of Yahya narrated on his authority. He is mentioned in chapters كتاب الزكوة (Book-Annual due Charity). He died in 174 A.H.
295. **ZUMAYL BIN ABBAS**: He narrated from his bondman Urwah and Yazid bin Ilhad onward on his authority.
296. **AL-ZUHRI**: He is ascribed to Zuhra son of kilaab his grandfanther because of this relation he is called Zuhri. His surname is Abu Bakr and actual name is Muhammad son of Abdullah Shihab. He was a well known jurisprudent and scholar of traditions. And a valuable person of the successors of the prophet's companions. A Popular of scholar of the Madinah. He listen from numerous prophet's companions. Numerous peoples (among them Anas bin Maalik and Qatada were also) took his narrated traditions and narrated onward. Umar son of Abdul Aziz said I never saw a scholar more knowledge full than him. When Makhool was asked about a knowledge full scholar, He said Ibn Shihaab; it was asked again then who is the greatest knowledge full scholar he again named him even when it was asked third time he replied the same the he is Ibn Shihab. He died in (Ramadan 9th month of Islamic calendar) in 124 A.H.
297. **ZIRR IBN HUBAYSH**: He hails from Asadi tribe of KufA. His surname is Abu Hareemc. He lived 60 years in ignorance period and same in Islam. He was one the well recognized Reciters of the Holy Qur'an and one the pupils of Abdullah son of Masood. He listen Hadith by Umar رضي الله عنه .
298. **ZURARAH BIN ABI AWFA**: Zurarah son of Abu Awfa Abu Hajib; hails from Jarsh, judge at Basrah. He narrated Hadith from numerous companions of the Holy Prophet صلى الله عليه وسلم including Abdullah bin Abbas رضي الله عنه it is narrated that; He says that the Holy Prophet was asked; which act is more favorite in the sight of Almighty Allah? He replied, حال المرتحل it was asked again what does it mean? He said the one who recites the Holy Qur'an from the beginning to end or from the end to the beginning as well. It narrated by Qatadah and Awf. He recited once in prayer بِذَا نُفِثَ فِي الناظر (Finally, when the Trumpet is sounded,) he wept squeakily. He died in 93 A.H.
299. **ZIYAD BIN HUDAYR**: His surname is Abu Mughirah. He hails from Banu Asad. He belonged to KufA. He narrated Hadith of Umar and Ali. A group of narrators including Sha'bi narrated through his authority onward.

300. **ZYAD BIN ASLAM:**His surname is Abu Usamah, he is freedman of Umar. He is Madinian and well reputed successor of the prophet's companions. He narrated Hadith from Numerous companions and Sufyan Thawri, Ayyub Sakhtiyani, Maalik and Ibn Uyainah transmitted traditions on his authority.
301. **ZAYD BIN TALHA:** He is Zayd son of Talha; Salamah son of Safawan Zarqi narrated from him and Imam Maalik cited his tradition regarding Modesty.
302. **ZAYD BIN YAHYA:** He is Zayd son of Yahya; He narrated Hadith from Imam Awza'ii. He hails from Damascus. Imam Ahmed and Dari narrated on his authority. He is an authentic narrator.
303. **ABU ZUBAYR:**His name is Muhammad son of Aslam resident of Makkah and freedman of Hakeem son of Hidhaam; he is from second class of successors of Makkah. He learnt Hadith by Jabir son of Abdullah and numerous people narrated on his authority.
304. **ABU ZURA'AH:**his name is Ubaydullah son of Abdul karim and resident of RAY(a town). He got Hadith from numerous people and Abdullah son of Ahmad son of Hanbal took his narrated traditions. He is the leader in his field and authentic narrator; he learnt traditions by heart. He understands the virtue of Hadith and he recognizes the narrators of Hadith. And he has capability to judge whether the reported tradition is worth full or there is any inaccuracy in it. He was born in 200A.H at Ray and died in 264. A.H.

FEMALE COMPANIONS OF THE HOLY PROPHET ﷺ

305. **ZYANAB BINT JAHASH:**She daughter of Jahash. One of the wives of the Holy Prophet ﷺ and mother of the believers. Her mother name is Ummayyah the daughter of Abdul Muttalib (the paternal aunt of the Holy Prophet ﷺ). She was wife of the Zayd son of Harithah the freedman of the Holy Prophet ﷺ. Zayd divorced her after a while then the Holy Prophet ﷺ got married her (as per Allah's instruction) in 5 A.H. She died first after the demise of the Holy Prophet ﷺ before other wives. Barra was her former name that changed Zynab by the Holy Prophet ﷺ. Sayyidah Ayesha said about her there is no woman better than her in following Islam. She is most God-fearing, most true woman and very kind hearted, regular charity payer. And She ever did all the good deeds that make her closer to the Almighty Allah. She died in 20 A.H. in Madinah, some said she died in 21 A.H at the age of 53 years. Sayyidah Ayesha and Umme Habiba narrated traditions on her authority.
306. **ZAYNAB BINT ABDULLAH:**She is daughter of Muawiyah hails from Banu Thaqif tribe and wife of Abdullah bin Masood. Her husband, Abu Saeed, Abu Hurayrah and Sayyidah Ayesha رضي الله عنها narrated ahadith on her authority.
307. **ZAYNAB BINT ABI SALAMAH:**She is daughter of the Prophet's wife Umme Salamah her name was also Zaynab the Holy Prophet ﷺ changed with Barra. She was born in Ethiopia and got married to Abdullah bin Zum'ah. She was the most learned women of her age. numerous people narrated her narrated traditions onward. She died after the incident of arrah.

FEMALE SUCCESSORS OF THE HOLY PROPHET 'S COMPANIONS

308. **ZAYNAB BINT KA'AB:**She was daughter of Inb Ujrah. She hails from Ansar and belonged to the family of Saalim bin Awf.

S/(س)

COMPANIONS OF THE HOLY PROPHET ﷺ

309. **SA'AD BIN ABI WAQAS:**He is Sa'ad son of Abu Waqas his surname is Abu Ishaq. The actual name of his father Abu waqas is Maalik son of Wuhayb Zuhri. He hails from Quraish tribe. He launched the first arrow in Allah's way. He was one of ten people in the world they've been given the glad tidings of Paradise. He participated with the Holy Prophet in all battles. He embraced Islam in early days when he was only seventeen years. His prayers were accepted. People were afraid of his curse., And request him to pray for them. This was because the prophet prayed to Allah his prayers were accepted; And his arrow was executed on the target. The Holy Prophet Muhammad ﷺ honoured him by declaring him one of the best archers of that time. During the battle, The Holy Prophet Muhammad ﷺ gathered some arrows for him and said: Shoot, Sa'ad ...may my mother and father be your ransom." (*This is was also reported by Ali ibn Abi Talib who said that he had not yet heard Mohammed promising such a ransom to anyone except Sa'ad Bukhari, Volume 5, Book 59, Number 389*) He died in 55 A.H at the age of 70 years, at his palace situated at Atiq a place nearby Madinah. He was taken to Madinah on shoulders of people. Marwan bin Hakam led his funeral prayer he was governor of Madinah that time. He got buried in Baaqee graveyard. He died as last of the ten of whom glade tiding have been given. He was appointed governor at Kufa during the caliphate of Umar رضى الله عنه and Uthman رضى الله عنه. Many people reported traditions on his authority.
310. **SA'AD BIN MU'AAD:** He is son of Mu'aad, is from Ash'has and Aws clan of Ansar tribe. He embraced Islam between Aqbal and Aqball, in Madinah. On seeing him sons of Abdul Ash'hal embrace Islam and their whole family embraced Islam after a while. This was the first family of Ansar who embrace Islam. The Holy Prophet Muhammad ﷺ titled him the leader of the Ansar. He was respected in his family and was chosen a chief. He was one of the senior companions of The Holy Prophet Muhammad ﷺ he participated in battle Badr and Uhud and fought bravely. He was targeted by an arrow in battle trench; that penetrated into his neck and Cut his aorta, and bleeding couldn't stop so he died after a month. In 12th month of Islamic calendar)in 5 A.H. At the age of 37 years. He was buried in Baaqee graveyard of Madinah. Numerous companions reported his narrated traditions.
311. **SA'D BIN KHAWLA:**He participated in Battle Badr and died in Makkah the same year when the Holy Prophet Muhammad ﷺ offered his farewell pilgrimage.
312. **SA'D BIN UBADA:**It is one of twelve nuqaba. And was the leaders of Ansar. He was glorified as head of tribe and his dignity was acknowledged by his nation.

Many people narrated Hadith on his authority . He died at HURAN a place in Syria when two and a half years had passed of Umar's caliphate. Everyone agreed that he had been found dead in his bathroom. His body had turned green when noticed, his cause of death was not known. A sound was listen that some was saying we killed him; but no one could see the speaker.

نحن قتلنا سيد الخزرج سعد بن عبادة
ورمينا بسهمين فلم نخط فؤادة

We killed the leader of Khazraj Sa'd bin Ubadah and we did hit him by two arrows and target was not missed.

313. **SAEED BIN RABEE:** He was from Khazraj clan of Ansar who got martyrdom in battle Uhud. The Holy Prohet established brother hood between Abdul Rahman bin Awf and him. He was buried along with kharija bin Zayd in a same grave.
314. **SAEED BIN AL-ATWAL:** He saeed son of Atwal he hails from Juhaina tribe. He got Prophet's companionship; and his two sons narrated on his authority.
315. **SAEED BIN ZAYD:** He is son of Zayd, his nickname is Abu A'war Adwi Quraishi. He is one of the ten of whom glade tiding of paradise have been given. He participated in all battles except Badr as he was appointed to check the Quraish's business caravan therefore the Holy Prophet granted him the booty. He embraced Islam in early days. Umar's sister was in his wedlock, and because of this very sister Umar embrace Islam. He was a tan colored, tall and too hairy man. He died in 51A.H. At Atiq (a place) then brought to Madinah and got buried in Baqee graveyard. He was more than 70 years old that time.
316. **SAEED BIN HURAITH:** He hails from Makhzomi clan of Quraish. He was accompanied with the Holy Prophet when Makkah was conquered. He was 15 years old then. He moved to Kufa and lived there till death; he is buried in KufA.Hafiz Ibn Abdul Barr said he left no heir. His brother Amr narrates on his authority.
317. **SAEED BIN AL-AAS:** He belongs to Quraish. He was born in the year of migration. He was one of the leaders of Quraish and was one of the scribes who did great job to transcribe the Holy Qur'an during the righteous caliphate of Uthman رضي الله عنه. Uthman appointed him governor at KufA.He fought with people of Tibristan and become victorious. He died in 9 A.H.
318. **SAEED BIN ZAYD:** He is son of Sa'd bin Ubadah. He hails from Ansar. He got companionship of the Holy prophet. He narrates traditions from his father and his sons Sharahbil and Abu Umamah narrated from him onward. Waqdi says its confirm that he was one of the prophet's companions. He was appointed governor at Yamen by Ali رضي الله عنه.
319. **SABURAH BIN MA'BAD:**He hails from Juhayna tribe and resident of Madinah. His son Rabee narrates his reported traditions. And he is considered Egyptian.
320. **SAHAL BIN SA'D:** He is son of Sa'd son of Saa'adi Ansari. His surname is Abu Abbas. His name was Hazan but the Holy Prophet Muhammad صلى الله عليه وسلم changed it with SAHAL. At the time of the the Holy Prophet Muhammad صلى الله عليه وسلم demise SAHAL was just fifteen years old. He died in Madinah in 91A.H while some scholars say he died in 88 A.H. He is the last of the companions of the Holy Prophet Muhammad صلى الله عليه وسلم who died in Madinah. His son Abbas and Zuhri

and Abu Hadzim narrated on his authority.

321. **SAHAL:** He is sahal son of Abi Hathm. His surname is Abu Muhammad. He is also called Abu Ummarah Ansari Awsi. It is said that he was born in 3 A.H. and kept live in Kufa. He is considered in people of Madinah. And died in Madinah during the dominion of the Mus'ab bin Umair رضي الله عنه. Numerous narrators of Hadith reported traditions on his authority.
322. **SAHAL BIN HANIF ANSARI:** He is Sahal son of Hanif Ansari Awsi. He accompanied the Holy Prophet Muhammad صلى الله عليه وسلم in all battle fields including Badr and Uhud. He is one of those kept firm around the Holy Prophet during the fierce battle of Uhud. After the demise of the Holy Prophet Muhammad صلى الله عليه وسلم he accompanied Ali رضي الله عنه he made him his acting caliph then governor of Persia. Abu Umamah; his son narrated traditions on his father's authority.
323. **SAHAL BIN BAIDAA:** He is Sahal son of Baidaa and his brother was Suhail. Baidaa was their mother her name was Wa'ad while Wahab son of Rabeeah was their father. He embraced Islam in Makkah; It is stated that he kept back his Islam even he came to Badr battle field along with infidels. Once he was captured, but Abdullah bin Masood bear witness that he had seen him offering prayer in Makkah, on this witness he was released. He died in Madinah before the Holy Prophet Muhammad صلى الله عليه وسلم He offered his and his brother's funeral prayer inside the Mosque.
324. **SAHAL BIN HANZALIYA:** He is Sahal and Hanzaliya was his grand mother while some say she was his mother. He is named after his mother and become popular of this. His father was Rabeah son of Amr. He was one of those who took oath under a tree (at Hudaybiyyah). He was a learned scholar and recluse person; He was childless. He lived in Syria and died during the early days of the caliphate of Muawiyah.
325. **SUHAIL BIN AMR:** He was father of Abu Jundal. He hails from Aamiri clan of Quraish and was very respectable person. He was a good orator, captured in Battle Badr, Sayyiduna Umar رضي الله عنه requested to the Holy Prophet Muhammad صلى الله عليه وسلم to let his teeth be extracted so that he won't be able to speak against you ever. The Holy Prophet Muhammad صلى الله عليه وسلم said leave him; He may get the remarkable position that you praise him too. He submitted to the Holy Prophet at Hudaybiyyah. And at the time of prophet's demise when many people (hypocrites) become apostatized; He addressed to the people and explained the situation and warned people don't be apostate. There is some conflict about year and place of his death; some said he died in 18 A.H. during the outbreak of plague at Amwas. While some said he got martyrdom in Battle field of Yarmuk. Hafiz Ibn Abdul Barr said about Sahal bin Amr; Once some peoples gathered at the door of the Caliph Umar رضي الله عنه. He (Suhail bin Amr), Abu Sufyan was also among them. There were many respectable persons of Quraish. After a while a man came out to permit peoples to come in to meet the Caliph; He permitted the Participants of Badr first. So, Suhail, Bilal allowed to enter at this situation Abu Sufyan said it astonishing to me that we the most respectable persons of the society are still waiting while the low-cast and slaves are allowed to enter! we never saw such disgusting and humiliating behavior before! Listening this compliment, Suhail

responded O! people, I can see the abomination on your faces if you are getting angry then must be unto yourselves that after all; All the people were invited to embrace Islam equally including you. You become a late comer while many others rushed and won the race. So, keep in mind those who embraced Islam first won't be excelled by late comers any way. The greatness in which the slaves got opportunity before you is really a valuable and huge beneficial to them. So to fight here outside the door is not befitting. The slave took the lead in accepting Islam so you cant get back this glorious position from them. You have nothing to exceed them except Jihad. Be careful and beware! Don't be lazy and forgetful may Almighty Allah grant you martyrdom and you go back to your Lord as victorious. Then he stood up and cleaned his suit with a jerk and moved. He moved to Syria; Hasan said what a man he is! How intelligent and true he is! Definitely the man who came to Almight first will not be excelled by the one who is later comer.

326. **SUHAIL BIN BAIDAA:** He hails from Quraish, details have been discussed earlier in discussion of his brother. He embraced Islam in early day. And emigrated to Etiopia, then to Madinah he accompanied the Holy Prophet in all battles including Badr. He died in 9A.H during life time of the Holy Prophet Muhammad صلى الله عليه وسلم when returning from battle Tabuk. He had no children. Abdullah bin Unais and Anas bin Maalik narrated on his authority.
327. **SAMURAH BIN JUNDUB:** He hails from Fazari clan of Arab. He was allay of Ansar tribe. He learnt the Holy Qur'an by heart, and narrated Hadith direct from the Holy Prophet Muhammad صلى الله عليه وسلم. numerous narrators narrated on his authority. He died in 59 A.H. at Basrah.
328. **SULEMAN BIN SARD:** He is Suleman son of Sard. His surname is Abul Mutrif. He was from Khuzaii tribe and a very learned scholar. He moved to Kufa and kept live there from the early days when Muslims entered the KufA. He died in Sard Saar at the age of 93 years.
329. **SULEMAN BIN BURAYDAH:** He belongs the Aslami clan of Arab. He narrated from his father Imran son of Hassan and was reported onward by Alqamah and others. He died in 15 A.H.
330. **SALAMAH BIN AKWA'A:** His surname is Abu Muslim Aslami of Madinah. He is one of those who took oath under the tree. He was famous because of his splendid attribute as a brave pedestrian soldeir. He died in 74 A.H. In Madinah at the age of 80 years. many people narrated on his authority.
331. **SALAMAH BIN HISHAM** He is Qarshi from Makhzom clan and one of the emigrants of EthiopiA. He was very learned scholar and was brother of Abu Jahal (severe ignorant). He embrace islam in early days. He also faced lot of troubles because of Islam. And even he imprisoned once in Makkah. Whenever the Holy Prophet prayed for poor and overwhelmed muslims he did remember him. He couldn't participated in Badr as he was imprisoned then. He died in 14A.H during the caliphate of Umar رضى الله عنه in Battle field of Marju-saafar.
332. **SALAMA BIN SAKHAR:** He hails from Bayadi clan of Ansar; it was said that his name was Suleman; He is the man who had sexual relations with his wife again despite swearing. He was also among those who weep and Wailing. Suleman son of Yasaar and Ibn Musayyib narrated on his authority. Bukhari said that their practice (narration of Hadith) is not reliable.

333. **SALAMA BIN MUHABBIQ:** His Nickname is Abu Sinan bin Utbah Hudaly. The name of Muhabbiq was Sakhar. He was considered one of the people of Basrah.
334. **SALAMA BIN QAIS:**He is Salama son of Qais Ash'jaili. Abu Asim said him Syrian and resident of Kufa. Bilal son of Yasaaf narrated on his authority.
335. **SALMAN FARSI:**He is Salman from Persia his surname is Abu Abdullah, He is freedman of Allah's Messenger Muhammad; actually belongs to RamHurmuz a place in Persia while some say he belonged to Jee a village outskirts of Isfahan. He visited many places in search of real and true religion. He become critian first and saw their Holy books and stood firm on religion and also faced lot of alms and difficulties for the sake of religion. He was captured by Arabs; they sold him on the hands of jews when his master showed intention to free him against handsome offer of money; the Messenger of Allah Muhammad helped him and he got freedom. He had seen ten masters before reaching in the service of the Holy Prophet. The Holy Prophet declared that Salman is one my family members. And is one of those high ranked peoples who are awaited to enter the paradise. There is much conflict about his age; some say he got two hundred and fifty years, some say he was given three hundred and fifty years although it is seemed astonishing but first is nearer to perfection. He died in 35A.H. In Mada'in city. He used to get his provisions by his own hard work. And most part of his earning spent in benefaction. Anas and Abu Hurayrah narrated on his authority.
336. **SALMAN BIN AAMIR:** He hails from Dhabiyy tribe and considered in people of Basrah. Some scholars say there is no other companion from this clan Dhabiyy who narrated ahadith.
337. **SAFINAH:** He is the freedman of the Holy Prophet and some said that he was the freedman of Umme Salamah (wife of the Holy Prophet) and took an oath that he will be in service of the Holy prophet forever. Safina was his nickname. Some say he was Riyah some say he was Roman some say no he was Mehran. Some said he was Arab while some other scholars have different opinion that he was Persian. It is reported that during a travel alongwith the Holy Prophet, when some one got tired he put his sword on his shoulders and one by one many peoples put so many articles and carried happily on seeing this the Holy prophet smiled and said he just like ship to carry goods.(He had good strength). His son Abdur Rahman , Muhammad and Kathir narrated on his authority.
338. **SAALIM BIN MA'QIL:**He is freedman of Abu Hudhayfah son of Utbah son of Rabiah. He was resident of Istrkh (a place of tPersia) He was learned and very intelligient among freedmen. One of the known companions of the Holy Porphet. He was considered in the apt reciters of the Holy Qur'an. Once the Holy Prophet said; learn Qur'an(recitation) from four men Ibn Umme Abd,Ubayy ibn ka'b, Saalim bin Ma'qil and Mu'aad bin Jabal. He participated din Badr. Ibe Umar and Tahabit son of Qais narrated on his authority.
339. **SAALIM BIN UBAID:** He is saalik son of Ubaid from Ash'jaili clan. He is one of those companions who sit there at plateform in Masjidun Nabwi . Bilal son of Yasaaf narrated on his authority.
340. **SURAQA BIN MAALIK:** He is Suraq son of Malik son Ju'sham from Mudlaj clanc of Kananah tribe. He used to visit 'Qadeed' he is considered in people of Madinah. Numerous narrators narrated traditions on his authority. He was one of high

ranked poets. He died in 42 A.H.

341. **SUFYAN BIN USAID:** He is Sufyan son of Usaid Hadroomi of Syria. Jubair son of Nufayr narrated a report regarding people of Hims. Some say it is Usaid while some say different pronounciation as;Asaid or Asadah etc.
342. **SUFYAN BIN ABDULLAH:** He is Sufyan son of Abdullah son of Zu'ah. His surname is Abu Amr Thaqfi. He is considered in people of Ta'if. He was also appointed as a governor of Ta'if.
343. **SUFYAN BIN ABU ZUHAYR:** He is son of Abu Zuhayr of Azdi clan, and resident of Shanoodi tribe.His traditions are popular among people of Hijaz. Ibe Zubayr and others narrated on his authority.
344. **SAKHBURAH:**His surname is Abu Abdullah Azdi. His son Abdeullah narrates from him. There is a tradition in capater 'The Book of Knowledge' كتاب العلم.
345. **AL-SAA'IB BIN YAZID:** He is Saa'ib son of Yazid his surname is Abu Yazid Kindi.He was seven years old when his parents took him alongwith them to perform Pilgrimage and this was the farewell pilgrimage of the Holy Prophet.Zuhri and Muhammad bin Yusuf narrated on his authority. He died in 80 A.H.
346. **AL-SAA'IB BIN KHALLAAD:**He is Saa'ib son of Khalid, his surname is Abu Sahlah Ansari.He hails from Khazraj tribe. He died in 91 A.H. Ibn Khallad and Ataa bin Yasaar narrated on his authority.
347. **SUWAID BIN QAIS:**His surname is Abu Safwan and Sammaak son of Harb narrated on his authority. He is considered in people of Kufa.
348. **ABU SAIF ALQEEN:**He is Abu Saif Alqeen, the foster father of Ibrahim son of the Holy Prophet. His name was Baraa bin Aws Ansari. He became famous of his surname. His wife is Umme Bardah who fed Ibrahim.
349. **ABU SAEED SA'D BIN MAALIK:**He is Abu Saeed son of Maalik from Khadri clan of Ansar. He learnt Ahadith by heart and was learned scholar and a pious person. He narrated tradition abundantly. Numerous companions and their successors narrated traditions on his authority. He died in 74 A.H.and got buried to Baaqee grave yard of Madinah at the age of 84 years.
350. **ABU SAEED BIN AL-MUALLA:**He is Abu Saeed son of Harith of Muallaa Zarqi clan of Ansar. He died in 64 A.H when he was also of 64year.
351. **ABU SAEED BIN ABI FUDALAH:**Abu Saeed is son of Abu Fudalah Harithi Ansari.His name and surname is same. He is considered in the people of Madinah his Hadith is narrated by hameed bin Ja'far he narrated from his father and he narrated from Meenaa.
352. **ABU SALAMAH:**He is son of Abdul Asad and from Makhzomi clan of Quraish. His is the son of prophet's paternal aunt.His mother was Barraah daughter of the Abul Muttalib. He was husband of Umme Salamah before the Holy Prophet Muhammad.
353. **ABU SUFYAN BIN HARB:**He is son of Sakhar son of Harb of Banu Ummayah clan of Quraish.He is father of Muawiyah رضي الله عنه.He was born ten years before the incident of Abrah's attack on Makkah with huge Elephant's Army.He was respectable even before Islam. And was the chief of chiefs of Quraish.He embraced Islam on the victorious day of Makkah and he was one of those companions who were cared specially to convince them toward Islam so that he may attached with Islam without feeling conviction. He participated in Battle Hunayn and the Holy prophet granted him one hundred camels and forty Auqia silver from booty to win

his heart by this noble act. During the Battle Ta'if his one eye broke out and he lived with one eye (without making any complaint) till Battle Yarmuk where a stone hit his only eye and it became smashed and he got blind completely. (But never complaint). He died in 34 A.H. in Madinah and got buried to Baqee. (famous graveyard of Prophet's family and his companions).

354. **ABU SUFYAN BIN HARITH:** He is son of Harith son of Abdul Muttalib, cousin of the Holy Prophet and Prophet's foster brother as Sayyidah Haleemah did also feed him, some scholars say his name was Mughirah while some say it was his surname because Mughirah was his brother and was poet of such high rank that many poets followed him. He composed poetic pasquinade verses against the Holy Prophet صلى الله عليه وسلم initially. That was replied by Sayyiduna Hassaan رضي الله عنه. Abu Sufyan then embrace Islam and become a good muslim and never show arrogance against Allah and HIS messenger. He embrace Islam on the victorious day of Makkah. Ali رضي الله عنه said to him, Go to the Prophet صلى الله عليه وسلم and say to him as said the brothers of Yusuf,

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ اَيُّوْمَ تَعُوْمُرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ ﴿يوسف: ٩٢﴾

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

So, as per suggestion of Ali رضي الله عنه he come forth before the Holy Prophet and said so, the Holy Prophet صلى الله عليه وسلم accepted his repentance and he become a believer . He died in 20 A.H. when a wart on his head was cut down by a barber when he was cutting his hairs just after performing pilgrimage. He become ill and died after all and got buried in the house of Aqeel son of Abu Talib. Sayyiduna Umar رضي الله عنه led his funeral prayer.

355. **ABU SALAMAH:** His name was Iyad; He was Gillie of the Holy Prophet صلى الله عليه وسلم. He become famous with his surname. Some said he was a freedman of the Holy Prophet صلى الله عليه وسلم.
356. **ABU SAHLAH:** He is Abu SAHLA Saa'ib son of Khallad ; he has been mentioned earlier.

SUCCESSORS OF THE PROPHET'S COMPANIONS

357. **SAEED BIN MUSAYYIB:** His surname was Abu Muhammad, he hails from Makhzom clan of Quraish. He belongs to Madinah. He was born two years after the establishing of Umar's Caliphate. He was leader of the successors of the Prophet's companions, who followed the companions well. He was expert in Hādith, jurisprudent and was a pious and recluse person; And was perfect in his attributes that to explain these attributes his name was cited to see. He has learnt all of Abu Hurayrah's traditions and all the decisions and rulings of Umar رضي الله عنه by heart. He met numerous companions of the Holy Prophet and got traditions and narrated ownward. While Zuhri and some other narrators narrated on his authority. Ibn Makhool said I travelled far and wide to get knowledge but I couldn't find any one more knowledge full than him. He himself said he performed seventy pilgrimage.
358. **SAEED BIN ABDUL AZIZ:** He is son of Abdul Aziz Tanokhi of Damascus. He was

considered a jurisprudent in Awzai's time. And even after that too. Ahmad reported that there is no one who had narrated authentic traditions more than Awzai and Saeed bin Abdul Aziz. He said there difference between these two scholars according to my opinion. Saeed kept weeping oftenly; when he was asked he said whenever I offer prayer the Hell is bought before me; therefore I weep. Nasai said he is authentic and has perfect vision. he narrated from Zuhri and Makhool while Zuhri narrates on his authority.. He died in 167 A.H. When he was more than seventy years old.

359. **SAEED BIN ABIL HASAN:** His name is Yasaar resident of Basrah, he narrates on Abu Hurayrah' authority. And Qatada and Awf from onward. he died in 109 A.H one year before his brother.
360. **SAEED BIN HARITH:** He is son of Harith son of Muallaa Ansari of Hijaz; He was judge at Madinah he narrated from Ibn Umar, Abu Saeed and Jabir as well as numerous people narrated his reported traditions onward.
361. **SAEED BIN ABI HIND:** He is freedman of Samurah. He narrated from Abu Musa Ash'ary, Abu Hurayrah and Ibn Abbas. While his son Abdullah and Nafey son of Arm al Hajmi narrated on his authority. He is an authentic narrator of Hadith.
362. **SAEED BIN JUBAYR:** He hails from Banu Asad; of kufa, he is well reputed successor of the Prophet's companions. He got knowledge from Abu Masood, Ibn Abbas, Ibn Umar, Ibn Zubayr and Anas and taught many people. He was killed in 65 A.H. in Sha'ban (8th month of Islamic Calendar) on Hajjaj bin Yusuf's order. And it is said that Hajjaj died after a while of Saeed's murder. Some say he died after six month, some say Hajjaj died in Sahwwal (10th month of Islamic calendar) or in Ramadan (9th month of Islamic Calendar) in the same year. It is said that it was Saeed's beshrew for Hajjaj; when he was asked by Hajjaj that so, tell me how would you like to be killed? I well do so, Saeed replied as you like to be killed; because as you will kill me so the same I will do in hereafter with you. Hajjaj said it means you are seeking forgiveness? he replied even if it would be then it would be from Almighty Allah. As long as you concern there is nothing in your hand and no excuse you would have. Hajjaj ordered, take him away and kill him. when he was taken out of his sight he laughed at. Hajjaj asked why you laughed? He replied I am astonished to see your arrogance against Allah and HIS patience! He ordered; stretch out a skin on ground, so it was done immediately, he ordered kill him now. Saeed recited

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ (الأنعام: ٧٩)

"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

Hajjaj said tie him to opposite direction of Ka'ba. Then he recited.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَعَرَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَسِعَتْ عَرْشُهُ الْعَرْشَ ﴿١٨٠﴾ (البقرة: ١٨٠)

To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

He again ordered to tie him headlong. And orders obeyed. He once again recited a verse of the Holy Qur'an.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

Hajjaj said slay him. So, he slaughtered and Saeed said he bear witness there is no god but Allah, there is no partner of Allah He is alone. He is the only one whose worship should be done. I bear witness that there is no god except Allah. And Muhammad is his servant and messenger. God is one. 'HE's not a partner. He is alone.. He further said; keep remember my words of belief Hajjaj till doomsday where we would meet and said, O! Allah don't let him kill any one after me. It is said just after 15 days he become ill and when a doctor checked him up; he did an experimental activity to know the disease level. He stich a piece of flesh with long thread and let him swallow after a while he took it out; it was stained with blood. He calculated that he dosent have much time, he won't live long now. Hajjaj kept saying the rest of his life, what a bad luck to me As soon as I sleep Saeed makes my legs shake up. Saeed bin Jubayr got buried in an open area of Iraq.

363. **SAEED BIN IBRAHIM:** He is son of Ibrahim son of Abdul Rahman son of Awf; of Zuhri clan of Quraish. He was a judge at Madinah, and was one of the learned scholars of Madinah and senior successor of prophet's companions. He sought knowledge of Hadith by his father and other scholars. He died in 135 A.H. at the age of 72 years.
364. **SAEED BIN HISHAM:** He is son of Hisham Ansari a high ranked successor of the Prophet's companions. He listen Hadith from Ayesha, Ibn Umar and others Hasan narrated on his authority. His narrated traditions are found in people of Basrah.
365. **SUFYAN BIN DINAAR:** He is one of Dinar he had business of date-fruit. He narrated from saeed bin Jubayr, Mus'ab bin Sa'd while Ibn Mubarak and others narrated on is authority. He was born during the caliphate of Muawiyah and got opportunity to visit the grave of the Holy Prophet.
366. **SUFYAN THAURI:** He is son of Saeed Thauri of kufa. He is leader of muslims. And adduction of Almighty (for the people). He was high ranked jurisprudent and scholar of traditions and also a recluse, pious, worshiper and authentic person. He was source of authentic knowledge and unanimously believed pious, recluse and strict follower of the practice of the Holy Prophet. He is one of those Imams who can extracts the rulings from Qur'an and Hadith as per new circumstances. He was a worth-full pillar of Islamic ideology. He was born in 99 A.H during the dominion of Suleman bin Abdul Malik; He got ahadith from numerous narrators. While Ma'mar, A'wzaii, Ibn jurayj, Fudala bin Iyad and many others narrated on is authority. He died in 161 A.H in Basrah.
367. **SUFYAN BIN UYAINA:** He is son of Uyaina belongs to Hilal tribe, because they freed him. He was born in 107 A.H. in moth of Sah'ban. he was leader, scholar and was authentic as per scholas of traditions. pious, recluse and authentic Hadith He got Hadith from Zuhri and many others; A'amash, Thawri, Shu'ba and Ahmed narrated on his authority. Some say if If Sufyan and Maalik were not (saved) the knowledge of Hijaz is gone. He died in 198 A.H. and got buried in Juhoon. He performed pilgrimage seventy time.

368. **SULEMAN BIN HARB:** He was judge at Makkah, hails from Basrah; and one of the learned and respectable persons. Abu Hatim said he was among Imams he reported approximately ten thousand traditions. He further says, I never saw any book in his hand, once I go to attend his gathering I saw a huge crowd around him I assume there were forty thousand people around him. He was born in 140 A.H. in the month of Safar. He kept traveling till 158 A.H. in search of knowledge and spent 19 years in service of Hammad bin Zayd. Ahmad and others narrated on his authority. He died in 234 A.H.
369. **SULEMAN BIN ABI MUSLIM:** He is son of Abu Muslim Ahwal, he hails from Makkah. He is maternal uncle of Nujayh. He was authentic according to scholars, he narrated traditions on authority of Taus, Abu Salmah and Ibn Jurayj, Uyaina and Shu'ba narrated from him onward.
370. **SULEMAN BIN ABI HATHMAH:** He is Quraishi of Advi clan. He was very learned scholar, pious, worshiper and virtuous and known as senior successor of the prophet's companions. Abu Bakar (his son) narrated on his authority.
371. **SULEMAN BIN MAULA MEMONAH:** He is successor of the prophet's companions son of Maula, he is not Yasaar the well known successor.
372. **SULEMAN BIN AAMIR:** He is Suleman son of Aamir Kindi, narrated traditions from Rabee bin Aws. Ibn Rahwayh and others narrated on his authority.
373. **SULEMAN BIN ABI ABDULLAH:** He is successor of the Prophet's companions, he found era of emigrant companions of the Holy Prophet. He narrated from Sa'd bin Abi Waqas and Abu Hurayrah, Imam Abu Dawud mentioned his tradition in virtue of Madinah.
374. **SULEMAN BIN YASAAR:** His surname is Abu Ayyub. He is freedman of Sayyidah Memonah رضي الله عنها (wife of the Holy Prophet). He is brother of Ataa bin Yasaar. He hail from Madinah and a high ranked successor. He was a pious, recluse worshiper, jurisprudent and authentic and was believed as authority (it means to cite his name was a sign of perfection). And was one of the seven well known jurisprudents of Madinah. He died in 107 A.H. at the age of 73 years.
375. **SAALIM BIN ABDULLAH:** He was son of Umar. He was Jurisprudent of Madinah and authentic scholar, leader of high ranked successors. He died in 106 A.H.
376. **SAALIM BIN ABI AL-JA'AD:** His name is Rafey Kufi son of Abul Ja'ad. One of reliable successors He got Hadith from Ibn Amir, Jabir and Anas while A'amash narrated on his authority.
377. **SIYAR BIN SALAMAH:** His surname is Abul Minhal Basari Tamimi, and a well known successor.
378. **SAMMAAK IBN HARB:** He is son of Harb Zhahli, his surname is Abu Mughirah he narrated from Jabir bin Samurah and Nu'man bin Bashir. And Shu'ba and Zaamda narrated from him onward. There are 200 traditions narrated by him; He was authentic but his memory was weak. Ibn Mubarak and Shu'ba said him unauthentic. He died in 132 A.H.
379. **SUWAID BIN WAHAB:** He is one of the teachers of Ibn Ajlan.
380. **ABU AL-SA'IB:** He is freedman of Hisham bin Zuhra narrated from Abu Saeed and Mughirah. While Alaa son of Abdul Rahman narrated on his authority.
381. **ABU SLAMAH:** He narrated from his uncle Abdul Rahman bin Awf as per report a report he is one of the seven well known jurisprudents of Madinah. His surname

and actual name is same. He narrated traditions abundantly. He listen Hadith from Ibn Umar , Ibn Abbas, Abu Hurayrah. And Zuhri and Yahya son of Kathir, Sha'bi narrated on his authority. He died in 94A.H. at the age of 72 years.

382. **ABU SURAH:** He is Abu Surah, He narrated from his uncle Abu Ayyub and Adi son of Harith. While wsil bin Saa'ib, Yahya son of Jabir, Taii, Ibn Mueen and others said him unauthentic. Imam Tirmidhi said, I heard Imam Bukhari he said the traditions narrated by Abu Surah are unauthentic and unknown.

FEMALE COMPANIONS OF THE HOLY PROPHET ﷺ

383. **SAWDAH** رضي الله عنها: She is Sawdah daughter of Zum'ah one of the wives of the Holy Prophet ﷺ. She embraced Islam in earlier days. She was married to her cousin Sukran before being wife of the Holy Prophet ﷺ. When he died She got married to the Holy Prophet ﷺ. She came in prophet's life after Khadija and before Ayesha رضي الله عنها. She migrated to Madinah. Once the Holy Prophet intended to divorced her when she become so aged, she appealed not to divorce her and the Holy Prophet ﷺ accepted and she withdrew her prescribe time in favour of Ayesha رضي الله عنها. She died in Shawwal (8th month of Islamic calendar) 54A.H in Madinah.
384. **UMME SALAMAH:** She is one of Propeht's wives and daughter of Abu Ummayah ,she was married to Abu Salamah and when he got died in 3 or 4A.H. she got married to the Holy prophet ﷺ in the same year when a few days of Shawwal were remainig. She died in 59 A.H at the age of 84 years and got buried in Baqee graveyard. Ibn Abbas , Sayyidah Ayesha, Zaynab and her daughter and her son and ibnul Musayyib and many other Companions and their successor narrated on her authority.
385. **UMME SULEM:** She is daughter of Milhaan, there is some conflict in her name. The following names are mentioned, Sahla, Ramla, Mulaika, Ghamitha and Rumaisaa. Malik son of Nadhr son of Maalik married with her who was killed before accepting Islam. She embrace Islam after his death. then Abu Talha purposed her to marry in his ignorance period but she denied and invited him to accept Islam; on her intention he embraced Islam and she become agreed to marry him and said I won't demand any doer except you as a believer and after all she got married to him. Numerous people narrated traditions on her authority.
386. **SABEE'AH:** She is daughter of Harith. She hails from Aslam tribe. She was married to Asad son of Khawlah. He died in the year when the Holy Prophet performed farewell pilgrimage. Her narrated traditions are popular among people of Kufa. And numerous people narrated on her authority.
387. **SUHAIMA BINT UMAR:** She is daughter of Umar. She hails from Muzaniyah tribe. She got married to Rukanah son of Abu Zayd. She is mentioned in chapter of Divorce.
388. **SALAMAH BINT HUR:** She is Salamah daughter of Harazdiyah. She is also called Fazariyah. Her narrated traditions are popular among people of Kufa.

SH/ش

COMAPANIONS OF THE HOLY PROPHET ﷺ

389. **SALMAH:** She is mother of Rafey; and wife of Abu Rafey. Abdullah bin Ali her son

narrated on her authority.

390. **SHADDAD BIN AWS:** His surname is Abu Layla Ansari. He is nephew of Hassan bin Thabit, he was resident of Baytul Muqaddas . He was considered in Syrians. He died in 85 A.H. in Syria at the age of 85 years. Ubadah bin Samit and Abu Dardaa used to say, Shaddad was the man who was granted knowledge and wisdom.
391. **SHURAYH BIN HANI:** He is Abul Miqdam Harithi he found prophet's era. The Holy Prophet gave him his surname for his father Hani bin Zayd, and said you are Abu Shurayh. He was accompanied with Ali in all issues, his son Miqdam narrated on his authority.
392. **SHARID BIN SUWAID:**He hails from Banu Thaqifa. Some say he was from Hadharmaut but considered in Banu Thaqifa while some say he was from Ta'if. His narrated traditions are found in people of Hijaz. Numerous people narrated on his authority.
393. **SHAKAL BIN HAMID:** He is son of Esa his son Shutair narrated on his authority, he is the only narrator of Shakal's traditions. He is also considered in people of Kufa.
394. **SHARIK BIN SAHMAA:** Sharik become famous with his mother's name 'Sahmaa'. His father name was Abadah bin Mugith. He is mentioned in chapter 'To curse each other'.
395. **ABU SHUBRUMAH:** There is no details available about him. He is mentioned in a tradition of Abbas رضي الله عنه regarding 'Assistance in Pilgrimage'. He died in prophet's life time.
396. **ABU SHURAYH:** He is son of Khuwailid son of Amr Ka'b. of Advi clan of Khazraj tribe. He embraced Islam before conquest of Makkah, and died in 68 A.H. in Madinah. Numerous narrators narrated on his authority. He is famous for his surname and is considered in people of Hijaz.
397. **SHAQIQ BIN ABI SALMAH:** His surname is Abu Wail Asadi He was present in prophet's era but could not listen any hadith directly. He said I was of ten years at the time of Prophet proclamation of prophethood. I was grazing herd of goats and sheep's. He narrates from many companions of prophet of including Umar رضي الله عنه, many companions of Prophet including Umar رضي الله عنه, ibn Masood رضي الله عنه. He was follow of ibn Masood and his bosom friend. He narrated numerous traditions. He was believed as trustworthy and authority in his self. He died in the dominion of Hajjaj although there is another report that he died in 99 AH.
398. **SHARIQ AL HOZNI:** He narrates from Sayyidah Ayshah رضي الله عنها and Azhar Harazir narrates on his authority onward.
399. **SHARIK BIN SHI'HAAB:** He hails from Basrah and considered in successors of prophet's companion. He narrates on authority of Abu Barzah Aslami while Arzaq son of Qais narrator from him onward. But his no popular.
400. **SHURAYH BIN UBAID:** He hails from Hadrani tribe and narrates on authority of Jubayrs son of Nufayr. And Safwan son of Amr Muwiyah son of Salah narrates on his authority.
401. **ABU AL-SHA'SHA:** He is son of Aswand Maharibi of Kufa. He is well known and trust full narrator. He died during the dominion of Hajjaj.
402. **SHA'BI:** He is Aamir son of Shuraheel, hails from Kufa. He was well known and

knowledge full person. He used to say, 'I saw (met) almost five hundred companions of the Holy Prophet and got traditions but never wrote a word on paper as whatever/listen I got fix in my mind and leant all that by heart Ibn ayaina said as Ibn Abbas was remarkable leader in knowledge of his age, so as Sha'bi was of his era. White Zuhri said there were only four learned Scholars (i) Ibn Musayyib of Madinah (ii) Sha'bi of Kua (iii) Hasan fo Barah abd (iv) Makhool of Syria. He died in 104 AH at the age of 82 years.

403. **UBN SHIHAAB:** He is Zuhri, we have discussed already in section/series z.

404. **SHAIBAH BIN RABI'AH:**

FEMALE COMPANIONS OF THE HOLY PROPHET

405. **AL-SHIFA BINT ABDULLAH:** She a from Advi Clan of Quraish tribe. Ahmed son of Salah Egyptian says her name is layla and Shifa is her wide name that become famous

More is her wide name that become famous more than her actual name. The Holy Prophet used to visit her home at noon to have a siesta .She had arranged a separate bed and a coloured sheet (meant to Cover lower part of body) He used to take rest siesta there.

406. **UMME SHASRIK GHAZNAH:** She is daughter of Dadan of Amriya clan of Quraish tribe.

407. **UMME SHARIK ANSARIA:** She is the same woman who is mentioned in the tradition of waiting period narrated by Fatima daughter of Qais. As's is when the Holy Prophet ordered Fatima and complete your waiting period (stay there) some said she is other than the umme shasrik whom the Holy Prophet intended Fatima stay at her home till completion of her waiting period. But it is not true some named her Umme Sharik Awla who is from Quraish and descendant of Lawai Ibn Ghalib, while it has been mentioned in to go to Umm Sharik's home and some tradition of Fatima daughter of Qais that Umme Sharik was hails from Ansar and a wealthy woman.

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

408. **SAFWAN BIN ASSAL:** He hails from Banu Murad of Kufa. His tradition become famous among people of kufa.

409. **SAFWAN BIN MUATTAL:** His surname is Abu Amr Sulami, he participated in all Battles except trench expedition. He was pious recluse except trench expedition. He was pious, recluse good character and brave person. He got martyrdom in Battle Rumainiya in 10 AH at the age of sixty or more than sixty.

410. **SAFWAN BIN UMMAYAH:** He was son of Umm ayya son of Khalf of Quraish tribe. He escaped on victorious day of Makkah's but after granted forgiveness and refuge by the Holy Prophet he came to the Prophet to confirm weather he as been given opportunity to move freely or not. As Umari son of wahab and he son Whab bin Umair got indulgence for him and he granted and even gave his cloth sheet as a symbol of pardon therefore he came and was confirming his indulgence, He was mounted on his beast. The Holy Prophet said came down, but he again insisted to listen by the Prophet weather I am allowed to move at least months freely or not? Four months to move freely. Ok then he came down and accompanied in the Battle Hunayn while he has not embraced Islam yet. But the Holy Prophet granted him

booty more than his expectation He exclaimed May Allah! No one can grant such a huge wealth happily except than the messenger of Allah as he does not give it so much importance, as a normal man can't grant as much as he granted without a concern of his own; while he does not have any concern other than Allah's pleasure. Then and there he embraced Islam. He lived at Makkah then migrated to Madinah and stayed at Abbas's house, he come to the Holy Prophet and said, I have migrated from Makkah to Madinah the Holy Prophet exclaimed there is no migration after the conquest of Makkah as the Makkah is "Darul Islam" The house/state of Islam now He was considered in chiefs of Quraish in ignorance period. His wife embraced Islam one month earlier than him, when both become believers heir wedlock acceptable as it was before (remained functional). He died in 42 AH. In Makkah numerous people narrated on his authority. He was one of those whom the Holy Prophet & specially treated sympathetically and helped to convince them to Islam. He was a reliable believer and a good orator of Quraishi.

411. **SAKHAR BIN WADA'AH:** He hails from Ghamdi tribe and he is the Ibn Amr son of Abdullah son of Ka'b of Azd clan; Although he lived at Ta'if but considered in people of Hijaz.
412. **SAKHAR BIN HARB:** Sakhar son of Harb his surname is Abu Sufyan Quraishi, Father of Ameer Muawiyahn he has been mentioned in section / series.
413. **SUHAYB BIN SINAN:** he is freedman of Abdullah bin Judan Taimi. His surname is Abu Yahya. He was resident f Mosal situated between River Tigris and Euphrates. When he was a child roman attacked and captured him. He grown up in Rome, he was sold to a tribe named 'Kalb" they brought him to Makkah. In Makkah Abdullah son of Jud'an bought and food him. He kept living with Abdullah son of Jad'an till his death. He is said, when he grew up he come to Makkah and embraced Islam and become allay of Abdullah son of while some say that he came to the Holy Prophet in Makkah when he was staying al Dar-e-Arqam (Arqam's hose) alongwith his thirty or more than thirty companions. He come and embraced Islam alongwith Ammar bin Yasir. He was one of those who were socio-economic weak - therefore punished severely and they emigrated to Madinah; the following Quranic verse was released in his case.

ومن الناس من يشتري نفسه الخ

But there, are among men those who purchase idle tales, without knowledge (or meaning) to mislead (men from the path of Allah and threw ridicules (on the path) for such there will be humiliating tug penalty. Numerous people narrated on his authority. He died in 80 AH in Madinah. And got buried in Baqee He was then of 90 years.

414. **AL-SA'B BIN JATHAMAH:** He is Sa'b son of Jatham ah laithy. He was resident of warden situated near Abwaa in premises of Hijaz His narrated traditions are popular among the people of Hijaz. He narrates on authority of ibn Abbas and other. He died during the caliphate of Abu Bakr رضي الله عنه.
415. **AL-SUNABIHI:** He became famous because he was impaled to Dabah son of Zahir son of Amir. He hails from a clan of Murad tribe.
416. **ABU SIMRAH:** He is Maalik son of Qais Mazni while some called him Qais bin Maalik, some say Qais son of Sirmah. He become famous of him surname. He

participated in all Baths including battle Badr.

[SUCCESSORS OF THE PROPHET'S COMPANIONS]

417. **SALEH BIN KHAWWAT:** He is son of Khawwat, he hails from Ansar. He is well known among successors. His narrated traditions got a remarkable status as most acceptable. He narrated from his father and sah'l bin Abi Hathmah while Yazid son of Ramman narrated on his authority.
418. **SALEH BIN DIRHAM:** he hails from BAhali tribe and narrates on authority of Abu Hurayrah رضي الله عنه and Sumurah رضي الله عنه. He is an authentic narrator of hadith. Shu'ba and Qattan narrated on his authority.
419. **SALEH BIN HASAN:** He belongs to Madinah, but lived in Basrah. He narrates from ibnul Mussayyib and Urwah while Abu Asim and Hadarmi narrated on his authority. Although a group of scholar say his reported traditions are frail and infirm As well as Imam Bukhari say that his reported traditions and unknown (cannot be confirmed by any other source)
420. **SAKHAR BIN ABDULAH:** He is son of Buraydah he narrates from his father, grandfather and ikaramah while Hajaj son of Hassan and Abdullah son of Thabit narrates on his authority.
421. **SAFWAN BIN SULEM:** He is son of Sulem and hails from Zuhri clan and freedman of Hameed son of Abdur Rahman son of Awf. He is well known among successor of Madinah. He narrates on authority of Anas bin Maalik and some other successors too. He was very good ehareter and pious person. It is said he did not rest till forty year as laying down. His forehead became wounded due to abundant prostration He disliked to receive gifts from ruler. There is a long list of his good attributes. He died in 133 AH ibn Uyaina narrated on him authority.
422. **ABU SALEH:** He is Abu Saleh Dhakwan. He belongs to Madinah. He was a business man basically and has a business of edible oils and clarified butter or Butter oil, specially involved in alive oil trading. He captured the market of Kufa for olive oil. He was freedman of Ummul Mu'mineen (Mother of the believer Sayyidah Juwairiyyah daughter of Harith, one of wives of the Holy Prophet صلى الله عليه وسلم). He was well reputed and a high ranked person among successors He narrated tradition on authority of Abu Hurayrah and Abu Sa'eed while Ibn Suhail and A'mash narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

423. **SAFIYYAH:** She is daughter of Huyayy son for khtab (he was one of the descendants of Bani Israil not only from Bani Israil but he was grandson of the Holy Prophet Harun رضي الله عنه Sayyidah Safiyyah was married to Kananah son of Abdul Haqiq, who was murdered during Battle of Khyabar in Muharram (1st month of Islamic calendar) 7 AH. She was captured as a prisoner of war. The Holy Prophet صلى الله عليه وسلم liked her and paid her ransom to Dehya Kalbi because she was included to his booty. The Holy Prophet gave seven bondman against her. He bought and freed her immediately she embraced Islam and the Holy Prophet صلى الله عليه وسلم look her in his wedlock. Her doer was assumed her freedom. She died on 50 AH and got buried to Baqee Anas رضي الله عنه and Ibn Amr رضي الله عنه narrated on her authority.

424. **SAFIYYAH BINT ABDUL MUTTALIB:** She is daughter of Abdul Muttalib's paternal aunt of the Holy Prophet صلى الله عليه وسلم. she was married to Harith son of Harb than after his demise she got married to Awwam son of Khuwailid a son took birth; named Zubayr. She kept alive till 20 AH, she died during Umar's caliphate at the age of 73 years.
425. **SAFFIYYAH BINT ABI ABEED:** She is daughter of Abu Abeed. She belongs to Banu Thaqifa she is sister of Mukhtar son of Abu Abeed. She was wife of Umar رضى الله عنه. She met the Holy Prophet and listen him but no tradition narrated by her onward from the Holy Prophet directly but She narrated through Ayashah رضى الله عنها and Hafsa رضى الله عنها, while her freedman Nafey son of Umar narrated on her authority.
426. **SAFIYYAH BINT SHAYBAH:** She is daughter of Shaybah Hujabi Her narrated traditions are transmitted by Maimoon son of Mehran and others. There is some conflict whether she saw (met) the Holy Prophet صلى الله عليه وسلم or not? Some say she met the Holy Prophet while some scholars deny.
427. **AL-SUMMAA BINT BISR:** She hails from Mazni tribe. Summaa is her nickname, her name is Behyah; her brother Abdullah narrates on her authority.

[COMPANION OF THE HOLY PROPHET صلى الله عليه وسلم]

428. **DIMAD BIN THA'ALBAH:** He is Dimad son of Tha'alba; hails from Azdi and Shanuah tribes. He was friends of the Holy Prophet صلى الله عليه وسلم even before proclamation of Prophethood. He was a physician and was expert of incantation. He kept seeking knowledge. He embraced Islam in earlier days. He was the man who said about Quran when he listen some verses first time sense than the depths of oceans. He is mentioned in chapter "The sings of the Prophet hood He narrates from ibn Abbas رضى الله عنه.
429. **AL-DHAHAK BIN SUFYAN:** He is son of Sufyan kilabi of Aamri clan. He is considered in people of Madinah. He lived in Najad. The Holy Prophet صلى الله عليه وسلم made him ruler of muslims of his nation. Ibn Musayyib and Hasan Basari narrated on his authority. And he was so brave that he was believed that he is equivalent to one hundred fighters alone. He was the body guard of he Holy Prophet صلى الله عليه وسلم. He kept standing bearing him sword beside the Holy Prophet صلى الله عليه وسلم.

SUCCESSORS OF THE PROPHET'S COMPANIONS

430. **DHAHHAK BIN FEROUZ:** He is son of Feroz Deelmi. His narrated ahadith are popular among people of Basrah.
431. **DHIRAR BIN SURID:** His surname is Abu Nuaym Kufi; resident of Kufa. He is famous as Miller. He listen hadith Mu'tamar son of Suleman and from some others too. Ali son of Mundhir narrates on his authority.

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

432. **TALHA BIN UBAlDULLAH:** His surname is Abu Muhammad; he hails from Quraish tribe. He is one of ten who have been given glade tiding of paradise. He embraced Islam in earlier days. He participated in all Battles except Battle Badr as he has been appointed to carry on espionage for the caravan of Quraish that was

led by Abu Sufyan son of Harbs Talha and saved son of Zayd was appointed they came back on the same day when the battle commenced; Talha defended the Holy Prophet صلى الله عليه وسلم by his hands due to rapid attack his hand became numb, he got 75 wounds of swords, lance and javelin. He was of tan complexion, not thickly haired. He has a very beautiful and glowing face. He got martyrdom during the battle of "Jamal" that was 30th day of Jamadiul thani (sixth month of Islamic calendar) in 32 AH. At the age of 64 years, he got buried in Basrah. Numerous narrators narrated on his authority.

433. **TALH BIN BARAA:** He belonged to Ansar. And the one of those whose funeral prayer was led by the Holy Prophet صلى الله عليه وسلم and he prayed for him O! Allah welcome him with your unexplainable smile and he meet you cheerfully too. He was one of the known scholars of the Hijaz. His one of the known scholars of the Hijaz. His narrated traditions were narrated by Hasan Wahab.
434. **TALQ IN ALI:** His surname is Abu Ali Hanfi Yamani. He is also called Talq son of Thumamah. His son Qais narrates on his authority.
435. **TARIQ BIN SHIKAB:** His surname is Abu Abdullah Bajali, he hails from Kufa. He saw the Holy Prophet صلى الله عليه وسلم even before Islam but it is not proved hat he listen something by the Holy Prophet صلى الله عليه وسلم directly. He participated almost 33 Battles during the caliphates of Abu Bakr رضى الله عنه and Umar رضى الله عنه. He died in 82 AH.
436. **TARIQ BIN SUWAID:** He had the Prophet's companionship and narrated a tradition regarding wine. Alqama son of Wail narrates on his authority.
437. **TUFAIL BIN AMR:** He is Tufail son of Amr of Dows tribe. He embraced Islam in Makkah. He went back to his nation and kept there till prophet's emigration then he also emigrated to Madinah alongwith his all tribe men & women who had embraced Islam. He with his delegation or caravan approached the Holy Prophet صلى الله عليه وسلم and become residents of Madinah. He got martyrdom in Battle Yamamah while some scholars say he was martyred in Battle Yarmuk during the caliphate of Umar رضى الله عنه Jubair and Abu Huryayrah narrated on him authority. He is considered in schlars of Hijaz.
438. **ABU TUFAIL رضى الله عنه:** His name is Aamir son of Wathilah. He hails from Kananah tribe her was more famous of his surname then his name. He had prophet's companion ship till eight years then he kept live after prophet's demise till 102 AH. He is the very last companion of the Holy Prophet صلى الله عليه وسلم on the earth who died in 102 AH. Numerous narrators narrated traditions on his authority.
439. **ABU TAYYIBAH رضى الله عنه:** his name is Nafey, freedman of Muhaysah Ansari son of Masood Ansari, a well known companion of the Holy Prophet.
440. **ABUL TALHA رضى الله عنه:** His name is Zayd, son of Sah'l Ansari Bukhari, he become famous of his surname. He is husband of the mother of Anas bin Maalik. The well-known and remarkable ardher. Once the Holy Prophet said, His round more prominent than a group He was accompanied with the seventy companions at the time of Baiate Aqba, then in Badr, then in all other Battles. He died in 3 AH at the age of 77 years. While he scholar of Basrah say he died when he was sailing. Numerous people narrated on his authority some say he got died on an island and was buried after seven days.

SUCCESSOR OF THE PROPHET'S COMPANIONS

441. **TALHA BIN BDULLAH:** He is Talha son of Abdullah son of Kurayz. He hails from Banu Khuza'ah, resident of Madinah. He narrated through many companions and numerous narrated on his authority.
442. **TALHA BIN ABDULLAH:** He is grandson of Abdullah Zuhri Quraishi, he is one of well known successor. He was famous because of generosity and manifiacé. He narrated from his uncle Abdul Rahman. He died in 99 AH.
443. **TALQ BIN HABIB:** He is son of Habib Anzi of Basrah . He was very famous as a recluse, worshiper He narrated traditions on authority of Abdulah bin Jubayr and Ibn Abbas while Musaib and Amr son of Dinar narrated on his authority.
444. **TUFAIL BIN UBAYY:** He is son of Ubayy son of Ka'b. He nails from Ansar. His narrated traditions are taken enthusiastically. His traditions are popular in people of Hijaz. He narrated on his Father's authority while Abu Tufail narrates from his onward.
445. **TAUS BIN KAISAN:** He is son of Kaisan Khawalani Hamadani Yamani. He belongs to Persia actually He narrated from numerous people Anas, Zuhri and various other narrators narrated on his authority. Amr son of Dinar said I didn't see any scholar apt like Taus. He was a high ranked scholar. He died in 105 AH at Makkah.
446. **ABU TALIB:** He is one of the uncles of the Holy Prophet صلى الله عليه وسلم and father of Ali رضى الله عنه. His name was Abd Manaf son of Abdul Muttalib son of Hisham Quraishi. He was infidel and didn't embrace Islam although the Holy Prophet tried very much to convince him but he denied to embrace Islam by all means with all manners After his death; other infidels become more harsh to the Prophet and his companions. So, the Holy Prophet moved to Ta'if for a while. Sayyidah Khadijah رضى الله عنه and Abu Talib died in some year with the difference of one month and five days.
447. **IBN TAB:** He was known as Rutab son of Aab and Tamar son of Tabi. Nicknamed due to date fruit business; as date fruit of Madinah is named as Rutab and Tamar as well.

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

448. **ZUHAIR IBN RAFEY رضى الله عنه** He is son of Rafay. He hails from Harithi alan of Ansar. He was present at the time of second pledge of Aqabah and all Battles including Battles of Badr. He is not Rafey bin Khudayj.

COMPANION OF THE HOLY PROPHET صلى الله عليه وسلم

449. **UMAR BIN KHATTAB:** He is Umar son of Khattab his surname was Abu Hafs. He hails from Adi clan of Quraish tribe. He embraced Islam in sixth years of prophet hood. Some scholars say, he embraced Islam in fifth year. There were forty man and twelve woman who embraced Islam before him. Some say he was the fortieth man Islam became prominent from the very day he embraced as declared his fealth to every assembly to which e had belonged. Therefore, the Holy Prophet صلى الله عليه وسلم awarded him a little. "Farooq" the one who makes difference between Truth and false. A Ibn Abbas asked Umar رضى الله عنه why your nickname is Farooq? He replied that Hamzah embraced Islam three days before me, then Almighty Allah granted me conviction that I could bear witness.

الله لا اله الا هو له الاسماء الحسنى

Allah! There is no god but He! To Him belong the most beautiful names. After that there was no too important for me then the Holy Prophet صلى الله عليه وسلم. Then I asked where is the Holy Prophet صلى الله عليه وسلم my sister told me that he is staying in Arqam's house near the Safa Hill, I approached him Hamza was there along with the Holy Prophet صلى الله عليه وسلم in Arqam's house I knocked the door, as soon as thief got known that I am standing outside the door some companions were scared and wanted to get out But he Holy Prophet صلى الله عليه وسلم came himself out and caught my shoulders and jolted me severely that I couldn't resist shock and dropped on knees. And said Umar how long will you take to avoid disbelief? Spontaneously it come out of my mouth.

اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله

I bear witness that there no god but Allah! He is alone he has no partner. And, Muhammad in his servant and his Messenger.

Everyone in the house of Arqam raised a high slogan (الله اكبر): (Allah is the greatest) that was heard for the wide in the valley of Makkah. Umair exclaimed then whether we are not on night path that could be favorable for our lives or death? The Prophet صلى الله عليه وسلم said, why not we are or the right path that is favorable for our lives and deaths and lives hereafter. Then Umar said, so, why do not we show our faith? By the Allah Almighty who sent you with this glorious and perfect faith we would definitely go our and expose our faith to all. So, we look him out in two rows, Hamzah was in front of a row and I was in front of the other. Due Do high emotions, the rumbling of hearts were audible out of our chests, until we reached the Masjidul Haram (Ka'bah), The Quraishies were surely red shocked to see Hamzah and me along with the Holy Prophet صلى الله عليه وسلم, the same day the Holy Prophet صلى الله عليه وسلم granted title of FAROOQ; As he true and false has been separated by me clearly zuhri reported that when u mar embraced Islam The Gabriel came and paid residents of skies and heaven are pleased to see Umar as a believer - the other version is narrated by Hassan and Abu Dawud too. Abdullah bin Masood said, by the Almighty Allah, if the knowledge of Umar be placed in a balance of scale while the knowledge of all men (except prophet an be placed in the other, he (umar) will get the upper hand. He further aid, I think 9/10 of knowledge went with him and the only 1% is distributed any people. Umar participated in all Battles along with the Holy Prophet صلى الله عليه وسلم He had reddish white complexion. While as per some reporters he had tan complexion. He was became bold, has reddish eyes. He tookover all managing responsibilities of state as per Abu Bakr testament and his (Abu Bakar's) personal with He took over and performed his duties well He was pierced with a double sided poisoned dagger by Abu Lulu Feroz, slave of Mughira bin Shu'ba and he was supported by Tufayla (a Jew) on 26th day Dhil Haj (12th month of Islamic Calendar) in 23 AH, and he got died on 10th Muharram (1st month of Islamic Calendar) after sever pain of 14 days while as per another version he died on 1st Muharram at the age of 63 years. His funeral prayer was led by Suhaib of Rome and got buried beside Abu Bakr and he Holy

Prophet صلى الله عليه وسلم he ruled ten years and six month numerous companions and their successors narrated on his authority.

450. **UMAR BIN ABI SALMAH:** He is son of Abu Salmah he is Abdullah son of Abdul Asad, hails from Makhzami clan of Quraish tribe (Umar bin Abu Salmah) was adopted by a Holy Prophet صلى الله عليه وسلم his mother umme Salmah is one of Prophet's wives. He was board in 2 AH in Ethiopia. At the time of Prophet's demise he was a years old, he learnt many traditions directly by the Holy Prophet صلى الله عليه وسلم so, he narrated by prophet and numerous people narrated on his authority. He died in 83 AH., during the dominion of Abdul Malik son Marwani in Madinah.
451. **UTHMAN BIN AFFAN** رضي الله عنه: He is commander of the believers Uthman son of Affan. His surname is Abu Abdullah he hails from Banu Ummaya a clan or Quraish tribe He embraced Islam earlier days by convening Abu Bakr رضي الله عنه. Just before the Prophet's shifting to Abu Bakr رضي الله عنه, just before the Prophet's shifting to Arqam's house. He emigrated to Ethiopia twice. He couldn't participated in Badr as he as looking after as patient's attendant to Sayyidah Ruqayyah رضي الله عنه his wife and daughter of the Holy Prophet صلى الله عليه وسلم because of her sever illness. The Holy Prophet صلى الله عليه وسلم ordered in to stay at home to attend her is therefore he stayed back; while the Holy Prophet granted him his right of booty And as well as he was not present in Baytur Ridwan "The pledge of Forgiveness." And how he could be there because he was in Makkah as ambassador of the Holy Prophet صلى الله عليه وسلم (when this rumer spread for and wide that Uthman has been killed then the Holy Prophet took pledge to take revenge of Uthman if he is really killed; so for whom this pledge was being taken how who could be there?) The Holy Prophet صلى الله عليه وسلم stretched his hand out and said this oath is for Uthman's blood. (Almost 1400 to 1500) empoisons took with to take revenge of Uthman;s murder; which was not happened yet, but Almighty approved this oath for future as it was in unlimited knowledge that soon after in 35 AH if would be done and this issue will rage so, it must be approved before so that people wan't go betrayed in this regard). He is also called "Dhunno rain" having two lights from the Holy Prophet صلى الله عليه وسلم (as the daughters are assumed the peace of heart and a medium that illuminate parents eyes), Raqayyah رضي الله عنه and umme Kulthum رضي الله عنه one by one. He (4th man) was of medium stature and had fair complexion while some reporters say he was tan he had beautiful bright face, broad ghost, thickly haired having long bear He used to color his bear with Sardonic odor roof with saffron. He become caliphs on 1st Moharram (1st month of Islamic calendar) in 24 AH. Aswad Tajl (in command of an Nakhii) who was Egyptian killed him brutally some say he was not Aswad but Ustur An Nakhii and him hostages. He was buried in Raqee, at the age of 82 years some reported 88 years. Numerous people narrated on his authority.
452. **UTHMAN BIN AAMIR:** He is honourable father of Sayyiduna Abu Bakr Siddique رضي الله عنه. He hasil from Banu Tamim a clan of Quraish tribe his surname was Abu Quhafah, He embraced Islam on the victorious day of Makkah. He died in 14 AH. (during the caliphate of Umar رضي الله عنه at the age of 97 years. His narrated traditions narrated onward by Abu Bakr Siddique and him daughter Asma.
453. **UTHMAN BIN MADOOM:** His surname is Abu Saa'ib He hails from

Hajmielan of Quresh. He embraced Islam after 13 people had embraced Islam. He was one of those who emigrated to Ethiopia first then Madinah too. He participated I battle of Badr and was pious even before Islam as he never drink wine. He is the first man of emigrants who got died in Madinah in the month of Sha'ban (8th month of Islamic Calendar) after completion of 30 months of migration the holy prophet صلى الله عليه وسلم kissed his fore head just after he died and said he was best of whom have been passed away. He was buried in Baqee. He was great worshiper and high ranked companion of the holy Prophet صلى الله عليه وسلم His son Sa'ib and his brother Qudamah son of Mad'un narrated on his authority.

454. **UTHMAN BIN TALHA:** He is son of Talha Abdan hails from Hajami clan of Quraish tribe. He enjoyed the versus company of the Holy Prophet صلى الله عليه وسلم He is also mentioned in chapter (المساجد) (the mosques). He died in 42 AH. His cousin shaybah an ibn Umar narrated on his authority.
455. **UTHMAN BIN HANIF:** He hasils from Ansar, he is brother of sah'l. He was appointed as revenue officer to colled revenue from Iraq and to conduct census then implementation of taxas homage and tribute. Then Ail رضى الله عنه appointed at Basrah as governor. He was expelled by Talha and Zubayr. He kept living in Kufa after Battle of Jamal and died during the caliphate of Muawiyah Numerous people narrated on his authority.
456. **UTHMAN BIN ABUL AAS:** He is from Banu Thaqifa. The Holy Prophet صلى الله عليه وسلم appointed him as ruler of Ta'if He performed his duty tilll the 2nd year of Umar's caliphate then Umar appointed him as governor of Bahrain and Ummman (omen, He submitted to the Holy Prophet صلى الله عليه وسلم alongwith delegation of Banu Thaqif in 10 AH, and he was the most junior of them, he was then 297 only. He moved to Basrah in him last days and got died there in 51 AH. When his tribe inclined to apostatize; he said, you were last embracing Islam and now going to be the first apostatized, listening his argue they become from on Islam (It was just after the demise of the Holy Prophet) Numerous successors narrated on his authority.
457. **ALI BIN ABI TALIB:** The leader of the believers was son of Abu Talib. His surname was Abul Hasan and nickname was Abu Turab. He hails from Quraish tribu. As per often reporter he was the first man who embraced Islam (beef I think it must be said first in children as he was not adult then) there is much conflict about his age; the following saying are repórted, 15 years, 16 years and 8 years, 10 years. He participated in all Battles alongwith the Holy Prophet صلى الله عليه وسلم except Battle of Tabuk as he was staying there at his home due to excecencies. The Holy Prophet exclaimed that day; would you like to have the same regard by me as the Harun عليه السلام had by the Musa عليه السلام (Being assistant in my absence in Madinah). He was less than medium in stature and tan colored having pot belly, hairy, brought eyed, bold from centre of scalp, and thick bear. All of her hairs were white. He become caliph the same day when uthman 3rd caliph the same day when Uthman 3rd caliph has been killed that was 18th Dhulhaj (12 month of Islamic calendar) 35 AH. It was fridah. Then He was killed by ABdur Rahman son of Malyim Murada in Kufa on 18th Ramadan (9th month of Islamic calendar) 35 AH. It was Friday then He was killed by Abdur Rahman son of Mulyim Murado in Kufa

on 18th Ramadan (9th month of Islamic calendar) it was Friday than. Just after the come out of mosque and killer loading prayer of Fajr attacked by sword and he got wounded badly and died after three days. His both sons Hasan and Hussain perform corps laving alongwith Abdullah bin ja'far. His funeral prayer led by Aasan رضى الله عنه He was buried at next dawn. He got 63 years age while some say he was son of 65. And some other reported also mentioned various figures, such as 58 years, 70 year etc. His caliphate lasted four years nine months and a few days. His sons Hasan, Hussain, Muhammad and many companion and successors narrated on his authority.

458. **ALI BIN SHAY BAN:** He is son of shayban Hanfi hails from Yamamah tribe. His Abdur Rahan narrated on his authority.
459. **ALI BIN TALQ:** he is son of Talq he also belonged to Yamamah tribe Salam son of salam narrated on his authority His narrated traditions are fond in people yamamah.
460. **ABDUR RAHMAN BIN AWF:** His surname is Abu Muhammad he hail from Zuhri clan of Quraish tribe. He is one of ten whom have been given gladetidings of paradise. He embraced Islam in earlier days on conviction of Abu Bakr. He emigrated twice to Ethiopia. He accompanied the Holy Prophet صلى الله عليه وسلم in all Battles. And he was one of those kept firm with the Holy Prophet صلى الله عليه وسلم on the fierce dry of Uhud. He was the platonc one who had the prayer in Tabuk and the Holy Prophet offered behind him as he entered the prayer after the prayer has been initiated so the so the Holy Prophet صلى الله عليه وسلم joined the congregation and completed remaining raka'ah. He was fall man with fair complexion that inclined to redness. He has soft palms straight nose (high) He got at least 20 wounds in uhud and become somewhat come due to severe attack. He was born after 10 years of the Abraha's attack. He got died in 32 Ah. At the age of 67 years and was buried in Baqee. Abdullah bin Abbas narrated on his authority.
461. **ABDUR RAHMAN ABZI:** He is freedman of Nafey bin Abdul Harith. He hails from Khuzalah. He kept live in Kufa, Ali رضى الله عنه appointed him of Khurasan as governor. He enjoyed the company of the Holy Prophet صلى الله عليه وسلم and offered prayer in prophet's leading. He narrated mostly from Umar and Ubayy ibn Ka'b. He died in Kufa, and his sons Saeed and Abdullah narrated on his authority.
462. **ABDUR RAHMAN BIN AZHAR:** He is nephew of Abbur Rahman bin Awf and son of Azhar Quraisli He participated in Battle of Hunayn. His son Abdul Hameed and other narrate on his authority. He died before incident of Aalarrah.
463. **ABDUR RAHMAN BIN ABI BAKAR:** He is son of Abu Bakr Siddique رضى الله عنه his mother was umme Ruman رضى الله عنه, the mother Sayyidah Ayshah رضى الله عنها. He embraced Islam in the year of Hodaybiya. He was elder son of Abu Bakr Siddique رضى الله عنه and become a perfect believer Sayyidah Ayshah رضى الله عنها, Hafsa رضى الله عنها and other narrate on his authority. He got died in 53 AH.
464. **ABDUR RAHMAN BIN HUSHAH:** Husna is his mother and he become popular with her name His father was Abdullah son of Muta. Yazid son of Wahab narrated on his authority.
465. **ABDUR RAHMAN BIN SHARAHBIL:** He is son of Sharhbil son of Husnahs He was nephew of Abdur Rahman bin Husnah. He saw the Holy Prophet صلى الله عليه وسلم.

He is son Imran narrates on his authority, He and his brother Rabee'ah were present conquest of Egypt.

466. **ABDUR RAHMAN BIN YAZARD:** He is son of Yazid son of Khattab and nephew of Umar رضى الله عنه He hails from Adi clan of Quraish tribe. His grandfather Abu Lubabah took him to the Holy Prophet صلى الله عليه وسلم, when he was just an infant the Holy Prophet صلى الله عليه وسلم gave him the first ever close and prayed for him. Muhammad son of Sa'd reported that at the time of Prophet's demise he was six years old, He listen Hadith by him uncle Umar رضى الله عنه He died during he dominion of Abdullah bin Zubayr رضى الله عنه before the death of Abdur Rahman son of Umar.
467. **ABDUR RAHMAN BIN SAMURAH:** He hail from Quraish, he embraced Islam on the victorious day of Makkah. He got opportunity of Prophets company . he narrated directly form The Holy Prophet صلى الله عليه وسلم. He is considered is people of Basrah. And he died in Basrah in 51 AH. Ibn Abbasi Hasan and other narrated on his authority.
468. **ABDUR RAHMAN BIN SAHIL:** He hails from Ansar He got martyrdom in Battle of Khaybar. He is also mentioned in Book "Al-Qassamah" It is said that he also participated in Batle of Badr. He was scholar Sah'l son of Abu Hathmah narrated on his authority.
469. **ABDUR RAHMAN BIN SHABL:** He is from Ansar, And is considered in people of Madinah. Tamim; son of Muhammad and Abu Rashid narrated on his authority.
470. **ABDUR RAHMAN BIN UTHMAN:** He is son of Uthman and nephew of Talha bin Ubaidullah. He hails from Banu Tamim clan of Quraish. It is said that he saw met the Holy Prophet صلى الله عليه وسلم but does not narrate direct from prophet while others narrated on his authority.
471. **ABDUR RAHMAN BIN ABI QURAD:** He hails from Aslam tribe. He was apt one. He is considered in people of Hijaz. He narrated from Abu Ja'far Khitmi.
472. **ABDUR RAHMAN BIN KA'B:** His surname is Abu Layla from Mazin tribe. He participated in Badr from Ansar. He is one of those companions to whom. The following verse revealed.

تولوا عينهم تفيض من الدمع حزناً ان لا يجدوا ما يفتقون

Nor (Is there blame) on those same to thee to be provided with mount, and when thou papist, "I can find no mounts for you." They turned back, "There eyes streaming with ears of grief that they had no resources wherewith to provide the expenses.

473. **ABDUR RAHMAN BIN YAMAR:** رضى الله عنه He is son of Yamar Deelmi. He had the virtues company of the Holy prophet صلى الله عليه وسلم and narrated directly through Him. He moved to Kufa than Khurasani Bukair bin Ataa is the only narrator who transmitted his traditions.
474. **ABDUR RAHMAN BIN AAYISH:** He hails from Hadrami tribe, and considered in people Syria. There is different point of view about his companionship with the Holy Prophet صلى الله عليه وسلم He narrated a tradition regarding Allah's narration. Abu Salam and Khalid bin al-Haj narrated on his authority as following.

عن مالك بن يخمر عن معاذ بن جبل ان رسول الله صلى الله عليه وسلم

It is reported by Maalik he reports from son of Yukhamir he reported from mu'ad son of gabal that the Holy Prophet صلى الله عليه وسلم

While some said sometime he narrates without any other reference of any companion directly from the Holy Prophet صلى الله عليه وسلم But first style is correct as Imam Bukhari also approved it. And it is also said that the narration of Maalik bin Yakhamir is without interlink between him and the Holy Prophet صلى الله عليه وسلم. As his listening from the Holy Prophet صلى الله عليه وسلم directly is not proven.

475. **ABDUR RAHMAN BIN AMEERAH:** He is from Madinah while say he hails from Quraish tribe. His tradition have confusion, as his memory was not sound as reported by Aafiz ibn Abdul Barr. He is considered in people of Sayria numerous narrators narrated on his authority.
476. **ABDULLAH IBN ARQAM:** He hails from Zuhri clan of Quraish. He embraced Islam an victorious day of Makkah. He was one of the Prophet cribs. Then he was appointed chief of treasury department by Umar رضي الله عنه. He kept working on this post throughout the period of Umar's caliphate. Then Uthman intended him to keep working on his post. Then after some period he requested to separate him from his post and submitted his resignation to Uthman; He accepted Urwah and Aslam narrated on his authority.
477. **ABDULLAH BIN ABI AWFA:** He is son of Abu Awfa who was Algama son of Qais Aslami. He participated in treaty of Hudaibiyah and Battle of Khaybar and all other battles commenced after. He kept living in Madinah till the prophet's demise then he moved to kufa and got died there. He one of the last companions who died in kufa He died in 87 AH. Imam sha'bi narrated on his authority.
478. **ABDULLAH BIN UNAYS:** He hails from Juhaina tribe of Ansar. He participated in Battle of Uhud and other commenced later on Abu Umamah and Jabir narrated on his authority. He died in 54 AH in Madinah.
479. **ABDULLAH BIN BISR:** He hails form Sulami, mazin tribe of Arab His family including his father mother, his brother Atiya and his sister Asma had the glorious opportunity to avail the companionship of Holy Prophet صلى الله عليه وسلم he lived in Syia then hums. He got died abruptly when making ablution. Abu umamah is the last who died in Syria, from companions of the Holy Prophet صلى الله عليه وسلم His narrated traditions narrated by numerous peoples.
480. **ABDULLAH BIN ADI:** He hails from Zuhri clan of Quraish tribe. He is considered in people of Hijaz. He was resident of an are that was situated between Qadeed and Asfan. Abu Salamah son of Abdur Rahman and Muhammad bin Jubayr narrated on his authority.
481. **ABDUR RAHMAN BIN ABI BAKAR:** He is son of Abu Bakar Siddique رضي الله عنه. He was accompanied with the Holy Prophet صلى الله عليه وسلم in Ta'if He was shot by an arrow that was shouted by Abu Mehjan Thaqfi, and got wounded and the wound could not heal so that he go died in Shawwal 11 AH during early day of Abu Bakr Caliphate. He embraced islam in earlier days.
482. **ABDULLAH BIN THA'ALBA:** رضي الله عنه He hails from Maazin and Azn tribe. He was born four your before Migration to Madinah. He died in 89 AH. He saw the Holy Prophet صلى الله عليه وسلم in the year of the conquest of Makkah. The Holy Prophet صلى الله عليه وسلم fondled his face this son Abdullah and Zuhri narrated on his authority.

483. **ABDULLAH BIN JAHASH** رضي الله عنه: He is brother of Sayyidah Zaynab daughter of jahash, one of the wives of the Holy Prophet صلى الله عليه وسلم. He hails fro Banu Asad. He migrated to Ethiopia then to Madinah His prays were accepted. He participated in Battle of Badr and got martyrdom in uhud. He was the first personal who said that booty should be divided in five separate heads it was then approved by revelation in the Quran.

واعلموا انما غنمتم من شيء فان لله خمسة الخ

He was leading a small group who he come back with body he took one fifty of booty and left the remaining for the Holy Prophet صلى الله عليه وسلم It was popular in people during ignorance period that they present one fourth to their chief sa'd bin Abu Waqas, and others narrated on his authority. He was killed by Abul Hakam bin Akhnas at the age of forty or above if he was buried alongwith Hamzah رضي الله عنه I a same grave.

484. **ABDULLAH BIN ABIL HAMSAA:** He is from Aamin clan. He is considered in people of Basrah his tradition narrated by Abdullah bin Shaiq who narrated from his father and he reported from Abdullah son of Abul Hamsaa.
485. **ABDULLAH BIN ABIAL-JADA:** He hails from Banu tamim clan. He is mentioned in Wahdan this word is used four narrators of Hadith, whom only one of Imam Bukhari or Imam Muslim took traditions He is also considered in people of Basrah.
486. **ABDULLAH BIN JA'FAR:** He is son of Abu Talib Quraishi, his mother is Asma daughter of Umayy He was the first child who was born in emigrant Ethiopia. He died in Madinah in 80 AH, at the age of 90 years. He was very famous because of his generosity many people narrated on his authority.
487. **ABDULLAH BIN JHAM:** He hails from Ansar he narrated a hadith regarding; one who across in front of a prayee. Bisir bin Saeed narrated his tradition. He is mentioned as "It is reported by Maalik from Abu Jahm" while his name is not mentioned his tradition is also reported by Ibn Uyaina and wake. And they both aid his name is Abdullah bin Juhamm. He become forms of him surname he has been mentioned in section / series.
488. **ABDULLAH BIN JAZA:** His surnme is Abul Harith sahmi, Resident of Egypt, he participated is Battle of Badr a group of Egyptian narrators narrated on his authority. He got deed in Egypt in 85 AH.
489. **ABDULLAH BIN HABSHI:** He is Abdullah son of Habshi from Kha'thamio clan. He is considered in people of Hijaz. He moved to live in Makkah. Ubaid and Umayr narrated on his authority.
490. **ABDULLAH BIN ABI HADRAD:** He hails from Aslam clan he is son of Abu Hadrad his name was salam bin Umar Aslami. he participate Hudaybiya expedition then participated in all Battle after that He died in 71 AH t the age of 81 years. He was considered madinians Ibn Alqaqa narrates on his authority.
491. **ABDULLAH BIN HANZALLAH:** He is from Ansar And he is only one who was corps loved by angels. Abdullah son of Hamzallah born during the prophet's life time and was 67 years at the time of prophet's demes. He saw the Holy Prophet صلى الله عليه وسلم He was pious and brave man. The madinians took oath on his hand to dismount Yazid son of Muawiyah from caliphate He was killed in incident named

Harrah Ibn Abu Mulaikah, Abdullah bin Zayd bin Yazid, Asma daughter of zayd bin Khattab and many oher narrated on his authority.

492. **ABDULAH BIN HAWLAH:** He hails from Azadi tribe, He stayed at Syria, Jubayr bin Nufayr and others narrated on his authority He died in 80 AH.
493. **ABDULLAH BIN KHUAYB:** He hail from Juhaynah tribe, that was alley of Ansar He is Madinah, has narrated traditions are popular in people of Hijaz.
494. **ABDULLAH BIN RAWABAH:** He is son of Rawaha he hails from Khazraj tribe of Ansar. He was present at pledge of allegiance at Aqbah's He participated in all Battles including Battle of Badr till his death in 8 AH in Battle field of Muta He was commander than, He was one of the best poets Ibn Abbas narrated in his authority.
495. **ABDULLAH BIN ZUBAYR:** His surname is Abu Bakr, hails from Banu Asad clan of Quraish tribe. This surname was filled by the Holy Prophet as matching to his grand father (maternal) Abu Bakr Siddique رضي الله عنه He was the first child who was born in 01 AH in Madinah Abu Bakr siddique رضي الله عنه called Adan in his ears they were in Quba that time He look him to the prophet صلى الله عليه وسلم and put him in Prophet's laps first. The Holy Prophet gave him first ever does by chewing a dried date fruit, he put it to his palate so that its flavor may absorbed. In this way the first thing he fasted was dried date enriched with pious, purest healing slave of he Holy Prophet صلى الله عليه وسلم. The He prayed for blessings info time. He was very fair faced. He has no heirs on his face. He was healthy. Commanding personality by awe. He often by observe fast, a great worshiper. He kept Maintain his relation with blood relatives. Due to the companionship of the Holy Prophet صلى الله عليه وسلم his all family member have bet attributes that truly transferred to his, as his mother was daughter of Abu Bakr he nearest man to the Holy Prophet صلى الله عليه وسلم so, he was his maternal grand father, and his paternal grand mother Safiya was the paternal aunt of the Holy Prophet صلى الله عليه His aunt Ayesha رضي الله عنه was one of the beloved wives of the Holy Prophet صلى الله عليه وسلم. He tool pledge of Islam on prophet 's hand at the age of 8 years. He was murdered by Hajjaj bin Yusuf in 73 AH and crucified later. In 64 AH it was taken a pledge for his caliphate while before this he was not interested in caliphate administration. People of Hijaz Yeman, Iraq Khurasan and some part of Syria were unanimously gathered. He performed eight pilgrimage with people numerous people narrated on his authority.
496. **ABDULLAH BIN ZUMA'AH:** He is from Banu Asad of Quraish tribe. He is considered among Madinions. Urwah bin Zubayr narrated on his authority.
497. **ABDULLAH BIN ZAYD:** He hails from Abdariyah clan of Khazraj tribe of Ansar He was present in pledge of allegiance at Aqbah, Badr, Uhud and all other expeditions after. He was the one to whom He words of Adan were taught in 1 AH during dream. He was Madinian and got died in Madinah in 32 AH at the age of 64 years. He and his parent are lamp - anions of the holy prophet صلى الله عليه وسلم. His son Muhammad and Saeed bin Musayyib ibn Abi Layla narrated on his authority.
498. **ABDULLAH BIN ZAYD:** He is son of Zayd son of Asim Ansari, he hails from Bank Mazin. He participated in Uhud and all other expeditions after that but couldn't participated in Battle of Badr. He killed the Musayma Kazzaabl may Allah's curse on Musaym alongwith Washhi bin Harb رضي الله عنه. He was murdered in Harrah incident in 63 AH. Ubad son of Tmim, his nephew and Ibn Musayyib narrated on

his authority.

499. **ABDULLAH BIN SA'IB:** He is son of Sa'ib Makhzani Quraish. He taught the recitation to people of Makkah. He is considered in Makkah. He died in Makkah just before Abdullah bn Zubayr رضى الله عنه, numerous people narrated on his authority.
500. **ABDULLAH BIN SARJIS:** He is son of sarjis Muzani, he is also called makhzani, but I think he is alley of BANu Makhzam but not from Makhzom. He is considered in people of Basrah this narrated traditions are popular in them.
501. **ABDULLAH BIN SALAM:** His surname is Abu Yusuf He was from Ani Isra'il, and descendent of Yusuf عليه السلام son for Yaqub عليه السلام. He was allay of Banu Awf son Hazraj. One of the jew scholars, and one of those who have been given glade tidings of paradise. His two son Muhammad and Yusuf narrated on his authority. He died in Madinah in 43 AH.
502. **ABDULLAH BIN SAH'L:** He is son of Sah'l Ansari, He was brother Abdur Rahman and nephew of Muhaysah. He was killed of Battle of Khaybar. He is mentioned in al-Qasim.
503. **ABDULLAH BIN AL-SHAKEER:** He hails from Amri clan. He is considered in people of Basrh. He submitted to the Holy Prophet صلى الله عليه وسلم alongwith a delegation of Amri tribe His too sons Mutrif and Yazid narrates on his authority.
504. **ABDULLAH IN AS-SANABIHI:** He is son of Sanabihi some paid he is Abu Abdullah while Ibn Abdul Barr says. As per my knowledge the sanabihi Abu Abdullah is one of successor not a companion as Abdullah Sanabihi is not well-known among companions. And Sanabihi's (companion) tradition is mentioned by Imam Maalik in Muatta and Imam Nasai in his book.
505. **ABDULLAH BIN AMIR:** He is son of Amir son of Kuraiz, he is Quraishi and is son of Uthman's maternal uncle. He was born in Prophet's time and was brought to his. He fondled him and prayed for blessings. He was of 13 years of the time of Prophet's demise. Some say he neither narrated from Prophet صلى الله عليه وسلم nor even learnt by him something. He died in 59 AH Uthman رضى الله عنه appointed him governor at Khurasan and Basrah. He kept governor there till Uthman murder. And once again he was reinstated on his previous post during the caliphate of Muawiyah رضى الله عنه. He was very intellectual and popular because of generosity. He conquered the Khurasan and the Kira (khusro) was killed during his dominion. And all accept that he was the opt man who conquered Faris (Persia), Khurasan, Ispahan, Kirman Kulwan and other surrounding areas the ordered to dig the water canal for Basrah.
506. **ABDULLAH BIN ABBAS رضى الله عنه:** He is son of the honourable uncle of the Holy Prophet صلى الله عليه وسلم. His mother was Lubaba daughter of Harith and sister of Sayyidah Maimona the wife of the Prophet صلى الله عليه وسلم. He was born three years before migration, and he was son of 13 at the time of Prophet's صلى الله عليه وسلم. He was born three years befor migration, and he was son of 13 at the time of Prophet's demise. While some reported different age as 10, 15 years etc. He was one of the best scholars of Ummah the Muslim nation. The Holy Prophet صلى الله عليه وسلم prayed for him to e schoiar of the Holy Quran. He saw Gabriel twice. Masruq said when ever I saw hira I thought that he is the beautiful person but as he spoke I thought he the

best speaker and splendid or a for, when he narrate hadith I thought really there is no one like him other than his self Umar رضي الله عنه use to give him best regard and let him sit nearest to him, and whenever he need consolation he include him among very senior companions. At the last time of his life his eye sight become diminished to him. He died in Ta'if in 68 AH at the age of 71 years during the dominion of Ibn Zubayr numerous companions and their successors narrated on his authority. He was tall and healthy man with thick hairs, colored by yellowish dye. He was of fair complexion.

507. **ABDULLAH BIN UMAR** رضي الله عنه: He is son of Umar bin Khattab رضي الله عنه the hail from Banu Adi a clan of Quraish tribe. He embraced Islam in his childhood in Makkah. He couldn't participated in Badr, and as well there is a conflict about Battle of Uhud that whether he was present in Uhud or not. But it is confirmed that he participated in Battle of French and all other that commenced after As per another version some scholars narrated that of the time of Badr he was too young and at the time of Uhud he was son of 14 so, allowed to participate and he then participated in Uhud while some said he was not allowed even on the day of Uhud as he was of 14 too young to participated in war. He was very pious. Recluse, reserved in worldly issues. Jabir said every one of us inclined somewhat to worldly issues but Umar رضي الله عنه and his son Abdullah bin Umar remain recluse. Mehran's son Maimoon said, I never saw any person reserved and cautious about financial issues learned scholar more than ibne Abbas رضي الله عنه. Nafey رضي الله عنه say, Abdullah bin Umar freed more than one thousand people in his lifetime He was born just one before the revelation initiated. He died in 73 AH, after three or six months of Ibn Zubayr's murder. He fastated to be buried in a place named Hil but it couldn't possible due to Hajjaj's domination rule and was buried to valley named 'Tuwa' in emigrant's graveyard. Some say Hajjaj ordered one of his men to punish him so he poisoned his lance cover or tip of lance and pricked on his foot when he was walking along with him. Because Hajjaj was not happy with him once he mounted on pulpit and deliver lecture and become too late as per prayer time then Abdullah bin Umar said the sun will not wait you, hurry up time is over. Hajjaj said I decided to teach him a lesson and will do something to diminish his eye sight, Abdullah bin Umar heard his murmuring so he said slowly if you will do so, I don't think it would be astonishing as you are a fool man and self made ruler on us arrogantly. Abdullah bin Umar keep one step forward then him to approach the places where the Holy Prophet stayed or offered prayer etc. this thing also hurt Hajjaj. He was died at the age of 84 or 85 AH numerous people narrated on his authority.
508. **ABDULLAH BIN AMR BIN AAS** رضي الله عنه: He hails from Saham clan of Quraish tribe. He embraced before his father; his father was 13 years elder than him. He was a great worshipper he learnt the Quran and ahadith, by heart He asked the Holy Prophet صلى الله عليه وسلم to write his father narrator traditions and was allowed by the Holy Prophet صلى الله عليه وسلم. There is conflict about his death time, it is assumed that he was died during incident of Harrah in 64 AH. Some said he died in 73 AH, while some said no he died in 67 AH in Makkah's some still differ and say he died in 55 AH in Ta'if Numerous people narrated his tradition. Yu'la bin Ata reported that his

mother used to prepare Antimony powder for Abdullah bin Amr bin Mas to put in his eyes as his pupils have fallen because of extra ordinary weeping in prayer, and he used to put off the camp during worship and kept weep. Some said it was due to some disease of eyes.

509. **ABDULLAH BIN MASOOD** رضى الله عنه: His surname is Abu Abdur Rahman, he hails from Banu Hudhail. He is the sixth man who embraced Islam. He submitted the Holy Prophet when he was staying in "Argon's house" before submitting Umar. رضى الله عنه. As he submitted the Holy Prophet صلى الله عليه وسلم blessed him and he become one of the gullies attendants of the Prophet صلى الله عليه وسلم. And he become confident man of the Holy Prophet صلى الله عليه وسلم. He keeps Prophet's Miswak, shoes, and water for ablution at home and during travel. He migrated to Ethiopia, participated in Battle. The Holy prophet gave him glade tidings of paradise. And once said what is Ibn Umm Abd likes for muslim ummah / too and whatever he dislikes for Muslim ummah ' dislike too (what He said Ibn Umm Abd he intends to Ibn Masood رضى الله عنه. He was similar in ethical values appearance, patience, grace to the Holy Prophet صلى الله عليه وسلم He has slim stature, high tan colored, and a unique attribute seemed that whenever the tall person sit around him he seemed alike not less than their stature. Umar رضى الله عنه appointed him as chief justice and incharge of treasury department he kept working throughout in the caliphate of Umar رضى الله عنه and even some time in Uthman's caliphate too. Then he moved back to Madinah and lived there till death in 32 AH. He was buried in Baqee He got somewhat more than sixty years age Abu Bakr رضى الله عنه, Uthman رضى الله عنه, Ali رضى الله عنه and many other companions narrated on this authority.
510. **ABDULLAH BIN QURT** رضى الله عنه: He is Abdullah son of Qurt Azadi Thumani, his farmer name was Shaitan but the Holy Prophet changed it to Abdullah He was considered in Syrians. He was appointed as governor at Hims by Ubaydah bin Jarrah رضى الله عنه. He was killed in Rome in 86 AH.
511. **ABDULLAH BIN GHINAM** رضى الله عنه: He is son of Ghinam Baydi. He is considered in people of Hijaz. His Ghinam Baydi. He is considered in people of Hijaz. His tradition is reported as following
- ربيعة بن ابي عبد الرحمن عن عبد الله بن عتبة عن عبد الله بن غنم
- It is reported by Rabe'e'ah from Abdur Rahman he reported from Abdullah son of Ambajah he reported from Abdullah son for Ghinam.
512. **ABDULLAH BIN MUGHAFFAL**: He is son of Mughaffal Muzani. He is among those who took oath under free. He lived in Madinah then moved to Basrah. He is one of ten tremendous men who were sent to Basrah by Umar رضى الله عنه to teach them Islam. He died in 60 AH in Basrah Numerous people of Basrah including Hasan Basri narrated on his authority. Hasan Basri said there was no pious and knowledge full them Abdullah bin Mughaffal thought Basrah.
513. **ABDULLAH BIN HISHAM**: He is son of Hisham, he hails from Banu Tamim clan of Quraish tribe. He was considered Hijazi. His mother Zaynab daughter of Hameed brought him to the Holy Prophet صلى الله عليه وسلم he founded him and blessed but due to too young he narrates on him authority.
514. **ABDULLAH BIN YAZID**: He is son of Yazid Khitma from Ansar, He was

present in Hodaybiyah treaty he was of 17 then. He was appointed as governor at Kufa during dominion of Abdullah bin Zubayr رضى الله عنه. He died in his caliphate on Kufa. Shabi was his scribe. His son Musa and Abu ard abin Abu Musa narrated on his authority.

515. **ASIM BIN THABIT** رضى الله عنه: His surname is Abu Suleman. He hails from Ansar, participated in Badr's He is the man whom Honeybees succored from infidels in Battle of "Rajee' as they wanted to decapitate his head as he was lying down dead: killed by Banu Lihyan (Then untended take his head with them) That's why he was said (خمى اللير من المشركين), "Protected from disgraced by infidles" He is maternal grandfather of Asim bin Umar رضى الله عنه bin Khattab. As per an other version it is mentioned that. The Holy Prophet صلى الله عليه وسلم formed a group of ten commandoes for a secret mission and he was their chief They keep advancing to their destination even they reached a place in between Makkah and Asfan, at that place they were chased by two hundred archers of Banu lihyan. They found some seed of date-fruit and confirmed that hey are form Madinah. When Asif noticed them they approached to a high place to refuge for a while, but infielder surrounded them and said come down and surrender to us, we offer you protection. Asim said my follows are free to deal with you but as long as my concern by Allah! I won't dismount on protection offered by infidles, He further said, O! my Lord lot your messenger know about our condition. The shooted arrow to them and seven of them including Asim got martyrdom on the spot Almighty Allah accepted Asim is pray and revealed their condition to the prophet صلى الله عليه وسلم and he told the companion that Asim got martyrdom alongwith his seven com come to know the incident they sent men specially from Makah to bring his head to us we want to make if sure that really Asim was killed. As they approached his body Allah Almighty sent Huney bees to protect him from infidels and they couldn't cut his head. Bees surrounded him completely. This is abridged what is mentioned by Imam Bukhari in his book. He was no grand father of Asim bin Umar رضى الله عنه bin Khattab.
516. **AMAIR AR-RAMI:** He is Amir Ar-Rami while same time culled Ar-Ram without Arabic Alphabet's "ى" as per easy slang; He had the glorious opportunity to take benefits from companionship and also narrated same tradition from the Holy Prophet.
517. **AMIR BIN RABEE'AH** رضى الله عنه: His surname is Abu Abdullah Al-Ghuzzi. He migrated to Ethiopia first then to Madinah later on. He embraced Islam in earlier days. And he also participated in all war expedition including Badr. He died in 32 Ah Numerous people narrated on his authority.
518. **AMIR IN MASOOD** رضى الله عنه: He is son of Masood son of Umayyah son of Khalf. He hails from Hajmi élan, he is nephew of Safwan son of him. Imam Tirmidhi transmitted/cited his hadith regarding "fasting" and commented that it is Mursal a link between second last reporter and the Holy Prophet صلى الله عليه وسلم is missing as Air bin Masood didn't see the Holy Prophet while Ibn Mundha and Ibn Abdul Barr included in companions of the Holy Prophet صلى الله عليه وسلم And as well as ibn Mueen reported that he had not opportunity to see the Prophet صلى الله عليه وسلم.
519. **AA'ID BIN AMR** رضى الله عنه: He is Madinah and one of those who took oath under tree.

He lived in Basrah and his narrated tradition are popular among them. Numerous people narrated in him authority.

520. **ABBAD BIN BISHR** رضى الله عنه: He is Abbas son of Bishr actually form Ansar. He embraced islam before Sa'd in Madinah. He is one of those who kill ka'b bin Ashraf (may Allah's curse be on him) a severe arrogant and enemy of the Holy Prophet صلى الله عليه وسلم. He was one of learned scholars of the companions of Holy Prophet صلى الله عليه وسلم. Anas bin Maalik and Abdur Rahman bin Tabit narrated on his authority He got martyrdom in Battle of Yamamah at the age of 45 years.
521. **ABBAD BIN ABDUL MUTTALIB** رضى الله عنه: He is one of the participant of Badr, doesn't narrate any hadith.
522. **UBADAH BIN SAMIT**: He is son of Sa'mit, his surname is Abul Waleed Ansari Salimi. He was one of proclaim. He was present in pledge of Allegiance of Aqbah, first second and third time also. He participate in all Battles. Umar رضى الله عنه had appointed him a judge and scholar at Syria and instructed him to stay at Him then he moved to Ramallah, Raliture, he died at Baytul Maqadda sin 24 AH at the age of 72 years. Numerous companions and their successors narrated on him authority.
523. **ABBAS BIN ABDUL MUTTALIB** رضى الله عنه: He is the honourable uncle of the Holy Prophet صلى الله عليه وسلم. He was two years elder than the Holy Prophet صلى الله عليه وسلم this mother Nimr daughter of Qasit is the first woman who covered the ka'ba with a silky cloth. As Abbas was Last vanished so, she vowed to do so, and when she found him she fulfilled her vow. Abbas was the chief of tribe and respectable man in ignorance period. He used to fetch water (zamzam) for pilgrims, and advise people not to lose talk in mosque but worship here piously and he made some it's dignity must not be ruined. Mujahid said, He freed 70 slaves at his death time. He was born one year before the incident of Abrah's attack, and died on 12th Rajab (seventy month of Islamic calendar) in 32 AH, at eh age of 88 years. He was buried in Baqee. He embrace of Islam in earlier days but didn't expose his belief. He was inforced to participate in Badr from infidels of Makkah. The Holy Prophet announced whoever among you over come Abbas. Don't kill him he is enforced to combate against us. So, Abul Yasr arrested him, he paid ransom money for his self and moved to Makkah then from there he himself migrated to Madinah and submitted to the Holy Prophet صلى الله عليه وسلم aluminous narrators narrated on his authority.
524. **ABBAS BIN MURDAS** رضى الله عنه: His surname is Abul Haytham he hails form Sulami clan. He was a poet and one of those who were treated sympathically to convince them toward Islam He embraced Islam before the conquest of Makkah and became firm after the victory. And he is one of those pious men who considered unlawful to drink wine even in ignorance period. His son Kananah narrated on his authority.
525. **ABDUL MUTTALIB BIN RABEEAH**: He is son of Rabee'ah son of Haarith son of Abdul Mutallib son of Hashim Quraishi, He lived in Madinah than moved to Damascus and died there in 62 AH. Abdullah bin Harith narrated on his authority.
526. **ABDULLAH BIN MEHSAN**: He hails from Khitimi clan of Ansar. He is considered as Madinion. His narrated hadith is found in them, his son salamah narrated on his authority. Hafiz ibn Abdul Barr said that some people say his hadith

is 'mursal' (without inter linked between he and the Holy Prophet صلى الله عليه وسلم)

527. **UBAYD BIN KHALID** رضي الله عنه: He is son of Khalid Sulami from Bahzi clan of emigrants, he lived in Kufa numerous kufi narrate on his authority.
528. **ATTAB BIN USAYD:** He is son of Usayd, he hails from Banu Umayyah a clan of Quraish tribe. He embraced Islam on victories day of Makkah. The Holy Prophet appointed hi as his assistant at Makkah When he was going to Battle Husayn (during his absence as once he appointed Ali in Madinah) When the Holy Prophet صلى الله عليه وسلم was advancing to Tabuk). Attab bin Usayd was the governor of Makkah when the Holy Prophet صلى الله عليه وسلم departed from this world to his highest place refiq Ata Abu Bakr رضي الله عنه didn't expel but he kept working on his post and died on the same day when Abu Bakr رضي الله عنه died I Madinah, he died in Makkah He was one of Chiefs of Qurāish tribe and was pious and good character man Amr son of Abu Agrab narrated on his authority.
529. **UTBAH BIN USAID** رضي الله عنه: His surname is Abu Basir he hails from Banu Thaqif and was Allay to Bani Zuhra. He embraced Islam in earlier days. He enjoyed the companionship of the holy Prophet صلى الله عليه وسلم. He is mentioned in details of Hudaybiya the Holy Prophet صلى الله عليه وسلم once said about him hat he is an astonishing person if he had some brave man he could have initiated fight. He died before the Holy Prophet صلى الله عليه وسلم.
530. **UTBAH BIN ABD AS-SULAMI:** Ibn Abdul Barr said he is son of Nadhar, while some say that this one and son of Nadhar are different. Imam Bukhari said they and two different person. The same point of view has Abu Hahim Razi and said this utbah is Aqlah, the Holy Prophet صلى الله عليه وسلم changed his name of Utbah. He participated in Battle of Khaybar. Numeour people narrated on his authority. As per waqidi he is last companion of the Holy Prophet صلى الله عليه وسلم who died in Syria.
531. **UTBAH BIN GHAZWAN:** He is from mazari clan He embraced in earlier days. He migrated in Ethiopia first than to Madinah. Participated in Badr, as per a report he is the seventh person who embraced Islam (in man) Umar رضي الله عنه appointed as a governor of Basrah, He was appointed just incharge in first attempt then he reported (back) after a certain time period then he reported (back) after a certain time period then he was permanently appointed there as governor he died an the way during a travel in 51 AH. At the age of 57 years.
532. **ADDA BIN KHALID:** He is from Haza, Amiri clan. He embraced Islam after conquest of Makkah. He lived in desert area. His traditions are popular any Basri people.
533. **ADI BIN HATIM:** He is son of Hatim Tai. He Submitted to the Holy prophet صلى الله عليه وسلم in 07 AH. hen moved to Kufa and kept living there. During Battle of Jamal his eye broke out. He participated in Battle of Siffeen and Nahrawan. He died in Kufa in 67 AH at the age of 120 Years. Some say he died in Ferfeesa numerous people narrated on his authority.
534. **ADI BIN AMEERAH:** He is son of Ameerah kindi Hadhrami. He lived in Kufa, then moved to Jazirah and died there. Qais bin Abi Hazin and others narrated on his authority.
535. **IRBAD BIN SARIYAH** رضي الله عنه: His surname is Abu Najih Sulami, he was one of Suffa companion" He lived in Syria and died in 75 AH. Abu umamah and a group

of successors narrated.

536. **ARFAJAH BIN ASAD** رضي الله عنه: His son Turfa narrated He is the one of who the Holy Prophet صلى الله عليه وسلم ordered make your nose of silver than ordered you may replace it with gold made nose, as his nose his been but on he day of "Kulab."
537. **URWAH BIN ABIL JA'AD** رضي الله عنه: He is urway son of Abul Ja'ad Bariqi, Umar رضي الله عنه appointed as Judge at Kufa He was considered in people of Kufa. His narrated traditions are popular among them some said is ibnul Ja'ad (son for Ja'ad). Ibn Madini lamented whosever self so, is mistaken as urwah is son of Father of Ja'ad. Sha;bi narrated on hi authority.
538. **URWAH BIN MASOOD** رضي الله عنه: He was present in Hudabiyah treaty but as an infidel not embraced Islam yet. He submitted to the Holy Prophet صلى الله عليه وسلم when he was returning from Ta'if in 9 AH. He had many wives, the Holy Prophet صلى الله عليه وسلم instructed him to chose only four of your wives. Then he sought permission to go back to his tribe. The Holy Prophet صلى الله عليه وسلم allowed and he went back. He invited his tribe to Islam but they refused. At time of Fajr prayer he mounted to the roof of his double story house and called Adan's as he called (اشهد ان لا اله الا الله) a man of Thaqif tribe shot him with an arrow and he got martyrdom. As the Prophet صلى الله عليه وسلم come to know he exclaimed that his example is same as Allah cited in surah Yasin, a man who invited his nation toward Allah they killed him.
539. **ATYA BIN QAIS** رضي الله عنه: He saw the Holy Prophet صلى الله عليه وسلم and narrated traditions too, people of yemen and Syria narrate on his authority.
540. **ATTIYA BIN BISR**: He hails from Mazini clan and son of Abdullah bin Bisr Maziri. Imam Abu Dawud mentioned his narrated tradition with his brother's name as (عن ابن بشر) If means from the both sons of Bisr but didn't mention their names. This tradition is in Book "meal" regarding date fruit and Batter.
541. **ATTIYA QURAZI**: He is one of the prisoners of Banu Qurayda. Hafiz Ibn Abdul Baar said I am aware of him father's name. He saw the Holy Prophet and listen speeches Mujahid and others narrated on his authority.
542. **UQBAH BIN RAFEY**: He hails from Quraish was murdered in Africa by Harir, in 63 AH. Numerous people narrated on his authority. He is mentioned in chapter "meanings of dreams"
543. **UQBAH BIN AMR**: He is Amir Juhani, he was appointed as governor at Egypt by Muawiyah after Utban bin Abu Sufyan. Then Muawiyah dismissed him.
544. **UQBAH BIN HARITH**: He is son of Harith Quraish he embraced Islam on the victorious day of Makkah. He is considered in Makkans, Abdullah bin Abi Mulaykah and other narrated to his authority.
545. **UQBAH BIN AMR**: His surname is Abu Masood. He will be mentioned in section / series.
546. **UKASHAH BIN MEHSAN**: He is Ukasha son of Mehsan, he was alley of Banu Umayyah and he was from Banu Asad. He participated in Battle of Badr. An unbelievable incident accrued incident occurred there with him; when he was fighting his sword broke, he hold a wooden stick and began to fight, The Holy Prophet prayed If converted a sword. He participated in all other Battle too. He was one of high ranked companions. He died during the caliphate of Abu Bakr رضي الله عنه at the age of 45 years. Abu Hurayrah Ibn Abbas رضي الله عنه and his sister Umar

Qais narrate on his authority.

547. **IKRAMAH BIN ABU JAHAL:** He is son for Abu jahal (severe ignorant) his actual name was Amr bin Hisham Makhzami Quraishi Ikramah's Father was enemy of the Holy Prophet صلى الله عليه وسلم while Ikarma embraced Islam on the victorious day of Makkah; when his wife requested to the Holy Prophet صلى الله عليه وسلم forgive her husband, He forgave him and as he came near to him the Holy Prophet صلى الله عليه وسلم said welcome emigrant rider, because he escaped from Makkah to Krimen (a place) and proved himself in Battle of Yarmuk, Commenced in 13 AH where he got martyrdom at the age of 2 AH. Umme salma رضى الله عنه said once I saw in dream that there are date trees for Abu Jahal in paradise when Ikarmah embraced Islam the Holy Prophet صلى الله عليه وسلم exclaimed this is the interpretation of your dream. Ikramah complained to the Holy Prophet صلى الله عليه وسلم that some people tears me saying that he is son of Prophet's enemy. The Holy Prophet صلى الله عليه وسلم at once stood up and delivered a speech He praised Almighty Allah and said, The people are like mines of silver and Golds whosoever was good is ignorance period is good in Islam too if understands Islam (and acts upon) so no should be disgraced by any pleasant comment.
548. **AL-ALAA BIN HADARMI:** He is son of Hadarmi Hadarmils name is Abdullah. He is from Hadarmout. The Holy Prophet صلى الله عليه وسلم appointed him of Bahren as ruler. Umar صلى الله عليه وسلم also mentioned him on his post till his death he died in 14 AH Sa'ib bin Yazid and others narrated on his authority.
549. **ALQAMA BIN WAQAS:** He is son of Waqas laythi He was born in Prophet's life time, and participated in Battle of French. He died in Madinah during the dominion of Abdul Malik bin Marwan. His grandson Amr and Muhammad Ibrhim Temimi narrated.
550. **AMAR BIN YASIR:** He hails from Ansi clan, and was freedman of Banu Makhzoon and their ally, It happened, when Amar's father Yasir come to Makkah alongwith his two brother (i) Harith and (ii) Maalik, in search of their fourth brother, after some time Harith and Maalik both went back to Yemen while Yasir keep living in Makkah and become ally to Abu Hudhayya bin Mughirah; he then married Yasir with his slave girl named Sumayyah. So, Ansar took birth in Yasir's house, Abu Hudhayfa freed Ammar. In this way he is his freedman, and his father Yasir become Ally of Abu Hudhayfa Amar embraced Islam in early days. He is one of those weak believer who were Aunished severely due to weak socio economic status. They (infidels) even burn him, while The Holy Prophet صلى الله عليه وسلم fondled him and said O! fire be cool for Ammar As joy, become cold for Ibrahim عليه السلام. He is one of first emigrants, He participated in all Battle including Badr, and got wounded each time severely. The Holy Prophet filed him (الطيب المطيب), (purifying perfume). He was alongwith Ali in Siffean in 37 AH, during the Battle he got martyrdom at the age of 93 years. Numerous people narrated on his authority. The remarkable narrator who narrated his traditions were Ali رضى الله عنه and Ibn Abbas رضى الله عنه.
551. **AMR IBN AL-AHWAS:** He is from Kilabi élan his son Sulemen narrates on his authority.
552. **AMR IBN AL-AKHTAB:** He is son of Akhtab Ansari he become famous with his surname Abu Zayd He prophet صلى الله عليه وسلم. He participated in many Battle with

Holy Prophet صلى الله عليه وسلم. The Holy Prophet fondled him and prayed for beauty. He lived more than 100 years but there were a few white hairs in his bear and head. He is considered in people if Basrah. A group narrated on his authority.

553. **AMR BIN UMAYYAH** رضي الله عنه: He is son of Umayyah Demuri. He fought against Muslim in Battle badr and Uhud but when infidles referring on Uhud day to Makkah he submitted to the Holy Prophet and embraced Islam He is one of the important Arabs. The first expedition in which he participated as a believer was fighting of Ber-e-Maunah Amr bin fulfill arrested him and imprisoned hir, Then he let him go after shaving his forehead's hairs. The Holy Prophet صلى الله عليه وسلم sent him to Najjashi (the king of Ethiopia) in 6 AH so, he handed over the Prophet's letter in which, he was invited to Islam. And what good luck he had! He accepted Islam and become companion of the Holy Prophet صلى الله عليه وسلم.
- Amr was considered in people of Hijaz His two sons Ja'far, Abdullah and his nephew zabarqan son of Abdullah narrated on his authority. He died in Madinah during the caliphate of Muawiyah رضي الله عنه, while some say he died in 60 AH.
554. **AMR IBN AL-HARITH:** He hails from Khuzau tribe and brother of Sayyidah Juwairiyyah رضي الله عنه (one of the wives of the Holy Prophet صلى الله عليه وسلم). He is considered in people of Kufa. Abu Wa'il Shaiq and Abu Ishaque Sabe'e'ii narrated on his authority.
555. **AMR BIN HURAYTH:** He is son of Huray Quraishi from Makhzoom clan. He saw and met the Holy Prophet صلى الله عليه وسلم. He fondled him and prays for blessings. At the time of Holy Prophet's demise he was 12 years old. Then he moved to kufa, he kept living there and later on he was appointed as governor of Kufa. He died in 85 AH. His son Ja'far and other narrated on his authority.
556. **AMR BIN HAZM** رضي الله عنه: He is surname is Abu Adahak He hails from Ansar. He participated in Battle for trench when he was only 15 years old The Holy Prophet صلى الله عليه وسلم appointed his at Najran as governor is 10 AH. He died in 3 AH in Madinah his son Muhammad Others narrated on his authority.
557. **AMR BIN SAEED:** He hails from Quraish tribe. He migrated to Ethiopia then to Madinah in the years of Khaybar alongwith Ja'far son of Abu Talib. Then got martyrdom in Syria in 13 AH.
558. **AMR BIN SALAMAH:** He hails from Makhzom clan. He saw the Holy Prophet when came alongwith his father, He was leader of his tribe in Prophet's life. While some deny that his met the Holy Messenger but his meeting is not confirmed. He was one of the best reciters of the Holy Quran. He moved to Basrah a group of successor narrated on his authority.
559. **AMR BIN AL-AAS:** He is son of Aas, hails from sahmi clan of Quraish tribe. He embraced Islam in 5 AH. some say in 8 AH; as he came alongwith Khalid bin Waleed and Uthman bin Talha and they all embraced Islam at a time. And the Holy Prophet appointed him at Umman as governor. He kept working there till Prophet's demise. He was handed over various typical and almost impossible tasks, by Umar رضي الله عليه وسلم, Uthman رضي الله عنه and Muawiyah رضي الله عنه. He was the conquer of Egypt in caliphate of Umar رضي الله عنه. He was appointed there as governor not only in Umar's رضي الله عنه caliphate but four years more in Uthman رضي الله عنه caliphate he remained governor of Egypt. Then he handed over to him other

duties. As soon as the Muwiyah's caliphate initiated he was appointed governor in 43 AH. At the age of 90 years. After his death his son Abdullah was appointed on his post but dismissed after sometime. His son Abdullah, Abdullah bin Umar رضي الله عنه and Qaish bin Abi Hazim narrated on his authority.

560. **AMR BIN ABASAH:** His surname is Abu Najeeh, he is from sulami flan. He embraced Islam in earlier days. It is said that he was the fourth person who embraced Islam. Then he went back to his tribe Bani sulem. The Holy Prophet صلى الله عليه وسلم instructed him whenever you come to know that I am advancing against enemies of Islam then do follow me. He kept living in his tribe till Battle of khaybar commenced and the Holy Prophet صلى الله عليه وسلم won the front and returned to Madinah then he submitted and permanently settled in Madinah. He is considered in Syrian. A group of narrators narrated on his authority.
561. **AMR BIN AWF ANSARI:** He is son of Awf Ansari, participant of Badr, Ibn Ishaq reported that he is freed man of Suhail bin Amr Amiri, He lived in Madinah. He was childless. Miswar son of Makhramah narrated on his authority.
562. **AMR BIN AWF MUZANI:** He embraced Islam in earlier days. He is one those companions about whom the following verse of Quran revealed (لولا راعيتهم وتفرغ من المعج) "There eyes streaming with tears of grief." He lived in Madinah till his death during last days of caliphate of Mawiyah رضي الله عنه His son Abdullah narrated on his authority.
563. **AMR BIN HUMUQ:** He is companion. He hails from Banu Khuza'ah Jubayr son of Nufayr and Rifa'ah narrated on his authority. He was killed in 51 AH in Musal.
564. **AMR BIN MURRAH:** He is son of Murrah. His surname is Abu Maryam. He hails from Juhaynah clan while some say he is from Azadi clan. He participated in all Battles with the Holy Prophet صلى الله عليه وسلم He lived in Syria and died in last days of Muawiyah's caliphate.
565. **AMR BINQAIS:** He is son of Qais, some say he is Abdulalh son of Amr Qarshi Amiri and he was blind. He was son of Umme Makhtum, Name of Umme Makhtum was Atikah. He was son paternal Uncle of Sayyidah Khaydija رضي الله عنه daughter of Khuwailid. He embraced Islam in Makkah in earlier days. He is also one of those who migrated first. He migrated alongwith Musab bin Umayr رضي الله عنه. He was left behind as Prophet's assistant in Madinah, it happened many times and the last time he was appointed of as Prophet 's assistant in absence in Madinah when the Holy Prophet went to perform his farewell pilgrimage. He died in Madinah. While some say he got martyrdom in Battle of Qadsiyah.
566. **AMR BIN TAGHLAB:** He is son of Taghab Abdi. He hails from a tribe named Abdul Qais. Hasan Basri narrated on his authority.
567. **IKRASH BIN DHUWAYB:** He hails from Tamimi tribe He is considered in people of Basrah. His son Abdullah narrated on his authority. He submitted to the Holy Prophet صلى الله عليه وسلم with charity from his tribe.
568. **IMRAN BIN HASSEEN:** His surname is Abu Najeed. He hails from Khuza'ah and banu Ka'b. He embraced Islam after Battle of Khaybar He lived in Basrah till his death in 53 AH. He was learned scholar and high ranked Jurisprudent among Prophet's companions. His father also embraced Islam. Abu Raja, Mutrif, Zurarah bin Abi Awfa narrated on his authority.
569. **UMAYR MAULA ABILAHAM** رضي الله عنه: He is freedman of Abil Laham Ghaffari

- Hijazi. He participated in Battle of Khaybar alongwith his master. He listen from the Holy Prophet صلى الله عليه وسلم and leant. Numerous people narrated on his authority.
570. **UMAYR BIN AL-HAMMAM:** He hails from Ansar, he participated in Battle of Badr and got martyrdom. He was killed by Khalib bin A'lam. He is mentioned in Book of Jihad. Some say he was the first martyred of Ansar.
571. **AWF BIN MALIK** رضي الله عنه: He is Awf son of Malik Ashjau. He participated in Battle of Khaybar first time. He had the Islamic flage (the flag of his tribe Ash'ja) He lived in Syria. He died in 73 AH. Numerous companions and successor reported.
572. **UWAYM BIN SA'ADAH:** He is Umaym son of Sa'dah from Awf claim of Ansar He was present in pledge of allegiance of Aqbah first and second time too, as well as he participated in all Battle including Badr. He died before the Holy Prophet صلى الله عليه وسلم. While some say he died during Umar's caliphate in Madinah at the age of 65 years. Or 66 years. Umar رضي الله عنه narrated on his authority.
573. **UWAYMIR BIN AMIR:** He is actually Abu Dardaa. He is more famous by his surname thas his name He has been mentioned section/series D/د.
574. **UWAYMIR BIN ABYAD:**He is son of Abyad, he hails from Ajlan clan of Ansar and also alley of Ansar. (لعان) cursing mutually this incident related to him While Tibri reported that he is another than whom the merdant is concerned; he named his Umayr bin Harith bin Zayd bin Harithah bin yad Ajlam.
575. **AYAD BIN HIMAR:** He is son of Himar Taimi Mujashi, He is considered in people of Basrah. He is Prophet old follow. He loves with Holy Prophet truly. Numerous people narrated on his authority.
576. **I SAM MUZANI:**He had prophet 's companionship and also narrated traditions from Holy Prophet صلى الله عليه وسلم. But he narrated only a few tradition. His tradition is mentioned is Book of Jihad. Imam Tirmidhi and Imam Abu Dawud cited the tradition but they didn't mention his name.
577. **UTBAN BIN MALIK:** He is son of Malik. He hails form Khazraj and Banu Salim tribes. He participated in Badr. Anas, Mahmood ibn Rabee narrate on his authority He died in Muawiyah's caliphate.
578. **UMARAH BIN KHUZAYMAH** رضي الله عنه: He is son of Khuzaymah son of Thabit Ansari. He narrated from his father and numerous people narrated on his authority.
579. **UMARAH BIN RUWAYBAH:** He is from Thaqif tribe. He is considered in people of Kufa. Abu Bakr رضي الله عنه narrated from his reported traditions.
580. **URS BIN UmayRAH** رضي الله عنه: He hails from Kindi tribe. His nephew Adi narrated on his authority.
581. **YASH BIN ABI RABEE'AH** رضي الله عنه: He hails from Makhzom clan of Quraish tribe. He is brother of Abu Jahal from his mother side. He embraced Islam before prophet صلى الله عليه وسلم went to Dare Arqam. (Arqam's house). He migrated to Ethiopia then to Madinah alongwith Umar رضي الله عنه. Once sons of Hisham, Abu Jahal and Harith came to meet him and said your mother abjured, she says she will not take rest in a shed and even, will not put oil in her head I see you so, come with us to meet her. He went to see her, but they arrested him and imprisoned. When it come in prophet 's knowledge, He prayed for him in prayer; O! My Lord let him free from their prison, (so he got) He got martyrdom in Battle of Yarmuk in Syria. Umar

رضي الله عنه narrated on his authority.

582. **ABIS BIN RABEE'AH** رضي الله عنه: He is son of Rabee'ah Ghalifi. He participated in conquest of Egypt. His son Abdur Rahman narrated on his authority.
583. **ABU UBAYDAH BIN JARRAH** رضي الله عنه: He is son of Abdullah bin Jarrah. He hails from Fahri clan of Quraish. He is one of ten whom the Prophet صلى الله عليه وسلم has given glad tidings of paradise. He was awarded a title of "Trustworthy of Muslim Ummah" by the Holy Prophet صلى الله عليه وسلم. He embraced Islam with Uthman bin Mag'un. He migrated to Ethiopia second time; participated in all Battles with the Holy Prophet صلى الله عليه وسلم. He pulled out two clips of Helmet from prophet's temple, during force attack in Battle of Uhud, and two front teeth of the Holy Prophet صلى الله عليه وسلم also broken. He was beautiful tall man having un thick bear. He died in 18 AH during the plague at "Awwas" when he was in Jordan. He was buried of Besan. His funeral prayer was led by Mu'ad bin Jabal رضي الله عنه. He got fifty eight years age. His lineage become some with the Holy prophet صلى الله عليه وسلم at Fahar bin Malik Numerous companions narrated his authority.
584. **ABUL AS BIN RABEE** رضي الله عنه: His name is Maqaam son of Rabee. And it is reported that his name of Laqet also. He was the first son in law of the Holy Prophet صلى الله عليه وسلم, Sayyidah Zaynab رضي الله عنه (Prophet صلى الله عليه وسلم eldest daughter of your was married to him. He was captured in Battle of Badr then got released and embraced Islam and migrated permanently to Madinah. He has true love and sincerity with the Holy Prophet صلى الله عليه وسلم. He got martyrdom in Battle of Yammamah during the caliphate of Abu Bakr رضي الله عنه. Ibn Abbas رضي الله عنه, Ibn Umar رضي الله عنه and ibnal As narrated on his authority.
585. **ABU AYYASH:** He is Zayd bin Thabit Asari Zargi, he died after forty years of migration.
586. **ABU AMR BIN HAFS:** He is known as Abu Amr son of Hafs son of Mughirah Makhzami his actual name was Abdul Majeed, and he was also called Ahmad, while some said that his surname and name is same.
587. **ABU ABS ABDUR RAHMAN BIN JUBAYR** رضي الله عنه: He is son of Jubayr Ansari, he hails from Harithi clan. His surname is more popular than his actual name. He participated Battle of Badr and got died in 34 AH in Madinah. He was buried to Baqee at the age of 70 years. Ubayah bin Rafey bin Khudayj narrated on his authority.
588. **ABU ASEEB** رضي الله عنه: He is freedman of the Holy Prophet صلى الله عليه وسلم. His name is Ahmar. Muslim bin Ubayd narrated on his authority.

SUCCESSOR OF THE PROPHET'S COMPANIONS

589. **ABDULALH BIN BARRAYDAH:** He is son of Burraydah Aslami. He was judge of Muru; He is well known successor and an authentic person. He narrated from father and other companions of the Holy Prophet صلى الله عليه وسلم Ibn Sah'i narrated on his authority. He died at Muru, there are numerous traditions reported by him.
590. **ABDULLAH BIN ABI BAKR:** He is Abdullah son of Abu Bakar bin Muhammad son of Amr son of Hazm Ansari. He was one of the high ranked peoples of Madinah. He narrates from Anas bin Malik Urwah bin Zubayr etc. While Zuhri, Thauri, Ibn Uyainah narrated on his authority. He is an authentic reported of

- hadith. Imam Ahmad said, his narrated tradition is Shifa! He died in 135 AH at the age of 70 years.
591. **ABDULLAH BIN ZUBAYR:** His surname is Abu Bakar. He hails from Humaidi, Asadi clan of Quraishi tribe. An authentic narrator, he reports from Muslim bin Khalid Wakee and Imam Shafii. He went to Egypt accompanied Imam shafi'ii and returned to Makkah When Imam Shafi died, Imam Muhammad bin Ismail Bukhari has taken too many traditions from him and mentioned in his Book. He died in Makkah in 219 AH. Yaqub bin Sufyan said I couldn't find a man sincere to Muslim and Islam than Humaidi, (Abdullah bin Zubayr) رضي الله عنه.
592. **ABDULLAH BIN MUTEE:** He is son of Mutee Qarshi, Advi resident of Madinah. His father brought him to the Holy Prophet صلى الله عليه وسلم. He named him Mutee His father was Aas رضي الله عنه. He is the man who was selected at governor of Madinah after cancellation the pledge of allegiance, of Yazid bin Muawiyah رضي الله عنه. Waqidi reported he had ruled over Quraish not on others. And the only Abdullah who ruled over Quraish and others is Abdullah bin Hanzalla who was given both by Angles. He reported tradition from his father and Sha'bi narrated on his authority. Abdulah bin Zubayr appointed as governor of Kufa, then Mukhtar bin Ubaid expelled him.
593. **ABDULLAH BIN MASLAMAH:** He is son of Qanabi Tarimi resident of Madinah and was known as Qanabi. Then moved of Basrah. He had sound memory and was authentic narrator. His traditions are assumed as mistake free He is one of the students of Imam Malik bin Anas رضي الله عنه. He was very close to him. He listen Hisham bin Sa;d and others. Bukhari, Muslim, Tirmidhi, Nasa'i all narrated on his authority. He died in Muharram (1st month of Islamic Calendar) 221 in Makkah.
594. **ABDULLAH BIN MAUHAB:** He hails from Palastine, Syrian, he lived in Basrah. He was appointed judge of Palestine. He narrated traditions from Tamim Dari and listen traditions from Qabeesa bin Dhuwaib. Some say had didn't listen / narrated from Tamim Dari but you Qabeesa bin Tamim.while Umar bin Abdul Aziz narrated in his authority.
595. **ABDULLAH BIN MUBARAK:** He is freedman of Banu Hanzallah and hails from a clan named Murooz He listen Hadith from Hisham bin Urwah, Imam Malik, Thauri, Shu'ba and many other scholars of Hadith. Sufyan bin Uyainah yahya bin Saeed and yahya bin Mueen narrated on his authority, He was one of the learned scholars, pious recluse, Hafiz of traditions (learnt traditions by heart), Authentic and senior narrator. Ismail bin Ayash said there was not on the Earth other than him. And there is no good quality that cannot be find on him. He oftenly visited to Baghdad and taught Hadith. He was born in 118 AH and died in 181 AH.
596. **ABDULALH BIN UKAIM:** He hails from Juhaynah tribe. He was in prophet's life but any tradition through the Holy Prophet's life but my tradition though the Holy Prophet by him is not proven. While many scholars who had knowledge of the names of Prophet's companion considered him companions. But it is correct that he is successor of companions. He listen Hadith from Umar bin Masood, and Hadhayfah. Numerous people narrated on his authority. His narrated traditions are popular in people of Kufa.
597. **ABDULLAH ABI QABEES:** His surname is Abul Aswad He was Syrian and

freedman of Atiya bin Azib. He is considered in Syrians. He narrated hadith from Ayeshah رضي الله عنها and a group of narrator narrated on his authority.

598. **ABDULLAH BIN ASAM:** He is also called Abdullah son of Asamah: He belonged to Kufa and was Hanfi, He transmitted hadith from Abu Saeed and Ibn Umar while Israil and Sharik narrated his tradition, that is there would a great deceiver and mischievous among Thaqif."
599. **ABDULLAH BIN MUHAYREEZ:** He is Abdullah son of Muhayreez, he hails from Juhami clan of Quraish. He was a pious and good character man. He narrated from well-known successors such as Abu Madhhorah and Ubadah bin Samit. While Makhul and Zuhri narrated on his authority. Raja bin Haywah said if the madinians feel fraud of Ibn Umar رضي الله عنه than we are proud of our pious man Ibn Muhayreez He died before 100 Ah.
600. **ABDULLAH BIN AL-MUTHNNA:** He is son of Muthanna son of Abdullah bin Anas bin Malik. He narrated hadith on authority of his uncles and Hasan. His son Muhammad and Musaddid narrated on his authority. Abu Hatim declared him the pious person. Abu Dawud said I don't cheek certificate of his reported tradition.
601. **ABDULLAH BIN AMAR BIN HAFZ:** He is son of Amr bin Hafs son of Asim he hails from Umari clan. He narrated through his brother Nafey, Muqri, Qa'ambi narrated his traditions onward. Ibn Mueen said he has some guts. Ibn Adi said there is no problem to narrate his traditions he is a true man. He died in 171 AH.
602. **ABDULLAH IBN UTBAH:** He is son of Masood. He hails from Banu Hudhail. He was nephew of Abdullah bin Masood رضي الله عنه. He was a madinion then moved to Kufa. A ranked successor, he listen hadith from various companions of the Holy Prophet صلى الله عليه وسلم. His sons Abdullah and Muhammad bin Sirin narrated on his authority. He died during the dominion of Bashir bin Marwan in Kufa.
603. **ABDULLAH BIN MALIK BIN BUHAYNAH:** His full name was Abdullah bin Malik bin Al-Qashab Al-Azadi. His mother was Buihaynah, his maternal grandfather was Harith bin Abdul Muttalib. He died in caliphate of Muawiyah رضي الله عنه in 54 AH or 55 AH.
604. **ABDULLAH BIN MALIK:** His surname is Abu Tamim Jaishani. He narrated from Umar رضي الله عنه and Abu Dharr رضي الله عنه and may other companions. He is considered in successors of Egypt. His reported traditions are found among Egypt.
605. **ABDULLAH BIN MALIK:** He hails from Hamadan. He narrated through Ali رضي الله عنه, Ayshah رضي الله عنها ibn Umar رضي الله عنه and abu Ishaque, Abu Warq narrated from his onward His reported tradition is mentioned about (جمع بين الصلاتين) "To offer two prayer at a time."
606. **ABDULLAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman son of Abul Hasan. He was resident of Makkah. He hails from Quraishi tribe. He narrates on authority of Abu Tafail. And many successors narrated on his authority, including Malik, thauri, Ibn Uyainah.
607. **ABDULAH BIN UBAYDULLAH:** He is son of Ubaydullah son of Abi Malaykah, and Abu Malaykah was Zuhayr bin Abdullah Tamimi, he hails form Quraishi tribe. He was sequint-eyed. He was a learned scholar in successors. He was appointed as judge during the dominion of Abdullah bin Zubayr رضي الله عنه. He narrated on

- authority of Ibn Abbas رضي الله عنه, Ibn Zubayr رضي الله عنه, Sayyidah Ayshah رضي الله عنها, while Ibn Juraij and many other narrators narrated on his authority. He died in 117 AH.
608. **ABDULLAH BIN SHAQIQ:** His surname is Banu Aqeel. He was from Basrah, was an authentic reporter of hadith. He listen hadith by Ayshah رضي الله عنها, Ali رضي الله عنه, Uthman رضي الله عنه and his traditions were reported by Hariri.
609. **ABDULLAH BIN SHIHAB:** He was son of Shihab, surname Abul Harb, he hails form Khawlani clan. He is considered in 2nd category of successors. His reported traditions are found among kufies. He reported unique traditions. He narrated on authority of Ibn Umar رضي الله عنه Ayshah رضي الله عنها and a group narrated on his authority.
610. **UBAYDULLAH BIN RAFA'AH:** He is son of Rafey, hails from Ansar tribe and Zarqi clan. He reported hadith from his father and Fatimah daughter of Umays. And a group of narrators narrate on his authority.
611. **UBAYDULLAH BIN ABDULLAH:** He is son of Abdullah son of Amm and his surname is Abu Bakar. He listen hadith from Madinion scholars of traditions. A well knownd successor, Zuhri and other senior successors narrated on his authority. He before his brother Saalim, his reported traditions are popular among people of Hijaz.
612. **UBAYDULLAH BIN ADI:** His full name is Ubaydullah son of Adi son of Khiyaar Qarshi. He was born in the prophet's era. He is considered in successors. He reported traditions on authority of Umar رضي الله عنه, Uthman رضي الله عنه and many other companions of Prophet صلى الله عليه وسلم. He died during the dominion of Waleed bin Abdul Malik.
613. **UBAYD BIN UMAIR:** His surname was Abu Asim. He hails from Banu Laith, and resident of Hijaz. He was appointed judge at Makkah. Some says he saw the Holy Prophet صلى الله عليه وسلم, some say couldn't see. He is considered in senior successors. He listen hadith from Umar رضي الله عنه, Abu Dharr رضي الله عنه, Abdullah bin Amr bin Aas and Sayyidah Ayesha رضي الله عنها, some successors narrated on his authority. He died before Ibn Umar رضي الله عنه.
614. **ABDUR RAHMAN BIN KA'B:** His complete name was Abdur Rahman son of Ka'b son of Malik Ansari. He is considered in successors of Madinah. And a well known successor. He narrated abundantly. Sulemen bin Yasar narrated on his authority.
615. **ABDUR RAHMAN BIN AL-ASWAD:** He hails from Qarshi, Zuhri clan.
616. **ABDUR RAHMAN BIN YAZID:** He is Abdur Rahman son of Yazid son of Harithah Ansari, resident of Madinah. It is said, he was born in prophet's life time His narrated tradition is popular among madinions. He died in 98 AH.
617. **ABDUR RAHMAN BIN ABI LAYLA:** He hails from Ansar he was born when six years remained in completing the caliphate period of Umar رضي الله عنه. He got martyrdom in 83 AH. There is much conflict about his death, some said he was killed in attack Ibnul Asha'abi at Dee-re-jamajim.
618. **ABDUR RAHMAN BIN GHANAM:** His full name is Abdur Rahman ibn Ghanam al-Ash'ary; he was So'bian. He had seen ignorance period then got opportunity to embrace Islam in prophet's Holy life time. But couldn't meet to the Holy Prophet صلى الله عليه وسلم Mu'ad was sent to yemen by the Holy Prophet صلى الله عليه وسلم

Abdur Rahman kept accompany him till Mu'ads demise. He was learned jurisprudent among jurisprudents of Syria. He narrate on authority of Umar رضي الله عنه and Mu'ad رضي الله عنه like high ranked companions of the Holy Prophet صلى الله عليه وسلم. He died in 78 AH.

619. **ABDUR RAHMAN BIN ABI AUMRAH:** He is son of Abu Amrah and Abu Amra's name was Amr bin Mehsan. He hails from Ansar and Bukhari clan. He was judge at Madinah. He is one of authentic successors of his era. His narrated tradition are popular among successors. He narrated on his father's authority and also on Uthman and Abu hurahrah's authority. Numerous narrators reported onward from his.
620. **ABDUR RAHMAN BIN ABDULLAH:** He is Abdur Rahman son of Abdullah son of Abu Sa'sa'h, he hails form Mazni clan of ansar tribe. He reported tradition from his father and Ataa bin Yasaar. A group of narrators of traditions narrated forward including Malik bin Anas or his authority. His traditions are popular among Madinians. He died on 129 AH.
621. **ABDUR RAHMAN BIN ABDUL QARI:** He is son of Abdul Qari, it is said that he was born in Prophet's lifetime but he couldn't have glorious opportunity to meet the Holy Prophet صلى الله عليه وسلم, so, Neither saw nor listen any hadith form his. Waqidi Reported him in companions of Hoy Prophet who were born in Prophet's lifetime. But it is very popular that he is a successor among successors of Madinah, and also one of the scholars of them. He listen hadith from umar رضي الله عنه and died in 81 AH at the age of 76 years.
622. **ABDUR RAHMAN BIN ABDULLAH:** He is son of Abdullah his mother name is Ummul Hakam daughter of Abu Sufyan son of Harb Maariyah رضي الله عنه appointed him governor at Kufa. His name is mentioned in chapter sermon of Friday."
623. **ABDUR RAHMAN BIN ABI BAKARAH:** Abdur Rahman is son of Abu Bakr, his son Muhammad narrated in his authority.
624. **ABDUR RAHMAN BIN ABI BAKARAH:** He hails from Banu Thaqif's allay. He was resident of Basrah. He was born in Basrah in 14 AH; descendant of Muslims who reached there. He is the first Muslim child born in Basrah. He listen traditions from Ali رضي الله عنه and his own father, he narrated abundantly. A group narrated on his authority.
625. **ABDUR RAHMAN BIN ABDULLAH:** His full name is Abdur Rahman son of Abdullah son of Abu Umarah resident of Makkah. He narrated on authority of Jabir رضي الله عنه and listen hadith from Mu'adh رضي الله عنه. A group of narrators narrated on his authority.
626. **ABDUR RAHMAN BIN YAZID:** He is a Madinian, he narrates form his father and Ibnul Mankadir while Qataybah and Hisham narrated on his authority. The scholars of traditions said, he is unauthentic and weak He died in 128 AH.
627. **ABDUL AZIZ BIN RAFAA:** He hails from a clan named Banu Asad, he is Makkan, lived in Kufa. He well known successor. He listen traditions form Ibn Abbas and Ibn Malik.
628. **ABDUL AZIZ BIN JURRAYJ:** He is son of Jurayj. He is Makkan. He narrated traditions from Sayyidah Ayshah رضي الله عنها, Ibn Abbas رضي الله عنه. His son a jurisprudent Abdul Malik and Khaseef narrated on his authority.

629. **ABDUL AZIZ BIN ABDULLAH:** His name was Abdul Aziz son of Abdullah, a senior Jurisprudent of Madinah. He listen hadith from Zuhri, Muhamad bin Munkadir, Taweel (Hameed) and others. Numerous people narrated on his authority. He moved to Baghdad and taught hadith to he People of Baghdad. He died in 164, in Baghdad And got buried in graveyard of Quraish.
630. **ABDUL MALIK BIN UMAYR:** He hails form Qarshi family of Kufa. It is not Quraishi but it is Qarshi, it is because of Qarsha. He was judge at Kufa after Imam Sha'bi. He is well-known among successors, and was assumed one of seniors in kufa.He narrates from Jundub bin Abdullah and Jabir bin Samerah. Thauri and Shu'ba narrate on his behalf. He died in 136 at the age of 103 years.
631. **ABDUL WAHID BIN AYMAN:** He is son of Ayman Makhzomi. He is father of Qasam bin Abdul Wahid. He listen Hadith from his father and other successors. And a large group of peoples listen hadith by him.
632. **ABDUR RAZZAQUE BIN HAMAM:** His name is Abdur Razzaque and surname is Abu Bakar. He narrated from Ibn Jurayj and Ma'mar while Ahmad and Ishaque, Ramadi narrated on his behalf. He wrote numerous books. He died in 211 AH at the age of 85 years.
633. **ABDUL HAMEED IBN JUBAYR:** He is Abdul Hameed son of Jubayr Hujabi, he narrated on authority of his paternal aunt Safiyah and Ibnul Musayyib. Ibn Jurayj and Ibn Uyaynah narrated on his behalf.
634. **ABDUL MUHAYMIN BIN ABBAS:** He is son of Abbas son of Sah'l. He hails from Banu Sa'adah clan. He narrated from his father and Abu Hazn while Mus'ab and Yaqub son of Hameed son of Kasib narrated traditions on his behalf
635. **ABDUL A'LA:** He is Abdul A'La son of Mushir. His surname is Abu Mushir. He is a noble man of Syria (Ghassan). He narrated traditions from Saeed bin Abdul Aziz and Malik. While Ibn Mueen, Abu Hatim, Ibn Rawas narrated on his authority. He was dignified person and as well a best orator. He was humiliated and striped off his clothes, to kneel him down to accept that the Quran is a creature, but he kept firm on his belief then imprisoned and died there in Rajab 218 AH.
636. **ABDUL MUNIM:** He is son of Naeem Aswari Hariri. He narrated from a group of narrators. Yunus Al-Marib and Muhammad bin Abi Bakar Miqdami narrated on his authority.
637. **ABDE KHAYR BIN YAZID:** His surname is Abu Umarah. He belongs to Hamadan. It is said that he was present in Prophet's life time but couldn't met him. He is one the companions of Ali رضي الله عنه. Scholars of tradition says about him good words, as he is authentic and trustworthy. He lived in Kufa, and got 120 years of age.
638. **IMRAN BIN HITTAN:** He is son of Hittan, he hails from Dawsī clan of Khazraj tribe. He listen hadith from Ayshah رضي الله عنها, Ibn Umar رضي الله عنه, Ibn Abbas رضي الله عنه and Abu Dharr. While Muhammad bin Serin and Yahya bin Abi Kathir narrated on his authority.
639. **AMR BIN SHUAIB:** He is son of Shuaib son of Muhammad son of Abdullah son of Amr bin Aas رضي الله عنه. He hails from Sahami tribe. He listen hadith from his father Ibnul Musayyib and Taus Zuhri, Ibn Jurayj, Ata and many others reported on his behalf. Bukhari and Iman. Muslim didn't take any of his traditions because, he narrates in following way and sequence (عن أبيه عن جده) "He narrated from his father,

from his grandfather. There is confusion if he intend to say by (عن ابيه) from his father, and (عن جده) from his grandfather. It means he is narrating from his father who is Shuaib and from his grandfather "who is Muhammad" So the sense clears; that He took hadith from his father and his father (Shuaib) took hadith from his father (Muhammad) and he said that the Holy Prophet صلى الله عليه وسلم said so and so, while Muhammad (his grandfather didn't meet the Holy Prophet صلى الله عليه وسلم it means there is some other narrator between his grandfather Muhammad and the Holy Prophet صلى الله عليه وسلم, who is not mentioned! So this authority certificate is not complete that made if unauthentic And if it assumed in another way; that, he got hadith from his father Shuaib and he (Shuaib) got from his grandfather (Abdullah) and he listen from the Holy Prophet صلى الله عليه وسلم then it is also unacceptable as in this condition the link are still in-continuous as Shuaib didn't see his grandfather Abdullah. Due to such reasons Imam Bukhari and Imam Muslim do not take his narrated traditions while some said Shuaib had met his grandfather.

640. **AMR BIN SAEED:** He is freedman of Banu Thafiq resident of Basrah. He narrated from Anas رضى الله عنه and others. Ibn Awn and Jarir bin Hazim narrated on his authority.
641. **AMR BIN UTHMAN:** He is son of Uthman son of Affan. He listen Hadith from Usama bin Zayd and his father. He is mentioned in Hadith. Weeping on dead." Malik bin Anas narrated on his authority.
642. **AMR BIN SHURAIID:** He hails from Banu Thaqifa. He is a successor. He is considered in people of Taif. He got Hadith from his father, Ibn Abbas رضى الله عنه and from Abu Rafey freedman of the Holy Prophet صلى الله عليه وسلم while Saleh bin Dinar and Ibrahim bin Maysarah narrated on his authority.
643. **AMR BIN MAYMOON:** He is son of Myamoon, he hails from Azadi clan. He embraced Islam in Prophet's life time but couldn't see him. He is known as a senior successor of Kufa. He got Hadith from Umar رضى الله عنه Mu'adh bin Jabal رضى الله عنه and Ibn Masood رضى الله عنه. And Abu Ishaque got Hadith by him. He died in 74 AH.
644. **AMR BIN ABDULLAH:** He is son of Abdullah son of Safwan. He hails from Juhawi clan of Quraish tribe he narrated from Yazid bin Shayban. His traditions narrated by Amr bin Dinar and others.
645. **AMR BIN ABDULLAH:** He is son of Abdullah: He is called Sabe'e'ii. He has been mentioned in section series(٤).
646. **AMR BIN DINAR:** His surname is Abu Yahya. He narrated traditions from Saalim bin Abdullah. And Hammad, Mu'tamar narrated on his behalf. Numerous scholars of traditions declared him (ضعيف) one who reports unauthentic tradition that cannot be verified from other sources.
647. **AMR BIN WAQID:** He was resident of Damascus. He narrated traditions from Yusuf bin Maysarah and various other reporters. Nufaili and Hisham bin Ammar narrate on his behalf. The scholars of tradition do not take his narrated traditions.
648. **AMR BIN MALIK:** His name is Amr Abu Thumamah is his surname. He is mentioned in traditions of solar eclips and as well as in chapter Anger, he is mentioned in tradition of Jubair. It is exclaimed there that he is man whom the Holy Prophet صلى الله عليه وسلم saw he was heading to hell, he was pulling his stomach, it is popular that the person whom the Holy Prophet صلى الله عليه وسلم saw was Amr bin

Luhaiy, and Luhaiy is Rabuah bin Haritha, and Amr was father of Khuzaab.

649. **UMAR BIN ABDUL AZIZ:** He is son of Marwan bin Hakam. His surname is Abu Hafs. He hails from Banu Umayyah clan of Quraish tribe. His mother Umme Asim was grand daughter of Umr رضي الله عنه and daughter of Asim رضي الله عنه, her actual name is Umme Layla. He narrated from Abu Bakr bin Abdur Rahman; Zuhri, Abu BAKr bin Hazm narrated on his authority. He become caliph in 99 AH after Suleman bin Abdul Malik, he died in 101 AH at the age of a few days less than forty years at the time demise he was at Sam'an it is situated in Hims; His caliphate periods was some days over than two years and five months. He was a remarkable high ranked pious, recluse person when he was handed over the responsibilities of caliphate weeping sound from his house listen on asking it come to know that he offered his slave girls to be free or be with me as due to responsibilities of caliphate office I won't be free to care you That's why his slave girls, made servants were weeping loudly. Uqbah bin Nafey asked his wife what do you say about him? She replied from the very first day of his caliphate to his death he never took both due to sexual defile or even for nightfall I do not say there would be no man who does not offer so much prayers or fast regularly but as long as my concern do not know such person. As soon as he enter the house, he got secludes in a portion specified for prayer and worship he pray and worship till sleep and fatigue over come his and he got sleep, but as wake up he do once again. And become used to worship, pray and weep before him Lord all the time. His good attributes cannot be counted.
650. **UMAR BIN ATAA:** He is son of Ata and grandson of Khuwari. He is one of Makkan successor. His narrated traditions are found, in Makkan people. He narrated from Ibn Abbas رضي الله عنه, Sa'ib bin Yazid and Nafey bin Jubayr. Ibn Jurrayf narrated on his authority.
651. **UMAIR BIN ABDULLAH:** He is son of Abu Khath'am. He narrated traditions from Yahya bin Ali Kathir, while Zayd bin Khabbab and various people narrated on his authority.
652. **UTHMAN BIN ABDULLAH:** He is son of Aws, he hails form Banu Thaqifa. He narrated from his father (grandfather) and Uncle Amr While Ibrahim bin Maysarah, Muhammad bin Saeed and group of narrators narrated on his authority.
653. **UTHMAN BIN ABDULLAH:** He is son of Mus'ab, he hails from Tamim family. He narrated from Ibn Umar رضي الله عنه and Abu Hurayrah. Abu Awanah, Shibah narrated on his authority.
654. **ALI BIN ABDULLAH:** He is son of Abdullah son of Ja'far. He become famous as Ibn Madini. He learnt traditions by heart. He narrated tradition from his father, Hammad and from many others. Imam Bukhari, Abu Yala, Abu Dawud narrated on his authority, and his teacher Ibn Mahdi said he knows the Prophet صلى الله عليه وسلم hadith best. Imam Nasaii said he was born for this book specially. He died in Dheqa'dai 11th month of Islamic calendar) 234 AH at the age of 73 years.
655. **ALI BIN HUSSAIN:** He is son of Husain رضي الله عنه and grandson of Ali رضي الله عنه. His surname is Abul Hasan, he is famous with nickname Zainul Abidin. He was dignified member of Ali's رضي الله عنه family. He was well-known successor. Zuhri said I never found more dignified in Quraish than him. He died in 94 AH at the age of 58 years, buried in Baqee.

656. **ALI BIN MUNDHIR:** He is son of Mundhir He belongs to Kufa, he become famous at 'Tariqi'. He was one of remarkably, worship, recluse person. He offered 55 pilgrimage. He narrated hadith from Ibn Uyainah, waleed bin Muslim while his reported traditions are copied by Imran Tirmidhi, Nasai and Ibn Majah, ibn Hatim said I listen his hadith alongwith my father, He is authentic and true narrator Imam Nasai said he is a pure Rafdi (Shia). He died in 256 AH.
657. **ALI BIN ZAYD:** He is Ali son of Zayd, he is Quraishi but resident of Basrah He moved from Makkah to Basrah and is considered among successors for Basrah. He listen Hadith from Anas bin Matic رضي الله عنه. Abu Uthman nihandi and ibn Mussayyib; Thauri and others narrated on his authority.
658. **ALI BIN YAZID:** He is Ail son of Yazid Al-Hani. He narrated traditions from Qasim son of Abdur Rahman and many people narrated on his behalf.
659. **ALI BIN ASIM:** He is Ali son of Asim resident of Wasit. He narrated from Yahya Atbuka (weeper) and many others as Sa'ib bin Ata. Many people including Ahmad narrated on his behalf Many people said he is unauthentic. He narrated abundantly some said he reported approximately one lac (100,000) traditions. He died of 90 year's age.
660. **AL ALA BIN ZIYAD:** He is Ala, son of Ziyad son of Mutir. He hails from Banu Adi, resident of Basrah. He hails from Banu Adl resident of Basrah. He is considered in 2nd category of successors. He moved to Syria. Qatad narrated on his authority. He died in 94 AH.
661. **ATAA BIN YASAR:** His name is Ata son of Yasar, has surname Abu Muhammad, he is freedman of Sayyidah Maymoonah رضي الله عنه (one of the ovaish of the holy Prophet صلى الله عليه وسلم). He is well-known successor of Madinah. He narrated mostly from Ibn Abbas رضي الله عنه. He died in 97 AH at he age of 84 years.
662. **ATAA BIN ABDULLAH:** He is Ata son of Abdullah. He belonged to khurasan but moved to Syria and lived there. He died in 50 AH. Malik bin Anas and Ma'mar bin Rashid narrated on his behalf.
663. **AT BIN ABI RIBAH:** Ata is son of Abu Ribah, his surname is Abu Muhammad, he had Qurlay heirs he was hazra with pressed nose and one eye then become blind. He was one of the high ranked jurisprudents of Makkah. A well known dignified successor of Makkah. Imam Awzai said he died in a graceful more way that at the time of demise all people were pleased with him than any other man of the world. Imam ahmad bin Hamble said the knowledge is distributed by Almighty (so he granted treasure of Knowledge to him) but if would be limited to blood relation then it would be awarded to the daughters of the Holy Prophet صلى الله عليه وسلم But Almighty granted to a megum (He can do what he intends to do). Salmah son of Kuhail said I hearer saw a person whose intention to get knowledge is only Almightily pleasure other than Ata bin Ribah Taus and Mujahid رحمه الله. He died in 115 AH at the age of 88 years. He listen hadith from Ibn Abbas رضي الله عنه Abu Hurayrah رضي الله عنه and many other companion of Prophet صلى الله عليه وسلم And numerous people narrated on his behalf.
664. **ATAA BIN AILAN:** He is son of Ajlan, resident of Basrah. He narrated hadith from Anas Abu uthman Nihandi and some other scholars. Ibn Numayr and group of narrator narrated on his behalf .

665. **ATAA BIN SA'IB:** He is son of Sa'ib bin Yazid. He hails from Banu Thaqifa. He died in 136 AH.
666. **ADI BIN ADI:** He hails from Ban Kindah. He narrated from his father Adi, and from Raja son of Hevah. Esa son of Asim narrated on his authority.
667. **ADI BIN THABIT:** He is son of Thabit, he narrated from his father and his father narrated from his grandfather. Tirmidhi cited his narrations in his book. Abul Yaqtan narrated on behalf of Adi bin Thabit. Tirmidhi reported that when if was asked by Imam Bukhari about Adi is grandfather, he replied I don't his name but yahya bin Mu'een named him Dinar.
668. **ESA BIN YONUS:** He is son of Ishaque. He is well known in piety and sound memory. He narrated from his father and as well as from A'mash and many others. Hammad (a well known scholar of traditions) and many other narrated on his authority. He used to offer pilgrimage one year and take part in Jihad in next. He died in 187 AH.
669. **AMIR BIN MASOOD:** He is son of Masood, he hails from Quraish tribe, a well known successor. He is father of Ibrhaim bin Amir Thauri in Shu'ba narrated on his behalf.
670. **AMIR BIN SA'D:** He is son of Sa'd bin Abi Waqas. He belongs to Zuhri clan of Quraishi tribe. He narrated from his father and Uthman رضي الله عنه, Ghani Zuhri other reporters narrated on his behalf. He died in 104 AH.
671. **AMIR BIN USAMAH:** He is son of Usamah, His surname is Abul Maleeh. He belongs to Banu Hudhail tribe. He is resident of Basrah. He narrated from his father Usamah and from Buraydah, Jabir, Anas and from many others. His sons Maysar, Ziyad and numerous people narrated on his authority.
672. **ASIM BIN SULEMAN:** He is son of Suleman, he is squint-eyed, Bosnian and successor. He listen hadith from Anas رضي الله عنه, Hafsah رضي الله عنه and many others. Thawri and Shu'bah narrated on his behalf. He died in 124 AH.
673. **ASIM BIN KALEEB:** He hails from Jarm tribe. He narrated from his father while Thauri and Shu'bah listen from his. His traditions are related to prayer, pilgrimage and jihad.
674. **URWAH BIN ZUBAYR:** He is son of Zubayr bin Awm, his surname is Abu Abdullah. He hails from Banu Asad a clan of Quraishi tribe. He got traditions from his father Zubayr رضي الله عنه and mother Asma رضي الله عنها, and from his aunt Ayshah رضي الله عنها and from many senior companions of the Holy Prophet صلى الله عليه وسلم. His son Hisham and Zuhri narrated on his behalf He was born in 22 AH. He was one of the high ranked and very learned scholar and jurisprudent of Madinah He was included in well-known seven very learned Jurisprudents of Madinah. Abuz Zanad said, "He was one of those jurisprudents on their religions matter concluded Saeed bi Musayyib, Urway bin Zubayr and some more names listed by him in this regard. Ibn Shihab said, "Urwah is a deposit ocean (of knowledge) that cannot be measured.
675. **URWAH BIN AAMIR:** He hails from Quraish tribe and is a successor. He listen hadith from Ibn Abbas رضي الله عنه and others Amr bin Dinar, Habib bin Thabit narrated on his authority. Abd Dawud mentioned his hadith in his book but said it

is mursal (a link is not discussed)

676. **UBAYD BIN UMAYR:** He is son of Umayr, surname is Abu Asim. He hails form Layth family of Hijaz He was judge at Makkah. He was born in Prophet's lifetime and also saw him. (But he was too young successors. Numerous people narrated on his behalf; he died before Ibn Umar رضي الله عنه)
677. **UBAYD IBN AL-SIBAQ:** He is son of Sibaq. He belong to Hijaz. Limited traditions are narrated on his behalf. His tradition arc found in people of Hijaz. He narrated from Zayd bin Thabit رضي الله عنه, Sahl bin Haneef رضي الله عنه and Buwiryah while his son and other narrators narrated on his authority.
678. **UBAAYD BIN ZIYAD:** He is son of ziyad Kalb is his second name. He is the man who led the group to kill Husain رضي الله عنه bin Ali رضي الله عنه. He was governor of Kufa that time. He was killed by Malik Ushtur nakhai (may Allah case him; He was the group leader Uthman's Killers (in 61 AH during the dominion of Mukhtar in Mousal.
679. **IKARMAH:** He is freedman of Ibn Abbas رضي الله عنه. His actually is Abu Abdullah. He is from Barber nation actually. He is are of the jurisprudents of Makkah. He listen hadith from Ibn Abbas رضي الله عنه and the companions of the Holy Prophet صلى الله عليه وسلم. A group of narrators narrated on him behalf. He died in 107 AH at the age of sofyar. Once Saeed bin Jubayr was asked, is there any more hearted scholar then you? He replied yes, he is ikarmah.
680. **ALQAMAH BIN ABI ALQAMAH:** Alqamah is son of Abu Almah and Abu Alqamah's name is Bilal. He is freed man of Sayyidah Ayshsh رضي الله عنه. He narrated from Anas bin Malik and his own mother. Malik bin Anas and Suleman, son of Bilal narrated on his authority.
681. **AWF BIN WAHAB:** He is son of Wahab and a successor of prophets companions. His surname is Abu Juhfah..
682. **ABU UTHMAN BIN ABDUR RAHMAN BIN MUL:** He is son of Abdur Rahman bin mul (his name Mul' is also pronounced as Mil) (مل/مِل). He hails from Nihandi tribe of Basrah. He had seem ignorance period and also embraced Islam. He embraced Islam in Prophet's life time, but couldn't meet him, he faced ignorance period approximately 70 years and almost same he got in Islam he died in 95 AH at the age of 180 years. He reported tradition from Umar رضي الله عنه, Ibn Masood رضي الله عنه and Abu Musa Ashary رضي الله عنه. Qatadah and other narrated on his behalf.
683. **ABU ASIM:** He is from Shaiban tribe and he was teacher of Imam Bukhari رحمته الله.
684. **ABU UMAYR BIN ANAS:** He is son of Anas رضي الله عنه bin Malik he belongs to ansar. It is also said that his name is Abdullah. He narrated hadith from his uncles who are also from Ansar. He is considered is young successors. He lived long his fathers death.
685. **ABU UBAYDAH:** He is son of Muhamad son of Amar bin Yasir. He is form Anas Family and of known successor. He narrated from Jabir and of Abdur Rahman son of Ishaque narrated on his authority.
686. **ABDUL USH'RA:** His name is Usama and surname is Abul Ash'ra. He hails from Abu Darim's family He narrated from his father. White Hamad reported tradition on his behalf. He is considered in people of Basrah. There is much conflict about his name, the most correct saying is mentioned here.

687. **ABUL ATIYAH RAFEE:** Abul Atiyah is his surname while Rafee is actual name, he is son of Mehran who is from Riyah; this relationship is because he is a freedman otherwise he belongs to Basrah he met Abu Bakr Siddique رضي الله عنه, Ubayy bin Ka'b رضي الله عنه. While Asim Ahwal narrated forward on his authority. Hafsa daughter of Sirin. "I Listen , Abdul Aliyah said that he recited the Holy Quran three times before Umar رضي الله عنه. He died on 90 AH.
688. **ABUL ALA:** His name is Yazid bin Abdullah bin As-Shaker, he narrated traditions from Sayyidah Ayesh رضي الله عنه, Mutrif (his brother) and for his own father. Qatadah and numerous people narrated on his authority. He died in 111 AH.
689. **ABU ABDUR RAHMAN:** He is Hubla, son of Abdullah Yazid. He was Egyptian. He hails form Aamir tribe. He was known as a successor for the Prophet companions.
690. **ABU ATIYAH:** He was freedman of Banu Aqeel, therefore also called. He narrated from Malik bin Huwairith.
691. **ABU ATIKAH:** He narrates from Anas رضي الله عنه and Hasan bin Atiyah narrates forward on his behalf. He was known as inform narrator.
692. **UTBAH BIN RABEE'AH:** He couldn't embrace Islam kept infidel and was killed by Sayyiduna Hamzah رضي الله عنه in Battle field of Badr.
693. **ABDULLAH BIN UBAYY:** He is son of Ubay bin Salul, while Salul was the name of a woman from Khuza'ah tribe. She was wife of Ubayy. He was leader of the hypocrites; His son is also Abdullah who embraced Islam and become a firm and true believer and companion of the Holy Prophet صلى الله عليه وسلم. He participated in Battle of Badr, and in many other Battles too.
694. **AL-AAS BI WA'IL:** He is son of Wa'il, he hails form Bany sahl. He is father of Amr رضي الله عنه bin Aas. And Amr bin Aas was a high ranked companion of the Holy Prophet صلى الله عليه وسلم. But Aas could not embrace Islam, he testated to free atleast 100 slaves on his behalf. He is mentioned in Chapter "Testaments"

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

695. **AYESHAH SIDDIQUE رضي الله عنها:** She is mother of believer one of the wives of the Holy Prophet صلى الله عليه وسلم and daughter of Abu Bakar Siddique رضي الله عنه. Her mother is Umm Rahman رضي الله عنه daughter of Amir bin Uwaimir. The Holy Prophet صلى الله عليه وسلم proposed her (on Alah's instruction) and got married her in Shawwal 10 Nabvi. (After proclamation of Prophet hood) in Makkah. It is said that wedlock (Nikah) with the Holy Prophet صلى الله عليه وسلم was done 3 years before migration and marriage took place in Madinah in Shawwal 2 AH. Just after 18 months of her Nikah when she was of 19 years. She got glorious companionship of the Holy Prophet صلى الله عليه وسلم till his demise so, she got 09 years of his Blessed life. She never married other than the Holy Prophet صلى الله عليه وسلم.
- She was pious best jurisprudent, scholar and learned companion among female companions. She narrated 2210 traditions from Holy Prophet directly. She was well awarded of proverbs, idioms, poetry and formal an informal depth of Arabic language She was best orator.
- Numerous high ranked companion of the Holy Prophet صلى الله عليه وسلم and their successors narrated on her authority. She died in 57 Ah or 58 AH in Madinah on 17th Ramadan. She advised to be buried in night. She was buried in Baqee after

- funeral prayed led y Sayyiduna Abu Hurayrah رضي الله عنه He was assistant of marwan during the caliphate of Muawiyah رضي الله عنه.
696. **AMURAH BINT RAWAHAH:** She is daughter of Rawahah, a female companion. She hails from Ansar. She is the mother of Nu'man bin Bashir رضي الله عنه His husband Bashir رضي الله عنه and son Nu'man bin Bashir narrated on her authority.
697. **UMME UMARAH** رضي الله عنها: She is daughter of Ka'b, her name was Naseebah and surname Ume Umarah. She was present in pledge of Allegiance of Aqoah She participated in Battle Uhud Alongwith her husband Zayd bin Asim; then was also present in 'Pledge of forgiveness.' (بعت الرضوان), she also participated in Battle for Yamamah and fought so bravely that one hand cut off and she got more than a dozen wounds of lance and swords. Numerous narrators narrated traditions on her authority.
698. **UMMUL ALA** رضي الله عنه: She hails from Ansar. She was companion of h Holy Prophet صلى الله عليه وسلم. her narrated traditions are found in Madinions. Kharijah bin Zayd bin Thabit narrated her reported traditions She was mother; The Holy Prophet visited many times to her during her illness.
699. **UMM ATIYAH** رضي الله عنه: Her name was Nusaybah رضي الله عنه she was daughter of Ka'b رضي الله عنه while some say she was daughter. Harith, she hails form Ansar tribe. She took oath of Belief on Prophet صلى الله عليه وسلم had she as known as a senior Female companions she participated in many Battles alongwith he Holy Prophet صلى الله عليه وسلم. She offered her services as physician an nurse during Battles; she had to look after wounded commandoes of Muslim any, and she treated them well.

FEMALE SUCCESSOR OF THE PROPHET'S COMPANIONS

700. **AMURAH BINT ABDUR RAHMAN** رضي الله عنه: She was daughter of Abdur Rahman and grand daughter of Sa'd bin Zurrarah. The mother of believers Sayyidah Ayeshas رضي الله عنه brought her up in her lape. She narrated numerous traditions from Sayyidah Ayesah رضي الله عنها and from other also. A group of narrators narrated on her authority.
701. **GHADAF BIN HARITH** رضي الله عنه: He is son of Harith. He hails from Tumali clan. His surname is Abu Asma. He belonged to Syria. He got Prophet's era. There is conflict about his companionship with the Holy Prophet صلى الله عليه وسلم. I took oath of belief in Prophet's Holy hand he shook hand with me. He listen traditions from Umar رضي الله عنه. Abu Dharr رضي الله عنه and Ayesah رضي الله عنها and narrated on their authority. Mukhul and Sulem bin Amir narrated on his authority.
702. **GHALEN BIN SALAMAH:** He is Ghalan son of salamah he hails from Baw Thaqif. He embraced Islam after conquest of Ta'if and didn't emigrated. He was one of the prominent persons of Banu Thaqif. He was a good poet. He died during the last days of Umar's رضي الله عنه caliphate. Abdullah bin Umar رضي الله عنه and Urwah bin ghalan narrated on his authority.

SUCCESSORS OF THE PROPHET'S COMPANIONS

703. **GHALIB BIN ABI GHALAN:** Ghalib is son of Abu ghalan he is also called son of Khalaf al-Qatan. He was from Basrah. He narrated on authority of Bakar bin Abdullah And Zamrah bin Rabee'ah narrated on his authority.
704. **GHAREEF BIN AYASH:** He is son of Ayash bin Deelmi. He narrated form

Wahialah bin Al-Asqa. He is considered in Syrians.

705. **ABU GHALIB:** Abu Ghalib Hazwar was from Banu Bahalah, resident of Basrah. He was freedman of Abdur Rahman Al-Hadarmi. He narrated hadith from Abu Umarah and personally met him in Syria; while Ibn Uyainah and hamad bin narrated on his authority

COMPANIONS OF THE HOLY PROPHET ﷺ

706. **FADAL BIN ABBAS** رضي الله عنه: He is son of Abbas رضي الله عنه (Prophet's Uncle). He participated in Battle of Hunayn And he was one of those who kept firm with the Holy Prophet ﷺ that day. He was also present in farewell pilgrimage of the Holy Prophet and at the time of Prophet's corps-laving; Then moved to Syria for Jihad. He died in 18 AH at the age of only 21 years, during plague at Amwas. While some reported that he got martyrdom in Battle of yarmuk. And ever some said except this. His brother Abdullah bin Abbas, and Abu Hurayrah narrated tradition forward.
707. **FADALAH BIN UBAYD:** Fadalah was son of Ubayd. He hails from Aws tribe and he is an Ansari to. He participated in Battle of Uhud first. Then he also participated on other Battles And was present in "Under tree taken oath" pledge of forgiveness." Then moved to Syria and got settled in Damascus He was assigned duty to resolve to disputes of people/public by muawiyah رضي الله عنه. He was the time when Muawiyah رضي الله عنه was bussy in Battle of Siffeen. He died during he caliphate in 53 AH. His narrated traditions were reported forward by his freedman maisarah and other people.
708. **AL FAJEE BIN ABDULLAH** رضي الله عنه: He is son of Abdullah, hails from Banu Amir clan of Arab. He submitted to the Holy Prophet ﷺ alongwith his tribe and got traditions. Wahab son of uqbah narrated on his behalf.
709. **FARWAH BIN MUSAIK** رضي الله عنه: He is son of Musaik, hails from Munadi clan of Banu Ghaftan tribe. He belong to Yeman. He submitted to the Holy Prophet ﷺ is 9 AH, and embraced Islam, then moved to kufa during Umar's رضي الله عنه caliphate and kept live there. He was one of the noble person of his nation shabi and other narrator narrated on his authority.
710. **FARWAH BIN AMR** رضي الله عنه: He is son of Amr, hails from Baydi clan of Ansari tribe. He participated in Badr and in many other war expeditions too Abu Hazim narrated on his authority.
711. **FEEROZ DEELMI** رضي الله عنه: Feeroz Delmi is also called Humairi as he got settled to tribe Humair. He belongs to Persia actually. He also submitted to the Holy Prophet ﷺ alongwith his tribe's delegation from sana. He is the man who killed the cursed man. Aswad Ansi who Falsly claimed prophet hood in Yemen. This mission was completed during last days of the Holy Prophet ﷺ and to got news of his murder is disease from which he could not recovered. Two sons of Feeroz Deelmi, Dahhak and Abdullah and some others narrated traditions on his authority. He died during the Uthman's رضي الله عنه caliphate.

SUCCESSORS OF THE PROPHETS COMPANIONS

712. **AL-FARAFSAH BIN Umayr:** He is son of Umayr. He hails from Banu hanifah, he narrated traditions from Uthman bin Affan رضي الله عنه. while Qasmi bin

Muhammad narrated on his authority. According to Scholars of traditions this name is promised as Farafsah while Ibn Habib said it is "Furafsah" excluding Farafsah son for Al-Ahwas as it is popular. So, as per research of Ibn Habib this word should be pronounced as "Furafsah" (فرافسه)

713. **FARWAH BIN NAUFAL:** He hails from Banu Asja he is considered among people of Kufa. He narrated from Ayshah and his own father while Abu Ishaque. Hamadani and Bial Yasaf narrated on his authority.
714. **IBN UL FIRAS :** He is Ahmad son of zakariya bin Farish; His surname is Ibnul Firas. He was leader of scholars, the pious and platonic one he was He compiled Ifqanul ilm, Zarf:il Kitab in which gathered people verses of various poets. His Father is called Firas and Fars to. It is proved that he had met the Holy Prophet صلى الله عليه وسلم.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

715. **FATIMATUL KUBRA** رضي الله عنها: She is daughter of the Holy Prophet صلى الله عليه وسلم her mother is Sayyidah Khadijatul Kubra رضي الله عنها. Fatimah رضي الله عنها was prophet's صلى الله عليه وسلم youngest daughter (she has three elder sisters (i) Sayyidah Zaynab رضي الله عنها (ii) Sayyidah Ruqayyah رضي الله عنها (iii) Sayyidah Umme Kulthum رضي الله عنها She is one of the best of the women here and hereafter. She was married to Ali رضي الله عنه in Ramadan 1 AH. (Nikah ceremony held in Ramadan and marriage took place in Dhilhaj (12th month of Islamic calendar) 01 AH in Madinah. She has six children. (i) Hasan, (ii) Hussain, (iii) Muhsin (iv) Zaynab, (v) Ruqayyah (iv) Umme Kulthum. Fatimah died just after six months of Holy Prophet صلى الله عليه وسلم demise. According on other version report she was only 28 when died. Ali رضي الله عنه did corps laving and Abbas رضي الله عنه led funeral prayer. She was buried in Baqee is night time. Ali رضي الله عنه, Hasan رضي الله عنه, Hussain رضي الله عنه and many other Prophet's companions narrated hadith on her authority. Sayyidah Ayeshah رضي الله عنها said I never fond anyone faithful more than her except the Holy Prophet صلى الله عليه وسلم. One Sayyidah Ayeshah رضي الله عنها said to he Holy Prophet صلى الله عليه وسلم (when he was very up set due to columny) ask her (Fatima) you know she speaks nothing but truth.
716. **FATIMAH BINT ABI HUBAISH** رضي الله عنها: She is daughter of Abu Hubaish: She suffered from sever Menstruation. Urwah bin Zubayr, Umme Salamah رضي الله عنها narrated on her authority.
717. **FATIMAH BINT QAIS** رضي الله عنها: She is daughter of Qais and sister of Dhahhak. She hails from Quraishi tribe She is one of those who emigrated first. She was very pious, good charactered, intelligent. She was married to Abu Amr bin Hafs first the after got divorced by him, the Holy Prophet صلى الله عليه وسلم married her with Usamah رضي الله عنه bin Zayd رضي الله عنه (Zayd was freedman of the Holy Prophet صلى الله عليه وسلم).
718. **AL-FUREE'AH BINT MALIK** رضي الله عنها: She is daughter of Malik bin Sinan. She was sister of Abu Sad Khudri رضي الله عنه. She was present at pledge of forgiveness. And she reported that incident. He narrated tradition are popular among Madinians Zaynab bint Ka'b bin Hujrah narrated on her authority.
719. **UMMUL FADAL** رضي الله عنها: She is Ummul adeal Lubabah. She was daughter of Harith, she hails from Banu Amir clan. She was wife of Abbas رضي الله عنه son of Abdul Mutalib, she had many children. She was sister of Sayyidah Maimunah رضي الله عنها

(wife of the Holy Prophet صلى الله عليه وسلم. It is said that she embraced Islam after Khadijah (2nd among women who embraced Islam) She narrated various traditions from Holy Prophet صلى الله عليه وسلم.

720. **UMME FARWAH** رضى الله عنها: She is one of those who look pledge of allegiance. Qasim bin Ghanam narrated on his authority.
721. **FATIMAH SUGHRA:** She is daughter of Husain رضى الله عنه son of Ali رضى الله عنه she hails from Quraish and Hashmi families. She got married to Hasan son of Hasn رضى الله عنه bin Ali رضى الله عنه when Hasan (her husband) died she got married to Abdullah bin Amr رضى الله عنه son of Uthman رضى الله عنه of Affan.

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

722. **QABEESAH BIN DHUAIF** رضى الله عنه: He is Qabeeshah, son of Dhuaib he hails from banu Khuza'ah. He was born in the first year of Hijrah. It is said that he was brought into the company of the Holy Prophet صلى الله عليه وسلم. He supplicated for him. Therefore he was an exalted scholar and a jurisprudent. Abu Zanad says that four persons were renowned as scholars in Madinah. Ibn Mussayyib, Urwah bin Zubayr, Abdul Malik bin Mrwan and Qabeesah bin Dhauaib. He narrated traditions of authority of Abu Hurairah رضى الله عنه, Abu Darda رضى الله عنه and Zaid bin Thabir رضى الله عنه while Zuhri and other have narrated on his authority. He died on 86 AH. This is notian of Ibn Abdul Barr which he has cited in his book and has included him in companions of the Holy Prophet صلى الله عليه وسلم, other scholars have not counted him among companions and instead considered him in the second category of the successors of Prophet رضى الله عنهم.
723. **QABEESAH BIN MUKHARIQ** رضى الله عنه: He is Qabeesah son of Mukhariq from Banu Hilal. He had the company of the Holy Prophet صلى الله عليه وسلم He is considered in people of Basrah. His son Qalan and Abu Uthman Nahdi has narrated on his authority.
724. **QABEESAH BIN WAQAS** رضى الله عنه: He is qabeesah, son of waqas Sulami, He settled to Barah. He is considered in Basnan. Saleh bin Ubaid has narrated on his authority.
725. **QATADAH BIN NU'MAN:** He is Qatadah, son of Numan belongs to Ansar. He is called Aqabi and Badari due to participating in pledge of Aqabah and battle of Badr. Afterwards he participated in all battles. His maternal brother Abu Saeed Khudri رضى الله عنه and son has narrated on his authority. He died in 23 AH. in the age of 56 years. Sayyiduna Umar رضى الله عنه Led his funeral prayer. He is from excellent companions of the Holy Prophet صلى الله عليه وسلم.
726. **QUDAMAH BIN ABDULLAH:** Good name Qudamah, son of Abdullah. He belongs to Bari Kilab. He embraced Islam in its early days. He kept residing in Makkah and did not migrate. He was present in farewell pilgrimage of the Holy Prophet صلى الله عليه وسلم. Ayman bin Nail and some other narrators have narrated on his authority.
727. **QADAMAH BIN MAZ'UN** رضى الله عنه: His good name was Qadamah, son of Muz'un. He is Quraishi and Hajmi. He is maternal uncle of Abdullah bin Umar. He migrated to Habshah (Ethiopia), participated in Badr and all other battles. Abdullah bin Umar and Abdullah bin Amir narrated on his authority. He died in 32 AH in the age of 68 years.
728. **QUTBAH BIN MALIK** رضى الله عنه: He was son of Malik رضى الله عنه from Banu Tha'albah.

He resided in Kufah. He is one of the companions of the Holy Prophet ﷺ. His nephew Zaid bin Ilaqa has narrated on his authority.

729. **QAIS BIN ABU GHARZAH** رضي الله عنه: Good name Qais, son of Abu Gharzah He is Ghifari, residing in Kufah. Abu Wa'il Shaqiq bin Salamah ahs narrated on his authority. This is only one tradition regarding business.
730. **QAIS BIN SA'D** رضي الله عنه: He is son of Sa'd bin Ubadah. His surname is Abu Abdullah. He is from Khazraj tribe of Ansar. He was one of the dignified companions of the Holy Prophet ﷺ. He was considered man of notions and tactical in war affairs and also a dignified scholars. He was noble in his tribe. When the Holy Prophet ﷺ migrated to Madinah, Sa'd had a status to him a police officer to a governor. Then, he was governor of Egypt during caliphate of Ali رضي الله عنه. He was companion of Ali رضي الله عنه till his martyrdom. He died in Madinah in 60 AH. A group of narrator has narrated on his authority. Qais bin Sa'd, Abdullah bin Zubayr, Qadi (judge) shuraih and Ahnaf all these were naturally bearless, Despite this Qais was beautiful.
731. **QAIS BIN ASIM** رضي الله عنه: His good name was Qais son of Asim. His surname was Abu Qabeesah. Ibn Abdul Barr says that as per another famous tradition his surname was Abu Ali Tamimi. He submitted to the Holy Prophet ﷺ alongwith a delegation of Tamim tribe to embrace Islam, in 9 AH. When the Holy Prophet noticed him in delegation he said he is the head of people of wabr. He was wise, patient and was famous for his forbearance. He is considered to be one of people of Basrah. His son Hakeem and others have narrated on his authority.
732. **QARAZAH BIN KA'B** رضي الله عنه: He hails from Ansar's tribe Kazraj son of Ka'b. He participated in Battle of Uhud and all other battles afterwards. He was a great scholar. Sayyiduna Ali رضي الله عنه had appointed him ruler of Kufah, participated in all battles with Ali رضي الله عنه and died in Kufah during caliphate of Sayyiduna Ali رضي الله عنه. Sha'bi and some other narrators of traditions narrated on his authority.
733. **QURAH BIN IYAS** رضي الله عنه: Good name Qarah, son of Iyas he belongs to Muzani clan. He got settled in Basrah. No other than Muawiyah (his son) has narrated on his authority. He was murdered by Kharjis.
734. **ABU QATADAH** رضي الله عنه: Good name Harith, son of Rib'l. He is from Ansar and was one of the best riding commandos of the Holy Prophet ﷺ. He died in Madinah in 54 AH. But it is said that this is not authentic, instead he died in Kufah during the caliphate of Ali رضي الله عنه. He had participated in all battles with Sayyiduna Ali رضي الله عنه. He is one of those whose surname is more famous than name. He died in the age of 70 years.
735. **ABU QAHAFAH** رضي الله عنه: His good name is Uthman son of Amir, he was father of Sayyiduna Abu Bakr رضي الله عنه.

SUCCESSORS OF THE PROPHET'S ﷺ COMPANIONS رضي الله عنه

736. **AL-QASIM BIN MUHAMMAD:** He is son of Muhammad bin, Abi Bakr Siddiq. He is one of the seven renowned jurisprudents of Madinah and was a great successor of Prophet's companions. He was very learned, recluse in his era. As per report of Yahya bin Saeed there was no one in Madinah who could be preferred on Qasim bin Muhammad. He narrated from numerous companions including Sayyidah

- Ayshah رضى الله عنها and Sayyiduna Muawiyah رضى الله عنه while a group of narrators narrated on his authority. He died in 101 AH when he was then of 70 years.
737. **AL QASIM BIN ABDUR RAHMAN:** He is Qasim son of Abdur Rahman, belonged to Syria and was freedman of Abdur Rahman bin Khalid. He narrated traditions from Abu Umamah and Ala bin Harith narrated on his authority. Abdur Rahman bin Yazid said, "I did not find better than slave (former) of Abdur Rahman.
738. **QABEESAH:** His name was Qabeesah son of Hulb, he hails from Banu Ta'y. He narrated from his father who was one of Prophet's companion. And Sammak narrated on his authority. Some pronounce this name as Hulb, Halb and even some say it is Hilb.
739. **AL-QA'QA BIN HAKEEM:** He is Qa'qa son fo Hakeem resident of Madinah. He is a successor; He listen hadith from Jabir bin Abdullah and Abu Younus And his traditions have been reported onward by Saeed Maqbari and Muhammad bin Ajlan.
740. **QATAN BIN QABEESAH:** His name is Qatan son of Qabeesah. He belong to Banu Hilal and is considered in Basrians. He narrated on his father's authority while his reported tradition further narrated by Hiyān bin Ala, He was a Noble man, was appointed ruler of Sajstan.
741. **QATADAH BIN DA'AMAH:** Qatadah is son of Da'amah his surname is Abul Khitab Sadosi, He was blind but had sound memory. Bakar bin Abdullah Muzani once said, "Anyone who want, to see the man having very sound and perfect memory he should meet Qatadah because till today we never met a man having sound and perfect memory more than him. Qatadah exclaimed himself that whatever I heard I got learn it by heart, He said no saying if anyone approved till he acts upon whosoever do good Allah will approve him (forgive him). Abdullah bin Sarjis and Anas had narrated tradition which have been narrated by Qatadah bin D'amah, while his reported tradition are narrated by Ayyub, Shu'bah Abu Awanah and many more. He died in 107 AH.
742. **QAIS BIN UBAD:** He is son of Ubad, resident of Basrah. He is considered in first category of Basrain successors. He narrated traditions from prophet's companions.
743. **QAIS BIN ABI HAZIM:** He is Qais son of Abi Hazim. He belongs to Ahmas and Bajlah tribe. He got both ignorance and Islamic era. He came Madinah to meet the Holy Prophet صلى الله عليه وسلم but badluck to him the had expired then. Although it is well-known that he was not a companion. He is considered in successors of Kufah. His name is mentioned with prophet's companions. He narrated traditions from ten who have been glade tidings of paradise except Abdur Rahman bin Awf; He narrated from numerous companions besides mentioned companions. Numerous successors narrated on his authority. There is no successor other than him who had narrated from nine of ten companions who have been given glade tidings of paradise here in this life by name one by one. He participated in Nahrawan with Ali رضى الله عنه and got more 100 years age; he died in 98 AH.
744. **QAIS BIN MUSLIM:** His name is Qais son of Muslim, he is from Jadailah tribe of Kufah. He had narrated from Saeed bin Jubair and Thauri, Shu'ba narrated on his authority. He died in 120 AH.
745. **QAIS BIN KATHIR:** He is Qais son of Kathir, he narrated hadith from Abu Darda رضى الله عنه and also listen from him. Dawud bin Jamil narrated from him

onward. Imam Tirmidhi mentioned his tradition his book with reference of Qais son of Kathir and said, Mahmood son of Khudash narrated to us like this, but it is cited with name of Qais not by Qais son of Kathir, while Abu Dawud mentioned his name as Kathir son of Qaish and Imam Bukhari mentioned him in series of Kathir as well not in series of Qais, It means that the correct name is Kathir son of Qais not Qais son of Kathir.

746. **ABU QILABAH:** His name is Abdullah son of Zaid he is a well-known successor of Banu Jarm tribe. He narrated hadith from Anas رضي الله عنه and many other. Companions too. While numerous people narrated on his authority. Sakhtiyaii said, By God Abu Qilabah was intelligent jurisprudent he died in 102 AH.
747. **IBN QATAN:** Name Abdul Aziz son of Qatan. He is one of ignorant, he is mentioned in discussion of great deceiver.
748. **QIZMAN:** He is one of hypocrites, who showed that he is Muslim but he was not in actual. He is mentioned in chapter of Miracles. He participated in Battle of Hunain in favor of Muslims and fought bravely. Some companions informed, the Holy Prophet صلى الله عليه وسلم about his fierce fighting against infidels. The Holy Prophet صلى الله عليه وسلم said, Keep in mind Allah can create favour for Islam even by hypocrites, he is definitely he is hellish.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

749. **QEELAH BINT MAKHRIMAH** رضي الله عنها: She is qeelah daughter of Makhrimah from Banu Tamim. Her narrated traditions have been reported onward by two daughters of Aleebah named Safiyah and Waheebah, these both girls were adopted by her: she was actually grand mother of there girl's father. Some scholar pronounce these names as Wuhaibah and Ulaibah too.
750. **UMME QAIS BINT MEHSAN** رضي الله عنها: She is daughter of Mehson, she belongs to Banu Asad. She is sister of Ukashah, she embraced Islam in its earlier days. She took oath of belief on prophet صلى الله عليه وسلم hand then migrated to Madinah

COMPANION OF THE HOLY PROPHET صلى الله عليه وسلم

751. **KA'B BIN MALIK** رضي الله عنه: Good name Ka'b, son of Malik Ansari, he hails from Banu Khazraj. He was present in pledge of allegiance at Aqabah 2nd time. There is dissension (that) whether he participated in Badr or not. He participated in many battles except Tabuk. He is one of the Prophet's (approved) poets. He is one of those three persons who could not participated in Tabuk, They were Ka'b bin Malik. Hilal bin Umayyah and Mirarah bin Rabeeah, Numerous people narrated on his authority. He died is 50 AH when he was son of 77 years. His eye sight had demisted to hill.
752. **KA'B BIN UJRAH** رضي الله عنه: He is son of Ujrah from balvi tribe of Kufah, He keep residing in Kufah but died in Madinah in 51 AH in the age of 75 years. Some people narrated on his authority.
753. **KA'B BIN MURRAH** رضي الله عنه: He is Ka'b son of Murrah He is Bahzi from B. Sulaim! He resided in Syria then moved to jorden. He died there in 59 AH some narrators narrated on his authority.
754. **KA'B BIN AYAZ:** He is son of Ayaz. He is from Ash'ary clan and in considered a Syrian. Jabir bin Abdullah and Jubair bin Nofair narrated on his authority.

755. **KA'B BIN AMR** رضى الله عنه: He is son of Amr Ansari form Banu Sulaim, He was present in pledge of allegiance at Aqbah and in Battle of Badr. He had arrested Abbas bin Abdul Muttalib during Battle of Badr. He died in 55 AH in Madinah, his son Anmar and Hanzalah son of Qais narrated on his authority.
756. **KATHIR BIN Salf** رضى الله عنه: He is Kathir son of salf and grandson of Ma'di karab. He is a member of Kindah family. He was born in Prophet's life time his name was Qaleel but the Prophet صلى الله عليه وسلم changed it as Kathir. He narrated traditions from Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه and Zaid bin Thabit رضى الله عنه.
757. **KARKARAH** رضى الله عنه . He was present many battles alongwith the Holy Prophet صلى الله عليه وسلم as a guard of goods and chattels. He is mentioned in chapter "Khulul"
758. **KALADAH BIN HAMBAL:** He is Kaladah son of Hambal, he hails from Aslam family. He is maternal brother of Safwan bin Umayyah Jamhi and bond-man of Ma'mar bin Habib. He bought him from open market of Ukaz by a Yameni seller then he become his allay, and arranged his marriage. He kept residing in Makkah till death. Amr bin Abdullah bin Safwan narrated on his authority.
759. **ABU KABSHAH:** Good name Amr, surname Abu Kabshah he is son of Sa'd and he is from Ammar clan. He got settled in Syria. Salim bin Abi Al-Ja'd and Naeem bin Ziyad narrated on his authority.

SUCCESSORS OF THE PROPHET'S صلى الله عليه وسلم COMPANIONS

760. **KA'B AL-AHBAR** رضى الله عنه: Good name Ka'b al-Ahbar son of Ma'ne, His surname is Abu Ishaq but become famous as Ka'b Al-Ahbar." He hails from Humair family actually. He had got prophet 's era but couldn't meet him. He embraced Islam during Umar's Caliphate. He narrated on authorities of Ayshah رضى الله عنها. He died in 3 AH at H'ims during caliphate of Uthman رضى الله عنه.
761. **KATHIR BIN ABDULLAH:** He is Kathir son of Abdullah bin Amr bin Awf. He hails from Muzaniyah tribe. He is resident of Madiyan, He listen hadith from his father while Marwan bin Muawiyah narrated on his authority.
762. **KATHIR BIN QAIS:** He is Kaathir son Qais, or Qais son of Kathir; he has been discussed earlier in section /series.
763. **KURAI'B BIN ABI MUSLIM:** He is son of Abu Muslim He is freedman of Abdullah bin Abbas رضى الله عنه and Muawiyah رضى الله عنه. A group of narrators narrated on his authority.
764. **ABU KURAI'B BIN MUHAMMAD:** He is son of Muhammad son of Ala, he is Hamdani Kufi, He listen hadith from Abu Bakr bin Abbas and Other, Imam Bukhari and Muslim listed his narrated traditions and assume other scholars of traditions also took from him. He died in 248 AH.
765. **KABSHAH BINT KA'B:** She is daughter of Ka'b and wife of Abu Qatadah. She narrated from Abu Qatadah. While Hameedah daughter of Ubaid bin Rifa'ah narrated on her authority.
766. **KARIMAH BINT HUMMAM:** She is Karimah, daughter of Hammam, She narrated traditions from Sayyidah Ayshah رضى الله عنها her narrated tradition in regarding dying hairs.
767. **UMMUL KURZ:** She hails form Banu Ka'b family and Khuza'ah tribe. She is

Makkan. She narrated numerous tradition directly from the Holy Prophet صلى الله عليه وسلم Ata and Mujahid narrated on her authority; her tradition is regarding Aqeeqah (party thrown on Seventh day after new birth in family).

768. **UMME KULTHUM BINT UQBAH:** She is daughter of Uqbah bin Mueet, she embraced Islam in Makkah. She migrated to Madinah on foot. She hadn't husband in Makkah as soon as she reached Madinah. Sayyiduna Zaid son of Harithah got married her. He got martyrdom in battle of Mutah, then Sayyiduna Zubair son of Awam got married her and after a while he divorced her than she got married to Abdur Rahman bin Awf رضي الله عنه. She gave birth two sons there, Ibrahim and Hameed, After a while Abdur Rahman bin Awf also died and Amr bin Aas took her in his wedlock she lived just one month with him then she died. She was sister of Uthman through mother. Her son Hameed narrated on his authority.

COMPANIONS OF HOLY PROPHET صلى الله عليه وسلم

769. **LAQEET BIN AMR** رضي الله عنه: He is son of Aamir son of Saburah. His surname is Abu Razin, hails from Banu Aqeel family and is a well known companion. He is considered in people of Ta'if. His son Asim and Ibn Umar رضي الله عنه narrated on his authority.
770. **LUQMAN BIN BAURA** رضي الله عنه: He is Luqman son of Baura, He is sister's son of Sayyiduna Ayub عليه السلام or his maternal cousine, it is said that he was present in the era of Sayyiduna Dawud عليه السلام he got knowledge from him and he offered his services as judge in Banu Isra'il. It is also said, he was a negro slave and was resident of Nob a place Egyptian Sudan and was just physicia not a prophet he is mentioned in Book "Al-Riqaq."
771. **LABID BIN RABEE'AH:** Good name Labid, son of Rabee'ah. He was from Banu Amir, and was a poet. He submitted to the Holy Prophet صلى الله عليه وسلم the same year when his tribe Banu Jafar bin Kilab submitted to the Holy Prophet صلى الله عليه وسلم. He was noble and respectable both in ignorance period and Islam. He kept living in Kufah. He died in 41 AH. At the age of 140 years. And as per another report he died when he was 157 years old, there are various sayings about his age. He was of those who were given long age.
772. **ABU LUBABAH:** Good name Rifa'ah son of Abdul Mundhir, he hails from Aws tribe of Ansar. His surname become more popular than his name. He was proclaimer of the Holy Prophet صلى الله عليه وسلم. He was present in pledge of allegiance of Aqaah and participated in Badr and other battles afterward some said he was not a Badries but was appointed governor at Madinah and he was also granted his night of booty found in Battle of Badr. He died during the caliphate of Sayyiduna Ali رضي الله عنه. Ibn Umar and Nafey and some others narrated on his authority.
773. **IBNUL-LUTAIBIYYAH** رضي الله عنه: His name is Abdullah surname Ibnul Lutaibiyah, he is mentioned under discussion of "collection of charity".

SUCCESSORS OF THE PROPHET'S COMPANIONS

774. **LAITH BIN SA'D:** Goodname Laith, son of Sa'd. His surname Abul Harith. He is jurisprudent of Egypt. It is said that he is freedman of Thabil fahmi. He was born in a village of Egypt situated at low land. He narrated from Ibn Abi Mulaikah, Ata Zuhri and others and many narrators narrated on his authority. Abdullab bin

'Mubarak was also one of those who narrated on his authority. He come to Baghdad in 161 A, and caliph Mansoor offered him the rulership of Egypt but he denied and excused. Yahya bin Bukair says that I didn't find anyone pious than Laiath bin Sa'd. Qulaiba bin Saeed said he had to take grain of twenty thousand Dinar but, no charity become due on his ever. HE died in Sha'ban 175 AH.

775. **IBN ABI LAYLA:** His name of Abdur Rahman, son of Yasar Abu Layla ansari. He was born when only six years were remaining in completion of Umar's caliphate. He was born in Dajeel, and drowned in canal of Basrah in 83 AH. His traditions are found among people of Basrah. He listen hadith from many narrators and numerous people narrated from his as well. He is one of those Kufi successors who are categorized in first group. While some time Ibn Abi Layla is also denoted for his son Muhammad. He was renowned jurisprudent of Kufa and judge. He was leader in his religious authentically and a man of notion. When the scholars of traditions say his name without distinguishing him than, Abdur Rahman is assumed and whenever they use word jurisprudents then they intend say Muhammad; and Muhammad was born in 74 AH. And died in 148 AH.
776. **IBN LIHYAH:** He belongs to Hadrami tribe, he was a jurisprudent his name was Abdullah and surname was Abu Abdur Rahman. He was judge of Egypt. He narrated traditions of authorities of Ata, Ibn Layla, Ibn Abi Malaikah A'araj and Amr son of Shuaib and Yahya bin Bukair and Qataibah Mugri narrated on his authority as well. He is assumed infirm in hadith narration. Abu Dawud said I listen to Ahmad bin Hambal he said, There is no one in Egypt, Equivalent to him in abundant narration and sound in memory. He died in 174 AH.
777. **LABID BIN AL-A'ASAM:** He is labid son of A'asam a Jew, from Banu Zuraiq. It is said that he was allay of Jews. He is mentioned in chapter of Miracles under discussion of magic / sorcery.
778. **ABU LAHAB:** His name was Abdul Uzza son of Abdul Muttalib son of Hashim, he was uncle of the Holy Prophet صلى الله عليه وسلم. He was Infidel, he is mentioned in chapter "Trials."

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

779. **LUBABAH BINT HARITH** رضي الله عنها She is daughter of Harith her surname is Ummul Fadal. She has been mentioned in section / series. F/ف

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

780. **MALIK BIN AWS** رضي الله عنه He is Malik son of Aws son of Hadthan. He is resident of Basrah. There is conflict in his being a companions of the Holy Prophet صلى الله عليه وسلم. Ibn Abdul Barr says that he is a companion as per most scholars. Ibn Mundah says it is not proved that he was a companion, he narrated a few hadith from the Holy Prophet صلى الله عليه وسلم while narrated from His companion are abundant Even he narrated from ten who have been given glade tidings of Paradise here in this world. He narrates oftenly for Umar رضي الله عنه. A group of narrators narrate on his authority Zuhri and Ikama also narrate from his onward. He died in 512 AH in Madirah.
781. **MALIK BIN HUWAIRITH** رضي الله عنه: Good name Malik, son of Huwairith and member of Laith family. He submitted to the Holy Prophet صلى الله عليه وسلم and stayed there twenty days then moved to Basrah and kept living there. His son Abdullah,

- and Abu Dilabah and others narrated on his authority. He died in Basrah in 94 AH.
782. **MALIK BIN SA'SAAH** رضي الله عنه: He is Malik son of Sa'sa'ah Ansari He hails from Banu Mazin. His narrate place is Madinah but he shifted to Basrah. There are a few traditions narrated on his behalf.
783. **MALIK BIN HUBAIRAH** رضي الله عنه: He is Malik son of Hubairah. Sukuni from Banu Kindah. He is considered to be Syrian. Some narrated on his authority. He was chief of Army during Muawiyah's caliphate. And during war with Romans he was the commander in chief.
784. **MALIK BIN YASAR** رضي الله عنه: He is son of Yasar, Sukuni Awfi. He is considered to be Syrian. There is conflict about him to be a companion.
785. **MALIK BIN TAIHAN** رضي الله عنه: He is son of Taihan, surname Abu Haithum Ansari, He was present in pledge of Aqbah. He is one of twelve representatives. He participated in Badr and Battle of Uhud and other all battles afterward Abu Hurairah رضي الله عنه narrated from him. He died in 20 AH in Madinah some say he died in 39 AH, during Battle siffin, and even different opinions are there is this issue.
786. **MALIK BIN QAIS** رضي الله عنه: He is son of Qais, his surname is Abu Sirmah, he become forms with his surname. He has been mentioned in section / series/S/س.
787. **MALIK BIN RABEE'AH** رضي الله عنه: He is son of Rabee'ah His surname is Abu Usaid. He become famous with his surname. He has been mentioned in section / series/A/الف.
788. **MA'IZ** رضي الله عنه **BIN MALIK**: He is son of Malik Aslami. He is considered to be Madinian. He is the man who was ordered to be stoned because of adultery (Divine punishment was implemented). His son Abdullah narrated just on tradition on his authority.
789. **MUTIR BIN UKAMIS** رضي الله عنه: He is son of Ukamis. He is considered in people of Kufah. Just one tradition is reported by him. There is no one except Abu Ishaq who narrates from Mutir bin Ukamis.
790. **MU'AD BIN ANAS** رضي الله عنه: He is Mu'ad son of Anas, belongs to Juhainah tribe. He is considered to be Egyptian. His narrated traditions are also found there among Egyptians. His son sah'l narrated on his authority.
791. **MU'AD BIN JABAL** رضي الله عنه: He is Mu'ad son of Jabal, he hails from Khazraj tribe of Ansar. His surname is Abu Abdullah. He is one of those seventy people of who took oath at Aqbah. He participated in Battle of badr, Battle of Uhud and other Battles too. The Holy Prophet صلى الله عليه وسلم appointed him a teacher and judge of yemen. He embraced Islam while he was 18. Sayyiduna Umar رضي الله عنه appointed as governor of Syria after Abu Ubaidah ibn Jarrah رضي الله عنه. And the same year he died at the age of 83 years during plague of Amwas Amr bin Abbas and some other narrated on his authority.
792. **MU'AD BIN AMR BIN JAMUH** رضي الله عنه: He is son of Amr bin Jamuh Ansari, he hails from Khazraj tribe. He was present in pledge of allegiance of Aqbah. And participated in Batle of Badr. He is the companion of the Holy Prophet صلى الله عليه وسلم who killed Abujah alongwith Mu'ad bin Afra. He is mentioned in chapter distribution of booty Ibn Abdur Rahman and Ibn Ishaq reported that Mu'ad bin Amr striked off his leg and put him down on ground he further said, Ikarmah hi

him with sword and dissected his hand (Ikarmah son of Abu Jahal become Muslim afterward), then Mu'ad son of Afra attacked on Abu Jahal and he become Unconscious, they left him when he was taking breath (last breath) when, the Holy Prophet صلى الله عليه وسلم ordered to search AbuJahl in dead people then Ibn Masood found him and decapitated (his head) Abdullah bin Abbas narrated on his authority. He died during the caliphate of Uthman رضى الله عنه.

793. **MU'AD BIN HARITH:** He is son of Rafa'ah, hails from Zarqi and Ansari tribes. He is mother is Afra, she was daughter of Ubaid bin Tha'lbah, He (Rafe bin Malik) form Khazraj tribe was the man who embraced Islam first among Ansar. He participated in Battle of Badr alongwith his two brothers Muawid and Aurf, they both got martyrdom in Battle of Badr. Some say he participated in other Battle afterward Sout some say no, he louldn't participated in any Battle after Badr and died due to unhealed wounds, he got in Battle of Badr while some scholars say he lived till Uthman's caliphate, Ibn Abbas رضى الله عنه and Ibn Umar رضى الله عنه narrated on his authority.
794. **MU'AWWIF BIN HARITHAH:** He is son of Harith and his mother was Afrah. He participated in battle of Badr. He killed Abu Jahl alongwith his brother Mu'ad, They both were beduins grow crops and orchars look after, He got martyrdom in Battle of Badr.
795. **MISTAH BIN ATHATHAH:** He is son of Athathah son Ibbad son of Abdul Muttalib son of Abd Manaf from Quraish and offspring of Abdul Muttalib. He participated in all Battles including Battle of Badr and Uhud; he is the man who participated imputation against Sayyidah Ayshah رضى الله عنها. The Holy Prophet صلى الله عليه وسلم implemented to the law defined by Almighty so some people were given lashes he was among them. Mistah is his nickname and actual name is Awf. Ibn Abdul Barr Said there is not conflict is this issue. He died in 34 AH at the age of 56 years.
796. **MISWAR MAKHRIMAH** رضى الله عنه: He is Miswar son of Makhrimah his surname was Abdur Rahman, he hails from Zuhri and Qarshi tribes. He is nephew of Abdur Rahman bin Awf. He was born after two years of migration in Makkah. He reached to Madinah in 8AH he was 8 years old at the time of Prophet صلى الله عليه وسلم demise. He listen hadith from the Holy prophet صلى الله عليه وسلم and learnt it. He was a very intelligent, Intellectual, jurisprudent and really a platonic one. He kept living in Madinah till the brutal murder of Uthman رضى الله عنه then moved to Makkah. He kept living there till the caliphate of Muawiyah رضى الله عنه. He didn't like to take oath for caliphate of Yazid. But he stayed at Makkah. It is said, Yazid sent an armed troop who threw stones by catapult when they surrounded Makkah. So, of its stones hit him when he was offering prayer in his house and he died in 24 AH. Numerous people narrated on his authority.
797. **MUSAYYAB BIN HAZN** رضى الله عنه: He is son of Hazn, surname Abu Saeed, He is Qarshi and Makhzoni. He migrated with father Hazn. He was present in pledge of forgiveness. He narrated on his father's authority, his narrated traditions are found among people of Hijaz. His son Saeed ibn Mussayyab narrated on his authority.
798. **MASTAUD BIN SHADDAD** رضى الله عنه: He is son of Shaddad he hails form Fahri clan of Quraish. He is considered to be in people of Kufah. At the time of Prophet's

demise he was a child but he had listen some traditions directly from the Holy Prophet صلى الله عليه وسلم and he learnt then. Numerous narrators narrated on his authority.

799. **MUGHIRAH BIN SHU'BAH** رضى الله عنه: He is son of Shu'bah he hails for Banu Thaqif. He embraced Islam in the year of when Battle of trench occurred. He migrated Madinah then moved to kufah, and kept living there. He died in 50 AH at the age of 70 years. He was then a commander by Muawiyah رضى الله عنه. A few people narrated on his authority.
800. **MIQDAM BIN MA'DIKARAB:** Good man Miqdam surname Abu Karimah, he hails from Kindi tribe He is considered among Syrians. And his narrated traditions are found there. He died in Syria in 85 AH. At the age of 91 years.
801. **MIQDAM BIN ASWAD** رضى الله عنه: He is son of Aswad from Kindah family. because his father become allay of Banu Kindah so he become famous with their name. And as well was allay to Aswad. Some said he was slave of Aswad and he adopted him, He is the sixth man who embraced Islam. Ali رضى الله عنه and Tariq bin Shihab narrated on his authority. He died in a place named "Jaraf" It was located three kilometer away from Madinah people took him on their shoulders and carried him to Baqee (Madinah) in 33 AH. At the age of 70 years.
802. **MU'HAJR BIN KHALID** رضى الله عنه: He is son of Khalid son of Walid son of Mughirah, hails from Makhzomi family of Quraish. He and his brother Abdur Rahman were children in prophet's era. One of them was beside Ali رضى الله عنه and other with Muawiyah رضى الله عنه. Muhajir Participated in Battle of Jamal and Sifin favour of Ali رضى الله عنه. Some said his one eye broke out in Battle of Jamal and he got martyrdom in Siffin. He kept firm on his stand in favor of Ali رضى الله عنه.
803. **MUHAJR BIN QUNFUDH** رضى الله عنه: He is son Qunfudh, hails from Qarshi, Tamimi clan. It is said that Muhajr and Qanfudh these both words are their nickname while actual name is Amr bin kalf. He migrated and submitted to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم said he is really an emigrant. Some say, i.e embraced Islam on the victorious day of Makkah. He became resident of Basrah and lived there till his death. Abu Sasah Hadin bin Mundhir narrated on his authority
804. **MU'AIQIB BIN ABI FATIMAH:** He is son of Abu Fatimah from Dausi family, and freedman of Saeed son of Abi As He embraced Islam in Makkah in it's earlier days, He participated in Battle of Badr He was with those who migrated 2nd time to Ethiopia. He kept living in Ethiopia. Till the Prophet migrated himself to Madinah. He was assigned a duty to carry and guard the seal of the Holy Prophet صلى الله عليه وسلم. Then Abu Bakr رضى الله عنه and Umar رضى الله عنه appointed him the chief of the treasury department. His son Muhammad and his grandson Iyas narrated on his authority. He died in 40 AH.
805. **MAQIL BIN YASAR** رضى الله عنه: He is son of Yasar, from Muzani family, he was present to "Pledge of Forgiveness". He got settled to Basrah a canal of Basrah is nominated by his name. Hasan and a group of narrators narrated on his authority. He died during the dominion of Ibn Ziyad in 60 AH. Some say he died in Mu'awiy's caliphate.
806. **MA'QIL BIN SINAN** رضى الله عنه: He is son of Sinan belongs to Ashajan clan. He

participated in conquest of Makkah, then moved to Kufah, his narrated traditions are popular there. He was murdered while tide in Battle of Harrah. Ibn Mas'ud, Alqama, Shabi, Hasan and other narrated on his authority.

807. **MA'AN BIN ADI** رضي الله عنه: He is Ma'an son of Adi Balvi, he is brother of Asim. He participated in Battles of Badr and Uhud and all afterwords, He got martyrdom in Battle of Yamamah during the righteous caliphate of Abu Bakr. The Holy Prophet صلى الله عليه وسلم had established brotherhood between he and Zaid bin Khattab رضي الله عنه. They both got martyrdom on same day.
808. **MA'AN BIN YAZID** رضي الله عنه: He is Ma'an son of Yazid son of Akhnas, he is sulami. He was Prophet's companion, not only he but his father and even grandfather also were the companions of the Holy Prophet صلى الله عليه وسلم. He participated in Badr. And was considered to be a kufi. Wa'il son of Kulab narrated on his authority.
809. **MAJMA BIN JARIYA**: He is son of Jariyah, he is from Ansar and Madinian. His father was with hypocrites who build mosque Zarrar but Majma remained firm. He was reciter of the Holy Quran. It is said that Ibn Mas'ud got half of the Holy Quran by him. His nephew Abdur Rahman bin Yazid narrated on his authority. He died in last days of the caliphate of Muawyah رضي الله عنه.
810. **MEHJAN BIN ADRA**: He is son of Adra, from Aslami clan, he embraced Islam in his earlier days. He is considered in people of Basrah. Hanzalah bin Ali and Rajas, saeed son of Abu Saeed narrated on his behalf. He was granted long life. He died in last days of righteous caliphate of Muawiyah رضي الله عنه.
811. **MUKHNAF** رضي الله عنه **BIN SALIM**: He is son of Salim from Ghamidi family. He was appointed ruler of Isphahan by Ali رضي الله عنه. His son Abu Ramlah narrated on his authority. He is considered in people of Basrah.
812. **MID'AM** رضي الله عنه: He is freedman of the Holy Prophet صلى الله عليه وسلم, was a negro slave of Rifa'ah bin Zaid first. He gifted his to the Holy Prophet صلى الله عليه وسلم. He have been mentioned in chapter "Thirst"
813. **MIRDAS BIN MALIK** رضي الله عنه: He is Mirdas, son of Malik Aslami. He is one of those who took oath under free at Hudaibiyah to take revenge of Uthman رضي الله عنه. He is considered in people of Kufah. Qais bin Hazim narrated just one hadith on his authority. There is no tradition except this by him.
814. **MUHAISAH BIN MAS'UD** رضي الله عنه: He is son of Mas'ud Ansari Harith, He is considered a madinian, and his narrated traditions are found among people of Madinah. He participated in Battles except Uhud and French.
815. **MUKHARIQ BIN ABDULLAH** رضي الله عنه: He is son of Abdullah, considered in people of Kufah. His narrated tradition is conflicting contravrsial only his son Qabus narrated on his authority.
816. **MUKHRIFAH BIN ABDI** رضي الله عنه: There is some confusion in his name some say Mukhrifah while some say Makhrimah; the first saying is adopted by most of scholars. Suwaid son of Qais narrated on his authority.
817. **MUJASHE BIN MASUD** رضي الله عنه: He is son of Mas'ud from Sulami family . Abu Uthman Nihandi narrated on his authority. He martyred in 36 AH in mouth of Safar (2nd month of Islamic calendar) during the Battle of jamaal. His traditions is found in people of Basrah.

818. **MURARAH BIN RABEE** رضى الله عنه: He is Murarah son of Rabee He hails from Ameri clan of Ansar, Participant of Badr and one of three who shouldn't participated in Battle of Tabuk (they repented for their negligency his repentance was accepted and declared forgiven of that sinful act by Almighty in the Holy Quran.
819. **MUS'AB BIN UMAR** رضى الله عنه: He is son of Umair, belongs to Advi and Qarshi tribes. He is one of high ranked companions of the Holy Prophet صلى الله عليه وسلم. He migrated to Ethupia in first caravan and participated in Badr. He was sent to Madinah after 2nd pledge of Aqabah to teach them the Quran and basic Islamic theme. He started Jum'ah prayer in Madinah before Hijrah. He used to lead a life of pride and luxury before embracing Islam. When he embraced Islam; he become scheduled and recluse therefore he didn't care himself after a while his skin become rough and scaly like snake. It is also said that he was sent to Madinah just after first pledge of allegiance at Aqba; he used to visit Ansar and convince them to embrace Islam one by one when some people embraced islam and come to fold of Islam he sought permission from Holy Prophet to initiate Jumiah prayer (congregations with sermon). The Holy Prophet granted his permission; he come to Holy Prophet with seventy persons at Aqabah-II, at that occasion he stayed at Makkah for a short while, and went back to Madinah before prophet's migration to Madinah. He got martyrdom in Battle of Uhud when he was older than forty.

رجال صدقوا ما عاهدوا الله عليه..... (الاحزاب: ٢٣)

Among the believers are men who have been true to their covenant with Allah; of them some have completed their vow (to the entrance) and some (still) wait, but they have never changed (their determination in the least).

The above cited verse was revealed in favour of Mus'ab and other companions. Mus'ab embraced Islam when the holy Prophet was staying at Dare Arqam.

820. **MUAWIYAH BIN ABI SUFYAN**: He is son, of Abu Sufyan Qarshi, Umavy, his mother was Hind bint Utbah. He and his father embraced Islam on victorious day of Makkah he was among those were specially traced to convince towards Islam. He was one of Holy Prophet's scribes. Some say he wrote nothing except Prophet letters. Ibn Abbas and Abu Saeed narrated on his authority. He was appointed ruler of Syria after his brother Yazid and kept working at that post till his death. It was a long period consisting on forty years from Umar's رضى الله عنه caliphate to his death He ruled approximately four years during Umar's caliphate, full period of Uthman رضى الله عنه, full period of Ali رضى الله عنه and complete period of Hasan's caliphate it is calculated twenty years than Hasan handed him caliphate over in 41 AH, if lasted for twenty years. In this way he ruled 40 years. Continuously. He made Damascus, his capital. He died in Rajab 60 AH at the age of 75 years. He suffered from facial paralysis in his last days; he used to say would that I were a man of Quraish dwelling in a valley Dhi Tuwa. And no responsibility of state I had had. He had Prophet's lower garment, a peice of clothe (used as shawl) a shirt, some hairs, some trimmed waits, of the Holy Prophet صلى الله عليه وسلم. He advised, when I die shroud me in Prophet's shirt, lower garment and cloth piece and hairs and nails should be inserted into my nose and mouth, then I should be left alone before.

ارحم الراحمين

The most merciful of all mercifuls (Allah. He will decide about me whatever he likes.

821. **MUAWIYAH BIN HAKAM** رضي الله عنه He is son of Hakam, he is from Banu Sulaim, He stayed at Madinah; he was considered in people of Hijaz. His son Kathir and Ata son of Yasar narrated his reported traditions. He died in 117 AH.
822. **MUAWIYAH BIN JAHAMAH** رضي الله عنه He is son of Jahamah, belongs to Aslam family. He is also considered among people of Hijaz. He narrated hadith his father's authority. While Talha son of Ubaidullah narrated on his authority.
823. **MARWAN BIN AL-HAKAM** رضي الله عنه He is Marwasn son of Hakam his surname was Abu Abdul Malik hails from Banu Umayyah. He is grandfather of Umar bin Abdul Aziz. Marwan was born in Prophet's era, some said he was born in 2 AH. Some said he was born in 5 AH. Or in any other year. He couldn't see the Holy Prophet صلى الله عليه وسلم as his father was exiled to Ta'if and he kept living there till the caliphate of Uthman رضي الله عنه. Uthman رضي الله عنه sent for him. Rereturned to Madinah with his son. He died in 65 AH in Damascus. He narrated for some companions of the Holy Prophet صلى الله عليه وسلم including Sayyiduna Uthman رضي الله عنه, Ali رضي الله عنه, while some successors like Urwah son of Zubair and Ali son of Hussain narrated on his authority.
824. **MURRAH BIN KA'B** رضي الله عنه He is son of Ka'b, he is Bahzi he is considered in People of Syria. Some successors narrated traditions on his authority. He died in 55 AH in Jordan.
825. **MAZYADAH BIN JABIR** رضي الله عنه He is son of Jabir, resident of Basrah. His narrated traditions are popular among people of Basrah. His brother through mother was Awdh son of Abdullah son of Sa'd.
826. **MUSLIM QARSHI BIN ABDULLAH** رضي الله عنه He is son of Abdullah his name is Muslim son of Abdullah. It is also said that his name was Ubaidullah son of Muslim.
827. **MUTTALIB BIN ABI WADA'AH** رضي الله عنه He is Muttalib son of Abu Wada'ah. His actual name is Harith, Sahmi, Quraishi He embraced Islam on the victorious day of Makkah, and moved to Kufah, then shifted to Madinah afterwards His father was arrested in Battle of Badr so, he paid ransom. Abdullah bin zubiar, his both sons kathir and Jafar and Muttalib son of Sa'ib who is his nephew narrated traditions on his authority.
828. **MUTTALIB BIN RABEEAH:** He is Muttalib, son of Rabeeah son of Harith son of Abdul Muttalib son of Hashim, hails from Hashim family and Quraishi tribe. He was a boy in prophet's era. He has been considered among people of Hijaz.
829. **MUHAMMAD BIN ABI BAKR SIDIQUE:** He is son of Abu Bakr Sidique, surname Abul Qasim. He was born in Dhal Haleefah (a place) in 8 AH. (the year of Farewel Pilgrimage) His mother is Asma daughter of Umais. He narrated traditions from Sayyidah Ayshah abundantly; and also from many other companions he narrated. His son Qasim narrated on his authority he narrated. His son Qasim narrated on his authority many successors also narrated on his authority. He was murdered by some people who were in favour of Muawiyah رضي الله عنه in 37 AH. in Egypt and put his dead body on a died donkey and ignited to flame.
830. **MUHAMMAD BIN HATIB :** He is son of Hatib, hails from Qarshi family and

- Hajami clan. His family members such as, he himself, his father, uncle, mother, were all companions of the Holy Prophet صلى الله عليه وسلم. He was born in Ethiopia and died in 74 AH in Makkah or Kufah. He is considered among people of Kufah. His son Ibrahim and Sumak son of Harb narrated tradition on his authority. He is the man who was named with the prophet's good name Muhammad.
831. **MUHAMMAD BIN ABDULLAH** رضي الله عنه: He is son of Jahash; hails from Banu Asad and Quraishi tribe. He was born five years before migration. He migrated to Ethiopia with his father then returned to Makkah and Migrated to abundantly on his behalf.
832. **MUHAMMAD BIN AMR** رضي الله عنه: He is Muhammad son of Amr son of Hazm, he hails from Ansar. He was born in 10 AH at Najran, His father was governor of Najran on the Holy Prophet's intention. He is said that the Holy Prophet instructed his father to call his surname as Abu Abdul Malik. Muhammad was a jurisprudent, he narrated tradition on authority of Amr bin As رضي الله عنه while numerous narrators of Madinah narrated on his authority. He was killed in 63 AH during a battle named Harrah when he was 53 years old.
833. **MUHAMMAD BIN ABI AMEERAH** رضي الله عنه: He is son of Abu Ameerah he hails from Muzaniyah tribe and was considered in Syrian. Jubair son of Nufair narrated on his authority.
834. **MAHAMMAD BIN MUSLAMAH**: He is son of Maslamah; he participated in all Battles except Battle of Tabuk. He was a dignified man among Prophet's companions. He embraced Islam by convening of Mus'ab bin Umair رضي الله عنه with many other people. He narrated from Umar رضي الله عنه and some other senior companions of the Holy Prophet صلى الله عليه وسلم. He embraced Islam in Madinah and also died in Madinah in 42 AH at the age of 77 Years.
835. **MAHMOOD BIN LABID** رضي الله عنه: He is Mahmood son of Labid; hails from Banu Ash'ha clan of Ansar. He narrated numerous traditions directly from the Holy Prophet صلى الله عليه وسلم. Imam Bukhari considers him a companions while Abu Hatim said it couldn't be confirmed that he was a companions or not. Imam Muslim mentioned him in 2nd category of successors. Ibn Ubaidullah confirms the opinion of Bukhari that he was one of the companions of the Holy Prophet صلى الله عليه وسلم. Mahmood was a scholar. He narrated tradition on authority of Utban bin Malik and Ibn Abbas رضي الله عنه. He died in 96 AH.
836. **MA'MAR BIN ABDULLAH** رضي الله عنه: He is Ma'mar son of Abdullah, hails from Banu Adi clan of Quraish. He embraced Islam in its earlier days. He is a Madinian, his narrated traditions are found among other Madinian. Saeed son of Musayyib narrated on his authority.
837. **MUGHITH** رضي الله عنه: He is husband of Barirah (freed woman of Ayyshah) رضي الله عنها and he himself was freedman of Abu Jajash family. Ibn Abbas رضي الله عنه and Sayyidah Aveshah رضي الله عنها narrated on his authority.
838. **MUNDHIR BIN ABU USAID**: He is son of Abu Usaid. He belong to Sa'adi tribe, when he was born he was brought to the Holy Prophet صلى الله عليه وسلم and he laid him on his Thigh and named his Mundhir.
839. **ABU MUSA** رضي الله عنه: Good name Abdullah son of Qais, surname Abu Musa belongs to Banu Ash'ar tribe. He embraced Islam in Makkah and migrated to

- Ethiopia then he returned back with people of ship. The Holy Prophet ﷺ was in Khaybar at that time. Sayyiduna Umar رضى الله عنه appointed him governor of Basrah in 20 AH. Abu Musa conquered the Ahwaz. He kept working on this post till initial days of Uthman's caliphate, then he was terminated and went to Kufah and settled there as governor of Kufah till the demise of Uthman رضى الله عنه. And he was made mediator by Muawiyah رضى الله عنه and Ali رضى الله عنه. After that he stayed at Makkah till his death in 52 AH.
840. **ABU MARTHAD BIN HASEEN** رضى الله عنه: Good name Kanaz, son of Haseen, he is called Ibn Haseen Ghinwa, he become famous of his surname. His son Marthad participated in battle of Badr. He is one senior companion of the Holy Prophet ﷺ. He narrated traditions from Hamzah رضى الله عنه while Wathilah son of Asqa, Abdullah bin Umar رضى الله عنه have narrated on his authority.
841. **ABU MASUD BIN AMR** رضى الله عنه: Good name Uqbah, son of Amr, surname Abu Mas'ud. He belongs to Ansar, participant of Badr, participant of pledge of allegiance of aqbah. While most of the historians say he was not among participant of Badr. Some said he did participate in Badr, But the first saying is correct, he is called Badri because he stayed once nearby the well of Badr, therefore he become famous with this name. He got settled to Kufah and died in caliphate of Ali رضى الله عنه in 41 AH or 42 AH. His son Bashir and other narrated on his authority.
842. **ABU MALIK BIN ASIM** رضى الله عنه: Good name Ka'b, surname Abu Malik, son of Asim. He belongs to Ash'ari family. Imam Bukhari and other historians mentioned it as it is; a tradition narrated by Abdur Rahman bin Ghanam, Bukhari said it is narrated to us by Abu Malik or said, by Abu Anir, Ibnul Maciani said; Abu Malik is correct in this tradition. A group of narrators narrated on his authority. He died during the caliphate of Umar رضى الله عنه.
843. **ABU MAHDHORAH** رضى الله عنه: God name Samurah son of Ma'eer some said it is Me'yar, Aws bin Me'yar. He was exclaimer for pray (مؤذن) in Makkah. He died in 59 AH. He didn't migrate and kept living in Makkah till his death.
844. **IBN MIRBA**: Good name Zaid, son of Mirba from Ansar some said he is Yazid or Abdullah, first saying relates to more people. Yazid bin Shai'ban narrated on his authority. He is considered in people of Hijaz. His tradition is regarding to stay at 'Arafat."

SUCCESSORS OF THE PROPHET'S COMPANIONS

845. **MUHAMMAD BIN HANFIYAH**: He is Muhammad son of Ali رضى الله عنه son of Abu Talib. His surname was Abul Qasim his mother was Khawlah Hanfiyah, daughter of Ja'far. It is said that she was brought from Battle for Yamamah as a captive and she was put in share of Ali رضى الله عنه as booty. Asma bint Abu Bakar رضى الله عنه said, 'I saw her. She was from sindh and negro. She was slave girl of Banu Hanifiyah. She narrated from his father and further his son Ibrahim narrated onward in his behalf. He died in 81 AH in Madinah at the age of 65 years. He was buried to Baqee.
846. **MUHAMMAD BIN ALI**: He is Muhammad son of Ali, and grandson of Husain bin Ali رضى الله عنه bin Abu Talib, surname Abu Ja'far while he become famous with name Baqar. He listen traditions by his rather Zainul Abideen and Jabir bin Abdullah;

His son Ja'far Sadiq narrated on his authority. He was born in 56 AH in Madinah and died in 117 or 118 AH in Madinah, when he was 63 years old. He was buried to Baqee. He was very learned and knowledgeable therefore he was called 'Baqar having great knowledge as per Arabic proverb.

847. **MUHAMMAD BIN YAHYA:** He is son of Hiban, surname Abu Abdullah, he hails from Ansar. A group of narrators narrated on his behalf. He was one of the teacher of Imam Malik. Malik رحمه الله used to pay him great regards and he mentioned about his knowledge, piety, reclusion and dignity. He died in 121 AH at the age of 74 years.
848. **MUHAMMAD BIN SIRIN:** Good name Muhammad son of Sirin, surname Abu Bakr, freedman of Anas bin Malik. He narrated traditions from, Ibn Ummar رضي الله عنه, Abu Harairah رضي الله عنه and many others. He was learned scholar, pious recluse and a jurisprudent and renowned successor of the Prophet's companions. He was expert in religions sciences. Mauriq Al-Ajli said, I never seen more pious than his and more knowledgeable of jurisprudence than him. Khalf son of Hisham said Muhammad bin sirin was granted a high rank among God-fearing people that Allah is in-sight seeing him. Ash'ath said whenever he was asked about lawful and unlawful he turned pale (due to Allah's fear) that could not be recognized. Mahdi said, we used to visit him and he also come to us we sat together in different gathering but as soon as the death time discussed he turned pale and couldn't be recognized due to blue funrik. He died on 110 AH at the age of 77 years.
849. **MUHAMMAD BIN SUQAH:** He is Muhammad son of Suqah, his surname is Abu Bakr, he is from Kufah, hails form Ghanvi family. He was a good prayerer, pious person. He narrates form Anas, Nakhai, and from a group of narrators while Ibn Mubarak, Ibn Uyinab narrate on his authority. He was not capable enough to disobey Allah. He spent one lac Dirham on his friends.
850. **MUHAMMAD BIN AMR:** He is son of Hasan bin Abu Talib. He narrated traditions from Jabir son of Abdullah.
851. **MUHAMMAD BIN SULEMAN:** He hails from Baghandi tribe, his surname is Abu Bakr resident of wasit. He moved to Baghdad and teach/explained traditions to numerous people; many narrators reported his traditions including Abu Dawud Sajistni, he died in 283AH.
852. **MUHAMMAD BIN ABI BAKR:** He is Muhamad son of Amr son of Hazm Ansari, he listen hadith firm his father while sufyan bin Uyainah and Malik ibn Anas narrated on his authority. He was elder than his brother Abdullah. He died in 132 AH at the age of 72 years. While his father died in 120 AH. Muhammad was appointed judge of Madinah after his father.
853. **MUHAMMAD BIN MUNKADIR:** He is Muhammad son of Munkadir, hails from Tamimi tribe. He listen hadith from Jabir bin Abdullah. Anas bin Malik رضي الله عنه, Ibn Zubair رضي الله عنه and from his uncle Rabee'ah and Thauri, Malik and others narrated on his authority. He died in 130 AH, when he was more than seventy years older. He was dignified successor of prophet's companions. He was renowned as pious good prayerer, recluse person.
854. **MUHAMMAD BIN SABAH:** He is Muhamad son of Sabah. He is called Abu Jafar Dulabi Bazzar. He is the author of Sunan Bazzar, he narrated from Haithum and Sharik while Imam Bukhari, Muslm, Abu Dawud and Ahmad and even more

scholars of traditions narrated on his authority. He is declared as authentic narrator. He learnt traditions by heart. He died in 227 AH.

855. **MUHAMMAD BIN MUNTASHIR:** He is son of Muntashir from Hmadan, he was nephew of Masruq. He reported traditions from Ibn Umar رضي الله عنه, Sayyidah Ayesah رضي الله عنها and other companions. And numerous narrators narrated on his authority.
856. **MUHAMMAD BIN KHALID:** He is Muhammad son of Khalid, hails from Sulami family, he narrated traditions from his father and he narrated from his father. (He was a companion of the Holy Prophet صلى الله عليه وسلم).
857. **MUHAMMAD BIN ZAID:** He is son of Zaid son of Abdullah bin Uamr رضي الله عنه, he narrated from his grandfather and Ibn Abbas رضي الله عنه. His sons and A'mash and some others narrated on his behalf. He is declared on authentic narrator.
858. **MUHAMMAD BIN KA'B:** He is son of Ka'b. He belongs for Banu Quraizah, resident of Madinah. He listen hadith from some companions of the Holy Prophet صلى الله عليه وسلم. Muhammad bin Munkadir narrated on his authority. His father was bear less in Battle of Bani Quraizah that's who he couldn't allowed to take part in Battle. He died in 108 AH.
859. **MUHAMMAD BIN MUJAHID:** He is resident of Kufah, his narrated tradition are popular among people of Kufah. He reported from numerous companion of the Holy Prophet صلى الله عليه وسلم. and Abu Ishaq and Shu'bah narrated onward on his authority.
860. **MUHAMMAD BIN QAIS:** He is son of Qais, he hails from Banu Tamim clan of Quraish tribe. He got hadith from Alqamah bin Waqas and Abu Salamah Imam Tirmidhi cited his one tradition regarding two rak'ah of Fajr prayer, in this way; Narrated by Qais who was grandfather of Sa'd bin Saeed and Qais was grandfather of Yahya bin Saeed and his brother Sa'd bin Saeed. Tirmidhi reported that this Qais is son of Amr bin Qais bin Qad and further he said in his authority some reporters/narrators are still missing because Ibrahim Tamimi didn't listen from Qais.
861. **MUHAMMAD BIN ABI BAKR:** He hails from Banu Thaqifa resident of Hijaz, was son of Abu Bakr Awf, he narrated from Anas bin Malik and numerous people narrated on his authority.
862. **MUHAMMAD BIN MUSLIM:** He is son of Muslim, his surname is Abu Zuhr; he has been mentioned in section / series Z/.
863. **MUHAMMAD BIN QASIM:** He is son of Qasim, his surname is Abu Khallad, he was blind iran and become famous with name Abul Abbas, he is freedman of Al-Ja'far Mansor. He is from Yamamah actually. He was born in Hawaz, brought up in Basrah, he had sound memory and was ready witted and eloquent, he died on 133 AH. A group of narrators narrated on his authority.
864. **MUHAMMAD BIN FADAL:** He is Muhammad son of Fadal bin Atiyah, he narrate from his father, and Ziyad bin Ilaqah and Mansur, while Dawud bin Rasheed and Muhammad bin Esa Madaine narrated on his behalf. He is abandoned according scholars of traditions. He died in 180 AH.
865. **MUHAMMAD BIN IHAQUE:** He is son of Ishaque, resident of Madinah. He was freedman of Qais bin Makhrimah He met Anas and Saeed bin Musayyib. He got hadith from Numerous successors of Prophet's companions. His reported

traditions are narrated further by scholars and religious leaders such as Thauri Nakhii, Ibn Uyainah Yahya bin Saeed and others. He had great knowledge about the history, biographies of people and all about pre-historic incidents, biographies of prophets and messengers and as well as knowledge of Quran and hadith and Islamic jurisprudence. He came to Baghdad and taught hadith. He died in 150 AH in Baghdad, and was buried in the East of Khezran graveyard in Baghdad.

866. **MUSADDID BIN MUSRAHAD:** He was resident of Basrah. He listen hadith from Hamad bin Zaid and Abu Awanah. Bukhari took his traditions and Abud Dawud as well beside Bukhari and Abu Dawud many others narrated on his authority. He died in 228 AH.
867. **MUJAHID BIN JABR:** He is son of Jabr, his surname is Abul Hajjaj, he was freedman of Abdullah bin Saib; he hails from Banu Makhzum. He is considered in second category Makkan successors of Prophet's companions. He was one of the best reciters and jurisprudents of Makkah. He was renowned in Makkah for his excellent exegesis of the Holy Quran. Numerous people narrated on his authority. He died in 100 AH.
868. **MUHAJIR BIN MISMAR:** He son of Mismar and freedman of Banu Zuhra. He narrated traditions from Amir bin Sa'd bin Abu Waqas and Abu Dhuaib narrated on his authority. He is authentic narrator.
869. **MAKHUL BIN ABDULLAH:** He is Makhul son of Abdullah his surname is Abu Abdullah, he is Syrian and was brought from Kabul as captive and was slave of a woman from Qais tribe or slave of a woman of Bani Laith tribe. He was teacher of Imam Awzai Imam Zuhri said there are only four scholars (in the world) (i) Ibn Musayyib of Madinah. (ii) Sha'bi of Kufah (iii) Hasan Basri of Basrah and Makhul of Syria. There was no one more capable than him to issue a verdict. Whenever he issued a verdict definitely said (لاحول ولا قوة الا بالله); this is my opinion, and opinion may be right or wrong. Numerous people narrated on his authority. He died in 118 AH.
870. **MUSRUQ BIN AJDA:** He is Masruq son of Ajda belongs to Hamadan and Kufah, he embraced Islam before the demise of the Holy Prophet صلى الله عليه وسلم. He met the senior companions of the Holy Prophet صلى الله عليه وسلم as Abu Bakar رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه and Ali رضى الله عنه. He was well known jurisprudents. Marrah bin Sharahbeel said no Hamdani women did not give birth a child like Masruq. Sha'bi said if any has been created for paradise, he is the same. Aswad, Alqamah and Masriq Muihamad bin Muntashir said that Khalid bin Abdullah was the governor of Basrah, he presented thirty thousand to Masruq, he denied to accept although that was his poverty phase. He was stolen (kidnapped) in his childhood therefore he became famous as Masruq (stolen). Numerous people narrated on his authority. He died in 62 AH in Kufah.
871. **MARTHAD BIN ABDULLAH:** He is Marthad son of Abdullah his surname was Abul Khair, hails from Yazni clan of Egypt. He got hadith from Uqbah bin Amir Abu Ayyub, Abdullah bin Umar, and Amir bin As. While Yazid bin Abu Habib narrated on his authority.
872. **MALIK BIN MARTHAD:** He narrated traditions from his father and Samak narrated on his authority.
873. **MUSLIM BIN ABI BAKARAH:** He is Muslim son of Abu Bakrah. He hails from Banu Thaqifah, a successor; he narrated traditions from his father and Uthman

Shaham narrated from his onward.

874. **MUSLIM BIN YASAR:** He is son of Yasar, from Juhainah tribe. Imam Tirmidhi cited his narrated traditions in exegesis of surah A'raf that is reported from Umar رضي الله عنه bin Khattab and said this is a good tradition, but he didn't listen from Umar رضي الله عنه, Bukhari said Muslim bin Yasar reported from Naeem and Naeem reported from Umar رضي الله عنه bin Khattab.
875. **MUS'AB BIN SA'D:** He is son of Sa'd bin ab: Waqas; he hails from Quraish. He narrated traditions from his father, and Ali bin رضي الله عنه Abi Talib and from Abu Umar رضي الله عنه while Samak bin Harb narrated on his authority.
876. **MA'N BIN ABDUR RAHMAN:** He is son of Abur Rahman bin Abdullah bin Masud, hails from Banu Hudhail. He narrated from his father.
877. **ME'DAN BIN TALHA:** He is Me'dan son of Talha رضي الله عنه, he is Yamuri (a clan); He narrated from Umar رضي الله عنه, Abu Darda رضي الله عنه and Thauban رضي الله عنه.
878. **MA'MAR BIN RASHID:** He is Ma'mar freedman of Banu Azd. He is called Abu Amr Azadi, son of Rashid. A scholar of Yeman, he narrated from Zuhri and Hammam. Thauri, and Ibn Uyainah narrated on his authority. Abdur Razzaq said I listen ten thousand traditions from him. He died in 153 AH at the age of 58 years.
879. **MUHLAB BIN ABI SAFRAH:** He is son of Abu Safrah; he hails from Banu Azd. His fighting and debates with Kharjis. He got hadith from Samurah and Ibn Umr رضي الله عنه a group of narrator narrated on his authority. He died during the dominion of Abdul Malik bin Marwan in Maru (Khurasan) in 83 AH. He is considered among 1st category of successor of Kufah.
880. **MUWARRIQ BIN MUSHMIRJ:** He is Muwarriq son of Mushmirj surname Abu Mu'tamir, A'li from Basrah. He transmits hadith from Abu Darr رضي الله عنه, Anas رضي الله عنه bin Malik and Ibn Umar رضي الله عنه. Mujahid and Qatadah with some others narrate on his authority.
881. **MUSA BIN TALHA:** Good name Musa, son of Talhah, surname Abu Easa Tamimi, Qarshi. He listen hadith from a group of companions of the Holy Prophet صلى الله عليه وسلم. He died 104 AH.
882. **MUSA BIN ABDULLAH:** He is Musa son of Abdullah he hails from Juhainah tribe. He belongs to Kufah. He listen hadith from Mus'ab bin Sa'd and Mujahid while. Shu'ba and Yahya bin Saeed narrated on his authority.
883. **MUSA BIN UBAIDAH:** He is Musa son of Ubaidah. He belongs to Zaidi family. He narrated from Mahmood bin Ka'b and Muhammad bin Ibrahim Tamimi. Shu'bah and Abdullah bin Musa, and Ali; narrated on his authority. Scholars of traditions declared him infirm and unauthentic. He died in 153 AH.
884. **MUTRIF BIN ABDULLAH:** He is Mutrif son of Abdullah Uthman bin Shakeer, Amri Basari. He died after 87 AH some pronounce this name as Mutarrif.
885. **MU'AD BIN ZUHRAH:** He is Muad son of Zuhrah Sulami Kufi, he narrated leaving a link in reporters and narrated directly from the Holy Prophet صلى الله عليه وسلم. Hasseen bin Abdur Rahman narrated on his behalf.
886. **MU'AD BIN ABDULLAH:** He is son of Abdullah bin Habib. He hails from Juhaina tribe and he is Medinian. He narrates from his father.
887. **MAKHLAD BIN KHUFAT:** He is Makhlad son of Kufah he narrated from Urwah and Ibn Dh'eb narrated on his authority. His narrated tradition is (العراج)

(بالضمان) (The Hamage is a penalty).

888. **MUKHTAR BIN FULFUL:** He hails from Makhzom family and belongs to Kufah. He listen Hadith from Anas bin Malik, while Thauri and others narrated on his authority.
889. **MUKHTAR BIN ABI UBAID:** He is son of Abu Ubaid bin Masud, he belongs to Banu Tha'qif, his father is one of the dignified companions of the Holy Prophet ﷺ. Mukhtar was born in the year Migration, He is the cured man about whom the Holy Prophet ﷺ has predicted that there would be a liar in Banu Tha'qif. Although he was famous due to his so called knowledge and piety but it was against his belief he had in his heart. Even he became segregated from Abdullah bin Zubair and wished to rule independently this way his internal mischief was exposed. He showed many of his mischievous thoughts that were totally against the basic theme of Islam. He used to demand retaliation for Sayyiduna Hussain so that his wishful thoughts may come true to get worldly benefits including rule He was killed in his way during he dominion of Mus'ab bin zubair رضى الله عنه in 67 AH.
890. **MUGHIRAH BIN ZIYAD:** He is Mughirah son of Ziyad; Bajali and Mousali (belongs to Mousal). He narrated traditions from Makhul and Ikarmah. And Wakee, Abu Asim and a group of narrators narrated from him. Imam Ahmad bin Hambal said, he is unknown (he narrates unauthentic and suspicious traditions that cannot be confirmed other than him). He further said I do not see him in Prophet's companions.
891. **MUGHIRAH BIN MIQSAM:** He is Mughirah son of Miqsam, resident of Kufah. He was intelligent, blind. He narrated from Abu Wail, Sha'bi while Shu'bah, Zaidah and Ibn fudail narrated on his behalf. Jarir reported that he said whatever I listen do not forget. He died in 123 AH.
892. **MUTHANNA BIN SABAH:** He is Muthanna son of Sabah. He belonged to yamen then moved to Makah. He narrated traditions from Ata, Mujahid and Amr bin Shuaib and Abdur Razzaq and some others narrated on his authority Abu Hazim and some other scholars of tradition said that he is some what soft (careless) about narration of Hadith. He died in 149 AH.
893. **MUAWIYAH BIN QURRAH:** He is son of Qurrah, his surname is Abu Iyas, resident of Basrah. He narrated hadith from his father, Anas bin Malik رضى الله عنه, Abdur Rahman bin Ma'qili while Qatadah, Shuibah and A'amash narrated on his behalf.
894. **MUAWIYAH BIN MUSLIM:** He is Muawiyah son of Muslim, his surname is Naufal. He listen hadith from Abu Abbas رضى الله عنه and Ibn Umar رضى الله عنه, Shuba and Ibn juraij narrated on his authority.
895. **MEENA:** He is Meena; he narrated from Abdur Rahman bin Awf رضى الله عنه, Uthman رضى الله عنه and Abu Hurairah رضى الله عنه and further of abdur Razzaq narrated from his onward. He is declared infirm in narration of hadith.
896. **ABUL MALEEH BIN USAMAH:** He is Abul Maleeh, his name is Amir son of Usamah; he hails from Banu Hudhail; he belongs to Basrah. He narrated traditions from a group of Prophet's companions.
897. **ABU MAUDUD BIN ABI SULEMAN:** Good name Abdul Aziz, son of Abu Suleman; He was one of the renowned people of Madinah. He had seen Sayyiduna

Abu Saeed Khudri رضى الله عنه and listen Hadith from Saib bin Yazid and Uthman bin Dhahak while Ibn Mahdi, Uaabi and Kamil bin Talha narrated on his authority. Scholar of traditions declared his authentic narrator of Hadith. He died during the dominion of Mahdi. He is mentioned in chapter; The best attributes of the Sayyidul Mursaleem Muhammad صلى الله عليه وسلم.

898. **ABU MAJID:** He is bu Majid, He is known as Hanfi as he is linked to Banu hanifah, He narrated from Ibn Masud, Yahya and Jabir; He is mentioned in tradition of Ibn Masud regarding (باب المشى بالحجارة) to walk with coffin of dead (to offer funeral prayer; or after prayer coming to grave yard). Imam Tirmidhi mentioned his name Majid and he further said I listen from Imam Bukhari he used to say about him that he is infirm in Hadith. Ibn Uyainab said he is like a bird that had been flown (away).
899. **ABU MUSLIM:** He is Abu Muslim Khaulani. He is a pious person. His actual name is Abdullah bin Thaub and it is correct. He met Abu Bakr رضى الله عنه, Umar رضى الله عنه and Mu'adhir. Jubair bin Nufair, Urwah and Qilabah narrated on his authority. There are many good attributes of Abu Muslim, in short he was a pious and recluse man. He died in 62 AH.
900. **ABUL MATUS / AL-MITWAS:** He narrated from his father and he narrated from Khubaib bin Abi Thabit it is said that there is only one reporter between he and Khubaib that is Umarah; He is authentic.
901. **IBN MADINI:** He is Ali son of Abdullah; he has been mentioned earlier in section /series /ع.
902. **IBN MUTHANNA:** Good name Umar son of Abdullah bin Muthanna bin Anas bin Malik; he is one of Ansar and belonged to Basrah He narrated from his own father, Sulema Taimi and Hameed Taweel. While Qutaibah, Ahmad bin Hanbal and Muhammad bin Ismail Bukhari; such well-known and remarkable scholars of tradition narrated on his authority. He was appointed as judge of Basra during the rule of Rashid, when came to Baghdad, they also handed him over the some status and post of judge in Baghdad. He narrated his traditions there and returned back to Basrah. He was born in 118 AH and died in 215 AH.
903. **IBN ABI MULAIIKAH:** His name is Abdullah son of Abu Abdullah; he has been mentioned in section / series /ع.
904. **MAHARIBI:** This word (nickname) relates to Quraishi. His name is Abdur Rahman son of Muhammad. He narrated from A'amash and Yahya bin Saeed and Ahmad, Ali bin Harb narrated on his authority. He is memoriser of Hadith. He died in 195 AH.

FEMALE COMPANIONS OF THE HOLY PROPHET

905. **MAIMUNAH** رضى الله عنها: Sayyidah Maimunah رضى الله عنها, she is one of the wives of the Holy Prophet صلى الله عليه وسلم and daughter of Harith she hails from Banu Hilal and Banu Amir that is why called Hilaliyah, Amiriyah. Her formal name was "Barrah" but the Holy Prophet (E replaced with Maimunah. She was married to Mas'ud bin Amr Thaqqi in ignorance period; he divorced her and she got married to Abu Raham, After the death of Abu Rahm; The Holy Prophet صلى الله عليه وسلم took her in his wedlock. This blessing marriage took place in Dheqa'da 7 AH at place named "Sarff" ten kilometer away from Makkah when they intending to offer "Umratul

Qada". It is a miracle that she died in 61 AH at the same place where she got married to the Holy Prophet صلى الله عليه وسلم. Although some reporters mentioned different years of her death. Ibn Abbas رضى الله عنه had her funeral prayer. She was sister of Ummul Fadal wife of Sayyiduna Abbas رضى الله عنه had her funeral prayer. She was sister of Ummul Fadal wife of Sayyiduna Abas رضى الله عنه and sister of Asma daughter of Umais. It is said that she is the last of Holy Prophet wives; He never marry after her. A group of narrator including Ibn Abbas رضى الله عنه narrated on her authority.

906. **UMME MUNDHIR:** She is daughter of Qais from Ansar it is also said that she hails from Banu Adi family a tradition is reported by Yaqub bin Abi Yaqub on her authority.
907. **UMME MA'BAD BINT KHALID** رضى الله عنها: Umme Ma'bad is a woman of Khuza'ah tribe her name is Atikah daughter of Khalid. She embraced Islam when she saw the Holy Prophet's in her own house during a travel of migration to Madinah. The Holy Propht صلى الله عليه وسلم stayed at her home for a short while, some said she came to Madinah first then embraced Islam. Her renowned tradition is "tradition of Umm Ma'bad."
908. **UMME MA'BAD BINT KA'B** رضى الله عنها: She is daughter of Ka'b from Ansar family she offered prayer in both directions (to Baytul Muqaddas and Ka'bah). Her son Ma'bad narrated on her authority (it is saying of Ibn Mandah). Ibn Abdul Barr said , she is wife of Ka'b bin Malik Ansari Sulami and daughter of Ka'b bin Malik Ansari. Her son Ma'bad narrated on her behalf. And it is mentioned in Bukhari that Ma'bad is son of Ka'b bin Malik Ansari this goes to favor of Ibn Abdul Barr.
909. **UMME MALIK AL-BAHZIYAH:** She is one of Prophet's female companions, she belongs to Bahziya family. She is considered as Hijazi. Ta'us and Makhul narrated on her authority.

FEMALE SUCCESSORS OF PROPHET'S صلى الله عليه وسلم COMPANIONS

910. **MU'ADHA BINT ABDULLAH:** She is daughter of Abdullah. She belongs to Banu Adi family. She narrated from Ali رضى الله عنه. Ayesah رضى الله عنها and Qatadah and some others narrated on her authority. She died in 83 AH.
911. **MUGHAIRAH:** She is sister of Hajjaj bin Hassan, she saw Anas bin Malik رضى الله عنه and also narrated from him. Her brother Hajjaj bin Hassan narrated her reported tradition in chapter (باب الرجل)

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COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

912. **NU'MAN BIN BASHIR** رضى الله عنه: He is son of Bashir, surname Abu Abdullah; He is from Ansar, After migration in Ansari Muslims he was the first who was born At the time of Prophet's demise he was 8 years and 07 months old. He himself and his parents are companions of the Holy Prophet صلى الله عليه وسلم He started residing in Kufah and was ruler of Kufah in reign of Sayyiduna Muawiyah رضى الله عنه. Then was made ruler of Hims. He started persuading people for the caliphate of Sayyiduna Abdullah bin Zubair, People of Him found him out and murdered him. A group including his son Muhammad and Shabi has narrated on his authority.

913. **NU'MAN BIN AMR BIN MUQARRIN:** This Nu'man is son of Amr bin Muqarrin. People narrated that he joined Holy Prophet صلى الله عليه وسلم alongwith 400 men of Muzainah tribe. Firstly resided in Basrah then settled to Kufah. Then he was made ruler of Jaish Nahawand on order of Sayyiduna Umar رضى الله عنه. In 21 AH he conquered Nahawand and died same day. Maqil bin Yasar, Muhammad bin Sirin etc have narrated on his authority.
914. **NAEEM BIN MAS'UD:** He is son of Mas'ud. He is Ash'ja'. He migrated and joined the Holy Prophet صلى الله عليه وسلم and embraced Islam at the time of Battle of French. He played strategy with Banu Quraizah and Abu Sufyan (chief of Parties of Polytheist). He was the one who retreated Polytheists away from Holy Prophet صلى الله عليه وسلم. This incident of him is well known. He used to live in Madinah. His son Salamah has narrated on his authority. He died during the caliphate of Sayyiduna Uthman رضى الله عنه. It is also said that instead he was martyred in war of Jamal before Sayyiduna Ali رضى الله عنه reached.
915. **NAEEM BIN HAMMAR:** He is son for Hammar. It is also said to be Hammam. He is from tribe of Ghaffan Abu Idrees Khawlani etc has narrated on his authority.
916. **NAEEM BIN ABDULLAH رضى الله عنه:** He is son of Abdullah He is Qarshi and Advi. He is famous by the name of Nuham He is said that this Naeem is son of Nuham bin Abdullah. He had embraced Islam long ago in Makkah. It is also said that he embraced before Sayyiduna Umar رضى الله عنه but constantly kept back his faith. Because he was very noble in his nation, Therefore his tribe declined him to migrate. He used to sustain widows and orphans of his tribe. They said to him whatever your religion is, don't leave us. He migrated at the time of Hudaibiyah treaty (7AH). He got martyred in the battle of Ajnadain in the last days of caliphate of Sayyiduna Abu Bakar رضى الله عنه. Nafe' and Muhammad bin Ibrahim Taimi have narrated on his authority.
917. **NAJIYAH BIN JUNDUB رضى الله عنه:** He is son of Jundub. He is Aslami. He was custodian of camels of Holy Prophet صلى الله عليه وسلم. It is said that he was son of Sayyiduna Umar رضى الله عنه. He was Madinian. His name was Zakwan the Holy Prophet صلى الله عليه وسلم named him Najiyah because get ride of Quraish. He is the companion who used to descend in valley carrying arrow of Holy Prophet صلى الله عليه وسلم during Hudaibiyah expedition, as mentioned Urwah bin Zubir etc. has narrated on his authority. He died in reign of Sayyiduna Muawiyah رضى الله عنه in Madinah.
918. **NABEESHATUL KHAIR رضى الله عنه:** He is from Banu Hudhail, Abul Maleeh and Abu Qulabah narrated on his authority. He is Basrain His narrated tradition is found there.
919. **NAUFAL BIN MUAWIYAH رضى الله عنه:** Naufal is son of Muawiyah. He is Deeli It is said that he spent sixty years of his life before Islam and sixty years after advent of Islam. It is also said that this is not right, instead totally he lived 100 years. First of all he participated in Battle of conquest of Makkah, before which he embraced Islam. He died in reign of Yazid bin Muawiyah in Madinah. Some of the People have narrated on his authority.
920. **NAWAS BIN SAM'AN رضى الله عنه:** He is son of Sam'an from Banu Kilab. He started residing in Syria. He is Syrian. Jubair bin Nufair and Abu Idris Khawlaani have narrated on his authority.
921. **NUFA'Y BIN HARITH رضى الله عنه:** He is son of Harith, he is Thaqfi He has been

mentioned in section / series/B/ب.

922. **NAFE' BIN UTBAH** رضي الله عنه: He is son of Utbah bin Abi Waqas. He is from Banu Zuhra. He is nephew of Sayyiduna Sa'd bin Abi Waqas رضي الله عنه. Jabir bin Sameerah has narrated on his authority. He embraced Islam on the victorious day of Makkah. He is Kufi.
923. **ABU NAJIH** رضي الله عنه: His name is Amr bin Utbah. He has been mentioned in section / series/ I/ع.

SUCCESSORS OF PROPHET'S COMPANIONS

924. **NAFE BIN SARJIS**: He is son of Sarjis, freedman of Abdullah bin Umar رضي الله عنه. He was Deelmi, among great successors of the Holy Prophet's companions. He listened Hadith from Ibn Umar رضي الله عنه and Abu Saeed رضي الله عنه. Many people including Zuhri and Malik bin Anas رضي الله عنه have narrated on his authority. Regarding Hadith (traditions) he is well known people. Moreover he is in those reliable narrators on whose authority, narration of Hadith is made, collection of traditions is made and whose traditions acted upon. Great portion of Hadith of Sayyiduna Ibn Umar depends on him. Imam Malik says when I listen any tradition of Ibn Umar رضي الله عنه through medium of Nafe' then I become careless of listening the some from any other narrator. He died in 117 AH.
925. **NAFE' BIN JUBAIR**: This Nafei is son of Jubair, grandson of Mut'im, from Quraish. He is risder of Hijaz. He has narrated from his father and Abu Hurairah رضي الله عنه and Zuhri had narrated on his authority.
926. **NAFE BIN GHALIB**: This Nafe is the son of Ghalib his surname is Abu Ghalib. He is a tailor from Bahili family. He is considered to be successors of Basrah, he has narrated on authority of Anas bin Malik and Abdul warith has narrated on his authority.
927. **NUBAIH BIN WAHAB**: He is son of Wahab, He is from Ka'b family of Hijaz. He has narrated on authority of Abban bin Uthman رضي الله عنه and Ka'b (who is freed slave of Saeed bin As) And Nafe' has narrated on his authority.
928. **NADAR BIN SHUM'AIL**: He is son of Shumail His surname is Abul Hasan. He is from Banu Mazin. He started residing in Muru, and there he died in about 203 AH. Many people have narrated on his authority. He was expert in Linguistic, gramar and literature.
929. **NASEH BIN ABDULLAH**: He is son of Abdullah and he is Mahmali, he is mentioned in chapter "Merey and Blessings". He has narrated on authority of Hammak and Yahya bin Kathir. While Yahya bin Yu'la and Ishaq Muslim Saluli have narrated on his authority. He is pious as well as sincere. Scholars of traditions have termed him infirm.
930. **ANNUFAILI** رضي الله عنه: Good name Abdullah, son of Muhammad bin Ali bin Nufail, He is memorizer of traditions. He narrated on authority of Malik and Abu Dawud has narrated on his authority. Abu Dawud said, that he has seen no one great memoriser than him. Imam Ahmad used to hold him in great esteem. He is a part of religion. He died in 234 AH.
931. **AN-NAJASHI** رضي الله عنه: He is king of Ethiopia. He embraced Islam and admitted the messenger ship of the Holy messenger Muhammad رضي الله عنه. His name is Asmaha'la.

He died before conquest of Makkah. When the Holy Prophet ﷺ got the news of his demise, he held his funeral prayer. He could not have privilege to see Holy Prophet ﷺ. Ibn Mundah has termed him to be among companions although he did not have company of the Holy prophet and neither saw him. It is not better to categories him in companions; as companionship can not be applied on him (But as he accepted Islam and message of the Holy Prophet ﷺ and on his death Prophet ﷺ held his funeral prayer, it shows that he was a true believer and as he convinced by Prophet's message therefore he should be considered as companion) He is mentioned in chapter of Funeral prayer etc.

932. **ABU NADAR** رضي الله عنه: His good name is Salim, son of Abu Umayyah freedman of Umar bin Ubaid bin Mu'ammār. He is qarshi, Taimi and Madini. He is categorized to be successor of Prophet companions Malik, Thauri and Ibn Uyainah have narrated on his authority.
933. **ABU NADARAH MUNDHIR** رضي الله عنه: His good name is Mundhir son of Malik. He is Abdi. He listened traditions from Amr, Abu Saeed and Ibn Ababs رضي الله عنه. Ibrhaim Taimi, Qatadah and Saeed binyahya have narrated on his authority He is categorized to be successor or Prophet ﷺ companions residing in Basrah. He died little before Hasan.
934. **IBN NAWAHAH:** His name is Abdullah. He is the one who alongwith his friend Ibn Athal joined company of the Holy Prophet ﷺ from Musailmah liar, both are mentioned in chapter of Protection (كتاب الايمان), After murder of Musailmah liar he mingled among Muslims and people thought him to be Muslim Even he was sent to Kufah, (alongwith a fighter group) to help Yemen during the caliphate of Umar رضي الله عنه. He was leader of his nations (Banu Hanifah). So Harith bin Mudaras witnessed against him and his fellows that they were teaching mutually the fake and baseless point of view, Innovated by Musailmah (may Allah's curse be on him) in a mosque of a village And Musailmah also claimed for his innovated and false and baseless things are revealed to him by Almighty Allah, Sayyiduna ibn Masud had been appointed as a teacher for Kufah and Abu Musa Ash'araf رضي الله عنه was his right hand this arrogant party was brought to them. They come to know their arrogance and apostasy, so, the companions of Prophet ﷺ. Order them to repent and they did, therefore, they were released by accepting their repentance.
- But excuse and repentance of Ibn Nawahah was not accepted, so, they were exiled to Syria leaving their faith to Allah. Ibn Mas'ud said if they have still faith in whatever they said, earlier the plague of Syria will destroy them; otherwise, we have lost the opportunity to punish them because of their repentance. But he decreed for Ibn Nawahah to be killed; As he is a hypocrite atheist, not only atheist and hyporite but their orator(who can misguide People) so, as per his order Quraizah bin Kab killed him in a public place.

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COMPANIONS OF THE HOLY PROPHET

935. **WATHILAH BIN AL-ASQA:** He is son of Asqa He is laithi, He embraced Islam when the Holy Prophet was collecting the necessary and required things for Battle

of Tabuk. It is said that he served the Holy Prophet for three years. He was among people of Suffah. He was among people of Suffah. His home was located in a village named Bilat Nine miles away from Damascus, Then he moved to Baytul Muqdas, And there he died when he was 100 years old. A group has narrated on his authority.

936. **WAHAB BIN UMAIR:** He is son of Umair bin Wahab. He is Jahmi, He was brought, captured, in battle of Badr when he was infidel. His father come to Madinah and embraced Islam. For this reason the Holy Prophet صلى الله عليه وسلم freed his son. So, he turned Muslim too. The Holy Prophet صلى الله عليه وسلم sent him to Safwan bin Umayyah at the time of conquest of Makah to preach Islam to him. He died during a jihadi expedition in Syria.
937. **WABISAH BIN MA'BAD** رضى الله عنه: He is son of Ma'bad surname is Abu Shaddad Awsi. Firstly resided in Kufah, then settled to Jazeerah. He died in Raqah. Ziyad bin Abil ja'd has narrated on his authority.
938. **WA'IL BIN HIJR** رضى الله عنه: He is son of Hijr. He is Hadrami, he was one of chiefs of Hadarmaut His father was their king. He joined the Holy Prophet صلى الله عليه وسلم with a delegation. It is said that before he reached the Holy Prophet صلى الله عليه وسلم delivered the glade tiding to his companions. The Holy prophet صلى الله عليه وسلم said Wail bin Hijr is reaching you from far away (Hadarmout). His coming is for obedience and love of Allah and His messenger. He is esteemable in imperial family. When he reach, the Holy Prophet welcomed him and let him sit near to hisself. He spread his personal sheed for him and set him over it. And he said O! Allah bless Wail and his children and grand children The Holy Prophet صلى الله عليه وسلم appointed him chief officer on the chiefs of Hasdermaut. His two sons Alqamah and Abdul Jabbar have narrated on his authority.
939. **WAHSHI BIN HARB** رضى الله عنه: He is son of Harb. He is one of the Negroes, of Makkah. He is freed slave of Jubair bin Mu'im رضى الله عنه. He assassinated in his infidelity, uncle of Prophet صلى الله عليه وسلم Hamzah رضى الله عنه in Battle of Uhud. He become muslim after battle of Ta'if. He participated in Battle of Yamamah from Muslim side. He claimed that he had killed people with dagger. One was best man (Hamzah) رضى الله عنه second was worst man (Musalimah) He died in Hims. He is sons Ishaq and Harb narrated on his authority.
940. **WALID BIN UQBAH:** He is son of Uqbah, surname Abu Wahab He is Quraishi and Maternal brother of Uthman bin Affan رضى الله عنه. He embraced Islam at the time of conquest of Makkah. He was reaching the age of puberty. Sayyiduna Uthman رضى الله عنه appointed him ruler of Kufah. He was one of the knights and poets of Quraish. Abu Musa Hamadani and others have narrated on his authority.
941. **WALID BIN WALID** رضى الله عنه: He is son of Walid, Quraishi and Makhzomi, brother of Khalid رضى الله عنه bin Walid. He was brought captured in state of Infidelity I the Battle of Badr. His ransom was paid by his brothers Khalid and Hisham, after payment of ransom he turned Muslim, people said why did you not expose your Islam before ransome was paid. He said I did so to save you from suspicious that I accepted Islam to get ride of imprisonment. After his exposure of Islam Polytheists of Makkah imprisoned him. The Holy Prophet صلى الله عليه وسلم used to make supplication for him and other weak people among Muslims. After some time he

was free from their imprisonment and reached to the Holy Prophet ﷺ and joined Umratul Qada (due Umra). Abdullah bin Umar and Abu Hurairah رضى الله عنه have narrated on his authority.

942. **WARQAH BIN NAWFAL** رضى الله عنه: He is son of Nawfal bin Asad from Quraish. In the era of paganism he turned Christian. He had studied new testament (Injil). He become very old and blind. He was paternal cousin of Sayyidah Khadijah رضى الله عنه.
943. **ABU WAQID** رضى الله عنه: His name is Harith, son of Awf. He is Laithi, He was an early Musim. He is Madinian. He lived one year in suburbs of Makkah and died in Makkah at the age of 75 years. In 68 AH. He was buried in Fakh (a place).
944. **ABU WAHAB** رضى الله عنه: He is Abu Wahab Jashmi, His name and surname are same He was blessed with company of the Holy Prophet ﷺ and narrated from him.

SUCCESSORS OF THE COMPANIONS OF HOLY PROPHET ﷺ

945. **WHAB BIN MUNABBEH** رضى الله عنه: He is son of Munabbeh surname Abu Abdullah, resider of Sana. He is ethnic Iranian. He narrated tradition on the authority of Jabir bin Abdullah and Ibn Abbas He died in 114 AH.
946. **WABRAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman, surname is Abu Khuzaimah. He is from Banu Harith. He narrated from Ibn Umar and Saeed bin Jubair رضى الله عنه. And a group has narrated on his authority.
947. **WAKEE BIN JARRAH:** He is son of Jarrah, hailing from Kufah. He is from Qais Ghailan. It is said that its origin is from any town of Neeshapur. He narrated traditiosn on authority of Hisham bin Urwah and Awzai and Thauri Abdullah bin Mubark, Ahmad bin Hambal;, Yahya bin Mu'een, Ali bin Madini and many other have narrated on his authority, He came to Baghdad and gave lessons of Hadith there He is one of reliable, great religious leaders, whose described traditions are authentic and whose sayings, is resorted to. He used to issued decrees as per sayings of Imam Abu Hanifah رضى الله عنه. He listened a lot of sayings from Imam Abu Hanifah. He was born in 99 AH and he died in 197 AH on 10th of Muharram, when he was returning from Makkah. He was buried at faid.
948. **WAHSHI BIN HARB:** He is son of Harb, He narrated on the authority of his grand father through the medium of his father Sadaqah bin Khalid and others have narrated on his authority. He is Syrian.
949. **ABU WA'IL:** His name is Shafique, son of Salmah He is Asadi, and Kufi, He met era of paganism and Islam but he did not see Holy Prophet ﷺ nor listen any tradition from him. He says "Before apostlship of the Holy Prophet ﷺ I was ten years old. I used to pasture my goats in forest." He narrated on authority of many including Umar رضى الله عنه, Ibn Masud رضى الله عنه, He is one of great pupils of Ibn Mas'ud and specific with him. He narrates traditions abundantly. He is reliable, sure and an argument. He died in era of Hjjaj bin Yousuf.
950. **WALID BIN UQBAH:** He is son of Uqbah bin Rabee'ah He is pagan. He is mentioned in details of Battle of Badr. He died in some Battle.

COMPANION OF THE HOLY PROPHET ﷺ

951. **HISHAM BIN HAKEEM** رضى الله عنه: He is son of Hakeem bin Hazm. He is Quraishi

and Asadi. He became Muslim at the conquest of Makkah. He is among preferred and best companions. He was among the companions who used to order good and forbade from evil. One group including Umar رضي الله عنه has narrated on his authority. He died before his father, in 54 AH.

952. **HISHAM BIN AAS** رضي الله عنه He is son of As رضي الله عنه brother of Amir bin As. He embraced Islam in it's early days in Makkah; and migrated to Ethiopia. When received the news of Prophet's migration he returned to Makah after Battle of Trench. He is greatly best companions. His nephew Abdullah has narrated on his authority. He died in 12 AH in Battle of Yarmuk.
953. **HISHAM BIN AMIR** رضي الله عنه He is son of Amir and belongs to Ansar, He settled in Basrah and died there. He is Basri and Basraains have traditions narrated by him. His son Sa'd and Hasan Basri have narrated on his authority.
954. **HILAL BIN UMAYYAH** رضي الله عنه He is son of Umayyah He is Waqfi and Ansari. He is one of three companions who left behind in Battle of Tabuk. Allah accepted their repentance of all three of them. He participated in Battle of Badr. He is the companion who blamed her wife with one "shareek" He is mentioned in "Lian" to curse mutually". Jabir and Ibn Abbas has narrated on his authority.
955. **HAZAL BIN ZABAB:**
956. **ABU HURAIRAH** رضي الله عنه There is great conflict in his geneology. Much fans is that before Islam his name was Abdus Shams or Abde Amr and after Islam he was named abddur Rahman and that he hails from 'Dows tribe. Hakim Abu Ahmad Said that to us more authentic about his name is that his name is Abdur Rahman bin Sakhar. His surname over come his name as if he was never named. He embraced Islam in the year of battle of Khaybar and participated with the Holy Prophet صلى الله عليه وسلم then attached himself with Holy Prophet صلى الله عليه وسلم and was every time present in thirst of knowledge. He was used to eat meal only to fill his stomach adequately. Wherever Holy Prophet صلى الله عليه وسلم visited he was with him. He had a powerful memory due to blessing of his attachment he, all time he remembered what no other companion could remember. He says that he informed the Holy Prophet صلى الله عليه وسلم.
"O! Messenger of Allah I listen a lot of things from you but can not remember Holy Prophet صلى الله عليه وسلم said spread your sheet" I spread my sheet that he narrated many traditions. Now I remembered all that he narrated. Imam Bukhari said that he (Abu Hurairah) رضي الله عنه has narrated on authority of more than 800 persons. (they include Ibn Umar رضي الله عنه, Ibn Ababs رضي الله عنه, Jabir رضي الله عنه, Anas رضي الله عنه and successors of companions. He died in Madinah at the age of 75 years in 57 AH or 58 AH. He carried all the time a small cat (Hirrah) therefore he was named Abu Hurairah رضي الله عنه.
957. **ABUL HAITHAM** رضي الله عنه His name is Malik bin Taihan, He has been mentioned in section / series M/م.
958. **ABU HASHIM** رضي الله عنه He is Abu Hashim, Shaibah son of Utbah bin Rabeelah Quraishi. It is said that his name is Hisham, It is also said that his name is his surname, and this is more famous. He is maternal Uncle of Muawiyah رضي الله عنه bin Abu Sufyan رضي الله عنه. Turned Muslim at the time of conquest of Makkah and started residing in Syria. He is pious and dignified companions. Abu Hurairah has

narrated on his authority.

SUCCESSORS OF PROPHET COMPANIONS

959. **ABUL HIND:** Good name Yasar, Used to provide his services for cupping. He administered the cupping to the Holy Prophet ﷺ. He is freedman of Banu Bayadah. He has narrated on authority of Ibn Abbas رضى الله عنه and Abu Hurairah رضى الله عنه.
960. **HISHAM BIN URWAH رضى الله عنه:** He is son of Urwah bin Zubair, surname is Abu Mundhir, He is Quraishi and Madinian. He is among renowned successors of Prophets companions of Madinah. The one who has abundantly narrated traditions. He is categorized in great scholars and highly esteem able successors of companions. He listened tradition from Abdullah bin Zubair رضى الله عنه and Ibn Umar رضى الله عنه. Many people have narrated on his authority. They include Thauri. Malik bin Anas and Ibn Uyainah he reached Baghdad and joined caliph Mansur. He was born in 61 AH and died in 146 in Baghdad.
961. **HISHAM BIN ZAID:** He is son of Zaid bin Anas bin Malik and an Ansari, He has narrated on authority of his grandfather Anas رضى الله عنه. A group has listened hadith from him. He is thought to be Basrain.
962. **HISHAM BIN HASSAN:** He is son of Hasan and freed slave of Qurdusi tribe. It is said that he resided in that tribe. That's why he is called Qurdusi. He is the person who said to count the whom Hajjaj counted; they were one lac twenty thousand. He listened hadith from Ata, and Ikarmah while Hammad ibn Zaid, Fadal bin Ayad have narrated on his authority. He died in 147 AH.
963. **HISHAM BIN AMMAAR:** He is son of Ammar surname is Abul Walid Thulami. He hails from Damascus. He is expert of the Science of recital, memoriser of traditions orator of Damascus. He narrated from Yahya bin Hamzah; And Malik, Bukhari, Nisa'i Ibn Majah, Muhammad bin Khuzaima and Baghand have narrated on his authority. He lived for 92 years. He died in 245 AH.
964. **HISHAM BIN ZIYAD:** He is son of Ziyad Abul Mi'qdam is his surname. He has narrated from Qurazi and Hasan. While Shaiban bin Furuk and Qawariri narrated on his authority. Scholars of tradition have termed his unauthentic in traditions.
965. **HUSHAIM BIN BASHIR:** He is Hushaim bin Bashir salma Wasti. He listened traditions from renowned leading scholars of Hadith Amr bin Dinar, Zuhri Yunus bin Ubaid and Ayyub Sakhtiyani while Malik, Thauri, Shubah, Ibn Mubarak and many others have narrated on his authority. Born in 104 AH and died in 183 AH.
966. **HILAL BIN ALI:** He is son of Ai bin Usamah. His name is same as of his grandfather Hilal bin Abi Maimonah Fahri. He has narrated on authority of Sayyiduna Anas رضى الله عنه and Ata bin yasar And Malik bin Anas and others narrated on his authority.
967. **HILAL BIN AMIR:** He is son of Amir and he hails from Muzainah tribe, He is Kufain. He has narrated on authority of his father and listened traditions from Rafe Muzani Abu Yu'la and others narrated on his authority.
968. **HILAL BIN YASAF:** He is son of Yasaf, freedman of Ash'ja; His meeting with Ali رضى الله عنه is well proved. He narrated on authority of Salamah bin Qais and listened tradition from Abu Mas'ud Ansari A group has narrated on his authority.
969. **HILAL BIN ABDULLAH:** This Hilal is son of Abdullah. His surname is

Abu Hashim. He is from Banu Bahalah. He has narrated on authority of Abu Ishaq, while Affan and Muslim narrated on his authority. Bukhari said that his traditions are suspicious.

970. **HAMAM BIN HARITH:** He is son of Harith He is Nakh'i. He listened Hadith from Ibn Mas'ud, Ayesah رضي الله عنها and other companion; and Ibrahim Nakh'i narrated on his authority.
971. **HUD BIN ABDULLAH:** He is son of Abdullah bin Sa'd. He is Asari. He narrated from his grandfather Mazeedah and Saeed bin Wahab. They both are companion of the Holy Prophet صلى الله عليه وسلم Talib bin Hijr narrated on his authority.
972. **HUBAIRAH BIN MARYAM:** He is son of Maryam. He narrates from Ali رضي الله عنه and Ibn Mas'ud رضي الله عنه and Abu Ishaq, and Abu Fakhtah narrated on his authority. He is authentic. Imam Nasai said that his narration are not powerful. He died in 66 AH.
973. **HUZAIL BIN SHARAHBIL:** He is son of Sharahbil. He is from Azdi tribe, belongs to kufa and was blind. He listened hadith from Abdulah bin Mas'ud رضي الله عنه, and a group has narrated on his authority.
974. **ABU HAYYAJ:** He is Abul Hayyaj Hayyan, son for Hasseen, he hails from Banu Asad. He is a scribe of Sayyiduna Ammar bin Yasir. Imam Ahmad said, he is father of Mansur bin Hayyan. He is an estimable successor of Prophet's Companions. His narrated traditions are authentic. He has narrated on authority of Sayyiduna Ali رضي الله عنه and Ammar رضي الله عنه. Sha'bi and Abu Wail has narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

975. **HIND BINT UTBAH** رضي الله عنها: She is daughter of Utbah bin Rabee'ah, wife of Abu Suffan رضي الله عنه and mother of Sayyiduna Muawiyah رضي الله عنه. She turned Muslim at the time of conquest of Makkah, after his husband embraced Islam. Holy Prophet صلى الله عليه وسلم maintained marriage bond of both. She was very eloquent and wise. When took oath on the Holy Prophet hand along with other ladies. He said Don't ever attach any partner with Allah and don't steal even. Hindah humbly said that Abu Sufyan is Frugal in spending. It creates hard ship. The Holy prophet said and don't over commit adultery, Hindah said, can any noble women be adulteress. The Holy Prophet صلى الله عليه وسلم said and do not ever stay your children, Hindah said but you slew all our children. We brought up small children and you got them slain while grown up, in Badr, she died during caliphate of Sayyiduna Umar رضي الله عنه the same day Sayyiduna Abu Quhafah رضي الله عنه (father of Abu Bakar) died, Sayyidah Ayshah رضي الله عنها has narrated on her authority.
976. **UMME HANI** رضي الله عنها: Her name is Fakhtah, daughter of Abu Talib, sister of Ali رضي الله عنه. The Holy Prophet صلى الله عليه وسلم before his apostleship proposed her for marriage. Hubairah bin Abu Wahab also proposed her. But Abu Talib, married her with Hubairah (infidle) and denied to the Holy Prophet صلى الله عليه وسلم. But after words She embraced Isalm and marriage bond was annulled. Now again, the holy Prophet صلى الله عليه وسلم proposed her, but she said by Allah I love you already, why don't after being muslim I like you, but I have children. The Holy Prophet صلى الله عليه وسلم stayed calm. Many people including Sayyiduna Ali رضي الله عنه and Ibn Abbas رضي الله عنه have narrated on his authority.

977. **UMME HISHAM:** She is daughter of Harihah bin Nu'man and a lady companion. A group of narrators has narrate on his authority.

Y/ع

COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

978. **YAZID BIN ASWAD** رضى الله عنه: He is son of Aswad. He is Suwai, his son Jabir has narrated on his behalf. He is among people of Taif, His traditions were found in people of Kufah.
979. **YAZID BIN AMIR** رضى الله عنه: He is son of Amir, he is suwai and Hijazi, In the Battle of Hunayn he had company of Polytheists. After this he became a Muslim, Saib bin Yazid and others have narrated on his authority.
980. **YAZID BIN SHAIBAN** رضى الله عنه: He is son for Shaiban. He hails from Azdi tribe and was a companion رضى الله عنه Traditions have been reported on his authority. He is mentioned in Wahdan, he narrated on authority of Ibn Mirba and Umar bin Abdullah bin Safwan has narrated on his behalf. His tradition is about pilgrimage.
981. **YAZID BIN NU'AMAH** رضى الله عنه: He is son of Nu'amah, He is from Banu Dabiyy, Saeed bin Salman narrated on his authority. During His polytheism life he participated in Battle of Hunayn, After this he become Muslim, Imam Tirmidhi says that his listening tradition from Holy Prophet is not well-known.
982. **YAHYA BIN USAID BIN HUDAIR** رضى الله عنه: He is son of Usaid son of Hudair, from Ansar. He was born in the era of Holy Prophet صلى الله عليه وسلم, surname of his father is Abu Yahya. He is mentioned in "Fadlul Qina'at wal Qari." Ibn Abdul Barr has said, he was old enough to listen Hadith, but I don't know any tradition mentioned by him.
983. **YUSUF BIN ABDULLAH** رضى الله عنه: He is son of Abdullah bin Salam surname Abu Yaqub. He was offspring of Yusuf عليه السلام bin Ya'qub عليه السلام from Bani Israil. He was born in the life time of Holy prophet صلى الله عليه وسلم, when he was taken to him he took him into his lap, Named his Yusuf passed his hand over his head and invoke for his protection. No tradition is narrated on his authority. He is Madinian.
984. **YULA BIN UMAYYAH:** He is son of Umayyah. He is Tamimi and Hanzali. He embraced Islam on the victorious day of Makkah. He belongs to Hijaz. Safalan, Ata Mujahid and others have narrated on his authority. He participated in Battle of Jamal with Ali رضى الله عنه and was slain.
985. **ABUL YASAR** رضى الله عنه: He is son of Amr his name is Ka'b. He has been mentioned in section / series K/ك.

SUCCESSOR رضى الله عنهم **OF THE PROPHET'S COMPANIONS**

986. **YAZID BIN HARUN:** This Yazid son of Harun. He is Aslami i.e freedman of his He is resident of wasit. He narrated from a group. And Ahmad bin Hambal and Ali bin Madini have narrated on his behalf. He settles into Baghdad and narrated traditions there. Then returned to Wasit and died there. He died in 118 AH. Ibn Madini says I have seen no one with powerful memory than him. He was a greet scholar of traditions, memoriser, man of Authority, pious and worshipper. He died in 217 AH.
987. **YAZID BIN ZURAI:** He is son of Zurai, surname is Ibn Muawiyah, He is

memoriser of traditions. He narrated from Ayyub and Yunus while Ibn Madini and Musadid have narrated on his authority. He is mentioned in chapter "kindness and Blessing. "Imam Ahmad bin Hambal said that firmness of religion and Knowledge is his foremost part. He died in Shawwal 183 AH, at the age of 81 years.

988. **YAZID BIN HURMUZ:** He is son of Hurmuz, also Hamadani Madine, and freed slave of Banu Laith. He narrated from Abu Hurairah رضي الله عنه and his son Abdullah Amr bin Dinar and Zuhri have narrated on his behalf.
989. **YAZID BIN ABU UBAID:** He is son of Abi Ubaid, freed slave of Salmah bin Akwa. He narrated from Salamah and Yahya bin Saeed and other have narrated on his behalf.
990. **YAZID BIN RUMMAN:** This Yuazid is son of Rumman, surname is Abdur Ruh. He is Madinian. He listened traditions from Ibn Zubair and Saleh bin khawwat. Zuhri and other narrators narrated on his behalf.
991. **YAZID BIN ASAM:** He is son of Asam. He is suckling nephew of Umal Mu'mineen Sayyidah Maimunah رضي الله عنها. He narrated on authority of Mainumah رضي الله عنها and Abu Hurairah رضي الله عنه.
992. **YAZID BIN NAEEM:** He is son for Naeem bin Hazal He hails from Banu Aslam. He narrated on authority of his father and Jabir رضي الله عنه and a group has narrated on his behalf.
993. **YAZID BIN ZIYAD:** He is son of Ziyad, resident of Damascus. He narrated on behalf of Zuhri, and Suleman bin Habib; And Ibn Naeem have narrated on his behalf.
994. **YULA BIN MAMLAK:** He is son of Mamlak. He is successor. He narrated from Umme Salamah and Ibn Mulaikah has narrated on his authority.
995. **YA'EESH BIN TAKHRAH:** He is son of Tikhfah bin Qais. He hails from Banu Ghifar / Ghifari tribe, he narrated on authority of his father. His father was among the people of terrace. And Abu Salamah has narrated on his behalf.
996. **YAQUB BIN ASIM:** He is Yaqub son of Asim bin Urwah bin Masud. He is Thaqfi and Hljazi. He has narrated on behalf of Ibn Umar رضي الله عنه.
997. **YAHYA BIN KHALF:** He is son of Khalf, and he is Bahali. He narrated from Mu'tamir, and Muslims, Abu Daud, Tirmidhi, and Ibn Majah have narrated on his behalf He died in 21 AH. He is mentioned in chapter Military Equipment.
998. **YAHYA BIN SAEED:** He is belongs to Ansar of Madinah son of Saeed He listened traditions from Anas bin Malik, Saib bin Yazid, and many other, while Hisham bin Urwah, Malik bin Anas رضي الله عنه, Shu'bah, Thauri ibn Uyainah and Ibn Mubarak have narrated on his authority. He was responsible for settling the disputes in Madinah in caliphate of Banu Umayyah. Caliph Mansur sent for him to Iraq and appointed him as judge in Hashmiyyah. He died at the same place in 143 AH, He was one of he leading scholars of traditions and jurisprudence, religion scholar, pious recluse, virtuous and famous in jurisprudence.
999. **YAHYA BIN HASSEEN:** He narrated on authority of his grand mother Umm Haseen and Tariq. Abu Ishaq and Shu'bah have narrated on his authority. He is a man of authenticity.
1000. **YAHYA BIN ABDUR RAHMAN:** He is son of Abdur Rahman bin Hatib bin Abi

Batta'ah. He is Madinian. He narrated on authority of a group of Prophet's Companions.

1001. **YAHYA BIN ABDULLAH:** He is son of Abdullah bin Baheer. He is sanani. He narrated on authority of people whom Farsudah bin Misk and Muamar has narrated on his authority.
1002. **YAHYA BIN ABI KATHIR:** He is son of Abu Kathir. His surname is abu Nadr. He is Yamami and freed slave of Banu Tai! He is actually Basrain then he settled to Yamamah. He saw Anas bin Malik رضي الله عنه. He listened traditions from Abdullah bin Abi Qatadah. Ikarmah and Awzaii have narrated on his authority.
1003. **YUNUS BIN YAZID:** He is son of Yazid. He is Aaili. He narrated traditions on authority of Qasim, Ikarmah and Zuhri. And Ibn wahab and Ibn Mubarak have narrated on his authority. He is man of authenticity and a leader He died in 159 AH.
1004. **YUNUS BIN UBAID:** He is son of Ubaid and a Basrain. He listened traditions from Hasan and Ibn Sirin. While Thauri and Shuibah have narrated on his behalf. He died in 139 AH.

FEMALE COMPANIONS OF HE HOLY PROPHET صلى الله عليه وسلم

1005. **YASIRAH** رضي الله عنها: She is mother of Yasir Ansari. She is among emigrant ladies. Her grand daughter Hameeshah bint Yasir has narrated on her authority.

{ABOUT LEADERS OF THEORY AND ORIGIN OF RELIGION}

1006. **MALIK** رضي الله عنه **BIN ANAS** رضي الله عنه: He is son of Anas bin Malik bin Abi Amir. He is Asbahi, His surname is Abu Abdullah. We start by mention in him because he is first as per knowledge, status and era He is guide of scholars and teacher of leaders. However I have mentioned Bukhari, Muslim before him in preface of the book. His reason is that conditions which they both have utilized in their books. Here he has more right of priority an capable person. He was born in 95 AH and died in 179 AH in Madinah. At that time He was 84 years old. Waqidi said he was 90 years old. He was not only leading scholar of Hijaz but also a guide to all human beings in tradition and jurisprudence. To prove his pride, it is sufficient to say that Imam Shafi was one his pupils. He received knowledge of traditions from Yahya bin Saeed Nafe! Muhammad bin Mankadir, Hisham bin Urwah Zaid bin Aslam, Rabee'ah bin Abi Abdur Rahman and many other scholars. And countless numbers of people have narrated traditions on his authority. His pupils become leading scholars of the regions. They include Imam Shafi, Muhammad bin Ibrahim bin Dinar, Abu Hashim, Abdul Aziz bin Abi Hazim. These pupils of him are similar to him in knowledge. In addition to this people like Ma'n bin Esa. Yahya bin Yahya, Abdullah bin Maslamah, Qa'anbi and Abdullah bin Wahab are countless which are teachers of Imam Bukhari, Muslim, Abu Daud, Trimidhi, Ahmed bin Hambal. And Yahya bin Mu'een like people are teachers leading "Muhaddithin" scholars of traditions.

Bakr bin: Abdullah Sanani said, we joined the company of Malik bin Anas رضي الله عنه. He narrated traditions to us on behalf of Rabee'ah bi Abi Abdur Rahman. We wanted to listen more on behalf of some person. One day he asked why are you so interested in Rabee'ah? He is sleeping there in arch, we roused him from sleep and asked him, Are you Rabee'ah?" He said yes, We said, the same Rabee'ah on whose behalf Imam Malik bin Anas رضي الله عنه narrates? He said yes. We said then what is the

matter Imam Malik has benefited from you so much, but you did not reach upto such a great status (interpretations of Islamic law (اجتهاد)). He said you don't know that riches or blessings of Allah be it slight is better than one bundle of knowledge, Abdur Rahman bin Mahdi says that Sufyan Thauri is leader in traditions but not in Prophet's practices (سنت) and Awzaii is leader in Prophet's practices (سنت) but not in traditions while Imam Malik رحمه الله is the leader in both of important things. Imam Malik used to pay regard to knowledge and religions too much, therefore whenever he intended to narrate Hadith, he made ablution, sat at the proper place, used to comb his beard, used perfume and sat very elegantly and reverently. When he stated traditions. His attention was driven towards this. He replied I want to establish reverence of traditions of Allah's Messenger.

Once Abu Hazm was narrating Ahadith (traditions), Imam Malik passed and leaped forward and did not sit. When asked he said I found no place to sit and I did not feel like to listen while standing! That's why I didn't stay. Yahya bin Saeed said no body possesses traditions authentic Then Imam Malik رضي الله عنه Imam Shafi said when teacher of traditions are discussed Imam Malik رحمه الله is like stars. And also said that when any spurious person (null and void) person visited him he used to say I have evidence of my religion. Just become a dubious. And join any dubious person to debate to him. He also said when you get any tradition from Imam Malik grab it firmly. Imam Malik said when inner of anybody does not contains good, people are not to received food from him. He said, knowledge is not the name of abundance of narrating, instead that is a light which Allah puts in heart to anybody. Abu Abdullah says dreamt that the Holy Prophet صلى الله عليه وسلم is in the Mosque and people are surrounding him. Imam Malik is standing just infants of him. The Holy Prophet صلى الله عليه وسلم has musk in his front and he is giving handful to Imam Malik and Malik is showing into the people. Mutrif said, I interpreted it as knowledge and following of Prophet's teaching and practice. Imam Shafi said, my paternal aunt once said, to me, tonight I had a strange dream, we were in Makkah at that time, I said, what did you see? She said, any body was saying tonight greatest scholar of the world has died. Imam Shafi says, we kept it in mind, Afterwards we come to know that this was the time when Imam Malik رضي الله عنه died. Imam Malik says that I visited caliph Harunur Rahid, He said to me, how good it is that you visit us oftenly so that our children may listen your Muta from you, I said may Allah maintain your honour, this knowledge has emerged from family of your forefather, if you respect it, it will be honoured and if you humiliate it, it will be disgraced and degraded. Knowledge is such a thing that you should reach it rather than to call it. Harun said you are right, and said to children to listen traditions going to mosque, with other people Rashid narrated that he asked Imam Malik, do you have any home? He replied no. Rashid handed him three thousand dinars, and said to purchase a residence. Imam Malik رضي الله عنه take the dinar but didn't spend when Rashid intended for departure, he said to Imam Malik to accompany him. He said I have determined firmly to bound people to Mu'atta as Sayyiduna Uthman رضي الله عنه bound people to Holy Quran. Imam Malik replied compelling people for Mu'atta is beyond your authority, because companions of the Holy Prophet صلى الله عليه وسلم have dispersed in different cities after his demise, and

they have narrated traditions. And Holy Prophet صلى الله عليه وسلم said that "Discussion of my Umah is Blessing." And accompanying you is a thing which I am not capable of the Holy Prophet said Madinah is better for it, would that they knew it And the Holy Prophet صلى الله عليه وسلم further said, Madinah expels out its impurity These are your dinars if you wish take them back or leave. His purpose was that you want to compel me to leave Madinah because you have favoured me, I cannot prefer these dinars than the city (Madinah). Imam Shafi'i said, I saw a number of horses of Khurasan and mules of Egypt, I never saw better than these. I said to Imam Malik how good are these! He said, O Abdullah these are gift to you from me. I said choose any one out of these for yourself. He said, I am ashamed to Allah, if I trample the soil where messenger of Allah rests, with the hoofs of any animal like these a great number of excellences are mentioned for this mountain of knowledge and ocean of righteousness.

1007. **NU'MAN BIN THABIT:** This is imam Abu Hanifah. His name was Nu'man, son of Thabit bin Zota; resider of Kufah, from the family of Hamazah Zayyat. He was mercer, He used to trade silk dresses and cloths. (silk febric); His grand father Zota; hailed from Kabul and was slave of Bani Taimullah bin Thalbah, He was later freed. His father embraced Islam, some people said, he was free and never did he go through period of slavery. Thabit in his childhood come to Sayyiduna Ali R) bin Abi Talib. Ali رضى الله عنه invoked for betterment of him, and his offspring. He was born in 80AH and died in 150AH in Baghdad. He was buried in Khairzan. His tomb is famous there. In his life time four companions of the Holy Prophet صلى الله عليه وسلم were alive. In Basra Anas bin Malik, Abdullah bin Abi Awfa in kufah, Sah'l bin Sa'd Sa'idi in Madinah, while Abu Tufail Amir bin Wasilah in Makkah. Abu Hanifah met non of them nor got any knowledge from them. Achieved knowledge jurisprudence from Hammad bin Abi Suleman, and got hadith from Ata bin Abi Ribah, Abu Ishaq Sabee'ii, Muhammad bin Munkadir, Nafe', Hisham bin Urwah, Samak bin Harb etc. While Abdullah bin Mubarak, Wakee bin Jarrah, Yazid bin Harun, Qadi Muhammad Yousuf Muhammad bin Hasan As-Shaibani and other narrated on his authority. Caliph Mansur took him alongwith him to Baghdad from Kufah. He kept living there till death. During the dominion of Marwan bin Muhammad Umavi, Ibn Hubairah wanted him to take the responsibility of judiciary but he refused (strictly). He ordered to flog him ten lashes daily up to ten days But when he realized that he won't be agreed ; he released him; And this practice was repeated when caliph Mansur sent his call to Iraq and intended to hand over the judiciary department to Abu Hanifah; but he refused to lake responsibility. The caliph swore, that you will have to do so, Abu Hanif also swore that he will never obey the caliph and will not take responsibility of judiciary in his reign; They aften repeated their determination to firm on their decision. After all he imprisoned Abu Hanifah. He died during his imprisonment. Hakeem bin Hisham was told in Syria that Imam Abu Hanifah was very trust worthy; the king showed his intention to keep the keys of his treasure but he denied; besides he was threatened otherwise you will have to face punishment; He denied strictly; he tolerated the punishment of world Than the punishment of God. He mentioned before Ibn Mubark; he said Do you talk about; to whom was provided the

treasures of world but he ran away (to his God's mercy). He was of medium height, tan colored, some said he was tall man, he had beautiful face; and was best in conversation and he had high sound. He was really courteous in his meetings, and very generous to friends and attentive to colleagues Imam Shafi said, Imam Malik was asked once about Abu Hanifah; whether you see him or not? He said, Yes I have seen a man If he says to you about any pillar that it is made of gold, then will have sufficient proof to prove his claim. Imam Shafii said whosoever, who wants to become expert in jurisprudence; he cannot get the optimum level without consulting him. Imam Abu Hamid Ghazali said, it is said that Abu Hanifah used to offer supererogatory prayer every night one day he was going on the way; a man pointed his finger to him and said he is the man who worships whole night every night. Since the night he started waking up to worship Almighty every night he said, "I am ashamed that people believe in me some attributes that are not in me. Sharik Nakhi said Abu Hanifa was a reticent person, always in deep thoughts, it is the sign that he had not only contemporary knowledge but Esoteric knowledge also. As the one is granted these two blessings; (become recluse and reticent) he gets the complete knowledge. It's enough as if the detail of each and every attribute be discussed it will be too long article, which is not our intention at this place. In short keep in mind, he was recluse, pious intelligent, skillful, very learned scholar and a pioneer jurisprudent. We discussed him here in this book though there is no tradition narrated by him or on his authority; but it was just to have blessing by discussing his virtuous personality.

1008. MUHAMMAD BIN IDRIS SHAFII: He is Imam Abu Abdullah Muhammad bin Idris bin Abbas bin Uthman bin Shafe bin Sa'ib bin Ubaid bin Abd-e-Yazid Hashim bin Abdul Mutalib bin Abd-e-Manaf, He hails from Hashimi, Qurashi family His forefather Shafe; son of Sa'ib had seen the Holy Prophet صلى الله عليه وسلم, as his father Sa'ib was the flag bearer of Bani Hashim in Battle of Badr he was captured and get freed by paying ransom then embraced Islam; Imam Sahfi was born in Ghazah, in 150 AH, when he was only two year old he was brought to Makkah, some scholars reported different saying about his place of birth as some said, he was born in Asqalan, some said he was born in Yemen; Although there is confirm about his place of birth but all agree that he was born in 150 AH. The same year when Abu Hanifah died; some scholars said, Even their day and time of birth and death were also same. Imam Baihiqi said this as per only a few traditions reported by some people that on the same day Shafii was born and Abu Hanifah died; otherwise we know and it is renowned that both incidents were occurred on same year but not on same day or on same time.

Muhammad bin Hakeem reported that when Imam Shafi was in his mother womb; his mother saw a dream that Jupiter came out of her womb and burst up; the particles dispersed to each and every city; interpretor; interpreted that you will give birth a scholar a learned scholar.

Once Imam shafii said, I saw the Holy Prophet in dream he asked me," A boy ! who are you? I replied I am from your tribe (family). He ordered me to be nearer to him so, I did. He put his saliva in my mouth and rubbed it on my lips and face; further he said, Now you may go, you would be blessed. And once again he exclaimed that I had seen a dream; that I saw the Holy Prophet صلى الله عليه وسلم; he was

really very beautiful, he was leading prayer in Masjidul Haram in Makkah. When completed prayer he turned to the people and preached them; I went nearer to him and requested, please let me offer the prayer in your leading. He look out a balance from his sleeve and granted it to me; And said it is yours, Shafii said there was an interpreter I asked about the dream he replied; As per my interpretation you would be a leader in Islamic knowledge and strict follower of Prophet's teaching and practice, because the Imam of Ka'ba is greater than all (who granted you balance) and it is an indication that you would be able to find the facts of each things as guided by Allah.

Imam Shafi was from a poor family, Even they don't have to pay his fee to his tutor, so he become non attentive to Imam Shafii and when he teach other students Imam Shafii, carefully picks and get remembered. And whenever the teacher go where for a while, Shafii reminded the lesson to students soon; teacher realized that he is more beneficiary than his fees. So, he didn't demand his fee again, He kept learning until he got learnt the Quran when he was only 9 years old. Imam Shafii says, I get registered to a mosque for further education and began to set with scholars. When. they discuss any religious issue I remember that at once. We live Khaif velley of Makah and I was so poor that I could not buy a paper to write on, so I pick up a bone (flat bone essy to write on) and kept writing important points He get early education of jurisprudent from Muslim bin Khalid, then he come know that Imam Malik رضي الله عنه is the supreme leader and Imam (very learned and worthy; to be felled). Shafii says; It set in my mind that I should go there to meet and learn from him So, I borrowed his book Muatta and Studied not only studied but leant it by heart then I approached the governor of Makah to get a recommendation letter to Imam Malik رضي الله عنه, I got two letters one for Imam Malik and one for governor of Madinah, when I approached governor of Madinah to get favor to introduce me in Imam Malik's is gathering / class. The governor of Madinah exclaimed oh my dear! It would be easy for me to walk from Madinah to Center of Makkah on foot rather you intend, I give a fover to you in this regard, that I go to Imam Malik's door. I said so, if you wish you may call him here. He said no It's too difficult to call him here. Would that you approach him and stay there for awhile, it may be possible that his door be open for us too because of you; then he mounted on his beast and we accompanied him reached to he Imam Malik's door. A man stop forward and knocked the door, a negro slave girl come out, governor said to her please inform your master that I am here to meet him. After a long period of time she returned back to us and said, my master said, If you have any problem/issue give me in black and white, it will be answered. And if there is any other important discussion then you know for such work a day has been decided for that. Governor said to negro slave girl, please say him I have a note from governor of Makkah for him. She went inside and returned with a chair. She put near the door, soon after Imam Malik رضي الله عنه come and sat down on chair, he was very dignified and was awesome and most inspiring, he had a shawl on his head and shoulders (طليسان), G. vernor step forward and handed him over the role from governor of Makkah in favor of mine He studied and as he read about me hat Muhammad son of Idris is a noble person and is from poor family and so on, he

dropped the role and said (سبحان) Allah is most exalted; The knowledge of Allah's messenger would be taught on letters of favors. Imam Shafii said, I step forward and requested may Allah enhance your goodness, I am offspring of Abdul Mattalib and I explained my whole condition, he look at me and kept quite for a while then said, What is your name? I replied, Muhammad, he said fear Allah, avoid sins because soon you would be a dignified person, I said I will do, he further said Allah has granted you a (umiferous heart don't put if off by making sins; you may go now and come to me tomorrow with a person who can recite Mautta I replied sir, I will recite myself unto you by heart. I appeared before him next day and initiate reciting of Muatta, as I thought to stop because of his other responsibilities, he instructed me to recite more and more, again again unfill I got to end in a few days. Imam Shafii kept residing in Madinah till death of Imam Malik رضى الله عنه, whenever Imam Shafii narrate a tradition from Imam Malik, he used to say my teacher Imam Malik said like this or say it is opinion of our teacher Imam Malik. Abdullah son of Imam Ahmad bin Hambal says, I asked my father about shafii, that who is Shafii? because I noticed you oftenly pray for him? He replied, my dear son, Shafi was like a luminous Sun and for people he was like peace and blessing; now think what could be the alternate of these both attributes! Abdullah! Brother Saleh bin Ahmad, bin Hambal said, once Imam Shafii came our house; he came to see my father as he was ill, Sale exclaimed that my father got up and kissed his eyes and let him sit on his place while he himself sat in front of him. As Imam Shafi mounted on his beast my father hold its bridle and walked with him to a distance; As Yahha bin Moeen come to know about the incident, he said (سبحان الله) Allah is most exalted; why you did so, when you were ill. My father Imam Ahmad bin Hambal replied you could hold the bridle of his mole from other side you might have had some benefit (keep in mind) anyone who wants to get knowledge of jurisprudence he would have to smell the tail of his mole (He must be with him obediently). Ahmad bin Hambal said I don't know anyone who had more prominent relation with Islam than Imam Shafi had in his era. I do pray for him after each and every prayer I offer; as O! Allah forgive my parents and Imam shafii, Hussain bin Muhammad Za'frani said whenever and whatever book I read before Imam Shafi, Imam Ahmad bin Hamble was present there Imam Shafii used to say "Any one who gets knowledge with ego and luxuries he will never get success but who get knowledge without ego and without luxuries from scholars, He will be successful, (in his goal). He said whenever I did debate with someone I wished that may Allah help him and make it easy for his optimize his self as per true belief. And may Allah protect his from perversion. I never ever took part in my debate but I wished that may Allah release the truth either by my tongue or by my opponent.

Yunus bin Abdul Ala said, I had heard from Imam Shafii, He said, In my view it is better for any person to fall in any biggest sin except polytheism rather than he concentrate in any issue of (علم الكلام) knowledge / science of words. By God I have come to know such things about these people that I cannot imagine, he further said whosoever adopted their beliefs he will never succeeded. Abu Muhammad nephew (son of Shafii's sister) he said sometime we visit him oftenly even 30 times or in a night and we found him, there had been a lamp in front of Imam Shafi and

he was lying there -thinking, then called his slave girl to take him lamp away; she took away then when he calls her bring the lamp from she would bring the lamp and he used to write in lamps light. It was asked from Abu Muhammad; what was the secret returning of lamp? it might be there and when ever he unfounded to write something he might write otherwise it could be there! He said in dark echology heart thinks more deeply that's he did so.

Inam shafii said, To impower your conversation; Take help of Silence (avoid useless talk; talk when need) and impower your solution extracting / dreving the solutions use the power of thought, means, don't talk useless and use your mind with full concentration to bring out the solution of any issue. And he further said, one admonish him (muslim) brother secretly he did a work of benevolence, he made his easy and beautiful and he showed sincerity to him. And one who admonishes publically he defaned him, and he did act of dishonesty to him Humaidi reported that Imam shafi brought ten thousand Sana in a cambric and he installed his tent out side of Makkah, I was there seeing all, people came to him and he gave them some money in a while he had finished that sum He gave all in charity. He entered the Makkah when he had spend all the money he had in charity.

Muzani said; I never saw generous more than Imam Shafi, once when he was in need, 'I saw a slave come to him and presented a pouch I think it had some money, that he offered him to use for his provisions on Eid, it was Eid night, at night, at the same time I noticed as I was walking with him and asking something; as he reached near his door; the slave presented that pouch; but at the some time a man came to his and said, my wife has given birth to a child I need some money, he granted him that pouch (Even didn't see, how much it has). And he entered the house empty handed. He had countless virtues. He was Imam of East and West and was very learned scholar. Almighty granted him knowledge, sincerity and high position among attributes at a time, he got the highest rank of admiration and good fame that someone else did not get it He listened hadith from Malik bin Anas Sufyan bin Uyainah, Muslim bin Khalid, and many others, while Imam Ahmad bin Hambal, Abu Thaur Ibrahim bin Khalid, Abu Ibrahim Muzani, Rabee bin Sulaim Muradi and many people narrated on his authority. He came to Baghdad in 195 AH and lived there two years then moved to Makkah and after staying a few month, he went to Egypt and died their on Friday night (Thursday) at the time Isha and was buried next day (Friday) after Asr prayer; in Rajab 204 AH at the age of 54 years. Rabee said a few days before his death; I saw a dream, that Sayyiduna Adam عليه السلام had died and people gathered to offer his funeral, prayer, I asked from some scholars, they replied, it has indication that world's biggest scholar is about to die. As Allah had granted Adam the knowledge all names (of All things) A few days later Imam Shafii died, Muzani said I met him during the disease, in which he died, I asked How are you feeling today? He replied I am about to die. Departing from friends, and I am going to meet my bad deeds, I don't now weather my soul would be shifted to heaven so that I may congratulate it or would be pushed to hell so that I should mourn, than he wept and cried. He said some poetic verses.

When my heard was caught in. And any paths become narrowed, so I made the hope of a stair to approach your forgiveness.

I know my sins are great, but as I saw your forgiveness; I realized your forgiveness

is greater than my sins.

You keet forgiving me, And with enless generosity of forgiving, over looking, you enhanced my dignity.

If you do not support the worshipper he would not be protected from satan. As he removed Adam from the straight path for a while.

Imam Ahmad bin Hambal said I saw shafi in a dream and asked what happened to you? He replied Allah has forgiven me; and he granted me a crown and gave me a wife and said this is for you because you didn't show verity on what you were granted in the world by me. We exalted you because you were not arrogant to our blessings. All the scholars, no matter wether scholars of hadith or jurisprudence they all are agree that Shafii was authentic, pious, virtuous well wisher, devout, prayerful, righteous, generous, excellent, great, outstanding His attributes are countless we cannot explain his personality, he was really self esteemed person.

1009. AHMAD BIN HANBAL: He is Imam Abu Abdullah Ahmad bin Muhammad bin Hambal Muruzi, He hails from Banu Shiban He was born in 146 AH in Baghdad and died in 223 AH at the age of 77 years. He was leader in piety, Jurisprudence, and worship. He was brought up in Baghdad where he learnt what is correct, incorrect amended and improved (regarding Hadith); He got knowledge from learned scholars then travelled to various cities such as Makkah, Madinah, Kufah Basrah, Yemen, Syria, and Jazirah and listen Hadith from scholars of traditions. He listened and got Hadith from Yazid bin Harun, Yahya bin Saeed Qattan, Sufyan bin Uyanah, Muhammad bin Idris Shafi Abdur Razzaq bin Hammam and many others. While His sons Saleh and Abdullah and his cousin Hambal bin Ishaq and Muhammad bin Ismail Bukhari, Muslim Qushairi Naeshapuri, Abu Zur'ah, Abu Dwud Sajihani and many more people narrated on his authority, though Bukahri didn't narrated from him except one tradition without its certificate is Book of Charity and as well as Imam Ahmad bin Hussan Tirmidhi also narrated one tradition from him.

His attributes are countless, and his virtues are also of high level. His effects are known in Islam. His high rank is mentioned in religious affairs. Ahmad bin Hambal is evidence between God and His servants on the Earth. When I left Baghdad I didn't see a scholar more cautious, knowledgeable, high ranked jurisprudent than Ahmad bin Hambal. (said Imam Shafi) Ahmad bin Saeed Darmi said, I never saw a young man more memorizer of Hadith and having sense of this meaning, in deep then Imam Ahmed bin Hambal. Abu Zurah said he had learnt tan lac traditions; some one asked how did you know that? He replied I asked numerous chapters of Hadith and countless traditions discussed before him (I get the answer whatever asked) Ibrahim Harbi said I have seen Imam Ahmad bin Hambal رضي الله عنه, Allah Almighty had granted his the abundant knowledge. And he was granted exuberant knowledge of all fields. It seemed that he was given knowledge of all of the previous and who will come in future. He had full control on his knowledge and on himself and what even he liked to present he could, he was a best orator. Imam Abu Dawud Sajristani said, In his gathering worldly issues were not discussed but there were discussion of hereafter only.

Muhammad bin Maslamah said, Hasan bin Abdul Aziz sent three pouches having one thousand dinar in each, he got his right of inheritance which was one lac gold

coins; he sent this money (3000 Dinar) to Imam Ahmad bin Hambal and requested to please utilize it for yourself and family but he denied to accept saying; I have the provision I need; He returned the money had didn't accept even a pony from it. His son Abdur Rahman reported that my father used to pray after each prayer O! Allah as you saved my face not to prostrate elsewhere, save me to ask something from anyone except you.

Maimon bin Asba said I was in Baghdad; suddenly I heard a sound (scream). I asked what is it? Someone replied Imam Ahmad is being lashed, I approached there, and saw, he was given a lashe; when first lash whipped, he loudly recite (بِسْمِ اللَّهِ) with the name of Allah, on second lash he recited (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) there is no one grants the power to do good and to be secure from evil except Allah, on third whip he said The Quran is Allah's sentence, It is not creature; on fourth whip he recited (إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ) Nothing will be (trouble, misfortune) unto you except whatever Allah he decided for you. He was given 29 lashes, His trouser-string cut off with strike of Hunter which was made of mining of cloth, and his trouser lowered from his navel, he looked to sky and his lips murmured; Allah knows, what he did, people become astonished to see that his lowering trouser, set up; It didn't lowered to ground. Maimon said I visited him after a week I asked,, what your murmured when your trouser strong cut off; what did you recite? He replied I had prayed to Allah if I am right, then I do ask you with your name through which you have your throne up don't let them humiliate me.

Ahmad bin Muhammad kind said I saw Ahmad bin Hambal in a dream I asked what happened to you? He said, Allah forgave me. And further said, Allah said, Ahmad you were beaten for us. I said yes, Allah said look upon our face; Do see it. You are allowed to see.

1010. MUHAMMAD BIN ISMAIL: He is Abu Abdullah Muhammad son of Ismail bin Ibrahim bin Mughirah, He is also jafi from Bukhara (therefore he is called, Bukhari) And as well as the reason jafi is nomenclature is due to worship of fir, grandfather was Zoroastrian already, he embraced Islam by convincing of Yaman Bukhari; he took oath of Islam on his hand. As he was ruler of Ja'fi and Bukhara therefore he is called Buykhari and Jafi. Ja'fi was actually a man forefather of a tribe of Yemen and Jafi was son of Sad, Imam Bukhari was born on 13h Shawwal (10th month of Islamic calendar) in 194 AH and died on 1st Shawwal 256 AH. He got 62 year of age except 13 days he had no brother after him. Imam Bukhari has travelled for to seek knowledge. He met scholars of all countries and collected tradition from Khurasan, Jibal, Iraq, Hijaz, Syria and Egypt. He look tradition from those scholars of traditions who had learnt all traditions by heart; or they were renowned in memorizing hadith such as Makki bin Ibrahim Bukhari Abdullah bin Musa, Esa, Abu Asim Shabani, Ali bin Madini, Ahmad bin Hambal, Yahya bin Mu'een Abdullah bin Zubair Humaidi, and other high ranked scholars are included in this list in every city where Imam Bukhari narrated Hadith, numerous people got from him. For by said that Bukhari's book was heard by ninety thousands people through Bukhari's own lectures, Now there is no one except me who narrates from Imam Bukhari, when Imam Bukhari visited first to seek tradition, from scholars of traditions he was eleven years old that time, while seeking intention of knowledge initiated in me when I was ten years old. He says that whenever I recorded any

tradition in my book, I offered two rakah prayer before (entering a tradition). And I compiled my book selecting tradition by out of six lac traditions. He further says that he remembered one lac true and correct traditions and two lac false traditions as well. There are seven thousand two hundred and seventy five traditions in his book if the repeated traditions are excluded then there would be four thousand only. He compiled his book in sixteen years when Imam Bukhari reached Baghdad the scholars of tradition gathered and they selected one hundred traditions and they mixed their text and certificate of authority with one another. They prepared ten men who were ready to ask about these traditions. They were asked to sit in the audience of Imam Bukhari and read one by one the selected traditions in order to find the knowledge and memory of tradition's certificate. Then this group of scholars come to Imam Bukhari and sat in his audience; and one of them asked Imam Bukhari about one of the selected traditions, Bukhari replied I do not know this traditions with this certificate. Until he has read ten traditions and Imam Bukhari kept repeating the same words, As soon as Imam Bukhari denied the first persons narrated traction, the actual scholars come to know that Bukhari is really expert in Hadith. However some still did not know the depth of Bukhari's knowledge, so another man stood up and a similar incident occurred like before. Even all the ten persons did their job. And Imam Bukhari kept saying; I do not know. When everyone had finished their narrations. Imam Bukhari turned to first person and said your first narrated tradition is in this way and he narrated complete tradition with it's correct certificate of authority with all narrators of that tradition and he informed him about all of his narrated ten traditions and in the same way he replied to all people. He read all traditions with full text and certificate of authority, so all people had to confess that his memory is high and perfect. They bowed their necks before the grace of Bukhari. Abu Mus'ab says, In our view Bukhari is greater scholar than Imam Ahmad bin Hambal according to his knowledge of jurisprudence has higher vision Than him. People said to him, you have exceeded the limit, he replied, if you have seen Imam Malik's looking at the faces of both you would say they are equal in knowledge of Jurisprudence and traditions.

Imam Ahmad bin Hambal said, There is no one like him (Bukhari) in Khurasan. Imam Ahmad further said people of memorizing is not for more than four people of Khurasan and he counted Bukhari in those four people, Raja said Bukhari's excellence to other scholars is same as man preferred to women, A man said to his O! Abu Muhammad is this everything? He replied he is the moving sign of God on the Earth. Muhammad bin Ishaq said I didn't see a scholar a greater than Bukhari under the canopy (of sky) Abu Saeed bin Mushir said when ruler of Bukhara Ameer Khalid bin Ahmad Dheeli sent a message to Imam Bukhari that bring your compiled comprehensive books of Hadith and History so that I can hear by you. Imam Bukhari replied, I do not disgrace and humiliate the knowledge, Neither I am visiting people door to door to teach. If you really seek knowledge you should come to me; in my mosque or at my home and if you do not like it, then you can order to stop my gathering and preaching so that my excuse before Allah become clear on the day of resurrection. As I won't keep back the knowledge and keep teaching and preaching to whom who really intend to learn. As the Holy Prophet

صلى الله عليه وسلم said, A man who is asked because of knowledge (he has) and he does not tell, would be given rein for fire. Some people have said that the reason for leaving Bukhari was that Khalid (ruler requested him to teach his children at his palace, but when his wish was not fulfilled, he said atleast arrange a separate class for my children, so when they come to you, there should be no one except my children. Imam Bukhari replied I cannot arrange such separate class which may not be interfered by other learners. Then Khalid sought help against him by scholars. And on ruler's behalf they raised objections against his religion and point of view and after all khalid exiled him. Imam Bukhari besnrewed for all of them who were involve, and it was accepted and they had to suffer soon.

Muhammad bin Ahmad Murazi says, once I was sleeping between Rukn (Ruykne Yamani; a corner of Ka'ba) and Maqam (Maqame Ibrahim the sacred stone that was used as lift for Ibrhim during the building of Ka'ba) suddenly I saw the Holy Prophet صلى الله عليه وسلم in my dream, He said, How long will you teach the book of Shafi'i Will you not teach our book? I asked which one is your book, he replied that is compiled by Buykhari; Najam bin Fadal said, I also saw the Holy Prophet in my dream I saw, the Holy Prophet صلى الله عليه وسلم walking; and Imam Bukhari is following him as the holy Prophet صلى الله عليه وسلم stakes a step; so as Bukhari takes a step and puts on Prophet's foot steps and follows him carefully. Abdul Wahid Tuwawesi said, once I saw the Holy Prophet صلى الله عليه وسلم in my dream. He was alongwith a group of his companions and he is staying at a place (Abdul Wahid mentioned that place). He further says, I saluted him and he replied, when I asked why he was stayed there? He said that He was waiting for Muhammad bin-Ismael Bukhari; a few days later we heard the news of Imam Bukhari,s death. I come to know that he died at the same time I saw the Holy Prophet صلى الله عليه وسلم.

1011. **MUSLIM BIN HAJJAJ:** He is Abul Hussain, Imam Muslim son of Hajjaj bin Muslim, from Qushairiyah and Neesha Pur. He is one of the memorizers of Hadith. He was born in 204 AH And in Rajab (6 days before completion) in 261 AH he died. He travelled to Iraq, Syria, Hijaz,Egypt and got traditions from Yahya bin Yahya Neesha puri, Qutaibah bin Saeed, Ishaq bin Rahvaih Ahmed bin Hambal. Abdullah bin Maslamah Qa'nbi and from other scholars of traditions. He visited Baghdad many times and taught Hadith Imam. Muslim say I have compiled this book selecting from three lac traditions that I had heard, Muhammad bin Ishaq bin Mundah exclaimed that I heard from Abu Ali Neeshapuri he used to say, There is no book more than correct of Imam Muslim's book under the canopy of heaven. Khateeb Abu Bakr Baghdadi said actually, imam Muslim did follow Imam Bukhari thoroughly and monitored his knowledge and followed him carefully. When Imam Bukhri visited Baghdad last time Imam Muslim was with him and, kept visiting frequently Imam Dar Qutni said "If Bukhari was not there, so, Muslim would not have gone there."
1012. **SULEMAN BINASH'ATH:** He is Abu Dawud Suleman son of Ash'ath. He is form Sajistan, He is one of those who travelled to seek knowledge and compiled book. He got traditions from people of Iraq, Khurasan, Syria and Egypt and as well as from Jaziratul Arab. He was born in 202 AH. And died on 14th Shawwal 275 AH, in Basrah. He visited Baghdad many times, He departed from Basrah last time in 271

AH. He got traditions from Ibrahim bin Suleman bin Harb, ABDulah bin Maslamah, Qa'nbi, Yahya bin Mueen Ahmad bin Hambal, and from many more scholars of traditions. His son Abdullah and Abdur Rahman Neesha puri and Ahmad bin Muhammad Khalal and others got traditions from him. He kept residing at Basrah. Then came to Baghdad and narrated traditions that he compiled in his book Sunan Abi Dawud; The people of Baghdad got the traditions and they presented before Imam Ahmad bin Hambal, he admired his hard working and excellence. Abu Daud said I got almost five lac traditions narrated by narrators from the Holy Prophet صلى الله عليه وسلم. And I selected only four thousand and eight hundred traditions out of five lac traditions. I categorized these traditions in three categories (i) correct, (ii) suspicious, (iii) Near to correct, and I say to a man who want to learn his faith only four traditions are enough.

The Holy Prophet صلى الله عليه وسلم said;

1. The rewards for deeds depends upon intentions.
2. One's best Islam is to give up rubbish and absurd.
3. No one would be believer until he likes for his Muslim brother what he likes for his self.
4. Lawful and unlawful things are clear; but there are some things suspicious between.....

Abu Bakr Khalal said Abu Daud was Imam and leader of his era. There was no man who had predomination on him, He was expert in all the sciences of knowledge, he was precedable and had high vision. Muhammad Barvi said, Abu Daud was memorizer of Haadith, and knew the defects and flaws of traditions and their certificates of authority, he was also memorizer of traditions certificate of authority, as by which link and by whom it is narrated onward and he made corrections in it. He was high ranked worshipper of Almighty, recluse, pious, and forgiving person. And most expert in science of traditions, Once he was asked, one of your sleeves is open while the other is narrow; He replied the open (wide) is for books, so why should be the other some like it.

He further said, there is no abandoned narration in my book; which unanimously declared abandoned. Ibrhaim Harbi said when Abu Dawud wrote / compiled book it was made as easy to him as the iron become soft to Dawud عليه السلام Ibn Arabi said, if a person had only the Holy Quran, and book of Abu Dawud (Sunan-e-Abi Dawud then he will not need any knowledge

- 1013. MUHAMMAD BIN ESA TIRMIDHI:** He is Abu Esa Muhammad son of Esa Tirmidhi He was died on 13th Rajab 279 AH. He was an expert jurisprudent, numerous leaders of religion were the source were from he got traditions. He must the first class Imams and scholars for the era. Such as Qutaibah bin Saeed, Muhammad bin Ghailan Muhammad bin Bishr Ahmad bin Munabbih Muhammad bin Muthanna, Sufyan bin Wakee, Muhammad bin Ismail Bukhari etc. He got traditions knowledge from countless scholars. Numerous people got knowledge of traditions from him, Muhammad bin Ahmad Muruzi is one of those, wrote many books about tradition His book named "Tirmidhi the correct" (صحیح ترمذی) in best of his books the layout of this is very good and it has much benefits than others, and so as recurrence is less than the other books. There are two things

in this book that others books do not have, such as mentioning religions, way of reasoning, types of hadith as Hasan (Good), right, and poor etc. all this is described. There is examination and assessment of narrators to know the right traditions in right perspective. There is a section in the last of this book named 'reasons' the author gathered up numerous advantages in it for reader who has knowledge and became familiar with him, he may understand his high ranked virtues in his specific field. Tirmidhi said when I compiled this book I presented to scholars of Hijaz They liked it then I presented this book to scholars of Khurasan they also loved it, then I put it before scholars of Iraq, they also liked and loved it whosoever has this book must understand that there is a prophet in his house who is discussing about daily life issues (as this book consist on only saying of the Holy Prophet) صلى الله عليه وسلم. Turmudh, is a city on the Eastern coast of River Jayhun.

- 1014. AHMAD BIN SHUAIB NASAI:** He is Abu Abdur Rahman son of Shoaib, and hails from Nasa so, he is called Nasai. He had one of most high ranked scholars of tradition such as, Qutaibah, bin saeed, Hammad bin Sirri, Muhammad bin Bashar, Mahmood bin Ghailan, Abu Suleman bin Ash'ath and other memorizers of traditions were source where from he got knowledge of traditions. And as well numerous well known and renowned scholars such as Abul Qasim Tibrani, Abu Ja'far Tahavi, Hafiz Abu Bakr Ahmad bin Ishaq are included in those platonic persons who got knowledge of traditions from Imam Nasai. He also wrote many books as important topics. Hafiz Abu Abdur Rahman, many scholars of religions gathered, there And Abdullah bin Ahmad bin Hambal and Muhammad bin Ibrahim were also reached they were memorizers of Hadith. They Mutually discussed that who is most appropriate to follow as compare to other shaykhs, all were agreed on Imam Abdur Rahman and they all confirmed it in black and white the ruler of Neeshapur said Abdur Rahman Nasai has the most exalted rank that we cannot discuss because of his point of view about jurisprudence and traditions is most high and not avoidable any way. Any one who will carefully study his book the beauty of his words will put you in a surprise Nasai, is attributed to an area of Khursan.
- 1015. IBN MAJAH:** He is Abu Abdullah Muhammad, son of Yazid bin Majah, resident of Qazveen. Memoriser of hadith and author of sunan Ibn Majah. He is one of he students of Imam Malik, he listened traditionsf form Laith; Abul Hasan Qattan and others narrated on his authority. He was born in 209 AH and died in 273 AH at the age of 62 years.
- 1016. ABDULLAH DARMI:** He is Abu Muhammad Abdullah son of Abdur Rahman, memorizer of Hadith, a scholar of Samarqand, He got Hadith from Yazid bin Harun, Nadar bin Shumail and as well as Imam Muslim, Abu Dawud and Tirmidhi narrated from his onward. Abu Hatim say he was the leader and Imam of his era. He was born in 181 AH and died in 255 AH at the age of 74 years.
- 1017. DAR QUTNI:** He is Abul Hasan Ai son of Umar Dar Qutni was memorizer of Hadith, Imam, and very learned scholar. He was great man, He was leader of the era. He had the perfect knowledge of traditions, errors in traditions, history of narrators through orientation is over on home. Moreover, sincerely trust, reliability and accuracy of faith and religions he was equipped with all good attributes and he had responsibility of perfection of Islamic theme by teaching and other sciences

he also knew very well for example. He had upto date knowledge of the Holy Quran and the sciences which are directly related to it, and had perfect knowledge of the differences in visions of jurists. He learned Shafi jurisprudence from Abu Saeed Ustukhri and he also got tradition from him beside literature and poetry. Abu Teeb said, Dar Qutni is he leader of all believers according to his knowledge of Hadith. He got and listened traditions from numerous scholars while memorizer of traditions Abu Naeem, Abu Bakr Barqani Jauhari, Qadi Abu Tayyib Tibri and other narrated on his authority. He was born in 35 AH and died of 8 Dheq'dah 385 AH that was Wednesday then. Dar Qutni, Qutni is related to a town named Qutan.

- 1018. ABU NAEEM ISPHAHANI:** He is Abu Naeem son of Abdullah belongs to Isphahan. He is author if Hilyatul Awliya He is one of the authentic narrator of traditions. Whose traditions are acted upon and issue (Islamic/ religious issues) He had a very high rank of knowledge. He was born in 334 AH and died in month of Safar 430 AH in Isphahan, at the age of 96 years.
- 1019. AL-ISMAILI:** Good name Ahmad, surname Abu Bakr son of Ibrahim, He is Ismaili from Jurjan. He is leader in knowledge and memorizer of tradition. And he had perfect knowledge of jurisprudence too. He compiles his book of traditions as per conditions of Imam Bukhari. His son Abu Saeed and jurists of Jurjan got tradition of and narrated onward. He was born in 377 AH. He was granted 94 years of age.
- 1020. ALBURQANI:** He is Abu Bakar Ahmad son of Muhammad Khiwarzami Al-Burqani, He listened Hadith in his own city from Abu Abbas bin Ahmad Neshapuri and from some other scholars also; then he moved to Jurjan and got hadith from Al-Ismaili and went o Baghdad and kept living there and narrated traditions to the people of Baghdad. He was trustworthy reliable, contious and had correct understanding of belief. Khateeb Abu Bakr Baghdadi said I could not find more perfect than him. He was memorizer of the Holy Quran, expert in jurisprudence, and also was expert of Arabic literature. He wrote many memorable books of Hadith. He was born in 336 AH and died in 425 at the age of 89 years. And he was burried in graveyard of Jame Mansur.
- 1021. AHMAD SUNNI:** He is Abu Bakar son of Muhammad Sunni, Memorizer of Hadith and was a leader of worldly affairs and as well as of religious matters. He narrates from Imam Ahmad bin Shuaib Nasai and from some other scholars And numerous people narrated on his authority. He died in 369 AH.
- 1022. BAIHAQI:** He is Abu Bakar Ahmad, son of Hussain Baihaqi. He is the leader and platonc one of his age, had splendid personality because of his perfect and up-to-date knowledge of Jurisprudence and was author of numerous important books. He was one of the remarkable person among the pupils of Hakim Abu Abdullah. The scholar said there are seven person whose books are very goods and people got benefits from. They are as following:
1. Imran Abul Hasan Ali bin Umar Dar Qutni
 2. Hakim bin Abdullah Neeshapuri.
 3. Memorizer of Egypt (Abu Muhammad Abdul Ghani Azdi)
 4. Abu Naeem Ahmad bin Abdullah Isphahani
 5. Abu Umar bin Abdul barri (memorizer of west)

6. Abu Bakar Ahmad bin Hussain Baihaqi.

7. Abu Bakar Ahmad bin Khateeb Baghdadi.

Bayhaqi was born in 384 AH and died in Neeshapur in 458 AH in month of (Jumadaula) He was granted 74 years of age.

- 1023. MUHAMMAD BIN ABI NASR HUMAIDI:** He is Abu Abdullah Muhammad, son of Abu Nasar Futuh bin Abdullah; He hails from Andalusia and is Humaidi. The author of (*الجمع بين الصحيح البخاري ومسلم*). He was Imam and very learned Scholar, He got hadith in his city then moved to Egypt and got hadith from Muhamdas, he got also from Makkah, as he learned from Students of Ibn Faras in Makkah, and as well as he got traditions from Syria by Students of Ibn Jamee; and from many more scholar he got traditions as. Well when came to Baghdad he did got traditions from students of Dar Qutni and others. He wrote History Andalusia. Ameer bin Makula said never saw a man exalted in honour, trustworthy, spotless and pious more than him. He died in Baghdad in 488 AH. While he was born before 420 AH.
- 1024. KHATTABI:** He is Imam Abu Suleman bin Ahmad son of Muhammad, He hails from Khattabi and Bisti clans, He was very intelligent and one of those who had been indicated by a finger as remarkable and authentic, He was a great scholar of traditions, jurisprudence, Literature and the one and the only of his era. His compiled valued books like "Ma'alimus Sunan" and "Charibul Hadith" etc. his books are popular.
- 1025. ABU MUHAMMAD HUSSAIN BAGHVI:** He is Abu Muhammad a renowned Jurisprudent son of Hussain Baghvi, He belongs to Shafii School of thought. He is the author of "Masabeeh" "Sharhus sunnah: 'Al Tehzib a value book of jurisprudence, and a valuable book of energizer named "Maatimul Tanzil" There are many other supporting and valuable books on various topics. He is leagend in Hadith and jurisprudence. He was trustworthy, Righteous thinking person, and was authority by himself, He was a man of word and perfection according to belief He died in 516 AH. Baghvi Is denoted due to his city named "Bagh"
- 1026. RAZIN BIN MUAWIYAH:** He is Abul Hussain Razin son of Muawiyah from Abdi family. He was also memorizer of traditions, he authored. Al-Tajrid Filjam'a Bain Al-Sihah. He died in after 520 AH.
- 1027. MUBARAK BIN MUHAMMAD JAZRI:** He is Abus Sadat Mubarak son of Muhammad Jazri. He became famous with name of Ibn Athir. He is author of Jamiul Usul, Manaqibul Akhyar and Nihayah. He was scholar of traditions, very learned scholar expert of litrature; He narrated on authority of very high ranked narrators. He was in Jazirah first then moved to Mousal and kept living there, He come to Baghdad during travel of pilgrimage but returned to Mousal again. He died in 606 AH on last day of Dhil Hajjah (12th Month of Islamic calendar).
- 1028. IBN JAUZI:** He is Abul Farah Abdur Rahman son of Ali bin Jauzi, He belonged to Hambli school of Thought, and was preacher in Baghdad He compiled various important books He was born in 510 AH and died in 597 AH.
- 1029. IMAM NAUVI:** He is Abu Zakariya Muhiyyuddin son of Sharf. He was Imam, very learned scholar, trustworthy dignified and reliable person. He was himself authority in jurisprudence and narration of traditions. He wrote various important books that are popular among people; he wrote a valued book Al-Raudah about jurisprudence and "Al-Riyad" about traditions; and commentary on Muslim (Sahih

Muslim) and comprehensive books for tradition (Hadith) (معرفة العلوم الحديث واللغة) is one of his valued and known books. He listened Hadith from high ranked spiritual scholars of hadith. He allowed Muslims to narrated the book "Sahih Muslim" onward and the book Al-Adhkar to preach; He belonged to a village Navvi under administration of Damascus authority He grew up there, and learnt the Hoy Quran by heart. He come to Damascus in 650 AH when he was of 19 years. He become a jurisprudent there. He lead simple life, he was very poor and he had faith in Allah only. He was recluse, away from emotions and desires. He kept loving in the fear of Allah and worshipped Almightily. He described the right things as per his bes ability. He used to wear small turban; He used to awake whole night and kept bussy in cognitive tasks. He died in Rajab 672 AH. His grave is a frequently visited place in Nauvi. He lived upto 45 years. His name is mentioned in the end of book because of alphabetical order.

One more thing to say is, what I have presented in his book I trusted only on reliable book of Imam. Such as Istee'ab of Ibn Abdul Barr, Hilyatul Awliya of Abu Naeem Isphanahanis, Jamul Usul of Abu Asa'adal Al-Jazri and Manaqibul Akhyar of Abu Abdullah dhahbi and as well a book named "Kashif" of scholar of Damascus today on Friday 20th Rajab 740 AH, I completed this book, by correcting it's contents and placing them in appropriate sequences I am a weakest servant of Allah, I hope for His countless mercy and pardon, I am khattab Muhammad son of Abdullah son of Muhammad. It become possible by the help and guidance of my master, sheik of commentators of the Holy Quran and the leader of the researchers, Imam of religion and Muslim nation the Honourable Hussain bin Abdullah bin Muhammad Teebi (May Allah, give opportunity to people to get religious spiritual benefits by his life till long). I presented it before him as Mishkat was presented and he appreciated and approved it.

GLOSSARY

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

ashab us Suffah see *ahl us Suffah*.

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*.

Aathar: hadith traced to the *sahabah* (companions) رضى الله عنه

An bijaniyah: a woollen 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 course garments.)

Ashrah: ten days

Atood (عود): a one year old lamb that is fat and well built, but according to some above six months.

Adhan: call to (congregational) salah, announced of time of salah.

Allahu Akbar: Allah is the Greatest.

Aariyah: a loan or a gift and this loan is of such a thing as cannot be turned into a debt, like a horse.

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.

Aalim: a scholar.

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).

Awliya (pl of wali): saints, friends of Allah.

Awrat awrah: the portion of the body that must be kept covered.

Azab: (a kind of ikhtiyari temptation)

Amma ba'd: to proceed, 'and after that.' Those words one spoken after praise of Allah on beginning an address or a sermon.

Atirah: a pre-Islamic practice or offering made to idols in Rayab's first ten days.

Bayt Allah: House of Allah

Bid'ah: innovation

Bid'ati: innovator.

Barzakh: the intervening period between this world and the next.

Bukhariyyah: a sect in Islam. It has three group within it.

Basmalah: The bismillah ur Rahman ir Rahim (بسم الله الرحمن الرحيم)

Dhabihah: slaughter of animal according the prescribed pattern.

Dhimmi: non Muslim under protection of the Islamic state.

Dar ul Islam: territory of Islam

Dar ul-Kufr: land of disbelievers.

Dar ul-harb: enemy territory.

Dhikr: remembrance of Allah

De'eef: weak

Dubba'al: a gourd (to prepare and store intoxicants like wine and nabiidh).

Daruri: (kind of evil promptings)

Fard (obligatory)'ayn: individual duty on each Muslim.

- Fard (obligatory) Kifayah:** Collective duty on all Muslims together which if discharged by one, the rest of the group are absolved.
- Farruj:** an outer garment with a slit on the back.
- Fara:** an offering of the first born of an animal to the idols in pre-Islam.
- Fitnah:** trial, persecution, strife, mischief.
- Eeman:** faith
- Fitrah:** innate nature, true disposition, Islam, constitution.
- Fard (obligatory):** absolutely obligatory duty.
- Eed:** the festival on 1st Shawal after completing a month of fasting in Ramadan, and on 10th Dhul Hijjah when certain animals are slaughtered.
- Faqih:** jurist, jurisprudent, a learned man.
- Fara'id:** law of inheritance, ordinance of Allah, (also pl of fard (obligatory)).
- Fard (obligatory) Kifayah:** collective obligation which if discharged by some then all are absolved of it.
- Fard (obligatory) ayn:** an obligation on each individual separately.
- Fadlaat:** superfluous like long nails, hair, etc.
- Hadith:** saying, deed or tacit approval of the Prophet ﷺ.
- Hama oost (همه اوست):** pantheism, identifying God with the universe, or regarding the universe as a manifest action of God.
- Haram:** forbidden, unlawful.
- Halal:** lawful,
- Huffaz:** (plural of hafiz)
- Hafiz:** one who has committed the Quran to memory.
- Hafiz of hadith:** one who has committed to memory very many ahadith.
- Hadath:** impurities contracted by voiding ordure.
- Hadath akbar:** greater impurities
- 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)
- Harisah:** cooked meat and wheat. a sweet pastry made of flour, melted butter and sugar, a kind of hash.
- Ghazi:** warrior, one who raids into enemy territory.
- Hadd:** prescribed punishment.
- Hijrah:** emigration, to give up something for Allah's sake.
- Hajj:** pilgrimage (to Makkah) at Arafah prescribed to those who are able to make it once in their lifetime.
- Haya:** modesty.
- Ghayr muwakkadah sunnah (practice of Holy Prophet ﷺ):** what is not stressed by the Prophet ﷺ.
- Hantam:** greenish glazed pitcher formerly used to prepare and store wine.
- Haram:** sacred mosque of Makkah or of Madinah.
- Hijab:** veil.
- Hafiz:** one who has committed to memory the Qur'an (or the hadith).
- Huffaz:** (pl of hafiz).
- Hajis:** (kind of donuri temptation)
- Hamm:** (kind of ikhtiyari temptation)

Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.

Istikharah: The Prophet صلی اللہ علیہ 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.

Ism a'azam (اسم اعظم): the great name of Allah.

Jadh'ah (جدعة): a sheep or ram less than one year but more than six months.

Insha Allah: if Allah will

Jabariyyah: those who deny freewill, predetermines, and hold that the creature is helpless.

Ijtihad: independent judgement or reasoning where the 'Qur'an and Sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) are silent.

Istinja: to cleanse oneself after passing stool or urine

Isra: the night journey of the Prophet صلی اللہ علیہ وسلم from Makkah to Jerusalem

Illiyyun (illiyyin): record book with those angels who write down pious deeds.

Ishtimal: a single garment whose ends are put over both shoulders and drawn under opposite armpits and tied together at the chest.

Jalsah: the sitting between two prostrations in the salah.

Iftirash: spreading feet sideways (to the right) in the first *qa'dah* (to sit).

jizyah: a tribute payable by the dhimmis to the Islamic state.

Iqamah: call to the congregational salah when it is about to begin.

Ihsan: kindness, favour.

Jihad: fighting for the sake of Allah and his religion, struggling for the cause of Allah.

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.

Ilham: inspiration, a pious thought.

Iddirari: (kind of evil promptings)

Ihtiyari: (kind of evil promptings)

Iblis: the devil who was a jinn who refused to prostrate to Aadam and Allah cast him out.

Jahiliyah: Pre-Islamic days of ignorance.

Khabath: dress, excrement, ordure, Ka'th.

Kahin: soothsayer

Khamisah: a sheet of cloth of silk cum wool or wool, of black clour and with stripes on it.

Or, a square garment with marking (unstitched).

Khusuf (كسوف): eclipse, lunar eclipse

Kusuf (كسوف): eclipse, solar eclipse

Khasr (خصر): to place hands on waist (ribs, Aips) in salah.

Lahiq (لاحق): one who has missed some or all raka'at behind an imam.

Khatab: one who delivers the Khutbah (sermon)

Khut bah: sermon.

Kaba'ir al: major sins

Kalimah: an expression; the declaration of unity of Allah and the messengership of Prophet Muhammad صلی اللہ علیہ وسلم.

Kalimah tayyibah see kalimah.

Kalimah Shahadah: an expression of testimony.

Kharaj: a tax or tribute. Originally, a land tribute received from non Muslims.

Kalimah tauheed see kalimah.

Khawarij: 'the revolters.' A rebel sect of the Muslims, neither sunni nor shi'a. The Ibadis, today are their remnants.

Khatir (kind of evil pampting)

Khinzalb: the devil who disturbs in the salah interrupting it and the recitation, confusing the worshipper.

Khanqah: recluse, hospice, sufi gathering place,

Luqta: troves, lost property whose finder must trace the owner and hand it over to him.

Mu'awwidhatan: the last two surahs of the Qur'an; al falaq and an-Naas (113, 114).

Madrasah: religious school.

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.

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.

Musalla (المصلن): place of salah (of eed, etc)

Mutawatir: a continuously transmitted hadith by very main chain of narrators and it is never doubted.

Miswak: tooth stick, cleaning stick for teeth.

Masah: wipe (in ablution, the head), or socks.

Madhi: prostratic fluid, urethral discharge.

Mani: semen discharge during sexual excitement.

Makrah tahrimi: disliked to the point of being unlawful.

Makruh (unbecoming) tanzih: undesirable, nearer lawful than unlawful.

Mudd: a measure of weight nearly two thirds of a kilogram.

Miraj: the Prophet's صلى الله عليه وسلم ascension to seven heavens on 27th Rajab.

Mu'akkadah: emphasized.

Mustahab mu'akkad: emphasized desirability.

Mithl: like, equal.

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)

Mahram: a relative with whom marriage is disallowed like a parent, brother, sister, son, daughter, etc.

Maharim: pl of mahram. Mu'tazillah 'the separatists,' a seet of the Muslims. They held that the Quran was created not eternal. It is subdivided into twenty sects.

Mulhim: angel who inspires, it is deputed over every person.

Muwakkal: consort, familiar spirit.

Mansun: legalized, based on the Prophet's صلى الله عليه وسلم practice.

Muhkamat: perspicuous, of established meaning (verses of the Quran) (3:7)

Mutashabihat: allegorical verses of the Quran (3:7)

Mu'ahid: a disbeliever who enters into a covenant with Muslims; anyone who covenant with another.

Mushabbihah: one of the sects in Islam, the Assimilators.

Muhajir: emigrant, one who abandons that which is dis-allowed.

Mujahid: one who strives, a warrior.

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.

Mustahab: recommended, desirable.

Makruh (unbecoming): disliked, disapproved, undesirable.

Muwakkadah, sunnah (practice of Holy Prophet (صلى الله عليه وسلم)): emphatically enjoined by the Prophet (صلى الله عليه وسلم).

Muzaffat al: a receptacle for wine smeared with pitch or tar.

Mu'tazillah: Wasil ibn 'Ata had separated from Hasan Busri and founded the sect by this name.

Nafs ammarah: the soul that incites.

Niyah: intention.

Nisab: the minimum wealth that makes its owner liable to pay the zakah.

Naqqr'an: a hollowed stump of a palm tree in which wine and nabidh were stored.

Nawruz: the Persian new year.

Najiyah: a sect in Islam, the ahl us sunnah (practice of Holy Prophet (صلى الله عليه وسلم)) wa al-jama'ah, the one destined for paradise, the 'saved.'

Najasah: impurity.

Najasah imkmiyah: legal ceremonial impurity najasah haqiqah: real, material substantial impurities.

Najasah mukhaffafah: smaller impurities.

Najasah mughallazah: greater impurities.

Nahi tanzih: a restraining interdict.

Nisf un nahar: midday.

Nafl: a supererogatory deed, that which is not fard (obligatory).

Qiyamah: the day of resurrection, the Last Hour, standing.

Qiblah: direction of BaytAllah which a worshipper faces when he offers the salah.

Qadariyah: a group of people who reject predestination and assert that man chooses whatever he does, Delivers in freewill.

Qira'at: recital of the Quran.

Qari: reciter of the Quran.

Qiyas: verdict or judgement of the scholars.

Qa'dah: the sitting in the salah at the end of the second and the last raka'ah.

Qawmah: standing erect after ruku (or bowing) before going into sajdah (prostration).

Qasr: shortening of salah by a traveller.

Qawwali: mystical songs sung in chorus.

Qawwal: singer of qawwali.

Shari'ah (divine law): code of religious law.

Sahabi: a companion of the Prophet (صلى الله عليه وسلم) a companion.

Sahabah (companions): (pl of Sahabi)

Raka'ah: unit of salah.

Raka'at (pl or raka'ah)

Shaykh: a learned man, an old man.

Sunni: who follow the Qur'an and the sunnah (practice of Holy Prophet (صلى الله عليه وسلم)), 'one of the path.'

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.

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.

Rawafid: the Shi'ah

Shab bara'ah: fifteenth of Sha'ban.

Suffah: see ahlu Suffah.

Salah: regular prayer, prescribed or optional; invoking blessings on the Prophet صلى الله عليه وسلم.

Sahib nisab: an owner of the minimum amount of wealth that makes him liable to pay the zakah.

Risalah: prophethood.

Salaam: greeting; peace.

Saghirah: minor sin.

Sagha'ir: (plural of saghirah).

Subhan Allah: Allah is without blemish, glorified is Allah.

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.

Sahih: authentic, sound.

Sunnah (practice of Holy Prophet صلى الله عليه وسلم) muwakkadah see under muwakkadah and ghayr muwakkadah.

Subh sadiq: dawn, daybreak.

Subh Ka'dhib: reddish blackness, false dawn.

Siwak: (see miswak)

Ruku: bowing.

Sa': a measure of weight about three kilograms (four mudd). Used to measure corn.

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.

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.

Sajdah: Prostration.

Sama (سما): mystical songs, musical rendering vocal or with instruments.

Sahib nisab: possessor of nisab (q.v.)

Ta'ala: the exalted (Allah).

Tasawwuf: is to gain an intimate awareness of Allah and is a term of the sufis, Sufism, mysticism.

Taharah: purity, cleanness.

Tuhur: purity, purifier.

Tahiyatul wudu: the salah offered after performing ablution is so called. This means, 'greetings of ablution.'

Tayammum: dry ablution with sand or earth when water cannot be had or cannot be used.

Tawatar: handed down through successive generations of narrators none of who could be accused of lying.

Umm walad: a female slave who bears a child for her master and earns her freedom on his death.

Tartil: a science of recital of the Qur'an with proper diction and pauses.

Tawhid: unity of Allah.

Tasbih: rosary, pronouncing subhan Allah.

Takbir: to declare Allah u Akbar, also iqamah.

Tahlil: to recite the kalimah (لا اله الا الله) three is no god but Allah.

Umrah: the lesser pilgrimage, optional.

Tayammum: dry ablution which is done when (normal) ablution cannot be done.

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.

Ulama (Scholars) (pl of aalim): scholars.

Taqdir: predestination.

Tabi'i: an epigone, successor of the sahabah (companions).

Tabi'un: the generation succeeding the sahabah (companions).

Taslim: to offer salaam (the greeting), the salah is concluded with it.

Uqbatish shaytan: devils manner of sitting on the heels.

Tawrak: sitting posture in the second qa'dah of salah.

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.

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).

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.

Tawbah: repentance

Thaniy (الثاني): a goat in its second year, an ox or cow in its third year a camel in its sixth year.

Wajib (expedient): obligatory, lesser than fard (obligatory).

Wali: saint, friend of Allah.

Waswasah: temptation or an evil thought to commit sin or disbelief.

Waswas: the devil departed over every person and tempts him

Wadi: secretion of the prostrate.

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.

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It is composed of stories from Ahadith or lives of the Prophets. The accounts are authentic and all sources are identified.

The events reflect on the majesty of Allah and are from real life. They confirm that good deeds are rewarded and evil is punished. The narrative is lucid and strengthens our faith in Islam.

- ④ Every narrative is followed by a morale of the story.
- The English translation is complete and faithful to the Urdu work.