MANIFESTATIONS OF TRUTH

Translation And Detailed Explanation of



مظاهر حق شرح مشكوة المصابيح

ARABIC ENGLISH

Shaykh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

Translation and Commentary
Shaykh Nawab Qutbuddin Khan Dehlavi

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Translation And Detail Explanation of

MISHKAAT AL-MASAABIH

مظاہر الحق جدید شرح مشکوۃ المصابیح

Sheikh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

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Sheikh Nawab Qutbuddin Khan Dehlavi

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FOREWORD

Mawlana Muhammad Salim Qasmi
Teacher of *Hadith, Dar ul Uloom, Deoband*

It is a historical fact that the science of *Hadith* was not recorded during the times of the Prophet صلى الله عليه وسلم. In contrast the Holy Quran was meticulously recorded and written down in pursuance of the Prophet صلى الله عليه وسلم instructions. There is no other reason for that except that the Quran is revealed by Allah both as for as its words and meanings are concerned. It is not in human power to offer a substitute or synonyms for its words. Allah has said:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (الشعراء ٢٦: ١٩٣، ١٩٤)

The faithful spirit (*jibril*) has brought it down, upon your heart (O Prophet) that you may be one of the warners (Ash-Shu'ara, 26:193-194)

Also:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (القيامة ٧٥: ١٧ تا ١٩)

Surely upon Us rests the collecting there of, and the reciting thereof. And surely upon us then rests the explaining thereof (*al-Qiyamah*, 75: 17-19)

As for *Hadith*, it is the speech of the Prophet صلى الله عليه وسلم though in terms of meaning it too is revealed by Allah. This is clear from the categorical statement of Quran:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (النجم ٥٣: ٣، ٤)

Nor does he say (aught) of (his own) desire. It is no less then inspiration sent down to him [1] (al Najm, 53:3-4)

Sayyidina Abdullah ibn Amr رضى الله عنه said, "Whatever I heard from the lips of the Prophet صلى الله عليه وسلم. I wrote down. The writing down was only to read but some of the *Quraysh* stopped me from doing it saying, The Messenger of Allah is a human being and speaks while he is pleased and also while angry. All that would come to be regarded as religion, tomorrow, hence, it is not proper to write down all he says. So, I ceased to write down and told the Prophet صلى الله عليه وسلم about it. The Prophet صلى الله عليه وسلم pointed out to his mouth and said, 'By Him who holds my life, nothing comes out of this mouth against Truth no matter what the circumstances."

Besides no other people could even claim to match the intelligence and mental capabilities of the arabs. They had developed extra ordinary memory eloquence and intelligence and they were known for generations together to retain in memory what they had heard exactly as they had heard it. Accordingly, it is not proper to imagine their memory retention ability to be like our ability to retain in memory.

Therefore, it had come naturally to the first generation to investigate and search to the extreme degree the sayings and doir gs to the Prophet صلى الله عليه وسلم and they did it all of them. In the times of the *Sahabah* (companions) and *Tabi'ee* (epigones), the position of the

[1] English translation *Abdullah Yusuf Ali* but elsewhere *Lal Muhammad Chawla.*

narrators of *AHadith* was best known to the people of their cities and other people did not have the means to know that much. The narrators were from different lands, the *Hijaz*, Syria.[1]

However, in the eyes of the *Muhaddithеen*[2] (scholars of *Hadith*), the *Hijazi* source enjoys greater importance and reliabilities than the other sources. Indeed *Imam Maalik* رحمه الله in his compilation of the *AHadith* on the regulations of *Shari'ah* regarded the *Hijazi* source as the most important. His collection is well-known as *Muwatta Imam Maalik.*

We next have the chief of the *Muhaddithеen, Muhammad ibn Isma'il Bukhari* رحمه الله. His conditions, were very strict and he selected from the authorities (*isnad sanad*) of the *Hijaz*, Iraq and Syria to give a greater field to the science of *Hadith*. He classified the narrations in his *Jam'e* into different headings which included Prophet's صلى الله عليه وسلم biography history ethics, belief, worship, mutual dealings, retribution, interpreting dreams, *Tafseer* (exegesis), *qira'at* (Quran recital), etc. He created a proper chapter for each heading in his *Jam'e* so that this book is regarded as the most authoritative book after the book of Allah.

Imam Muslim رحمه الله followed in the footsteps of *Imam Bukhari* رحمه الله. However, he did away with repetition of *Hadith* and collection together the different *isnad* or sources of the *AHadith*. This arrangement found universal approval so that some quarters preferred Muslim to *Bukhari*. The fact, however, is that *Bukhari* is superior to Muslim because of greater reliability of his selection of chains of narrators (sources, authorities) and division into headings and comprehensiveness.

The third stage had front rank distinguished scholars of *Hadith* like *Abu Dawood Sajistani* رحمه الله, *Abu Isa Tirmidhi* رحمه الله and *Abdur Rahman Nasa'i*. However these people have not matched *Bukhari* and *Muslim* in examining the sources (or chains of narrators) in as great a detail. In spite of that none of them has given place to any forsaken or rejected *Hadith.*

These are the six books; *Bukhari Muslim. Tirmidhi, Abu Dawood, Muwatta Imam Maalik* and *Nasa'i*. They are regarded as the basic and original books on the science of *Hadith* and the scholars call them the *Sihah sittah* (the six correct ones).

In 737 AH, the author of *Mishkat, Allamah wali uddin Abu Abdullah Muhammad ibn Abdullah al Khateeb al-Tabrayzee,* collected the *AHadith* in *Sihah Sittah* and other well-known books of *AHadith* with had a strong *isnad* (chain of *transmittors*) and a reliable text. This indeed is a great boon for the Muslim *Ummah*. The fact that the *Mishkat al Masabeeh* continues to enjoy recognition to this day speaks volumes for the sincere intention of the author. For a long time, the *Mishkat* and *Mashriq al Anwar* were the base round which the science of *Hadith* revolved in India. It was when *Mawlana Shah Waliullah Dehlavi* رحمه الله concentrated on teaching the science of *Hadith* and introduced the other books of *Hadith* to the scholars that the *Mishkat* stepped down to second position after the *Sihah sittah* but even then it was never overlooked as an important educational tool. Today, while the *Sihah sittah* and innumerable other books of *Hadith* are in wide circulation in our country, the usefulness of *Mishkat* cannot be denied. It is this general usefulness that motivated the Islamic Scholars of every age to work on different aspects of this book. Among such works are. *Mulla Ali Qari's Mirqat al Mafateeh Sharah Mishkat al Masabeeh, Shaykh Abdul Haq's (Dahlavi) Sharah Mishkat*

[1] These nomenclatures refer to boundaries at that time Iraq, Egypt but that did not preclude anyone from placing them among the persons of distinction.

[2] Plural of *Muhaddith*

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(Persion) and *Lama'aat Sharah Mishkat* (Arabic), *Allamah Husayn ibn Muhammad ibn Abdullah al-Taybi's Taybi Sharah Mishkat* and *Nawab Qutubuddin Khan's (Dehlavi) Mazahir Haq Sharah Mishkat* (Urdu). The last is a summary of *Shaykh Abdul Haq Sharah Mishkat,* and it caters to the Urdu knowing people since then The style of language plays a great part in the usefulness or otherwise of a work. In this age when people are less interested in religion and knowledge of religion, the Islamic Scholars seize every opportunity to help religion and propagate it.

Accordingly, it is very pleasing that the young *Mawlana, Abdullah Jawaid Ghazipuri,* a graduate of *Deoband* has presented *Mazahir Haq* in a very clear and lucid Urdu. May Allah bless his effort and accept his service in this regard.

Muhammad Saalim
Teacher *Dar ul Uloom*
Administrator: *Idarah taj al Ma'arif, Deoband*
Thursday
8th *Rabi ul Awwal* 1380 AH
1st September 1960

Preface by the first author

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَرْسَلَ رَسُوْلَهُ الْکَرِیْمُ لِیَهْدِیْنَا اِلٰی صِرَاطِ الْمُسْتَقِیْمِ
وَصَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَعَلٰی اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِیْنَ

Mishkat is indeed an extremely beneficial book of *Hadith*. It includes *AHadith* on every subject. It was translate by my respected teacher *Haji Muhammad Ishaq*, the grandson of *Shaykh Abdul Aziz* رحمہ اللہ but the scribes made many mistakes in writing it down. And, he expressed a desire that a commentary should be added to it. Therefore, I undertook to write down the translation afresh and the explanatory notes on the pattern of *mirqat* of *Mulla Ali Qari* and translation of *Shaykh Abdul Haq* and marginal notes of *Jamaluddin* رحمہ اللہ and others. The *Mawlana* also added some explanatory notes. The book is named *Mazahir Haq*.

O Allah! Accept it. And cause us to benefit from it in the two worlds.

As for the chain of transmission of this book, I *Muhammad Qutubuddin ibn Muhyuddin*, the weakest of men, have it from *Mawlvi Muhammad Ishaq* رحمہ اللہ who read it from *Shaykh Abdul Aziz* رحمہ اللہ, who had the permission of *Shah Waliullah Dahalvi* رحمہ اللہ who received its permission from *Shaykh Abu Tahir Madani* (رحمہ اللہ and he was given the permission of *Shaykh Ibrahim Kurdi* رحمہ اللہ, who had the permission of *Shaykh Ahmad Qashashi* رحمہ اللہ who from *Shaykh Ahmad ibn Abdul Quddos Shanadi* رحمہ اللہ who from *Sayyid Ghaznafar ibn Sayyid Ja'far Naharwani* رحمہ اللہ who received permission from *Shaykh Muhammad Sa'eed* known as *Meer Kallan* رحمہ اللہ who was the *Shaykh of Makkah*. He was given permission by *Sayyid Naseemuddin Meerak Shah* رحمہ اللہ who had the permission of his father *Sayyid Jamaluddin Ata ullah ibn Sayyid Ghaysuddin Fadlullah ibn Sayyid Abdur Rahman*. He was given permission by his paternal uncle *Sayyid Asseluddin Abdullah ibn Abdur Rahman ibn Abdul Latif ibn Jalaluddin Yahya Sheerazi al Hasni* who had the permission of the authority and *Muhaddith* (scholar of *Hadith*) of the time *Sharafuddin Abdur Raheem al-Jurhani al Saddiq* رحمہ اللہ who was given permission by *Allamah Imam ud din Mubarak Shah Saadji Siddiqi* رحمہ اللہ and he had it from the author *waliuddin Muhammad Abdullah al Khateeb al Tabrayzee* رحمہ اللہ

O Allah! Forgive me and all of them and pardon all our sins.

The Religious and Legislative Aspect of *Hadith*

Allah sent *Muhammad* صلی اللہ علیہ وسلم as His last Prophet and Messenger and in pursuance of the command of Allah, he taught mankind the worship of One God, faith the belief. He was sent at a time when men had given up worship of God and taken up idol worship. Instead of Allah. The One, who has no partner the sacred forehead of man bowed down before perishable idols carved out of stones. Men had forsaken the approved ways and toed along immodest and indecent behavior. Good manners and kind treatment had given way to oppression, violence and corruption. Mutual goodwill was replaced by barbarity.

These were the conditions when Allah sent His Prophet صلی اللہ علیہ وسلم with the Quran to guide mankind and he showed them the right path with the ever glittering light of the Quran. He got the stubborn necks of disbelief and polytheism to bow down before Allah, the one, through Quran's perpetual teachings. He made the immodest and indecent men to wake up to good manners and kind treatment. He brought the savage tyrant into the garden of

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peace and mutual love.

The world experienced a grand revolution. It was a revolution that rained mercy and comfort and spread a religion all over the world. The religion was one that accounted for human nature and temperament.

What was the religion? It was the noble Quran and its supreme guidance! That was the grand revolution it was the Prophet's صلى الله عليه وسلم clear teachings and his sacred example - what we call *Hadith*!

All the *ummah* known that the Quran is a complete and perfect Book which has in it the principles and basic outlines of Islamic injunctions, guidance and way of life. At the same time as the Quran is a guidance for Islam and a basic code of religion, it is also a miracle - apparently and in essence. In other words, the apparent miracle is its eloquence and language and the construction of its words, phrases and sentences which is reflected in its invitation قُلْ فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ **{Bring a Surah like thereof - 2:23}** The intelligence of men all over the world and the eloquence of the Arabs remained helpless against the challenge and neither has anyone been able to present an example of its surah or a small phrase nor will anyone be able to do it in future. In the same way, human mind is helpless against Qur'an's comprehensive meaning and deep philosophy. No one has been able to bring forth anything like it in its all embracing sciences, and laws and principles, or even a section of it; and no one will ever be able to give the like of it.

It is the miracle of the Quran that there is tremendous knowledge and the sciences in each of its verses, nay each of its words. These treasures are as yet unexhausted and continue to quench the thirsty even after more than fourteen centuries, and we do not know how much more is there. In every age innumerable rulings and injunctions have been drawn from every word of it and there is yet scope to research and investigate.

Obviously, it was beyond man's limited intellect to comprehend the meaning and interpret the Quran. For that it was necessary to study its words, to examine its brief verses, to specify its general address, to explain its meaning, to remove doubts, to elucidate its commands and reasoning, to determine its unlimited messages, to detail the absolute obligations (*fard* and *wajib* and *sunnah* and *mustahab*) and enumerate the injunctions.

If all men have been unable to respond to قُلْ فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ **{bring a surah like there of}** or present a speech like the Quran, their intellect is limited. If that is so then they cannot probe deep into the meaning of the miraculous words of the Quran, and they cannot be expected to extract its facts and knowledge and they cannot distinguish between the real meaning and the imaginary meaning.

In that case, it became necessary to have the Messenger explain the Quran by his conduct and speech, and to accept him as a guide in understanding the Quran. The Quran is not such that all and sundry may understand its meaning and purpose without a teacher, if that were so, the Quran would have been delivered as guidance directly to the earthlings and those seeking guidance would have used it themselves.

The fact is that it was necessary to send a Messenger to guide mankind, for, without his guidance and a means it was impossible that the Book of Allah may be understood. Hence, before the Book is revealed to His Messenger, Allah explains its purpose and meaning to him through His angel and exposes to him its secrets through revelation. The Messenger is then required to teach it to Allah's creatures and explain it to them that he may make guidance universal. *Imam Awza'ee* رحمه الله has quoted *Hasan ibn Atiyah* as saying:

كَانَ الْوَحْيُ يَنْزِلُ عَلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَحْضُرُهُ جِبْرِيْلُ بِالسُّنَّةِ الَّتِيْ تُفَسِّرُ ذٰلِكَ

(ترجمان السنة ۱/۱۲۳)

"The Prophet صلی اللہ علیہ وسلم used to receive revelation and *Jibril* علیہ السلام brought to Him the *sunnah* which was an explanation of the revelation." (*Tarjuman as sunnah* V1p23)

The Quran itself emphasizes that the main aim of sending the Messenger صلی اللہ علیہ وسلم was that he should recite the Quran and then impart its teachings to the people and explain to them its meanings. Allah has said:

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيَاتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ۔ (آل عمران آیت ۱۶۴)

Certainly Allah has conferred a favor on the Believers when He sent among them a Messenger from themselves, who recites to them His revelations, and purifies them, and teaches them the Book and the Wisdom... (*Al Imran* 3:164)

In other words, the main purpose of his mission is to recite the Quran and to teach it. Not only is that the purpose but also the essence of Prophet hood, for, a Prophet can guide his people only in the light of the teachings of the Book. It is his duty to convey to the *ummah* the revelations he receives from Allah and to put them into practice himself and then get other people to do the same. It is essential for a reformer and guide to first practice what he preaches before inviting his people to righteousness. This is what Allah has said, "It is conduct of the Prophet that he first reads our commands, understands it, comprehends the diving aims, acts upon them and then presents them to the *ummah*. He not only conveys the divine commands but also explains them and sets an example by conducting himself according to Divine dictates acting upon them and speaking accordingly so that his people find it easy to put them into practice."

If a Messenger had not explained the Quran, expounded its meaning and determined its aim but let every man understand it according to his restricted intellect then surely the people for whose guidance the Quran is sent down would never have fathomed its meaning or realised its aims and objectives. Then, the Quran would have been no more than a pursuit of mental exercise and mankind would have been deprived of the heights and progress that they were to attain through Quranic guidance.

We learn, therefore, from the foregoing verse that at the same ties as He bestowed favour on mankind through faith and through guidance of the Quran. Allah also favoured them by not leaving them to search their goal themselves but sent one of them as their messenger. This Messenger guided them to their goal and expounded the meaning of the Quran to the weak intellect of man, and the Messenger was the greatest teacher in the world. The Quran clearly mentions that *Hadith* expounds the Quran. Allah says:

وَاَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ (النحل ۱۶:۴۴)

And we have revealed to you (O Prophet) the Admonition that You may make clear to mankind what has been revealed unto them, and that they may reflect.

(*al-Nahl* 16:44)

This verse means to say, "O *Muhammad*! صلی اللہ علیہ وسلم This book that we have sent to you is not only a concise reminder of the scriptures of the earlier prophets but also the basic code of the Divine Islamic law. It compresses within its words the laws, answers to day-to-day

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problems sciences and vast knowledge with miraculous preciseness. Because, everyone cannot grasp its mysteries, we have deputed you to recite and explain it. These mysteries have been revealed to you and we have enabled you to fulfil this task. We have trained you and empowered your intellect and, so, it is on you to explain its intricacies, expound its teachings, determine its objectives and declares injunctions, and thus, open the path to practical conduct."

While it is true that the Quran was revealed in Arabia and the mother tongue of its people was Arabic, but it is wrong to argue that there was no need for anyone to interpret it to those who were eloquent in Arabic. It is just like arguing that if the constitution is drafted and presented, there is no need for the assemblies to pass laws there under, or, for the president to proclaim decrees, which are complimentary to the constitution and not a separate set of legislation. Only one who has no sense and is unfamiliar with the working of legislatures can argue in this manner. Further, this is about man-made laws but the Quran is sent down by Allah as a code of life and a set of laws. It words and its meanings are miracle. Each of its words has deep meaning concealed in it and the human mind cannot grasp it by itself.

It is concerning this aspect of *Hadith* that *Imam Awza'ee* رحمه‌الله has quoted *Imam Makhool* رحمه‌الله. He has said:

اَلْكِتَابُ اَحْوَجُ اِلَى السُّنَّةِ مِنَ السُّنَّةِ اِلَى الْكِتَابِ (ترجمان السنة ۱/۱۲۲)

"The Book of Allah is more dependant on the *sunnah* than the *sunnah* is on Allah's Book." **(*Tarjuman as Sunnah*, v1 p122)**

Hafiz Abu Umar رحمه‌الله has explained this saying thus:

يُرِيْدُ اَنَّهَا تَقْضِىْ عَلَيْهِ وَتُبَيِّنُ الْمُرَادَ مِنْهُ

"It means that the *sunnah* interprets the Quran."

Imam Shatbi رحمه‌الله has concluded his explanation of these words thus:

فَكَانَ السُّنَّةُ بِمَنْزِلَةِ التَّفْسِيْرِ وَالشَّرْحِ لِمَعَانِى اَحْكَامِ الْكِتَابِ (ترجمان السنة ۱/۱۲۲)

"So, the *sunnah* is just like an explanation of and a commentary on, the Book of Allah." **(*Tarjuman us Sunnah*, v1 p124)**

It is clear from this that the explanation of the Quran that is derived from the *Hadith* and *Sunnah* is an obligation imposed by Allah on the Prophet صلى‌الله‌عليه‌وسلم, and he fulfilled that responsibility faithfully. Accordingly, the explanation and expounding by the Prophet صلى‌الله عليه‌وسلم whether spoken in deed through silence (on another's conduct) is called *Bayaan* by the Quran. We find it in the words:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ

that you may elucidate to mankind that which has been revealed to them (16:44)

This same thing in the words of the Prophet صلى‌الله‌عليه‌وسلم is *Hadith* and *sunnah* which we find in his sayings حَدِّثُوْا عَنِّى الخ and عَلَيْكُمْ بِسُنَّتِى الخ ("Narrate from me"... and "It is on you to fellow my *sunnah*,,,").

It is clear from the Qur'an and the foregoing quotations that *Hadith* is the exegesis of the Qur'an. The Quran is the text and *Hadith* its commentary. The Quran is the outline and *Hadith* its detail. Hence, we may say that for the mysteries of the Quran, *Hadith* is an

elucidation; for its synopsis, an elaboration; for its intricasies, an explanation; and for its understatements, a manifestation.

In other words, without *Hadith*, it is impossible for an ordinary mind to understand the secrets of the Quran and its objectives, metaphors and meaning Hence, it is our belief that;

"Just as the person of the Prophet صلى الله عليه وسلم is a source of light for all the world and his life a source of mercy for them in the same way his *Hadith*, his *sunnah* and his sacred example are the light for the *ummah*, to act according to his sayings and doings and to follow his example are means to bliss and well-being and key to paradise.

THE AUTHORITY OF *HADITH*: Belief in Allah and belief in the *Rasool* (Messenger) are two pillars of the shariah of Islam. Just as it is essential to believe in the unity of Allah, His divinity and His attributes, so too it is necessary to believe in the Messenger and his mission with a true heart and firm conviction.

Belief in the Messenger implies a firm conviction that he is the chosen and beloved servant of Allah who has sent him to the world with His Book to guide mankind. Besides belief is perfected only when the Messenger is obeyed unflinchingly. All his commands should be followed without the least demur and his judgment should be accepted without hesitation and his teachings and example must be put into practice with the understanding that salvation depends on that.

مَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا (الحشر ۵۹:۷)

And Whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (there from) (al Hashr, 59:7)

It is with the Quran that every where it calls for belief in Allah, it also makes it necessary to believe in the Messenger's mission.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ

وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝ (النسآء ۴:۱۳۶)

O you who! believe! Believe Truly in Allah and His Messenger and the Book which He had revealed to His Messenger and the Book which he revealed aforetime. And whosoever disbelieves in Allah and His angels, and His books and His Messengers, and the Last Day, he indeed has gone astray. (*an-Nisa*, 4:136)

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ؕ (النسآء ۴:۱۵۲)

And those who believe in Allah His Messengers, and differentiate not between any of them, unto them He shall soon give their rewards. And Allah is ever forgiving, Merciful. (*An-Nisa*, 4:152)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ (الحجرات ۴۹:۱۵)

The believers are only those who believe in Allah His Messenger. (Al Hajarat, 49:15)

وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا (الفتح ۴۸:۱۳)

And whosoever believes not in Allah and His Messenger, then surely we have prepared a blazing Fire for the disbelievers. (*al-Fath*, 48:13)

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يَآيُّهَا النَّاسُ قَدْجَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ (النسآء ۴:۱۷۰)

O mankind! The Messenger has indeed come to you with the truth from your Lord, So believe (in him), it is better for you. (*An-Nisa* 4:170)

There verses tell us that just as it is essential to believe in Allah and His angels, so too it is necessary to believe in His Messenger and in His Book to confirm them. Those people who do not believe in Allah and Messenger or do not confirm His Messenger, they are disbelievers and rejectors. Allah has warned such people of severe punishment and heavy loss.

Besides calling people to confirm and believe the messengership and prophethood of Sayyidina *Muhammad* صلى الله عليه وسلم, the Quran also stresses upon them to obey and follow him. It has said that it is part of belief to agree with every decision of the Prophet صلى الله عليه وسلم Allah has said:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْآ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْآ اَعْمَالَكُمْ (محمد ۴۷:۳۳)

O you who believe, obey Allah and obey the Messenger, and do not make your deeds vain. (*Muhammad* 47:33)

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ (الانفال ۸:۱)

And obey Allah and His Messenger, if you are (true) believers. (*al Anfal*, 8:1)

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ (الانفال ۸:۲۰)

O you who believe! Obey Allah and His Messenger, and turn not away from him, while you hear him speak to you. (*al Anfal*, 8:20)

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (النسآء ۴:۸۰)

Whosoever obeys the Messenger, he indeed obeys Allah. (*an Nisa*, 4:80)

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ (النسآء ۴:۵۹)

O You who believe! Obey Allah, and obey the Messenger and those in authority among you; then if you quarrel on anything, refer it to Allah and the Messenger. (*an-Nisa*, 4:59)

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا (النساء ۴:۶۵)

But no, by your Lord! They will not believe until they make you (O Prophet) the judge of what is in dispute between them, then find no vexation in their hearts over what you decide and submit with full submission. (*an Nisa* 4:65)

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (الاحزاب ۳۳:۳۶)

And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have choice in their matter. And whose

disobeys Allah and His Messenger has surely gone astray into manifest a straying.
(*al-Ahzab*, 33:36)

These verses tell us that Allah has declared three things as requisite for belief. They are:

1. At the same time as believing in Allah His angels and His Book, it is also necessary to believe in the messenger ship and Prophethood of Messenger. If any one does not believe in the Porphet صلى الله عليه وسلم or confirm his messengership then he is not a Believer.
2. While obeying Allah and fulfilling His commands, it is also imperative to obey and follow the Messenger of Allah صلى الله عليه وسلم. If any one obeys the commands of the Prophet صلى الله عليه وسلم follows in his footsteps then he is, in fact, obeying and being faithful to Allah. And, if anyone does not obey the Prophet صلى الله عليه وسلم and disregards his commands then he does not obey Allah and the disregards the commands of Allah. Obviously, anyone who disregards the commands of Allah and disobeys Him is indeed in the labyrinth of the misled path.
3. If a dispute crops up among Muslims and they quarrel then they are commanded to turn to Allah and His Messenger. To turn to Allah is to decide their dispute in the light of the Quran and to turn to His Messenger is to have him as judge and accept his judgment. No one will have right to vex at the Prophet's decision, for, it is a sign of faith that his judgment should never be doubted or questioned.

Therefore, we learn from this that belief is perfected with belief in Allah, His angels, His Book and the mission of His Messenger. It is also clear from this that the Book of Allah that is revealed to the Messenger for guidance of His slaves and the revelation that the angels convey to the Messengers from Allah are arguments in *Shari'ah*(Divine law), and, in the same way, the saying of the noble Prophets عليهم السلام are also argument. That which one is asked to believe in becomes an authority, therefore, the Prophet's صلى الله عليه وسلم judgement and commands from on authority. Indeed, the repeated order of Allah that we should obey commands and the judgement of the Messenger our disputes are evidence of their authority.

If the Prophet's صلى الله عليه وسلم words, deeds and orders were not authoritative argument then it would not have been necessary to believe in his messenger ship or to obey his commands as part of belief. As we have stated already one believes only on what is perfect evidence and one is faithful only to what is bound to be accepted. If any thing is not perfect evidence and bound to be accepted then it is meaningless to believe in it or obey it.

Besides, if we were to presume that the words and deeds of the Prophet صلى الله عليه وسلم are not evidence or authority then we must not call those or authority then we must not call those who do not believe in the Prophet or follow his saying and deeds as believers. This is because of anything is not an authority and it is not necessary to accept it then how can we term denial thereof disbelief. But the verses of the Quran clearly call those people disbelievers and misled as do not follow the commands of the prophet and do not accept his oral judgement.

Therefore, *Shariah* recognizes *Hadith* (which includes the commands, teachings, guidance and sayings of the Prophet صلى الله عليه وسلم as perfect evidence at per with the Quran. Thus, it is part of belief to believe in it and accept it. To refuse to do so or to reject it is tantamount to disbelief. hypocrisy and astraying. Allah says about it:

فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا

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Then surely we have prepared a blazing fire for the disbelievers. (*al-Fath*, 48:13)

RECORDING TO WRITING OF *HADITH*: If we study history we will find that the writing down, recording and documentation of *Hadith* had begun in the times of the Prophet صلی اللہ علیہ وسلم. The companions رضی اللہ عنہم used to pen down the sayings of the Prophet صلی اللہ علیہ وسلم and preserve the writings with them selves. *Sayyidina Abu Hurayrah* رضی اللہ عنہ was afront rank student of the Prophet's صلی اللہ علیہ وسلم school and his constant companion. He has narrated innumerable A*Hadith* of the Prophet صلی اللہ علیہ وسلم and he had a vast treasure of them with him and he did confirm it that none of the companions, apart from *Sayyidina Abdullah ibn Amr inb al-Aas* رضی اللہ عنہ, had more of the Prophet's A*Hadith* with him. He gave the reason for that, saying.

فَإِنْ كَانَ يَكْتُبُ وَلَا أَكْتُبُ۔ (بخاری جلد ا صفحہ ۲۲)

"He wrote down (the A*Hadith*) while I did not." (Bukhari v1 p22)

He has also said about *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ,

فَإِنِّي كُنْتُ أَعِي بِقَلْبِي وَكَانَ يَعِي بِقَلْبِهِ وَيَكْتُبُ بِيَدِهِ (طحاوی جلد ۲ صفحہ ۳۸۴)

"Indeed, I would memorise (and not write) while he would memorise and write them down with his hands." (*Tahtawi*, v2 p384)

Further, it is proved by the A*Hadith* that the companions رضی اللہ عنہم did not undertake to write down the A*Hadith* on their own but they had obtained a proper permission to do that from the Prophet صلی اللہ علیہ وسلم with the receipt of the permission and his consent, the companions رضی اللہ عنہ began to write down the saying of the Prophet صلی اللہ علیہ وسلم. Thus the concluding words of the foregoing narration of *Sayyidina Abu Hurayra* رضی اللہ عنہ are:

اِسْتَأْذَنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي ذٰلِكَ فَأَذِنَ لَهُ

"He (*Abdullah ibn Amr*) sought the Prophets صلی اللہ علیہ وسلم permission and he gave him the permission."

Sayyidina Abdullah ibn Amr رضی اللہ عنہ has said,

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَيِّدُوا الْعِلْمَ قُلْتُ وَمَا تَقْيِيْدُهُ؟ قَالَ اَلْكِتَابَةُ (مجمع الزوائد جلد ا صفحہ ۶۰)

"The Messenger of Allah صلی اللہ علیہ وسلم said, 'Preserve knowledge.' I asked him how that may be done and he said that it should be written down." (Majma Zawaid, v1 p60)

Sayyidina Abdullah ibn Amr رضی اللہ عنہ has narrated his own case regarding the writing down (of *Hadith*).

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُرِيْدُ حِفْظَهُ فَنَهَتْنِيْ قُرَيْشٌ وَقَالُوْا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَاءِ فَأَمْسَكْتُ مِنَ الْكِتَابَةِ۔ فَذَكَرْتُ ذٰلِكَ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَوْمٰى بِإِصْبِعِهِ إِلٰى فِيْهِ فَقَالَ اُكْتُبْ فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا الْحَقُّ۔ (ابوداؤد جلد ا صفحہ ۱۵۷)

"Whatever I heard from the Prophet صلی اللہ علیہ وسلم. I wrote down to remember it, when the *Quraysh* learnt of my action, they forbade me to do it, saying 'you write down

whatever you hear the Prophet صلی اللہ علیہ وسلم say although he is human being who experiences anger and happiness.' So, I ceased to write and mentioned that to the Prophet صلی اللہ علیہ وسلم. He said, 'Write down!' and, pointing out to his mouth with his finger, said, "By Allah, under no condition can this utter false and wrong words." (*Abu Dawood* v1 p 157)

Companions, other than *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ, also asked the Prophet صلی اللہ علیہ وسلم to be allowed to write the *Hadith* and he let them do it. One of them, *Sayyidina Rafi ibn Khadeej* رضی اللہ عنہ has said, "We requested the Prophet صلی اللہ علیہ وسلم Messenger of Allah, we hear many things from you and we write it down what do you say about our conduct? Shall we go on waiting down your sayings, or not? So, he said,

اُكْتُبُوْا وَلَا حَرَجَ۔ (کنز العمال جلد۵ صفحہ۲۲۳)

"Write down, There is no harm in that" (*Kanz ul Ummal* v5 p223)

It is reported by *Sayyidina Anas* رضی اللہ عنہ that a man came to the Prophet صلی اللہ علیہ وسلم and said, "Messenger of Allah. I am unable to remember your A*Hadith*." The Prophet صلی اللہ علیہ وسلم instructed him اِسْتَعِنْ بِيَمِيْنِكَ۔ (مجمع الزوائد جلد۱ صفحہ۱۶۰) "Take help from your hand." (meaning; write it down!)

Anyway, it is clear from these A*Hadith* that even in the lifetime of the Prophet صلی اللہ علیہ وسلم the a*Hadith* were written down. Many companions had taken it upon themselves to write down the Prophet's صلی اللہ علیہ وسلم saying and command.

This is what the companions رضی اللہ عنہ did. It is stated about the Prophet himself صلی اللہ علیہ وسلم that he had got rulings and injunctions compiled and delivered to his assistants and to some places. *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ is reported in *Tirmizi* to have said, "The Prophet صلی اللہ علیہ وسلم got a book on *Sadaqah* written down in his last days. It contained A*Hadith* on *Zakat* payable on livestock and was to be dispatched to his officers but even before it could be delivered to them, he died. *Sayyidina Abu Bakr* رضی اللہ عنہ when he became *Khalifah*, acted on the orders of the Prophet صلی اللہ علیہ وسلم." (*Tirmizi* v1 p39)

It is narrated by Sayyidina *Abdullah* ibn Ukaym

اَتَانَا كِتَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَّا تَنْتَفِعُوْا مِنَ الْمَيْتَةِ بِاِهَابٍ وَلَا عَصَبٍ۔

(ترمذی جلد۱ صفحہ۲۰۶)

"A letter of the Messenger of Allah 1 reached us instructing us not to make use of the skin of sinew of an animal that had died a natural death." (*Tirmzi*, v1 p206)

There is another *Hadith* which says:

اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى اَهْلِ الْيَمَنِ بِكِتَابٍ فِيْهِ الْفَرَائِضُ وَالسُّنَنُ وَالدِّيَاتُ وَبَعَثَ بِهٖ مَعَ عَمْرِو بْنِ حَزْمٍ۔ (۲/۳۱۷)

"The Prophet صلی اللہ علیہ وسلم got a letter written and sent it through Amr ibn Hazm to the people of Yaman. The letter mentioned the fara'id (absolute obligations) and sunan, and rulings on bloodshed." (*Tahtawi* v2 p417)

After the death of the Prophet صلی اللہ علیہ وسلم the companions رضی اللہ عنہ dutifully took up the recording of the A*Hadith* and they collected his sayings and proved themselves worthy in preserving them. We have seen that *Sayyidina Abu Hurayrah* رضی اللہ عنہ had not undertaken

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the writing of A*Hadith* while the Prophet صلی اللہ علیہ وسلم was alive, but, after his death, he wrote down all the sayings and A*Hadith* of the Prophet صلی اللہ علیہ وسلم or got someone to write them for him so that they could be preserved. *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ has said:

تُحَدِّثُ عِنْدَ اَبِیْ هُرَیْرَةَ بِحَدِیْثٍ فَاَخَذَ بِیَدِیْ اِلٰی بَیْتِهٖ فَاَرَانَا کُتُبًا مِنْ حَدِیْثٍ لِلنَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَقَالَ هٰذَا هُوَ مَکْتُوْبٌ عِنْدِیْ۔ (فتح الباری جلد ۱ صفحہ ۱۴۸)

"The topic of *Hadith* came up with Abu Hurayrah and he took me by my hand to his home. He showed me many books of *Hadith* and said that he had them with him duly written." (*Fath al Bari*, v1 p148)

Basheer ibn Nuhayk has said about Sayidina Abu Hurayrah's رضی اللہ عنہ books:

کُنْتُ اٰخِذُ الْکِتٰبَ مِنْ اَبِیْ هُرَیْرَةَ فَاَکْتُبُهَا فَاِذَا فَرِغْتُ قَرَأْتُهَا عَلَیْهِ فَاَقُوْلُ الَّذِیْ قَرَأْتُهٗ عَلَیْکَ اَسْمِعْتَهٗ مِنْ رَّسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَیَقُوْلُ نَعَمْ۔ (طحاوی جلد ۲ صفحہ ۳۸۵)

"I would borrow books of A*Hadith* from Abu Hurayrah and copy them out. Then, I would read them out to him and ask him if he had heard all that I recited from the Messenger of Allah and he would say, Yes." (*Tahtawi* v2 P385)

It is also said about *Sayyidina Ibn Abbas* رضی اللہ عنہ that he had some books in which the Prophet's صلی اللہ علیہ وسلم A*Hadith* were written down. *Tirmizi* has transmitted a narration of *Sayyidina Ikrimah* رضی اللہ عنہ:

اِنَّ نَفَرًا قَدِمُوْا عَلٰی اِبْنِ عَبَّاسٍ مِنْ اَهْلِ الطَّائِفِ بِکِتَابٍ مِنْ کُتُبِهٖ فَجَعَلَ یَقْرَأُ عَلَیْهِمْ فَیَقْدِمُ وَ یُؤَخِّرُ فَقَالَ اِنِّیْ بَلَّیْتُ لِهٰذِهِ الْمُصِیْبَةِ فَاَقْرَأُوْا عَلَیَّ فَاِنَّ قِرَاءَ تِیْ بِهٖ کَقِرَاءَتِیْ عَلَیْکُمْ۔ (طحاوی جلد ۲ صفحہ ۳۳۸)

"Some people of *Ta'if* brought to *Ibn Abbas* his books (in which the A*Hadith* were written down and asked him to read the A*Hadith* to them). *Ibn Abbas* began to read but (his eyesight had become too weak and) he could not read them. So, he asked them to read the books to him, for their recital and his own were of the same status (on the question of transmission)." (*Tahtawi* v2 P238)

Sayyiduna Abdullah ibn Muhammad ibn Aqeel has narrated:

کُنَّا نَاْتِیْ جَابِرَ بْنَ عَبْدِاللّٰهِ فَنَسْاَلُهٗ عَنْ سُنَنِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَنَکْتُبُهَا۔ (طحاوی ۲/۳۸۴)

"We would go to *Jabir ibn Abdullah* and would write down the Prophet's a*Hadith* after asking him." (*Tahtawi* v2 p 384)

There are many other reports of the companions رضی اللہ عنہ writing down the Ahadih of the Prophet صلی اللہ علیہ وسلم. Whatever they had received from the Prophet صلی اللہ علیہ وسلم of knowledge and sciences and preserved in their hearts, they committed those pearls to writing after his death.

The *Tabi'ee* رحمہ اللہ (epigones. second generation after the Prophet صلی اللہ علیہ وسلم when they came, were more meticulous in recording the A*Hadith*. They discharaged their responsibility with a greater zeal and sense of responsibility Abu al-Zinaad has stated in Tazkiyah al-Haffaz.

کُنَّا نَطُوْفُ مَعَ الزُّهْرِیِّ عَلَی الْعُلَمَاءِ وَ مَعَهُ الْاَلْوَاحُ وَالصُّحُفُ یَکْتُبُ کُلَّمَا سَمِعَ۔ (جلد ۱ صفحہ ۱۰۳)

"We used to accompany al-Zuhri to the Islamic Scholars to listen to the A*Hadith*. Zuhri kept slates and paper with him. He wrote down whatever he heard." (v1 p103)

Salih ibn Kaysam رحمه الله has said about *Imam al-Zuhri*:

اِجْتَمَعْتُ اَنَا وَالزُّهْرِيُّ وَنَحْنُ نَطْلُبُ الْعِلْمَ فَقَالَ لِيْ تَعَال حَتّٰى نَكْتُبَ السُّنَنِ فَكَتَبْنَا مَاجَاءَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (کنزالعمال جلد۵ صفحہ۲۳۸)

"We were companions, Zuhri and I during our student days. He said to me, 'Come, we will write down the A*Hadith*. So we wrote down the Prophet's A*Hadith*."

(*kanz ul Ummal* v5 p238)

A *Hadith* in Trimidhi discloses:

قَالَ رَجُلٌ لِلْحَسَنِ عِنْدِی بَعْضَ حَدِيْثِكَ اَرْوِيْهِ عَنْكَ فَقَالَ نَعَمْ۔ (جلد۲ صفحہ۲۳۹)

"Someone asked *Hasan* Busri if he could narrated the A*Hadith* transmitted by *Hasan* which he had with in writing. *Hasan* said to him Yes!" (*Tirmzi*, v2 P238)

Umar ibn Abdul Aziz رحمه الله is credited with having documented the A*Hadith* and prepared a proper strategy to have them written down. He wrote to all his governors and judges instructing them to collect and record all A*Hadith*. A report in fath al Bari tells us:

كَتَبَ عُمَرُ بْنُ عَبْدِالْعَزِيْزِ اِلَى الْاٰفَاقِ اُنْظُرُوْا حَدِيْثَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاجْمَعُوْهُ۔ (جلد۱ صفحہ۱۴۰)

"*Umar ibn Abdul Aziz* issued a proclamation throughout his dominion that all the A*Hadith* of the Prophet صلی الله علیه وسلم should be found out and collected together."

(v1 p 140)

Abu Bakr ibn Hazm رحمه الله was the *Ameer* and *Qadi* for the *Khalifah* and when he received the proclamation, he collected the A*Hadith* Soon, he had many volumes of the A*Hadith*, but before he could send them to *Umer ibn Abdul Aziz* رحمه الله the *Khalifah* died.

After the *Tabi'ee*, the *Taba Tabieen* (their successors) brought the writing down of the A*Hadith* to its peak. Scholars of *Hadith*s, in large numbers, were occupied in writing down the A*Hadith* and they soon had a large treasure of the A*Hadith* with them.

Abdur Razzaq said:

كَتَبْتُ مِنْ مَّعْمَرٍ عَشَرَةَ الافٍ حَدِيْثٍ۔ (تذکرۃ الحفاظ جلد۱ صفحہ۱۷۵)

Mu'maraud wrote "I heard ten thousand A*Hadith* from them down."

(*Tazkirah al Huffaz*, v1 p175)

It is said about Ibn al Mubarak رحمه الله

وَكَانَتْ كُتُبُهُ الَّتِيْ حَدَّثَ بِهَا نَحْوًا مِنْ عِشْرِيْنَ اَلْفَ حَدِيْثٍ۔ (جلد۱ صفحہ۲۵۱)

The number of the a*Hadith* written down with him which he narrated and read out to the people are twenty thousand." (*Tazkirah al Huffaz*, V1 p 251)

Abu Hatim Razi has said about *Abdus Salaam ibn Harb*:

كَتَبَ عَنْهُ اَبُوْنُعَيْمٍ اُلُوْفًا مِنَ الْحَدِيْثِ۔ (تذکرۃ الحفاظ جلد۱ صفحہ۲۴۶)

"Abu Nu'aym wrote down many thousand A*Hadith* after hearing them from him."

(*Tazkarah al-Huffaz*, v1 p246)

The following narrated throws light on the amount of significance attached to writing down A*Hadith*:

قَالَ اِبْرَاهِيْمُ بْنُ مُوْسٰى قَدِمَ الثَّوْرِيُّ اِلَى الْيَمَنِ فَقَالَ اُطْلُبُوْنِيْ كِتَابًا سَرِيْعُ الْخَطِّ (تذکرۃ الحفاظ جلد۱ صفحہ۲۱۷)

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"*Ibrahim ibn Musa* has narrated that when *Imam Thauri* رحمه الله went to Yaman (he required a scribe to write down *Hadith*, so) he said there, "Look out for a quick intelligent scribe for me"

Hisham ibn Yusuf was a quick, intelligent scribe of the times and people recommended him to *Imam Thauri* رحمه الله and he wrote down the A*Hadith* collected by Thauri رحمه الله.

Tazkarah al Huffaz has quoted a narrative in *Abu Dawood*:

لَمْ يَكُنْ لِحَمَّادِ بْنِ سَلَمَةَ كِتَابٌ إِلَّا كِتَابُ قَيْسِ بْنِ سَعْدٍ۔ (جلد ا صفحہ ۱۸۳)

"*Hammad ibn Salamah* did not have but the book of *Qays ibn Sa'd* (in which he had written down his collection of A*Hadith*)" (v1 p183)

From the foregoing account, we may conclude, therefore, that the writing down of A*Hadith* which had begun in the times of the Prophet صلى الله عليه وسلم was perfected in the time of the *Taba Tabi'een* (the generation succeeding the successors of the companions). Many Islamic Scholars and scholars of *Hadith* had devoted themselves to this task. It was in this era that a Scholars compilation and writing of books of *Hadith* was undertaken and many Islamic Scholars composed books on various aspects of the *seerah* (the life of the Prophet صلى الله عليه وسلم).

It is reported that *Musa ibn Uqbah* and *Ibn Ishaq* were men of this era who wrote books on *Ghazwaat* (battles) and *seerah* of the Prophet صلى الله عليه وسلم. They were followed between 157 AH and 188 AH by *Imam Awza'ee, Ibn al Mubarak, Sufyan Thauri, Hammad ibn Salamah* and *Jarir ibn Abdul Hamid* who composed great books on A*Hadith.*

It was about this time that *Imam Maalik* رحمه الله presented his well-known work *Muwatta.* We known again from *Tazkurah al Huffaz* that in this very era *Ma'ani ibn Imran Moosli* wrote his great works, *kitab al Sunan, Kitab al Zuhd, Kitab al Adab, Kitab al Fitn,* etc.

To this period belong too *Imam Abu Yusuf's* رحمه الله works, *Kitab al Aathar, Kitab al Hajj, Kitab al Khiraj,* and *Imam Muhammad* رحمه الله *Kitab al Aathar, Muwatta, Kitab al Hajj,* etc.

Even after that, books of *Hadith* came to be written and the *muhadditheen* continued to devote themselves dutifully and faithfully to compile the A*Hadith* of the Prophet صلى الله عليه وسلم. These books provide to us today light of knowledge and awareness. Seekers of *Hadith* derive tremendous benefit from them and add to thir knowledge immensely valuable pearls from the Prophet's صلى الله عليه وسلم A*Hadith.*

MISHKAT: SINGULARITY AND SIGNIFICANCE

Mishkat al Masabeeh is a collection of the A*Hadith* of the Prophet صلى الله عليه وسلم that was compiled centuries ago. However there has been no change in its utility and freshness.

Hadith itself is a sacred skill and it is derived from an eternal personality in the sense that as long as there is sensible, understanding life on earth this skill will continue to thrive ever radiantly. Besides, the *muhaddith* have arranged their books of *Hadith* according to their individual judgement of the subject heading, etc, *Imam Bukhari* رحمه الله for instance demonstrates his juristic mind in every *Hadith* that he transmits. *Imam Muslim* رحمه الله assimilates into one the many lines of transmission a single *Hadith* may have. In his *musnad, Imam Ahmad* groups together all the A*Hadith* of a companion in a single chapter. Every book of *Hadith* thus has its peculiarity and distinctiveness.

Mishkat al Masabeeh, nevertheless, is a collection with the singularity that it not only has the A*Hadith* of the *Sihah sittah* but also other reliable books, like *Sha'bal Iman* of *Bayhaqi, Musnad ahmad Musnad Razeen*, etc.

Another peculiarity of *Mishkat* that strikes the eye is that it does include those A*Hadith* that an ordinary reader finds difficult to understand. In fact, some people suggest this collection is an introduction to the subject of A*Hadith*, or that it was compiled with the objective of bringing busy people to known and act on the A*Hadith* of the Prophet صلى الله عليه وسلم. Accordingly, even today, the Arabic *madrassahs* begin studies with this book before they take up the *sahah Sittah*. The reason for that is that the first stage of education should not be so elaborate a burden that only the higher level can cope with or so brief that an ordinary mind becomes confused.

Let us look at it from another angle. If *Bukhari* has the distinction that the book is read from cover to cover in times of difficulty then *Mishkat* too has a distinction for it has been a course of study for the *Sufis*. The distinguished *Sufis* have chosen this collection in their life of *Zikr* (remembrance and supplications to Allah) because this book is neither elaborate nor brief like the other books of *Hadith*.

We need not go far. Initial endeavours for freedom are in the offing in northern parts of India and *Sayyid Ahmad Barelvi* was leading the movement. It was his practice with his *mujahids* (warriors) that lessons in *Mishkat* was a compulsory subject. Although *Shah Isma'il Shaheed* was responsible for the studies yet the late *Sayyid* himself explained the salient features and wisdom.

The *Hajjatullah al Baligah* is a peerless book on divine secrets and mysteries and wisdom and philosophy of *Shariah*(divine law). Discerning men have contended that it really is an exposition of *Mishkat*. Those people, who have studied the book not in its sequential order but from the point of view of extraction of A*Hadith*, know that *Shah Waliullah* always had the A*Hadith* of *Mishkat* before him when he scattered pearls of knowledge among the *Ummah*.

Next to *Bukhari* and *Muslim*, this book has had a highest number of marginal notes written on it. Some of the exegetes opted for *Mishkat* because of its comprehensiveness, the which we have referred above.

It is also the peculiarity of *Mishkat* that even those people hold it dear, who seem to follow a school of thought contrary to the one of its compiler and writer. This is not a recent phenomena but it was found ever since this book has come to light.

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The section *Kitab al Fitan* of *Mishkat* has always drawn the attention of learned men to it those who write on this particular subject do not fail to keep the *Kitab al Fitan* of *Mishkat* before them. This section contains plenty of *Aathar* of the *Sahabah* and *Tabi'een*.

The chapters in *Mishkat* that have much to do with every day practical life are very detailed and replete with A*Hadith*. One does need to refer to them day and night. These include chapters on du'a (supplication), *istighfar*, adherence to the Book and *Sunnah*, *al Asma al Husna* (The beautiful names of Allah), and such others.

Mishkat is indeed a complete and arranged form of *Masabeeh as sunnah* in which *imam mahy ussunnah, Qami al Bid'ah, Abu Muhammad Husayn ibn Mas'ood al Fara. Al Baghawi* رحمه الله has collected a large treasure of A*Hadith* of *fiqh*.

Imam Baghawi رحمه الله has compiled the *Masabeeh* in two sections. In the first, he has placed the A*Hadith* from *Bukhari* and *Muslim* and in the second from other books, like *Abu Dawood, Tirmizi*, etc. Further, he sufficed to narrate the A*Hadith* only and neither cited the books nor named the narrators.

The great scholar and grant *muhaddith* of the eight century *Hijri, Waliuddin Abu Abdullah Muhammad ibn Abdullah al Khateeb al Umar al Tabrayzee* رحمه الله re-arranged the book.

He added a third section to the book in which he not only recorded the A*Hadith* transmitted by other Islamic Scholars and *muhadditheen* but also those of *bukhari* and *Muslim* which *Imam Muhy us Sunnah* رحمه الله had omitted to record in the original *Masabeeh*.

Secondly, he did not fail to name the sources, either the book or the *Muhaddith*, whose *Hadith* was quoted.

Thirdly, he mentioned the name of the narrator from whom the *Hadith* was transmitted.

In this way, the book gained tremendous importance and value.

We can gauge the importance attached to *Mishkat* from the fact that ever since it was compiled it continues to be part of the syllabus of Arabic *Madrassahs* and religious institutions. Even today it is the first book taught to students before the *Sihah sittah*.

In the original book *Masabeeh as sunnah*, there are four thousand four hundred and thirty four (4434) A*Hadith*. *Allamah Khateeb Tabrayzee* رحمه الله added one thousand five hundred and eleven (1511) A*Hadith* to that later on. In this way, the number of A*Hadith* in *Mishkat al Masabeeh* is five thousand nine hundred and forty five (5945).

The Author of Mazahir Haq and His Teachers

The *Waliullah* family symbolise that historical gateway to India which introduced the science of *Hadith* to this county. Its members shone brightly on the horizon of knowledge and intimate awareness. Prominent among them in promoting knowledge and awarness were *Shah Waliulllah* رحمه الله who is the first in the line of transmission for the *Muhaddith*een of India, and his worthy descendants *Shah Abdul Aziz* رحمه الله (son) and *Shah Ishaq* رحمه الله (great grand son). They are those members of this great family who are known for their service to *Hadith* in India. The author of *Mazahir Haq, Maulana Nawab Muhammad Qutb ud Din Khan Dehlavi* has these men as his respected, noble teachers. In view of that, we present a brief account of the lives of these great people.

Shah Waliullah Dehlavi رحمه الله (1114AH-1176AH)

He was born on Wednesday, 4th *Shawwal*, 1114 AH around *Subh Sadiq* (dawn). His father *Shaykh Abdur Rahim* رحمه الله a great scholar and *Sufi*, brought him up in his own individual manner. He was admitted to the *Maktab* (Prelimanary School) at the age of five where his study of the Quran commenced. He was naturally inclined to learning and this apparent from his young days. So, he finished learning the Quran at the age of seven. His upbringing by his father enabled him to attain heights in etiquette and manners at a very young age which grown ups could not attain. He had learnt, in his early childhood, manners of living, sitting, speaking etc. and he kept his gaze lowered when he spoke to another whatever his status. He answered questions very politely and he never exceeded the limits of decorum even when speaking to his equals.

In the seventh year of his life, he was given lessons in Persian and in a few days he finished all the prescribed books. In a year's time, he had accomplished knowledge in Persian. The *surf* and *nahwa* (syntax and grammer) were then mastered by him and at the age of ten he began to study *sharah Mulla.*

His biographers assert that when ten years old he had such mastery over sarf and *nahwa* that great scholars who were acknowledged in this field were hesitant to discuss with him the finer points of this subject He then studied philosophy and logic and, like other subjects, he got over this stage too in a very short time.

He married at the age of fourteen but continued his pursuit of knowledge with the same zeal. The very year he had married, he studied *Tafseer Baydawi* at his father's hands. At the same time he gained perfection in the sciences which were studied in India in those days and taught by the Scholars of Delhi. That same year he pledged *bayat* (allegiance) to his father and became occupied in the rota of *Naqshbandi* School. He also studied ilm *tasawwuf* (Sufism) and qualified with distinction so that he grew in him mystic power and understood the finer points and wisdom which learned *Shaykhs* and Islamic Scholars recognized.

When he had thus obtained proficiency in different fields at the age of fourteen, his father, *Shaykh Abdur Rahim* رحمه الله, invited fellow citizens particularly the Islamic Scholars and learned and qualified men. In the presence of that gathering, his father tied a turban round his head which is tantamount to giving the robes on qualifying and gave him permission to impart teaching.

When his father died, he took over his seat of teaching and commenced imparting religious and philosophical education. He soon proved his ability and earned renown. Students

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came to him from far and wide to quench their thirst for knowledge.

Although *Abdul Haq Dehlavi* رحمه الله is the one who laid the foundation of science of *Hadith* in India and historians credit him for that yet true credit goes to the *Waliullah* family for promotion of science of *Hadith* in the India subcontinent. History reveals that ignorance had overshadowed India at that time. Muslim had quit the Prophetic sciences so much so that Islam had remained with them in name merely. There is no doubt that *Shaykh Abdul Haq* رحمه الله gave currency to *Hadith* and Quran learning in these sad times but things were so bad that he could not succeed in removing the darkness and evil that had made home in the hearts of the Muslim for centuries together. But, India was destined to get the light of the science of *Hadith*, so, after his death, Allah caused another support to rise for the edifice founded by *Shaykh Abdul Haq* رحمه الله. The father of *Shah Waliullah* رحمه الله, *Shah Abdur Rahim* رحمه الله established a *madrasah* in old Delhi, the *Madrasah Rahimiyah*, at the place presently known as Mehndiyun. The science of *Hadith* began to be taught here. A good number of students took admission and people displayed sufficient interest in the learning. However, *Shah Abdur Rahim* رحمه الله did not gain as much success as he should have considering the effort he had put in.

On the death of his father, *Shah Waliullah* took up teaching the subject at the *madrasah*. For twelve years he taught and students not only from India itself but Arab and other non Arab countries reaped advantage from the teaching.

Although he had attained exceptional perfection in religious and other sciences overshadowing other Islamic Scholars yet his thirst for knowledge took him to the sacred lands and *Makkah*.

In 1143 AH, he visited *Makkah* and *Madinah* and for a year he remained in the precints of the *Haram* at *Makkah* and the *Haram* at *Madinah*. He sought to learn thereafter and turned to the scholars for that purpose. He went first to *Shaykh Muhammad Wafdullah ibn Shaykh Muhammad ibn Muhammad ibn Sulayman* at *Maghrabi* who was a great scholar of *Hadith* and regarded in the holy lands as teacher of the Islamic Scholars. He welcomed this student warmly who studied (read over) the entire *Muwatta Yahya ibn Yahya* from cover to cover and got permission from his *Shaykh* to further the *Mawatta* and the narrations of *Shaykh Muhammad ibn Muhammad ibn Sulayman*.

He then became a disciple of *Shaykh Abu Tahir Muhammad ibn Ibrahim Kurdi al Madani* who was recognized by the Arabs for his learning, piety, eloquence and mastery of language. He held a recognized position in the science of *Hadith*. *Shah Waliullah* رحمه الله not only learnt *Hadith* from him but also gained further expertise in religions discourse and debate and *tasawwuf* and *sulook* (Sufism). When he had qualified and about to depart, the honourable teacher gave him permission to narrated *Hadith* and tied the turban on his head with his own hands. With watery eyes, he preferred some advise.

Continuing his quest, he also visited *Shaykh Tajuddin Qal'ee Hanafi*. He got from him permission to narrate *Bukhari* and other authentic books.

After receiving knowledge from, and blessings of the great *muhadditheen* and scholars of the *Harmayn* (*Makkah* and *Madinah*), he performed *Hajj* again in 1144 AH and in the early 1145 AH returned home. He arrived at Delhi on Friday. 14th *Rajab* 1145 AH.

He recommenced teaching *Hadith* at Delhi and a new spirit was visible in his teachings. The light that had brightened him from the science of *Hadith* cast its rays on the *Madrasah rahimiyah* in Delhi and enlightened its precincts. In this way, *Shah Waliullah* spread the

teachings of *Hadith* throughout India and its light continues to shine to date.

The words of Allah كل نفس ذائقة الموت {Every soul shall taste of death}[1] were in effect when he died in 1176 AH at the age of 63. He was buried at Delhi.

Shah Abdul Aziz رحمه الله

Shah Waliullah رحمه الله had four sons who attained fame and distinguished themselves. They were: *Shah Abdul Aziz, Shah Abdul Qadir* رحمه الله *Shah Rafiuddin* and *Shah Abdul Ghani.* All of them were known for their intelligence, knowledge oratory, eloquence, piety and righteousness, but *Shah Abdul Aziz* رحمه الله stood out in honour and knowledge. He is the one who earned name for his entire family in the religious world. Certainly, if he was not there, his family would have remained unknown to the world as honourable, respectable, and learned and they would not have found themselves mentioned in history.

He was born in 1159 AH. The initial years of his growth were overlooked by his great, illustrious father, *Shah Waliullah* رحمه الله. He was admitted to the *Maktab* at the age of five, and began studying the Quran which he completed very soon because of the high level of his intelligence. He was extremely good natured, too. Next, he completely the primary education in Persian followed by *surf* and *nahaw* (grammar) in a short period of about three years. Then, his education was entrusted to a worthy *Khalifah* (assistant)of *Shah Waliullah.* In about two years he became skilled in the different arts of Arabic.

By the age of thirteen, he had not only got through early academic education but also had qualified in elementary *surf* and *nahaw, fiqh,* principles of jurisprudence, logic, scholastic theology, belief geometry, astronomy and mathematics. He then got admission to his father's circle of studies and received education in *Hadith,* all whose books he studied under his father's eyes in two years time. He must have been hardly fifteen years old when he had qualified in all sciences and arts.

He benefitted from his family's policy of receiving both traditional and modern education and in the institution of *Shah Waliullah,* side by side with *Hadith* and *Tafseer,* logic and mathematics were also taught with devotion. Therefore, at a young age *Shah Abdul Aziz* became adept in the Subjects of logic Mathematics, History and geography.

Shah Abdul Aziz رحمه الله had completed his education in the different sciences when his father, *Shah Waliullah* رحمه الله breathed his last, and he succeeded him at the religious institution. Although he was just seventeen years old then, he was an accomplished scholar and a great mystic. The Islamic Scholars respected him and students came to him from the four corners of the world.

He was the one who nurtured the seed his father had sown and worked hard the science of *Hadith* grow in India. Soon it bloomed and people benefitted from its flowers and fruit.

Shah Abdul Aziz رحمه الله was a great orator, too and he held both friend and foe spell bound by his thrilling oratory. He also had a splendid memory. Whatever he read or heard, he retained it in his memory in the same manner and words ever after.

His person was the mine of the characteristics of the *Waliullah* family and till today Islam is bright in India with the light that he had lighted. His enumerable works continue to guide,

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[1] *Aal-Imran, 3:185, Al-Anbiya, 21:35, al Ankaboot, 29:57*

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and to satisfy the seekers of knowledge.
He completed his days in a grand manner, the scholar pious and righteous person that he was. He died on Sunday, 7th *Shawwal*, 1248 AH in the morning انا لله وانا اليه راجعون {To Allah we belong and to Him is our return}[1]

Mawlana Shah Muhammad *Ishaq* رحمه الله

Shah Abdul Aziz رحمه الله had no male offspring. He had three daughters and the second of them had married *Shaykh Muhammad Afzal* رحمه الله and *Mawlana Muhammad Ishaq* was born to them.
Mawlana Muhammad Ishaq رحمه الله was born on 6th *Zul Hajjah* 1197 AH. *Shah Abdul Aziz* رحمه الله had no son, so his attention was focused fully on *Mawlana Muhammad Ishaq* and he was brought up in the tradition of the family.
After having received his elementary education, he joined the circle of studies conducted by *Shah Abdul Aziz*. Then, he took up teaching and for twenty years he taught *Hadith* to Students under the supervision of *Shah Abdul Aziz* رحمه الله.
He was known for his scrupulous devotion to the Prophet's صلى الله عليه وسلم *sunnah* and deep love for him. His biographers assert that he never did any thing against *sunnah*, not even un knowingly. Nature had bestowed on him not only an excellent character but also a handsome countenance which divulged his nobility and good character. A look at his face convinced people that it was like the faces of those who had been blessed with the company of the Prophet صلى الله عليه وسلم.
When *Shah Abdul Aziz* رحمه الله died, he was chosen as his successor. All disciples and students turned to him and began to benefit from the treasure of his knowledge.
As a successor of *Shah Abdul Aziz* رحمه الله, he was accorded the same honour and respect that every leader of this family had received. In spite of the honour, majesty and abundance, he chose only for the pleasure of Allah to migrate to the sacred land with all his family. There he performed *Hajj* but returned home to India after a few days.
In India, the people thronged to his gatherings and he guided them and trained them through his sermons. However when darkness, *bid'ah* (innovative practices) and way ward ness enveloped the India atmosphere and the symbols of Islam came to be neglected, he became very dejected and resolved to go away from India. The citizens and the *Sultan* (ruler) pleaded with him to reconsider his decision but he was unmoved and took all his family and dependants - a caravan full - to *Makkah*. They settled there, and there, he died in 1262 AH.

Allamah Nawab Muhammad Qutubuddin Khan *Dehlavi* رحمه الله, the compiler of Mazahir Haq

He was the son of a wealthy, respectable family of Delhi. His fore fathers had been close to the royal family who honoured them with high offices and posts in return for their devoted services. He too enjoyed high respect in the royal court at Delhi and the king had great regard for him.
He was born in 1219 AH. After he had received his elementary education, he was entrusted to *Mawlana Shah Muhammad Ishaq Dehlavi*. He received his blessings and gained a high degree

[1] *al-Baqarah, 2:156*

of excellence in *Hadith*. He also learnt from the Islamic Scholars of *Makkah* and *Madinah*.
He followed Shariah diligently and imitated his teacher faithfully in his appearance and get up. He resembled him to such an extent that if anyone had not seen *Mawlana Ishaq*, he would be satisfied on looking at Allamah *Muhammad Quttubuddin* رحمه الله. He was highly learned and pious and righteous, humble and well-mannered.
The greatest achievement of his learning is the Urdu translation of *Mishkat* and its Sharah (explanation) Mazahir Haq. He has innumerable other writings to his credit which speak highly of his knowledge and learning. Finally. He went to *Makkah* where he died in 1289 AH.

Imam Muhy us-*Sunnah* Qami-ul-Bid'ah Abu Muhammad Husayn ibn Mas'ood al Fara al Baghawi رحمه الله

Author of *Masabeeh as sunnah*

He was from *Baghshoor*, a place in *Khurasan* between *Herat* and *Marwa*. This is why he was called *Baghawi*. He was a front-rank scholar of his times, a unique *muhaddith* and an excellent exegette. He was peerless in jurisprudence, *Hadith* and exegesis. This is why his contemporary *muhaddith*een, exegettes and scholars regarded him as their leader. He was also the Grand *Mufti*.
He had mastered the science of recital of the Quran, and was recognized as a great reciter of the Quran. In spite of these qualifications, he was very humble and simple-living.
He was very pious and God-fearing. His heart was filled with awe of Allah and fear of the Hereafter and his life was entirely oriented on love of the Prophet صلى الله عليه وسلم. He shunned worldly comforts although he was well placed in the world and if he had so desired he could have enjoyed its blessings and comforts. He practiced abstinence to such an extent that he ate crumbled bread. His students appealed to him that his eating habits might weaken him and make him unable to serve Islam because of a degeneration of his mind, heart and nerves. He heeded their plea only to the extent that he applied olive oil on his crumbled bread that he ate.
He had got the title *Muhy us Sunnah* directly from the Prophet صلى الله عليه وسلم. Historians and scholars have written that when he finished writing his book *sharah as Sunnah*, he saw the Prophet صلى الله عليه وسلم in a dream. The Prophet صلى الله عليه وسلم told him in a supplication for him, "Just as you have kept my *sunnah* alive through your writing, may Allah keep you alive." Since then, he got the title *Muhy us Sunnah*.
The most famous achievement of his career is his work *Masabeeh as sunnah* which is the base and text of *Mishkat*. He collected A*Hadith* from the *Sihah Sittah* and other reliable books and arranged them on the line of chapters of books of *fiqh*.
Among his other works is *Tafseer Ma'alim-ul-Tanzeel* which enjoys a prestigious position among exegesis of the Quran.
He died in 516 AH. May Allah have mercy on him.

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Allamah Waliuddin *Abu Abdullah Muhammad* ibn *Abdullah* al-Khateeb al Umri al Tabrayzee رحمه الله

(Compiler of *Mishkat al Masabeeh*)

His name is *Muhammad*. Some people have said the he was *Mahmood* but it is more correct that he was *Muhammad* His *Kunyah* was *Abu Abdullah* and his title *waliuddin*. His father was *Abdullah*. His family name was *Umri* while he was known as *al-Khateeb al-Tabrayzee."*

He was a great scholar, *muhaddith*, front ranking orator and a very pious and righteous man who was highly well-mannered. He learnt from great scholars and among his own students was *Mubarak Shah Sadi* رحمه الله.

The greatest fruit of his learning is *Mishkat al Masabeeh*, more known as *Mishkat*. It is recognized as the basic book of *Hadith*. The recognisition accorded to this book in the Islamic world may be gauged from the number of its translations, commentaries and marginal notes (annotations). It is a lengthy list. For example:

1. *Al Kaashif ul Haqaiq as Sunan*, by *Allamah Hasan ibn Muhammad al Tabee.*
2. *Sharah al Mishkat*, by *Abu al Hasan Ali ibn Muhammad Alamuddin Bukhari.*
3. *Minhad al Mishkat*, by *Shaykh Abdul Aziz Abhari.*
4. *Mirqat Sharah Mishkat* by *Shaykh Nooruddin Ali ibn Sultan Muhammad Harwi*, well known as *Mulla Ali Qari.*
5. *Sharah Mishkat*, by *Shaykh* Shahabuddin Abu al Abbas Ahmad ibn Ali ibn Juhaythmee.
6 *Hashayah Mishkat* by *Sayyid Sharif Ali ibn Muhammad Tarjami.*
7. *Hashiyah Mishkat*, by *Shaykh Muhammad Sa'eed ibn al Mujaddid Alf Thani.*
8. *Hidayat al Rawah ila Takhreej al Masabeeh wa al Mishkat*, By *Shaykh Abu al Fadl Ahmad Ali*, well known as *Ibn hajar Asqalani.*

9 and 10. *Lam'aat al Tanqeeh* (Arabic) and *Asha'h al Lam'aat* (Persian), by *Shaykh Abdul Haq Muhaddith Dahlavi.*

11. *al Ta'leeq al sabeeh* by *Mawlana Muhammad Idrees Khandhalwi.*
12. *Mir'aah al Mafaateeh*, by *Mawlana Ubaydullah Rahman Mubarak puri.*
13. *Azeeqah al Najaah Sharah Mishkat*, by *Shaykh Abd an Nalai Amaduddin Muhammad Shata'ree.*
14. *Zeenat al Nukah* to *Sharah al Mishkat* by *Sayyid Muhammad Abu al Majd Mahbood Aalam Ahmadabadi.*
15. *Mazahir Haq* (Urdu) by *Allamah Nawab Muhammad Qutubdin Khan Dahlavi.*
16. *Tarjumah Mishkat* (vol 1) by *Mawlana Karamat Ali Joon puri.*

The author of *Mishkat al Khateeb al Tabrayzee*, died after the year 737 AH but the exact year is not known. It is known definitely that he finished compiling this book (*Mishkat*) on Friday in *Ramadan* 737 AH. Hence the year of his death may safely be regarded after 737 AH. Some authorities have placed the year of his death as 748 AH and some others as 740 AH.

Scholars of *Hadith*

The number of scholars of *Hadith* from whose books A*Hadith* have been quoted in *Mishkat* is thirteen. They are:

Imam Bukhari رحمه الله, *Imam Muslim* رحمه الله, *Imam Maalik, Imam Shafa'ee* رحمه الله, *Imam Ahmad ibn Hanbal* رحمه الله, *Imam Tirmidhi* رحمه الله, *Imam Abu Dawood* رحمه الله, *Imam Nasa'i* رحمه الله, *Imam ibn Majah* رحمه الله, *Imam Darami* رحمه الله, *Imam Dara Qutni* رحمه الله, *Imam Bayhaqi* رحمه الله and *Imam Razin ibn Mu'awiyah* رحمه الله.

Besides these people, mention is also made in this list of *Imam Nawawi* رحمه الله and *Imam ibn Jawzi* رحمه الله. We present here a brief life account of all these scholars.

The *Masabeeh as sunnah* or the *Mishkat* do not include any *Hadith* transmitted or quoted by Imam A'Zam, Abu Hanifah رحمه الله. That is why, his name does not find mention in the above list. However, we believe that mention of prominent religions personalities or scholars of *Hadith* is never complete without inclusion of Imam Abu Hanifah's رحمه الله name. Therefore, we have mentioned him at the conclusion of the accounts of these scholars.

Imam Bukhari رحمه الله

The real name of Imam Bukhari رحمه الله is *Muhammad* ibn Isma'il ibn Ibrahim ibn al Mughirah ibn Bardizbah al Bukhari. He was born after Asr prayer on Friday, 13th or 16th *Shawwal* 194 AH. He is known through the Jafi people because his great grandfather had embraced Islam at the hands of a righteous man who was of the Jafi tribe, and his name was Yamaan Jafi. He was the chief of Bukhara and whoever became a Muslim at his hands traced himself to his tribe. Therefore, Imam Bukhari was also known as Jafi.

Imam Bukhari رحمه الله was loosing his eyesight in his childhood and this caused sadness and anxiety to his mother. One night, when she was sad and dejected as ever, she saw Sayyidina Ibrahim عليه السلام in a dream. He said to her, "Be happy, for Allah has heard your cry of pain and has shown mercy on your tears. He has accepted your supplication and restored your son's eyesight." When she woke up in the morning she found her darling's eyes bright with sight. From the age of ten when he studied at the *Maktab*, it was his extraordinary ability that he remembered whatever *Hadith* he heard and it was since then that he commenced memorizing the A*Hadith*.

When he had finished the courses at the *Maktab*, he learnt that there was a scholar and *muhaddith* at Bukhara, Daakhli رحمه الله, who was very famous. So, he prepared to go to him. Daakhli رحمه الله used to read over to people from his book on the science of *Hadith* and in which he had recorded certain A*Hadith*. One day as he was narrating a *Hadith*, he began with its line of transmission, "Sufyan on the authority of Abu al Zubayr who on the authority of Ibrahim." Imam Bukhari رحمه الله interrupted him saying," Abu al Zubayr never reported from Ibrahim." Daakhli رحمه الله heard the young boy and was unsure about himself, so he went home and brought the book and confirmed that, indeed, he was wrong and asked the child to disclose the line of transmission Bukhari رحمه الله said, "It is Sufyan from Abu al Zubayr who from Adi who on the authority of Ibrahim." Daakhli رحمه الله looked into the book and said, "Surely, you speak the truth. The *sanad* is as you say." Imam Bukhari رحمه

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رحمه الله was then eleven years old. Daakhli رحمه الله was amazed at such a young boy possessing an extra-ordinary memory and he showered praise on him.

At the age of sixteen, he had memorized the books of Ibn Mubarak رحمه الله and wakee, and he went to *Makkah* with his mother and brother, Ahmad, to perform *Hajj*, After performing *Hajj*, while his mother and brother returned home, he stayed behind to study *Hadith*. At the age eighteen, he began to write books and one of his books, kitaab al Tarikh, dealt with the achievements of the companions رضى الله عنه and the Tabi'een رحمه الله events in their lives, and their sayings. After he had prepared the manuscript, he polished it at *Madinah*, near the grave of the Prophet صلى الله عليه وسلم in moonlit nights.

Haamid ibn Ismail رحمه الله who was a distinguished *muhaddith* when Imam Bukhari used to go to his teachers to listen to the A*Hadith* said. "I would accompany him and he never took pen and ink with him. I pointed to him that while he went to the teacher very eagerly to learn a *Hadith*, he did not take writing implements with him. How could he hope to learn then and if he wished to memorise *Hadith*, he must carry pen and ink and write down what the teacher said. After sixteen days, Imam Bukhari asked me to take the A*Hadith* that I had written during the time. I had written down fifteen thousand A*Hadith* during this period. Bukhari began to narrate all those A*Hadith* from memory while I held the written material before me. Instead of my prompting him any where, I had to correct my written text here and there from what he narrated. He narrated the fifteen thousand A*Hadith* without a single Stammer or mistake. He then remarked that we supposed that he was wasting his time. I realized then and there that he had a great future."

Sahih al Bukhari is the biggest achievement of Imam Bukhari. It is the most correct book after the noble Quran. One day Imam Bukhari and his fellow students were attending a session with their teacher, *Ishaq* ibn Rahwayh. The students while discussing the subject among themselves wished that someone might compile a collection of the A*Hadith* of the Prophet صلى الله عليه وسلم in a brief manner; and the A*Hadith* should be authentic to the highest degree. In that way, all the authentic A*Hadith* would be at one place and seekers of *Hadith* would be able to trace them out without reservation or hesitation, and abide by them. No one would have to re-verify those A*Hadith* from any other scholar."

The students dispersed but imam Bukhari pondered over the suggestion and resolved to undertake the work. He began writing the book.

At that time he had a treasure of about 600,000 A*Hadith*. He sifted the weaker A*Hadith* from the authentic. He began to write down the authentic A*Hadith* in his book He omitted all the A*Hadith* that were weak or did not meet the standard of authenticity. Soon the wish of the students of Ibn Rahwayh رحمه الله was given practical shape. The *Jam'e-ul-Bukhari* was compiled.

It was the practice of Imam Bukhari while writing this book that he first had *ghusl* (bath), offered two *raka'at* optional prayer and then wrote down a *Hadith*. There is no *Hadith* in Bukhari which Imam Bukhari may have written without having a bath and prayed two optional *raka'at*. It took him sixteen years to complete the great task and in his life about ninety thousand people had the honour of learning a *Hadith* from him directly.

Khalid ibn Ahmad Za'li was then the governor of Bukhara. He sent message to Imam Bukhari that he should visit his home and teach his sons the Bokhari and other books, like kitab al Tareekh, etc. Imam Bukhari sent him a reply. "This is the learning of *Hadith* and I consider it a mockery of *Hadith* that I should come to your house to teach *Hadith*. If you wish, send your sons to my gatherings so that they will sit with other students and learn

the A*Hadith*." For the governor, this response was nothing short of a slap on the face but he sent word to the Imam. "I am prepared to send my sons to you but you must ensure that when they are with you, no one else should come to you. Rather, a sentry should stand at the door to bar entry to other people to the class. It is not acceptable to me that when my sons attend your class, the common people and the lower strata should sit next to them." Imam Bukhari refused to abide by the governor's condition. He said. "This knowledge is the legacy of the Prophet صلى الله عليه وسلم and the whole *ummah* has an equal share in it. No one is preferred over the other in receiving it." The governor of Bukhari was infuriated with this answer and he resolved to teach the 'stubborn' scholar the lesson of his life.

There has never been lack of such scholars who smother their conscience for the sake of worldly wealth or personal favours, and submit to authority for that. They not only do that but also willingly bring innocent and sincere scholars to disrepute to achieve their ends. The same thing happened to Imam Bukhari. There were the Scholars who seemed to be his friends but, when the opportunity to gain personal favours arose, they helped the governor and began to criticize Imam Bukhari and question his standing. They assisted the governor in drawing out a list of accusations against him so that he was exiled from Bukhara.

When Imam Bukhari was going out of the city, he did not say anything but, "O Allah, I put this affair in Your Hands." Hardly had a month passed by when the governor Khalid ibn Ahmad, was deposed by the *Khalifah* and not only was he dismissed but also made to ride a donkey throughout the city.

One of the scholars, Harith ibn Warqah, who had conspired with the governor against the Imam was also dishonoured severely. Another scholar who was part of the conspiracy faced painful punishment from Allah and all his children died.

Imam Bukhari رحمه الله went to Nishapur but his self respect and independent nature annoyed the governor there too. He had to leave that place and he finally settled at Khartang near Samarqand. And, it was at this place that his living days were over and he died on the last day of *Ramadan*, the night preceding Eid al Fitr, 265 AH at the age 62 years. انا لله وانا اليه راجعون

He had many teachers. Distinguished among his teachers were *Ishaq* ibn Rahwayh رحمه الله Ali ibn Madini رحمه الله, Ahmad ibn Hanbal رحمه الله and Yahya ibn Mu'een رحمه الله

Khateeb Abu Bakr Baghdadi has quoted Abdul Wahid Tarawi as narrating, "I saw the Prophet صلى الله عليه وسلم in a dream. He was with his companions and waiting for someone. I offered *salaam* and the Prophet صلى الله عليه وسلم responded to it and I asked him, 'O Messenger of Allah! For whom do you wait here? He said 'we await *Muhammad* ibn Ismail.' After some time, I learnt of the death of Imam Bukhari and I worked out that he had died about the time I had seen the Prophet صلى الله عليه وسلم wait for Imam Bukhari."

Shaykh Abdul Haq Dehlawi رحمه الله has mentioned the dream in his translation and also disclosed that when he was buried the fragrance of musk came out of the grave. This sweet smell continued to emanate many days thereafter from the earth of the grave.

Many people have seen in their dreams that the Prophet صلى الله عليه وسلم associated *Sahih al Bukhari* to with himself. Thus, *Muhammad* ibn Ahmad Marwazi was once sleeping in the passage between the *Rukan* and *Maqam Ibrahim* in the Ka'bah. The Prophet صلى الله عليه وسلم told him in a dream. "O Abu Zayd! How long will you give lessons from the book of Shafa'ee? Why do you not teach from my book?" He became fearful and submitted, "Messenger of Allah. I give my life for you. Which is your book, that I may give lessons from it?" The

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Prophet صلى الله عليه وسلم said, "Jami *Muhammad* ibn Ismail" (This is *Sahih al Bukhari*). A similar dram is also narrated by the Imam of the *Harmayn*.
Imam Bukhari had written many books. The most notable and worthy is, of course, his *Sahih al Bukhari* which has earned a never failing acclaim in the entire Islami world. The other book is *Kitab al Tareekh*. A third is *Kitab al Adab*. A fourth book is *kitab Rafa yadayn*. There are many other books written by Imam Bukhari and they speak highly of his knowledge and learning.

Imam Muslim رحمه الله

His name was Muslim ibn Hajjaj. His *Kunyah* Abu al Husayn. He was of Qushayri tribe and his native land was nishapur. He was born in 204 AH or 206AH. He was a great *muhaddith* and is recognized as an Imam in this field. His brilliant students included Abu Hatim Razi, Tirmizi and Abu Bakr Khuzaymah. Abu Hatim Razi saw Imam Muslim رحمه الله in a dream after his death and asked him how he had fared. Imam Muslim رحمه الله disclosed, "Allah has bestowed upon me His favours, opened the gates to paradise for me and the expanse of praradise is at my disposal. I move about wherever I like.
After the death of Imam Muslim, Abu Ali Zaghni saw a pious, righteous man in his dream ans asked him what was behind his salvation. He had some papers in his hand and showing him he said, "Because of these." They were sections of Sahih al Muslim!
It is stated in *Kitab Tareekh* that, one day, there was a reference to a *Hadith* in a gathering of Imam Muslim رحمه الله. The attendants of the assembly asked him about it but he could not then recall that *Hadith*. So, he went into his home and placed before him a basket in which he filled dates. He began looking for the *Hadith* and, at the same time, ate a date from the basket. Finally, he did find the *Hadith* but, meanwhile, he had eaten all the dates in the basket, He was so engrossed in looking out for the *Hadith* that he never thought how he would digest all those dates. He died because of that on Sunday, 24th *Rajab* 261 AH. انا لله وانا اليه راجعون.
The greatest achievement of Imam Muslim is *Jami Sahih al Muslim*, a great book of *Hadith* and, like al Bukhari the most authentic book. He has innumerable other works to his credit; for example *Musnad Kabir, Jami Kabir, Kitab al Ilal, Kitab awham muHaditheen, Kitab Tameez, Kitab man laysa lahu illa rawa wahid, kitab Tabqaat Mukhdariyeen, kitab al Asma wa al kuna kitab al Wajdan, kitab Hadith amir ibn Shu'ayrb, kitab Mashikh Maalik, Kitab Mashaikh Thauri*. There are many other works from him.

Imam Maalik رحمه الله

His name was Maalik. His descent is traced in this manner; Maalik ibn Anas ibn Maalik ibn Abu Aamir ibn Aamir ibn al Harith ibn Ghaymaan ibn Khaythal and so on. His great grand father, Abu Aamir, was a companion of the Prophet صلى الله عليه وسلم; however the scholar Zabri, has written in *tajreed al sahabah* that it is not known that Abu Aamir was a companion but it is confirmed that he was born in the times of the Prophet صلى الله عليه وسلم.
Abu Aamir's son, Maalik was a Tabi'ee. Accordingly, we find his transmission from Sayyidina Uthman رضى الله عنه and other companions. *Shaykh Muhammad* Ibrahim ibn Khaleel has written about Abu Aamir in Sharah Mukhtasar Khaleel that he was a companion who participated in every battle with the Prophet صلى الله عليه وسلم except Badr. Imam Maalik رحمه الله was from Asbahi tribe. He was born in 93 AH. It is said about him that he was born two or three

years after his mother conceived him.

Imam Maalik رحمه الله was an ordent student of *Hadith* and eager to learn about it, and the precise abiding by the *sunnah* had become his mark of distinction. In his early days, his family could not afford to pay for his thirst for knowledge and he sold the (linking) chains in his home to pay for his books. Soon, however, days changed and he found himself in abundance with every kind of comfort available to him. People had chosen him as their centre. Imam Maalik رحمه الله was gifted with tremendous memory and he said about himself that he retained whatever he memorized once.

He was just seventeen years old when he began to teach *Hadith*. It is stated that during the initial days of his lessons, a woman of *Madinah* who was pious noble and respected died. While her body was being given a bath, the woman who was giving the bath happened to touch the private organ of the body and remarked that the dead woman was an adulteress. The moment she uttered these words, her hand got stuck where it was on the private organ. Try as she would, she could not remove her hand from there. She was very worried and this was a very amazing thing to happen. The Scholars were consulted but they were helpless. The people than consulted Imam Maalik رحمه الله. His intelligence suggested an instant solution to the problem. He ruled, "This woman has slandered a pious and chaste woman and accused her of having committed adultery. Therefore, the punishment of Allah has descended on her. The only solution is to give her the prescribed punishment."

Accordingly, she was given eighty lashes after which her hand got free. Since then people recognized Imam Maalik's standing as a great scholar and able man.

Imam Maalik رحمه الله has the distinction of having written with his own hands one thousand A*Hadith* which feat no other *Muhaddith* has achieved. He had such a great sense of respect, that he never relieved himself in the precincts of the Haram of *Madinah* (limits of its sacred territory). He would go beyond the limits of the city to answer nature's call. However, he could not help when he was ill.

About a thousand people heard his outstanding book Muwatta from him. They have obtained *sanad* from him in *Hadith*. Even after his death, people benefit from his book which has gained exceptional approval.

Imam Shafa'ee رحمه الله

His name was *Muhammad* and *Kunyah Abu Abdullah* and he was famous by the name Shafa'ee. His family tree is traced in this way; *Muhammad* ibn Idrees ibn Abbas ibn Uthman ibn Shafi ibn Saa'ib ibn Ubayd ibn Abd Yazeed ibn Hashim ibn Muttalib ibn Abd Munaf al Qurayshi al Muttalibi. Shafi is called Mutalibi because his forefather was Muttalib who was a brother of Hashim ibn Abd Munaf. Imam Shafa'ee was one of the children of Hashim, the one who was the son of Muttalib. The other Hashim who was the son of Abd Munaf and brother of Muttalib was a forefather of the Prophet صلى الله عليه وسلم. Thus, the family tree of the Prophet صلى الله عليه وسلم and imam Shafa'ee branches out at Abd Munaf. Shafi the ancestor of Imam Shafa'ee was alive in the time of the Prophet صلى الله عليه وسلم and his father, Saa'ib had also been alive in the Prophet's صلى الله عليه وسلم times. Rather, he is the very Saa'ib who had held the standard of Banu Hashim for the (disbelieving) Quraysh in the battle between Right and wrong at Badr and when the disbelievers lost the battle and many of them were taken captives Saa'ib was one of them. Then he earned freedom by ransoming himself, and then he embraced Islam.

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Imam Shafa'ee was born in 150 AH at Ghazza but some authorities say that he was born at Aasqalan, and some others Mina. He was then taken to *Makkah* where he grew up in the sacred surroundings. He had committed the Quran to memory at the age of seven, and Muwatta Imam Maalik at the age of ten. He learnt *fiqh* from Muslim ibn Khalid who was a *Mufti* at that time. When he was fifteen years old, the well known Islamic Scholars and *Shaykh* had given him authority to issue *fatawa* (religious edicts). He them travelled to *Madinah* to seek more knowledge and became a student of Imam Maalik رحمه الله.

Imam Shafa'ee رحمه الله said that in his early life, he was much interested in poetry and he had memorized many verses of poetry which he recited often. He was sitting in the shade of the Ka'bah one day and he was all alone when he heard someone say. "the Imam says...." And he heard very attentively someone say.

يَا مُحَمَّدُ عَلَيْكَ بِالثِّقَةِ وَدَعِ الشِّعْرَ

"O Muhammad! Take up what is authentic and lasting, and give up poetry."

Again before he had attained majority, he saw a dream in which he heard the Prophet صلى الله عليه وسلم call him. He answered. "Labayk (Here I am)! O Messenger of Allah." The Prophet صلى الله عليه وسلم asked him, "To what tribe do you belong?" He answered, "Messenger of Allah! I am from your tribe." The Prophet صلى الله عليه وسلم said, "come close to me, and open your mouth." Imam Shafa'ee went close to the Prophet صلى الله عليه وسلم and opened his mouth. The Prophet صلى الله عليه وسلم put the saliva from his own mouth into the mouth of Imam Shafa'ee" and said, "Go! May Allah shower on your blessings and auspiciousness." Imam Shafa'ee رحمه الله said, "Thereafter, never was a mistake committed by me in the learning of *Hadith* and Arabic literature."

Imam Shafa'ee رحمه الله said that when he presented himself before Imam Maalik رحمه الله he indentified Shafa'ee with his manner of conversation and appearance and asked, "What is your name?" He said, "*Muhammad*." Imam Maalik رحمه الله said, 'O *Muhammad*! practice *taqwa*," (A God fearing attitude). "Fear Allah and keep yourself away from sin, for Allah will make you possessor of glory and greatness in the *ummah* of Prophet *Muhammad* صلى الله عليه وسلم." Imam Shafa'ee then stayed a long period of time with Imam Malik رحمه الله occupied in learning and gaining knowledge. When he had qualified and asked Imam Maalik رحمه الله to grant him permission to go, he proffered him words of advice.

"O young man!" he said, "Allah has placed light in your heart, so it is your duty to care for it. Let not the darkness of sin cloud the light."

After taking leave of Imam Maalik رحمه الله, he went to Baghdad and studied more of *Hadith* and *fiqh* from their scholars. He went to *Makkah* from there and then again to Baghdad. After some period, he went to Egypt where he occupied himself in teaching and began to write very valuable and useful books in large numbers. He wrote fourteen books on principles of religion or jurisprudence and about a hundred books on branches of religion or its tenets. Imam Ahmad ibn Hanbal has said, "I had not known the annulling and the annulled, the particular and the common, he detailed and the precise in *Hadith* but when I took up the company of Imam Shafa'ee رحمه الله, I became aware of these things"

Imam *Muhammad* رحمه الله the student of Imam Abu Hanifah رحمه الله said, "Imam Shafa'ee رحمه الله borrowed Abu Hanifah's book *Kitab Awsat* and memorized the whole book in one night and one day." Imam Shafa'ee died in the last day of *Rajab* 204 AH on a Friday. He was

buried on the same day. Of his books, *Kitab al Umm* enjoys a very important status.
His teachers included Imam Maalik رحمه الله and Sufyan ibn Uyainah and others. He learnt *Hadith* from them. His students included Imam Ahmad Ibn Hanbal رحمه الله Sufyan Thauri رحمه الله Muzana رحمه الله and a great many others who benefited from him.

Imam Ahmad ibn Hanbal رحمه الله

His *Kunyah* was *Abu Abdullah* and his name was Ahmad. His line of descent is thus: Ahamd ibn *Muhammad* ibn Hanbal ibn Hilaal ibn Asad ibn Idrees ibn *Abdullah* ibn Hiban ibn Asad ibn Rabiah ibn Nazaar ibn Sa'd ibn Adnan and so on.
He was recognized as an authority and front-ranking scholar of *Hadith* and *fiqh* in his time. He was extremely pious, righteous and ascetic, and his worship was full of humility and humbleness. He grew up in Baghdad and got his education and qualification in *Hadith* there. After that, he undertook a long travel to hear and learn *Hadith* and his search took him to Kufah Busrah, *Makkah, Madinah,* Yaman, Syria, and other lands. He sought knowledge from the great scholars of every land he visited and received their permission to narrate *Hadith.*
His teachers included Yazid ibn Haroon, Yahya ibn Sa'eed Qataan, Sufyan ibn Uyainah and Imam Shafa'ee. He narrated *Hadith* from them. His students included Imam Bukhari, Muslim ibn *Hajj*aj Qushayri, Abu Zara and Abu Dawood Sajistani. These people transmitted A*Hadith* from him.
Ishaq ibn Rahwayh رحمه الله had said about him that he was a *hujjah* (argument) between Allah and His slaves.
Imam Shafa'ee testified, "I did not find any one in Baghdad more ascetic, God fearing and knowledgeable than Ahmad ibn Hanbal.
Ahmad Sa'eed Darami used to confirm that he had not seen anyone who could remember the A*Hadith* of the Prophet صلى الله عليه وسلم more than Ahmad ibn Hanbal رحمه الله.
Abu Dawood Sijistan رحمه الله would say often, "To sit with Imam Ahmad ibn Hanbal رحمه الله is like sitting with the people of the hereafter because in his company nthing but religion is discussed."
It is said about him that he had adopted a life of austerity and for the seventy odd years he lived he remained independent placing trust on Allah. This is spite of his greatness. He never sought comfort and never took anything from anyone.
Muhammad ibn Musa has reported that the Egyptians sent *Hasan* ibn Abdul Aiz to Baghdad with legacy of a hundred thousand gold coins (of Ashrafi) loaded on many animals. *Hasan* ibn *Abdul Aziz* sent to Imam Ahmad ibn Hanbal رحمه الله a number of bags with one thousand coins each Saying, "I have received this wealth as lawful inheritance. Do accept something for yourself and spend it on your family." Imam Ahmad ibn Hanbal رحمه الله refused the offer and he did not take even a single gold coin from it saying, "I really do not need it." There are many other similar accounts that speak of his patience, reliance of Allah, abstinence, righteousness and piety.
He was born at Baghdad in 164 AH and died there in 241 AH on Friday He was buried the same day after Asr.
His works include *Musnad.* It is held in esteem by the *muhadditheen* and it contains more than thirty thousand A*Hadith.*

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Imam Tirmidhi رحمه‌الله

His *Kunyah* was Abu Isa and name *Muhammad* ibn Isa Surah ibn Musa ibn Dihaak Tirmidhi. He is known by the name Trimidhi because of his association with the city of that name. He was a great *muhaddith* which can be gauged from his book Tirmidhi which is an authentic collection of A*Hadith*. The *muhaddith*een regard it very highly and, in fact, give it importance over the other books of *Sahah Sittah*:

(1) When he narrates a *Hadith*, he makes it a point to name the narrators from whom he had heard or received the *Hadith* so that the category of the A*Hadith* is known mutawatar or ahead (continuous or single narrator)

(2) With the *Hadith*, he also mentions the conclusion derived from the A*Hadith* and the view point of different Islamic Scholars.

(3) At every stage, he also mentions the status of the narrator whether weak or strong. He also comments on the *Hadith*'s authenticity; Saheeh, *Hasan*, gharib, munkar. In the transmission of *Hadith* the narrators between him and the Prophet صلى الله عليه وسلم are a minimum of three and a maximum of ten. There is a *Hadith* which only has three means in between such a *Hadith* is called *Thalathi*.

The *muhaddith*een from whom he has narrated are Qutaybah ibn Sa'eed, *Mahmood* ibn Ghaylan *Muhammad* ibn Bishar, Ahmad ibn Manee, *Muhammad* ibn Mathna and some others. He had many students too. Notable among them are *Muhammad* ibn Ahmad and Haytham ibn Kulayb. He completed his Jami Tirmidhi and sent it to the Islamic Scholars of the Hijaz, Iraq and Khurasan and they gave it their approving comments.

He has also compiled the Shama'il Nubawi in which he has written on the Prophet's sacred life and his appearance.

He was born in 209 AH and died 279 AH.

Imam Abu Dawood Sijistani رحمه‌الله

His *Kunyah* was Abu Dawood and name Sulayman ibn Ash'ath ibn *Ishaq* ibn Bashir. He is known as Sijistani because he was a resident of Sijistan. He travelled widely in his quest for knowledge and *Hadith* and he presented himself before the Islamic Scholars and *muhaddith*een of iraq, khurasan. Syria, Egypt and Hijaz. He heard A*Hadith* from them and got their permission to quote them. He has narrated A*Hadith* from recognized Islamic Scholars and *muhaddith*een like, Muslim ibn Ibrahim, Sulayman ibn Harb. Yahya ibn Mu'een and Ahmad Ibn Hanbal. Those who have transmitted from him include Abu Abdur Rahman Nasa'i and Ahmad ibn *Muhammad*.

The native land of Imam Abu Dawood is Busrah but he moved to Baghdad where he compiled his great work *sunan Abu Dawood*. When the people read over the *sunan Abu Dawood* to Imam Ahmad ibn Hanbal رحمه‌الله on the authority of Abu Dawood, he appreciated it highly. Imam Abu Dawood رحمه الله said that he had narrated five hundred thousand a*Hadith* of the Prophet صلى الله عليه وسلم from the Islamic Scholars and *muhaddith*een of which he collected in his book one thousand six hundred most authentic and reliable A*Hadith*. Of these, there are four A*Hadith* that may suffice all the other A*Hadith*, meaning that they include comprehensively all points and philosophies of religion and Shariah. They are:

(1) انما الاعمال بالنيات Indeed, deeds are judged by the intentions that guide them.

(2) مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ He who wishes to observe Islam well, leaves alone that

which does not concern him.

(3) لَا يَكُوْنُ الْمُؤْمِنُ مُؤْمِنًا حَتّٰى يَرْضٰى لِاَخِيْهِ مَايَرْضٰى لِنَفْسِهٖ The believer will not become a perfect believer unless he prefer for his brother what he prefers for himself.

(4) اِنَّ الْحَلَالَ بَيِّنٌ وَاِنَّ الْحَرَامَ بَيِّنٌ وَ بَيْنَهُمَا مُشْتَبِهَاتٌ The lawful is defined and the unlawful is defined and between them are the doubtful things.

Abu Bakr Khallal رحمه‌الله asserted about him that Imam Abu Dawood رحمه‌الله was on illustrious man of his times and of a very good temperament. He was an ascetic. He was recognized for his eminence and Command over *Hadith*. His book is an outstanding work and it ranks above all other books after Bukhari and Muslim. Imam Abu Dawood رحمه‌الله was born in 202 AH and died in 276 AH.

Imam Nasa'i رحمه‌الله

His Kunya was Abu Abdur Rahman and name was Ahmad ibn Shuayb ibn Ali ibn Bahr ibn Sanan. He was a resident of Nasaa, a city in Khurasan and so got the name Nasa'i. He was born in 214 or 215 AH.

He travelled widely to learn and met the illustrous Islamic Scholars of his time. He gained tremendously from them. The countries he visited included Khurasan, Iraq, Syria and Egypt from where he acquired much knowledge of *Hadith*.

He was just fifteen years old when he met Qutaybah ibn Sa'd for his first lessons. He stayed there for fourteen months. Imam Nasa'i followed the Shafa'ee school of thought as is evident from his book Manasik al *Hajji*.

He always observed the Dawood fast which involves fasting on alternate days. In spite of that he possessed good health and extra ordinary strength. He had four wives and some female slaves and he spent a night with each wife.

When he had finished writing his *sunah kubra*, one of the *ameens* asked him, "Are all the A*Hadith* in Your book *Saheeh*?" He said, "No some are *Saheeh* and some *Hasan*." The ameer requested him to compile for him those *Hadith* in the book which were *Saheeh* to the highest degree. So, he compiled the *Sunan Mujtaba*.

His death came in a very tragic and cruel manner. The rulers in his times were the Banu Umayyah who were opposed to Sayyidina Ali رحمه‌الله Imam Nasa'i رحمه‌الله wrote a book in which he described the characteristics, good qualities and auspicious condition of Sayyidina Ali رحمه الله He resolved to read to the public from the book on a Friday in the mosque in Damascus. His intention was to correct the wrong impression about Sayyidina Ali رحمه‌الله in the mind of the common people which they had been fed by the kingdom of Banu Umayyah.

So, one Friday, he began to read from the book before the people. He had just read a few passages when someone from the gathering got up and asked him, "It is true that you have described Ali in this book, but do tell us whether you have described in it the good qualities of Sayyidina Muawiyyah or not?"

Imam Nasa'i said, "I do not deny the greatness and virtue of Sayyidina Mu'awiyyah رضی‌الله عنه and I agree that he had received salvation but his virtues and excellences to not have as much importance as Sayyidina Ali's رضی‌الله‌عنه to warrant my writing on them." Some people have quoted Imam Nasa'i رحمه‌الله to have answered in this manner; "I do not subscribe to the virtues attributed to Sayyidina Mu'awiyyah رضی‌الله‌عنه."

He has not finished speaking that the gathering poured down over him in futy. They beat

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him severely to such an extent that he could not even get up. His servants picked him up and took him to his home. Immediately on reaching home, he said," Take me to *Makkah* just now so that I may die in the sacred land or on my journey ot it."
He was taken to *Makkah* and he died there, a martyr's, death, on Monday, 13th Safar 303 AH. He was buried between Safa and Marwah. رحمه الله

Imam Ibn Majah رحمه الله

His *Kunyah* was *Abu Abdullah* and name *Muhammad* ibn Yazeed ibn Majah. He was a resident of Qazween, a city between Iraq and Iran (between Tahran and Zanjan). He was of the Tribe Rabee'ee which is said to be related to Rabia'ah Baloola. He is recognized as well versed and experienced in the science of *Hadith* and a retainer of *Hadith* in his strong memory. He learnt from the students of Imam Maalik and travelled to many lands.
His outstanding book Ibn Majah is an important part of the syllabus of *Hadith*. Some of the *muhadditheen* and Islamic Scholars consider Ibn Majah as one of the *Sihah sittah*. There are many *talathi* a*Hadith* in the book. However, one *munkar* or *Mawdoo Hadith* has found itself in Ibn Majah, therefore, some of the Islamic Scholars refuse to refuse to regard it as one of the *Sihah sittah*.
Some people have narrated many A*Hadith* extolling the virtues of Qazween, his native land. But authorities regard all of them as *mawdoo*.
He was born in 209 AH and died on Monday. 27th *Ramadan* 273 AH. But Allah knows best.

Imam Darami رحمه الله

His *Kunyah* was Abu *Muhammad* and his name was *Abdullah* ibn Abdur Rahman Fadl samarqandi al-Darani. Samarqandi refers to the city Samarqand where he lived and Darami refers to his tribe.
He was an eminent *muhaddith* and scholar. He was adorned with the virtues of piety asceticism and contentment. His book too enjoys a distinct position in *Hadith* literature.
His teachers included Ibn Majah, HIbban ibn Hilal, Nadr ibn Shumayl, and Hayah ibn Shurayh. He had a great many students too and they include the *muhadditheen* of the caliber of Imam Muslim رحمه الله and Imam Tirmizi رحمه الله. He was born in 181 AH and died in 255 AH.
It is reported by *Ishaq* ibn Ahmad ibn *Khalifah* that he was sitting in an assembly of Imam bukhari رحمه الله when they received news of the death of *Abdullah* ibn Abdur Rahman al Darami. Imam Bukhari (H) hung down his head in sorrow and exclaimed انا لله وانا اليه راجعون (To Allah we belong and to Him is our return). He had taken it so hard that tears fell from his eyes on to his cheeks.

Imam Daraqutni رحمه الله

His *Kunyah* was Abu al *Hasan* and his name Ali ibn Umar Daraqutni. He was distinguished in the science of *Hadith* and had extraordinary prowerss. He had a great knowledge of the cause and reason of the *Hadith* and the conditions of the narrators. His well-known work is the Daraqutni which is recognized as a reliable book of *Hadith*. It is his singularity that he related all the known lines of transmission of a *Hadith*.
In his quest for knowledge, he undertook travel to far-off lands. He sought knowledge of *Hadith* from islamic Scholars in Kufah, Busrah, Syria, Wasit, Egypt and other Muslim countries.

Daraqutni is the name of a neighbourhood in Baghdad where he lived. Hence, he is known by that name. Qatan is the Arabic words for cotton and the neighbourhood was a trading centre for cotton and thus came to be known as Daraqutan.
His students included Abu Nu'aym, Abu Bakr Barqani, Jawhari, Qadi Abu al Tayyib Tabari, Haakim *Abu Abdullah* Nishapuri and others. He was born in Baghdad in 305 or 306 AH, and he died there on 22nd Zul Qa'dah 350 AH. Some reports suggest the date of his death as 8th Zul Qa'dah, a Thursday. But Allah knows best.

Imam Ahmad ibn Husayn Bayhaqi رحمه‌الله

His *Kunyah* was Abu Bakr and his name was Sharif Ahmad ibn Husayn Bayhaqi. He held a respectable and esteemed rank in the eyes of the Islamic Scholars and *muhaddith*een, and his excellence was confirmed.
His works numbered in thousands and some reports attribute seven thousand articles on different aspects of religion. This reflects on his wide knowledge and ability. Among his works, the very well known are Kitab Mabsoot, Kitab as-Sunan, Kitab Dalail an Nabuwah, Kitab Ma'rifat Uloom *Hadith*, Kitab Ba'th wa al Nushoor, Kitab Aadab, Kitab Fadail *Shah*abah Kitab Fadail Awqat, Kitab Sha'b al Imam, Kitab Akhlaqiyat, and so on.
He was born in Sha'ban 384 AH and died at Nishapur in 456 AH.

Imam Razeen ibn Mu'awiyyah رحمه‌الله

His *Kunyah* was Abu al Husayn and his name was Razeen ibn Mu'awiyyah al Abdari. Abd al Daar was a famous tribe of the Quraysh and Razeen belonged to it. Hence, he is known as Abdari.
He was a front-rank *muhaddith* and an illustrious scholar of religion. He died in the year 530 AH.

Imam Nawawi رحمه‌الله

His *Kunyah* was Abu Zakariyah and his name Yahya ibn Ashraf Hazami. His title was Muhiyuddin. Hazam was one of his ancestors and his family came to be known after him, Hazami. Nawa is a settlement near Damascus in Syria. He was a resident there and so got the name Nawawi.
He as born al Nawa on one of the first ten days of Muhurrum 621 AH. He died on Wednesday 14th *Rajab* 677 AH in the night.

Imam Ibn al Jawzi رحمه‌الله

His *Kunyah* was Abu al Farah. His name was Abdur Rahman ibn al Baghdadi Hanbali Siddiqi but he is famous by the name of Ibn al-Jawzi which is derived from Furdah al-Jawzi which is derived from Furdah al-Jawz the name of a place.
He was a great theologian, able jurist and superior *muhaddith*. The Islamic Scholars unanimously recognize him as an excellent and knowledgeable scholar. His works cover a wide range of subjects exegesis, jurisprudence, travel and some more. The number of his books is very great and he was accepted as an authority in all these subject.
He had written a book on *mawdoo'*at *Hadith* in which he collected the *Hadith* tht are *mawdoo.* Another of his books is *Talbees Iblis* in which he has discussed *bid'ah* (innovation) and acts that are contrary to *sunnah*, and then rejected them; this book has an interesting account of *aqwaam Shayatani* (devil's people) and an outright rejection of those who deny the Sufis, innovators and the misled.

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Imam Ibn al-Jawzi رحمه الله was extremely intelligent and a number of accounts of his wisdom and intelligence are narrated in books of travel and history. One such account is related here. A *sunni* and a *Shi'ah* had a argument on who was more excellent, Sayyidina Abu Bakr رضى الله عنه or Sayyidina Ali رضى الله عنه. The argument soon turned violent and the two finally agreed to refer to Ibn al Jawzi and to accept his decision. Thus, they approached Ibn al Jawzi رحمه الله and day as he was delivering words of wisdom and advice from the pulpit. One of the two parties interrupted him and asked:

مَنْ اَفْضَلُ الصَّحَابَةِ؟

"Who among the companions is more excellent?"

Ibn al Jawzi رحمه الله realized the delicacy of the situation. The government was in the hands of the Shi'as and Ibn al Jawzi رحمه الله was careful enough to give an answer that should not displease the sunni (and thus the truth) nor the Shia' lest there should be trouble and unrest. He gaze a very intelligent and sagacious answer. He said:

اَفْضَلُ صَحَابَةِ رَسُوْلُ اللّٰهِ الَّذِىْ بِنْتُهٗ فِىْ بَيْتِهٖ

"The most excellent of the companions of the Messenger of Allah is that his daughter is in his house."

Imam ibn al Jawzi رحمه الله said only this much and went away from there so that he may not have to explain the words. As for these men, both the parties were happy with the answer each believing that his contention was supported. The sunni believed that the answer implied that the superior companion is he whose daughter is in the house of (married to) the Messenger of Allah صلى الله عليه وسلم because Sayyidina Abu Bakr's رضى الله عنه daughter, Sayyidah Ayshah رضى الله عنها was married to the Prophet صلى الله عليه وسلم, and so Sayyidina Abu Bakr رضى الله عنه is more excellent. The shi'a read the answer to suggest that he is more excellent in whose house is the daughter of the Prophet صلى الله عليه وسلم and because his daughter sayyidah Fatimah was married to Sayyidina Ali رضى الله عنه he believed that Sayyidina Ali رضى الله عنه was superior.

It was the sagacity of Ibn al Jawzi رحمه الله that he used the pronoun in the sentence in such a way that the meaning become ambiguous. Mischief was thus averted. Tempers were cooled down. Ibn al Jawzi was born in the year 517 AH, and he died in 597 AH. رحمه الله

Imam Az'am Abu Hanifah رحمه الله

His name was Nu'man and his *kunyah* was Abu Hanifah while his title was Imam A'zam. His father was Thabit and his grandfather was zoota.

Zoota was a resident of Iran and by religion was a parsee (Zoroastrian). When the light of Islam spread to lands beyond Arabia and also shown over Persia, alongwith other people Zoota too embraced Islam. Some people of his family harassed him after he had become a Muslim and obstructed him from practicing the rites of Islam. So, Zoota set his mind on hijrah (migration in Allah's cause) and he went away from his native land with his wife and some property and travelled towards *Makkah*. This was the era of Sayyidina Ali رضى الله عنه as *Khalifah* and Kufah was the capital city of Islam and the grandeur and majesty of Islam was apparent here. Zoota reached kufah and gave up the idea of proceeding to *Makkah* and settled al Kufah. He earned his living through trading in textiles.

In early 40 AH a son was born to him whom he named Thabit. In the prime of Thabit's youth, zoota died and in 80AH a son was born to Thabit who named him Nu'man. Later on Nu'man took up the *Kunyah* Abu Hanifah. He became famous with the title of Imam A'zam. When Imam Abu Hanifah was born about seventy years had passed since the Prophet's صلى الله عليه وسلم death. Many of the companions رضى الله عنه too had departed from this life but three of them were. (1) Sayyidina Anas ibn Maalik رضى الله عنه the attendant of the Prophet صلى الله عليه وسلم. (2) Sayyidina Sahl ibn Sa'd Ansari رضى الله عنه. And (3) Sayyidina Abu Tufayl Aamir ibn Wathilah رضى الله عنه Imam Abu Hanifah رحمه الله met two of them. Sayyidina Anas رضى الله عنه and Sayyidina Abu Tufayl Amir رضى الله عنه. He had the benefit of having their company and thus had the honour of becoming a Tabi'ee, which is only his distinction among the four Imams.

He received his early education at home and when he gained some wisdom, his father got him to join him in the family business. When he was sixteen years old, his father, Thabit, died and the responsibility of caring for the family business fell on his shoulders. He was very intelligent and hard working and soon his business grew and expanded. Apart from the shop that he had inherited, he set up a factory of textiles and he lived very comfortably.

As he crossed twenty summers of his life, he become deeply interested in acquiring knowledge. Once, while on one of his business tours, he met the famous scholar and qadi of kufah, Allamah Sha'bi رحمه الله. The Allamah رحمه الله asked him, "Dear son! Who do you learnt from?" Abu Hanifah replied regretfully that he did not learnt from any one. The Allamah said to him in a very loving tone, "I see in you pearls of ability. You should sit with the Islamic Scholars." This advice had a great appeal on the boy's heart. He narrated what had transpired to his mother when he came home and sought her permission to join a madrassah. She already favoured that and her son's inclination pleased her very much and she willingly gave him her permission. Imam Abu Hanifah رحمه الله had already received primary learning at home. He now looked out for a teacher to teach him *Hadith* and *fiqh;* his good fortune got him in the circle of the most learned scholar and teacher of kufah, Hammad رحمه الله. The teacher discerned in the student natural light and paid personal attention to him and Imam Abu Hanifah رحمه الله learnt *fiqh* thoroughly in two year's time. In the short time, he not only gained a complete knowledge of *fiqh* but also displayed his exceptional intelligence, and demonstrated his ability in *ijtihad* (judgment and interpretation of Islamic law). He had also begun studies in *Hadith* because he know that knowledge of *Hadith* complimentary to knowledge of *fiqh* to whose questions answers could not be given without a perfect knowledge of *Hadith*. So, he went to the *muhaddith*een of kufah and did not leave any scholar of this centre of learning. Before all of them, he sat down to study. Among those who taught him *Hadith* were Imam Shabi رحمه الله Salamah ibn Kuhayl رحمه الله Maharibibn Dithar رحمه الله. Abu *Ishaq* Sab'ee. Awn ibn *Abdullah* Samak ibn Harb رحمه الله Ibahim ibn *Muhammad* رحمه الله, Adi ibn Thabit رحمه الله, and Musa ibn Abu Ay*Shah* رحمه الله. He then went to Busrah where he attended the classes of the imam of *Hadith*, the Tabi'ee Qatadah. رحمه الله and the Ammir ul Mumineen in *Hadith*, Shubah رحمه الله. His other teachers in Busrah were Abdul Karim ibn Umayyah رحمه الله and Aasim ibn Sulayman رحمه الله. He then prepared for the journey to th *Harmayn* and his age then was about twenty four years. He reached *Makkah* and attended the lessons of Ata ibn Abu Rabah whose circle of students was very wide and very popular. One of the reasons for his popularity and honour was his

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association with two hundred companions رضی اللہ عنہ whose company and blessings had raised him to the level of *ijtihad*. Imam Abu Hanifah رحمہ اللہ attended the classes of other Islamic Scholars too in *Makkah*, Ikramah رحمہ اللہ being one of them. He then went to *Madinah* and presented himself at the grave of the Prophet صلی اللہ علیہ وسلم. There he met the Islamic Scholars and the religious elders, among them Imam Baqir رحمہ اللہ and his son Imam Ja'far Sadiq رحمہ اللہ whose classes he attended. He was honoured by the narration of *Hadith* of Saalim ibn *Abdullah* رحمہ اللہ and Sulayman رحمہ اللہ. The number of the teachers of Imam Abu Hunifah رحمہ اللہ who taught him *Hadith* is very large and according to some touches the four thousand figure.

Some people suggest that Imam Abu Hanifah رحمہ اللہ did not compose any book on the science of *Hadith* and that he relied upon his own opinion having no concern with *Hadith*. However, this is a baseless accusation and is a result of misunderstanding, knowingly unknowingly. We know the rank enjoyed by Imam Abu Hanifah رحمہ اللہ in *Hadith* from the huge number of the *musnad* he has written which no one else has matched in numbers. If anyone can rank with him then he is only Imam Maalik رحمہ اللہ. These *musnad*s are apart from his *kitab al Aathar* which in his famous and highly authentic book. Besides, everyone is agreed that a mujtahid is only he who has perfect familiarity and knowledge of five things the Quran, *Hadith*, Aathar, Tareekh (History), language and Qiyas (verdicts). It is a fact that Imam Abu Hanifah was a perfect mujdahid and the *ummah* is agreed to this fact. Under these circumstances, it is foolish to accuse him of lacking knowledge of *Hadith*.

Hafiz Zahabi رحمہ اللہ has quoted the classmate of Imam Abu Hanifah, Mis'ar ibn Kidam, as saying, "Imam Abu Hanifah رحمہ اللہ and I studied *Hadith* together. He surpassed me and was also more ascetic." The Imam of (*Hadith*-narrator) investigation, Yahya ibn Qatan رحمہ اللہ said. "By Allah! Imam Abu Hanifah رحمہ اللہ is the greatest scholar of this *ummah* in the knowledge that has come from Allah and his Messenger." Makki ibn Ibrahim called Abu Hanifah, "The most learned of times." Abu al Muhasin Shafa'ee رحمہ اللہ has mentioned the large number of A*Hadith* narrated by Imam Abu Hanifah رحمہ اللہ and his position among the dignitaries of *Hadith* memorizers. These few quotations serve to point out the position of Imam Abu Hanifah رحمہ اللہ in the learning of *Hadith*.

In 142 AH, Imam Abu Hanifah رحمہ اللہ visited Baghdad and the third Abbasi *Khalifah*, Mansoor, offered him the post of Qadi (judge), Initially, he rejected the offer but on the insistence of Mansoor, he accepted the honourable post. Then, on the very first day, he got up from the court and went to Mansoor telling him, "I cannot undertake this work." Mansoor did not appreciate this attitude and immediately put the Imam behind bars. He remained in prison for four years during which time Mansoor got him poisoned in *Rajab* 150AH. When he felt the poison in him, he fell down in prostration and died in that condition. He died on 15th *Rajab* 150 AH. People still visit his grave.

Terminology & Hadith Defined

First of all, let us see what *Hadith* is. The Scholars and the *muhadditheen* define *Hadith* as: a saying of the Prophet صلی اللہ علیہ وسلم, his action or *Sirah*, his ahwal and his taqrir.

The words 'saying' and 'actions' are easily understood. They refer to what he said and did. His *sirah* means his peculiarities and habits. It also means details of his look and appearance. Ahwal refers, to his life and the events therein.

Taqrir is his silence on a saying or a doing of another person (a sahabi or companion). If he said or did something in the knowledge of the Prophet صلی اللہ علیہ وسلم and neither did he object to it nor expressed approval, it is called taqrir .

All these things together are *Hadith*. All the books of *Hadith* contain accounts or narrations on these lines.

Some scholars include in the definition of *Hadith* the sayings, deeds and *taqrir* of the *sahabis* (companions) and Tabi'een (the successors of companions) also

SAHABI (صحابی):The fortunate person who, as a believing person, had the honour of meeting the Prophet صلی اللہ علیہ وسلم, and who died as a believer. (plural is Ashab).

TABI'EE (تابعی): The fortunate person who, as a believer, had the honour of metering a sahabi and who died a believer. (Plural; Tabi'oon, Tabi'een).

TABA TABI'EE (تبع تابعی):They are those believers who met a tabi'ee and who died as believers.

In terms of composition a *Hadith* is made up of two things: *Sanad* or *Isnad*, and *Matan*.

SANAD (سند) or ISNAD (اسناد): The chain of narrators right from the Prophet صلی اللہ علیہ وسلم to the writer of the *Hadith* is called *Sanad* or *Isnad*. (It is also called the line of transmission).

***MATAN* (متن)**: It is the text of the *Hadith* that come to be narrated from the Prophet صلی اللہ علیہ وسلم Thus:

حَدَّثَنَا اَبُوالْيَمَانِ قَالَ اَخْبَرَنَا شُعَيْبٌ قَالَ حَدَّثَنَا اَبُوالزِّنَادِ عَنْ الْاَعْرَجِ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَ وَلَدِهٖ

"Related to us Abu al Yaman saying informed us Shu'ayb saying related to us Abu alZinad from al A'raj from Abu Hurayrah that the Messenger of Allah صلی اللہ علیہ وسلم said: "By him in whose hand my life is, none of you believes until i am dearer to him than his parents and his children."

In this *Hadith* all the words from (حدثنا) (related) to (ابی هریرة) (Abu Hurayrah) are the *Isnad* (or the chain of narrators). The remaining portion is the text of the *Hadith*.

In terms of its *Isnad* a *Hadith* is of three kinds: (مرفوع) marfoo, (موقوف) mawqoof, and (مقطوع) maqtoo.

MARFOO (مرفوع): It is a *Hadith* whose line of transmission is traced right up to the Prophet صلی اللہ علیہ وسلم. For Example, "The Prophet صلی اللہ علیہ وسلم said." "The Prophet صلی اللہ علیہ وسلم did." "The Prophet صلی اللہ علیہ وسلم observed silence (on someone's behavior)." Or, one says that the *Hadith* is proved from the Prophet صلی اللہ علیہ وسلم in a *marfoo* way. Or "Ibn Abbas has traced it (to the Prophet صلی اللہ علیہ وسلم)" The *Hadith* whose *sanad* is traced to the Prophet صلی اللہ علیہ وسلم is called *marfoo*.

MAWQOOF (موقوف): When the chain of narrators stops at a companion, the *Hadith* is termed *mawqoof*. The example, the saying, "Ibn Abbas said," or, "Ibn Abbas did." Or the

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saying. "This *Hadith* is *mawqoof* at Ibn Abbas."

MAQTOO (مقطوع): It is *Hadith* whose *Sanad* terminates at a Tabi'ee. Some people call both *Mawqoof* and maqtoo *Hadith* by the name *ATHAR.*

ATHAR (اثر): The word *Hadith* is applied by some authorities only to the Prophet صلى الله عليه وسلم saying, deed and *taqreer* (silence on the behavior or saying of a companion) while a saying, action or *taqreer* of a companion or a Tabi'ee is called Athar.

In terms of narration or report, a *Hadith* may be one of five kinds:
Muttasil, munqati, mudal, mu'allaq or *mursal.*

***HADITH* MUTTASIL (متصل):** It is a *Hadith* all whose narrators are named and none of them is omitted in between. It is an unbroken line of transmission.

***HADITH* MUNQATI' (منقطع):** It is a *Hadith* in whose line of transmission one or more narrators are missing from different places.

***HADITH* MU'DAL (معضل):** It is a *Hadith* in whose chain of narrators, the writer drops, on his own or otherwise, two or more consecutive narrators.

***HADITH* MU'ALLAQ (معلق):** When one or more of the narrators are dropped by the writer in the beginning of its line of transmission, it is called Mu'allaq.

***HADITH* MURSAL (مرسل):** A *Hadith* is so called when a narrated is omitted beyond a Tabi'ee. For instance, a tabi'ee may say while narrating a *Hadith.* (قال رسول الله صلى الله عليه وسلم الخ) (The Messenger of Allah صلى الله عليه وسلم said. It is an incompletely transmitted *Hadith* that rests on a transmission upto the second generation after the Prophet صلى الله عليه وسلم, no further.

In terms of rank and status, a *Hadith* may be of three kinds:

(1) Saheeh (صحيح). It is of the highest rank.

(2) *Hasan* (حسن). It is of the average status

(3) Da'eef (ضعيف). It is of the lowest rank.

***HADITH* SAHIH (صحيح):** It is the *Hadith* all whose narrators from the writer of the book to the Prophet صلى الله عليه وسلم are known to be men of integrity and intelligence and who are sane and adult Muslims at the time they narrate the *Hadith.*

May of integrity means they are God-fearing, righteous who do not speak lies and do not commit a major sin. If, being human, they happen commit a major sin they repent to Allah for that. They are those who do they best to keep away from minor sins and do not commit them habitually. They refrain from tools of indecency and immorality and are men of honour who do not do anything that is looked down upon in Islamic society. Examples are: moving about bare headed, sitting down on thoroughfares to win ate, eating on through fares or in market places in a standing posture, etc.

Men of intelligence implies that they are wise and sagacious. They are quick to comprehend and they have a strong memory and can remember the words of *Hadith* exactly as they are. There is no possibility of hesitancy or forgetfulness at the time of relating a *Hadith.*

When all the narrators of the *Hadith* from the writer of the book of the first one who narrated it from the Prophet صلى الله عليه وسلم measure up to this standard then the *Hadith* they narrated is *saheeh.*

If all these characteristics are found in the narrators then the *Hadith* narrated by them will

be called *Saheeh li zatihi*. However, if a narrator is deficient or defective in any one of these aspects and that shortcoming is overshadowed by a large number of channels then the said *Hadith* is called *Saheeh lighairihi*.

***HADITH HASAN* (حسن):** If the entire line of transmission from the writer of the book to the Holy Prophet صلى الله عليه وسلم one of the narrators lacks something of the aforementioned characteristics or there is some defect in him and that is not overshadowed by excessive lines of transmission then the *Hadith* thus narrated is called *Hadith Hasan*.

***HADITH* DA'EEF (ضعيف):** It is a *da'eef Hadith* when of the conditions of *Saheeh* and *Hasan* one or more lack. For instance, the narrator may lack integrity or not qualify as a man of intelligence or sound memory.

In terms of transmission upto the listener, a *Hadith* may fall is one of these four categories: *mutawatir, mashoor, aziz, gharib*.

MUTAWATIR (متواتر): It is a *Hadith* that is narrated from beginning to end equally by a large number of distinct chains of narrators. It is not possible for all of them to join together to tell a lie or to tell a lie by a co-incidence.

MASHHOOR (مشهور): It is *Hadith* nor mutawatir but which is handed down by at least three distinct lines of narrators. This kind is also called *MUSTAFEED* (مستفيض).

AZIZ (عزيز): A *Hadith* that has a minimum of two lines of narrator at every stage.

GHARIB (غريب): This is the class of *Hadith* in whose line of transmission there is only one narrator at some stage and he has no co-narrator. Such a *Hadith* is also called fard (فرد).

In terms of contradiction, *Hadith* may be of one of four kinds:

(1) *Shaaz* (2) *Mahfooz* (3) *Munkar* and (4) *Ma'roof*.

SHAADH or SHADH (شاذ): The narrator of such a *Hadith* is trustworthy but it contradicts a *Hadith* whose narrator is more intellectual and reliable for his memory, etc.

MAHFOOZ (محفوظ): It is a *Hadith* whose narrator is trustworthy but it is contradictory to a *Hadith* whose transmitter is less stronger in memory and intellect.

MUNKAR (منكر): This is a *Hadith* whose weak narrator contradicts a *Hadith* which is narrated by a trusted narrator

MA'ROOF (معروف): In this kind of *Hadith* a strong, trustworthy narrator denies the *Hadith* of a weak narrator.

This is a brief list of definitions of technical terms of *Hadith*. However the list is much longer and different divisions of *Hadith* warrant different terms. It would not have been possible to mention all of them here. The terms presented here should suffice in the understanding of this book and to known the facts of *Hadith*. Besides, it is very difficult for the layman to understand all the technical terms. Hence, we have restricted the list to these few terms *SIHAH SITTAH* (صحاح ستہ)

The *Sihah sittah* are the six books of *Hadith* which are of a highly reliable degree. The *muhadditheen* have certified the *Hadith* transmitted by them as most sound (صحيح). The books of *Sihah sittah* are Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa'i and Ibn Majah.

Some authorities include Muwatta Imam Maalik in the *Sihah sittah* instead of Ibn Majah. In the books of *Hadith* other than Bukhari and Muslim, all three kinds of *Hadith, Saheeh, Hasan* and *Da'eef* and found and explained as such.

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PREFACE OF MISHKAT

بسم الله الرحمٰن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ

"In the name of Allah the compassionate, the Merciful
All praise belong to Allah. We praise Him and we seek His help and we seek His forgiveness."

Explanation: Praise of Allah and His description as behaves him and is worthy of Him cannot truly be made by a slave. Hence, the author beseeches Allah the Exalted, to give strength to his tongue that it might praise and describe Allah as indeed in His due Besides, if he, as a human being, fails to do justice to the praise of Allah, he seeks His forgiveness.

وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا

"And we seek refuge in Allah from evil within us and from our wicked deeds."

Explanation: We seek refuge in Allah lest the praise that should be sincerely for Allah alone turn out to be an ostentatious display because of the evil in us and we seek refuge we go on performing wicked deeds on the plea of human nature and speak indecently neglecting mention of Allah and obedience and worship of Him and perpetrating the unlawful deeds.

مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ

"We whom Allah guides to the right path, there is no one to mislead him and he whom Allah leaves astray, there is none to guide him."

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ شَهَادَةً تَكُوْنُ لِلنَّجَاةِ وَسِيْلَةً وَلِرَفْعِ الدَّرَجَاتِ كَفِيْلَةً وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ

وَرَسُوْلُهُ الَّذِيْ بَعَثَهٗ وَطُرُقُ الْاِيْمَانِ قَدْ عَفَتْ اٰثَارُهَا وَخَبَتْ اَنْوَارُهَا وَوَهَنَتْ اَرْكَانُهَا وَجُهِلَ مَكَانُهَا

"And I testify that there is no god but Allah, a testimony that is a means to gaining salvation and an assurance that ranks will be exalted. And, I testify that *Muhammad* صلى الله عليه وسلم is His slave and His messenger whom he sent as His messenger when traces of the paths of faith had been wiped out, their lights blown out, their strength disabled and their goal lost to eyes."

Explanation: The paths of faith are the Prophets and their successors, the Islamic Scholars and the righteous Their lights were blown out and their strength disabled. This means that the teachings of the Prophets which served as a beacon and the scholars who disbursed them were eliminated. If any remained at all, society disregarded him. No one paid heed to his preaching Thus, there was a turning away from religion and darkness had enveloped all mankind through widespread sin and disobedience, oppression and ignorance. This had screened from sight the goal of mankind in which lay worldly bliss and salvation in the hereafter which is the objective of man's creation and of religion and faith.

فَشَيَّدَ صَلَوَاتُ اللّٰهِ وَسَلَامُهٗ عَلَيْهِ مِنْ مَعَالِمِهَا مَا عَفَا وَشَفَى مِنَ الْعَلِيْلِ فِيْ تَايِيْدِ كَلِمَةِ التَّوْحِيْدِ مَنْ كَانَ عَلٰى شَفَا

"Then he on whom be blessings of Allah and peace remarked the traces that had been wiped out, and by teaching the Kalimah tawheed (expression of unity of

Allah) healed the sick who was on the point of destruction."

Explanation: All mankind had fallen into the sin of disbelief and polytheism and perpetrated wicked deeds. They were thus spiritually sick and were on the brink of falling down into the pit of destruction (Hell). Al this point, the Prophet صلى الله عليه وسلم, the one on whom be blessings of Allah and peace, taught them faith and preached the unity of Allah. In this way, he saved them from total destruction and brought them on the path of success and salvation.

وَاَوْضَحَ سُبُلَ الْهِدَايَةِ لِمَنْ اَرَادَ اَنْ يَّسْلُكَهَا وَاَظْهَرَ كُنُوْزَ السَّعَادَةِ لِمَنْ قَصَدَ اَنْ يَّمْلِكَهَا

"And he made the paths of guidance clear for those who wish to walk on them. And he disclosed the treasures of inner joy and happiness to those who resolve to possess them."

Explanation: Treasures of inner joy and happiness are faith, good deeds, worship and awareness. They are valuable possessions of the next world and the means to perpetual happiness. The Lord is pleased thereby and paradise is the destination.

اَمَّا بَعْدُ فَاِنَّ التَّمَسُّكَ بِهَدْيِهٖ لَا يَسْتَتِبُّ اِلَّا بِالْاِقْتِفَآءِ لِمَا صَدَرَ مِنْ مِشْكٰوتِهٖ وَالْاِعْتِصَامَ بِحَبْلِ اللّٰهِ لَا يَتِمُّ اِلَّا بِبَيَانِ كَشْفِهٖ

"To proceed: Indeed, holding fast to the guidance of the Prophet صلى الله عليه وسلم is not strong until one abides by what had been disclosed by his chest (meaning, his sayings and commands). Also, the holding fast to the rope of Allah (the Quran) and abiding by it is possible only if it is explained by what he disclosed through his *Hadith*."

Explanation: It is not possible to tread the path of the Prophet صلى الله عليه وسلم unless one follows his guidance and obeys his commands. His A*Hadith* must be observed dutifully. It is clear that if one does not obey his commands. One cannot abide by his sayings. If one does not follow in his footsteps, how can he hope to walk on his path. And if anyone does not tread his path, he will not be obedient to the *sunnah* of the Prophet صلى الله عليه وسلم and enculate the example of the Prophet صلى الله عليه وسلم. In the same way one can only follow the Quran if one understands the explanation of the Quran found in the sayings and deeds of the Prophet صلى الله عليه وسلم . The commands and directives of the Quran are brief and only the Prophet صلى الله عليه وسلم can elaborate upon them. Hence, it is necessary to first study the *Hadith* and then through the knowledge desired there from one may gain from the Quran and observe its teachings.

وَكَانَ كِتَابُ الْمَصَابِيْحِ الَّذِيْ صَنَّفَهُ الْاِمَامُ مُحْيِ السُّنَّةِ قَامِعُ الْبِدْعَةِ اَبُوْمُحَمَّدٍ الْحُسَيْنُ ابْنُ مَسْعُوْدٍ الْفَرَّاءُ الْبَغْوِيُّ رَفَعَ اللّٰهُ دَرَجَتَهُ اَجْمَعَ كِتَابٍ صُنِّفَ فِيْ بَابِهٖ وَاَضْبَطَ لِشَوَارِدِ الْاَحَادِيْثِ وَاَوَابِدِهَا

"The *Kitab us Sunah* which the Imam, *Muhy us Sunnah* (the reviver of *Sunnah*) and Qami al Bida (the suppressor of innovation), Abu *Muhammad* al Husayn ibn Masud al Farra al Baghawi, may Allah raise him in rank, composed is the most comprehensive book on the subject. The Imam has collected herein the assorted in remote A*Hadith*."

Explanation: The words in the Arabic text *Shawarid* (شوارد) (plural of *Sharid*) and *Awabid* (اوابد) (plural of Aabidah) respectively mean 'a runaway camel and monster, wild beast."

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They are used here figuratively. Thus, shawrid (شوارد) refers to the A*Hadith* that were written down in books of fiqh and every seeker of *Hadith* could not trace it out because these books were out of his reach. In other words, the *Hadith* were like a runaway camel from his eyes, concealed from him, hence, *shawarid*. Similarly *awabid* (اوابد) refers to the A*Hadith* whose meaning is not easily comprehended by the seeker and student; hence, they are likened to *awabid*.

These difficulties were very annoying to the seeker of *Hadith* and it was not possible for everyone to find out the *Hadith*. Therefore Imam Muhayus *Sunnah* collected such unfamiliar and assorted A*Hadith* and placed them in his book al *Masabeeh*, under the relevant chapter. In this way a student will not have to scan through volumnous books of fiqh for a *Hadith*, and he will also find it easy to understand the meaning.

وَلَمَّا سَلَكَ رَضِيَ اللّٰهُ عَنْهُ طَرِيْقَ الْاِخْتِصَارِ وَحَذَفَ الْاَسَانِيْدَ تَكَلَّمَ فِيْهِ بَعْضُ النُّقَّادِ

"But when the composer رحمه الله chose to abridge and omit the *Isnad*, certain critics objected to that."

Explanation: *Isnad* represents the name of the Sahabi who narrated the *Hadith* and is called out before narrating or writing down the *Hadith*. Also, the names of all the narrators of the *Hadith* from the sahabi down to the writer of the book are known as *Sanad* of *Isnad*. The composer of *Masabeeh* had practiced brevity in compiling the A*Hadith* in his book and sufficed with writing down the text alone omitting the *sanad*. Therefore, the *muhaddith*een did not approve it because a *Hadith* is recognized only through its *sanad* which names the narrators and only by looking at that can one classify a *Hadith* as *Sahee*, *Hasan* or *Da'eef*.

وَاِنْ كَانَ نَقْلُهُ وَاِنَّهُ مِنَ الثِّقَاتِ كَالْاَسْنَادِ لٰكِنْ لَيْسَ مَافِيْهِ اِعْلَامٌ كَالْاَغْفَالِ فَاسْتَخَرْتُ اللّٰهَ تَعَالٰى وَاسْتَوْفَقْتُ مِنْهُ فَاَوْدَعْتُ كُلَّ حَدِيْثٍ مِنْهُ فِيْ مَقَرِّهٖ فَاَعْلَمْتُ مَآ اَغْفَلَهُ كَمَا رَوَاهُ الْاَئِمَّةُ الْمُتْقِنُوْنَ وَالثِّقَاتُ الرَّاسِخُوْنَ مِثْلُ اَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ اِسْمَاعِيْلَ الْبُخَارِيِّ وَاَبِي الْحُسَيْنِ مُسْلِمِ بْنِ الْحَجَّاجِ الْقُشَيْرِيِّ وَاَبِيْ عَبْدِاللّٰهِ مَالِكِ بْنِ اَنَسٍ الْاَصْبَحِيِّ وَاَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ اِدْرِيْسَ الشَّافِعِيِّ وَاَبِيْ عَبْدِاللّٰهِ اَحْمَدَ بْنِ حَنْبَلٍ الشَّيْبَانِيِّ وَاَبِيْ عِيْسٰى مُحَمَّدِ بْنِ عِيْسٰى التِّرْمِذِيِّ وَاَبِيْ دَاوُدَ سُلَيْمَانَ بْنِ الْاَشْعَثِ السِّجِسْتَانِيِّ وَاَبِيْ عَبْدِالرَّحْمٰنِ اَحْمَدَ بْنِ شُعَيْبٍ النَّسَائِيِّ وَاَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ يَزِيْدَ ابْنِ مَاجَةَ الْقَزْوِيْنِيِّ وَاَبِيْ مُحَمَّدٍ عَبْدِاللّٰهِ بْنِ عَبْدِالرَّحْمٰنِ الدَّارِمِيِّ وَاَبِي الْحَسَنِ عَلِيِّ بْنِ عُمَرَ الدَّارُ قُطْنِيِّ وَاَبِيْ بَكْرٍ اَحْمَدَ بْنِ الْحُسَيْنِ الْبَيْهَقِيِّ وَاَبِي الْحَسَنِ رَزِيْنَ بْنِ مُعَاوِيَةَ الْعَبْدَرِيِّ وَغَيْرِهِمْ وَقَلِيْلٌ مَّاهُوَ

"Nevertheless, his narration without a *sanad* is like a transmission with *sanad* because he is a trustworthy authority in matters of transmission, but anything without bearings is not like one with bearings. Hence, I sought the help of Allah and asked him to enable me. I placed every *Hadith* in the chapter to which it belonged and I transmitted it just as the Islamic Scholars and *muhaddith*een had transmitted it alongwith its *sanad* and reference to the respective book. The books for instance, are, *Abu Abdullah Muhammad* ibn Isma'il at Bukhari Abu al Husayn Muslim ibn *Hajj*aj al Qushayri, Abu Abdullah Maalik ibn Anas al

Asbahi *Abu Abdullah Muhammad* ibn Idrees al-Shafa'ee, *Abu Abdullah* Ahmad ibn Hanbal al Shaybani, Abu Isa *Muhammad* ibn Isa al-Tirmzi, Abu Dawood Sulayman ibn al-Ash'ath al Sijistani, Abu Abdur Rahman Ahmad ibn Shu'ayb al Nasa'i *Abu Abdullah* ibn Yazi ibn Majah al Qazweeni Abu *Muhammad Abdullah* ibn Abdur Rahman al Darami Abu al *Hasan* Ali ibn Umar al Daraqutni, Abu Bakr Ahmad ibn al Husayn al Bayhaqi, Abu al *Hasan* Razeen ibn Mu'awiyah al Abdari and some others from whose books A*Hadith* have been narrated but they are few."

Explanation: We have stated earlier that the compiler of *Masabih* had omitted the *sanad* and references when he collected the A*Hadith* in his book. Some authorities found fault with it. Therefore, when the compiler of the *Mishkat* wrote down more A*Hadith* in the *Masabeeh*, he took care to include *sanad* against every *Hadith* as well as reference to the Book from which it was drawn. Also, he followed the same procedure that the compilers of those books (for example, Bukhari, Muslim etc) had observed. In this way, the book come to light in a fresh arrangement which is the current *Mishkat*.

وَاِنِّیْ اِذَا نَسَبْتُ الْحَدِیْثَ اِلَیْهِمْ کَاَنِّیْ اَسْنَدْتُ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِاَنَّهُمْ قَدْ فَرَغُوْا مِنْهُ وَاَغْنَوْنَا عَنْهُ

"And indeed, when I related the A*Hadith* to them, it is as though I have traced the line of transmission upto the Prophet صلی اللہ علیہ وسلم because these righteous men have mentioned the *sanad* (in their books) and thus absolved us of repetition."

Explanation: A question does arise here that the critics had objected that the compiler of *Masabeeh* had not mentioned the *sanad* against every *Hadith* he recorded and the compiler of *Mishkat* was doing the same thing by only mentioning the name of the companion and reference to the book omitting the rest of the *sanad*. The compiler of *Mishkat* has clarified the point by asserting that the compilers of the source books had already mentioned the complete line of transmission, thus doing away with the need of duplication.

وَسَرَدْتُ الْکُتُبَ وَالْاَبْوَابَ کَمَا سَرَدَهَا وَاقْتَفَیْتُ اَثَرَهٗ فِیْهَا

"And, I have retained the sequence of the books and chapters which the complex of *Masabeeh* had observed and I followed in his footsteps in this regards."

Explanation: It is a general practice to divide a work into different books (part of sections) and chapters if it deals with different subjects. Thus, the division that is entitled Book is sub-divided into chapters whose contents, though they pertain to a single subject differ in detail an angle. For instance, *Taharah* (purification) is a subject which is sub-divided into chapters dealing with related topics carrying their own injunctions and rulings, like the chapters on *Wudu* (ablution), *ghusl* (bath), *tayammum* (dry ablution), and so on.

The arrangement that the compiler of *Masabeeh* had observed in creating 'books' and 'chapters' was retained by the compiler of *Mishkat*.

وَقَسَمْتُ کُلَّ بَابٍ غَالِبًا عَلٰی فُصُوْلٍ ثَلَاثَةٍ اَوَّلُهَا مَا اَخْرَجَهُ الشَّیْخَانِ اَوْ اَحَدُهُمَا وَاکْتَفَیْتُ بِهِمَا وَاِنِ اشْتَرَکَ فِیْهِ الْغَیْرُ، لِعُلُوِّ دَرَجَتِهِمَا فِی الرِّوَایَةِ

"And I have further divided every chapter into three sections. In the first section, I have placed the A*Hadith* transmitted by the two *Shaykhs* (Bukhari and Muslim), or by one of them. Even if there are some A*Hadith* here which others have transmitted, I have contented myself with their names because their rank in

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narration is higher than others."

Explanation: The *Mishkat* uses the terminology *mutafiq alayhi* (متفق علیہ) for a *Hadith* that is reported by the same Sahabi in both Bukhari and Muslim. If the text of the *Hadith* is identical but Bukhari has reported it from a sahabi and Muslim by another Sahabi then this terminology mustafiq alayhi is not applied to the *Hadith*.

وَثَانِيهَا مَا أَوْرَدَهُ غَيْرُهُمَا مِنَ الْأَئِمَّةِ الْمَذْكُورِينَ وَثَالِثُهُمَا مَا اشْتَمَلَ عَلَى مَعْنَى الْبَابِ مِنْ مُلْحَقَاتٍ مُنَاسِبَةٍ مَعَ مُحَافَظَةٍ عَلَى الشَّرِيطَةِ وَإِنْ كَانَ مَا ثُوِّرَ عَنِ السَّلَفِ وَالْخَلَفِ

"In the second section are reported A*Hadith* that are transmitted by imams other than Bukhari and Muslim. In the third section, are collected apart from a*Hadith*, sayings and Aathar of Sahaba (pl of Sahabi) and Tabi'een which are relevant to the subject of the chapter, conditions of the A*Hadith* being respected."

Explanation: The *Masabeeh* had only two sections (to each Chapter) but the compiler of *Mishkat* added a third to *Mishkat*. The compiler of *Masabeeh* had paid regard to the arrangement whereby he recorded the A*Hadith* of Sihah in the first section. He called the A*Hadith* of Bukhari and Muslim as Sihah. In the second section he recorded *Hasan* A*Hadith*. In his terminology *Hasan* are the A*Hadith* transmitted by reliable trustworthy and well-grounded imams other than Bukhari and Muslim. They include Tirmizi. Abu Dawood Nasa'i etc. This *Hadith* terminology is coined by the campiler of *Masabeeh* alone, not used by other authorities.

The compiler of *Mishkat* has appended a third section. He has not bound himself to record in this section the *Hadith marfoo* to the Prophet صلی اللہ علیہ وسلم. Rather, he had also collected here relevant sayings, deeds and *taqreer* (silence on another's behaviour) of the Sahabah and Tabi'een. However, he has been careful to name in the beginning the narrator whether a Sahabi or a Tabi'ee and to name the source book at the end.

ثُمَّ إِنَّكَ إِنْ فَقَدْتَّ حَدِيثًا فِي بَابٍ فَذٰلِكَ عَنْ تَكْرِيرٍ أُسْقِطَهُ

"Then, if you do not find a *Hadith* in a chapter, you must know that it is dropped to avoid repetition."

Explanation: If a *Hadith* is found in a chapter of *Masabeeh* but not in the same chapter of *Mishkat* then you should understand that the compiler of *Mishkat* has not recorded it there because it appears in some other chapter.

وَإِنْ وَجَدْتَّ آخَرَ بَعْضَهُ مَتْرُوكًا عَلَى اخْتِصَارِهِ أَوْ مَضْمُومًا إِلَيْهِ تَمَامُهُ فَعَنْ دَاعِيْ اِهْتِمَامٍ أَتْرُكُهُ وَأُلْحِقُهُ

"And if you find a *Hadith* part of which is suppressed for the sake of bravely, or the remaining portion is added to it then the suppression or addition is not without reason."

Explanation: If there was an important reason for an addition or omission then that was done. For instance, if a lengthy *Hadith* is selected then the portion of it that is relevant to the chapter is recorded in it and in irrelevant portion is left out. Or, a portion of the *Hadith* concerns one chapter while another portion has relevance to another chapter than the *Hadith* is recorded accordingly. Even in this case, the *Masabeeh* is followed. However, if both these situations do not apply then the full *Hadith* is recorded even though the *Masabeeh* has opted for brevity.

وَإِنْ عَثَرْتَ عَلَى اخْتِلَافٍ فِي الْفَصْلَيْنِ مِنْ ذِكْرِ غَيْرِ الشَّيْخَيْنِ فِي الْأَوَّلِ وَذِكْرِهِمَا فِي الثَّانِي فَاعْلَمْ أَنِّي بَعْدَ

تَتَبُّعِيْ كِتَابِيِ الْجَمْعِ بَيْنَ الصَّحِيْحَيْنِ لِلْحُمَيْدِيِّ وَجَامِعِ الْأُصُوْلِ اعْتَمَدْتُّ عَلٰى صَحِيْحَيِ الشَّيْخَيْنِ وَمَتْنَيْهِمَا

"And, if you find a discrepancy in the two sections in that the A*Hadith* of books other than *Shay:hn* (Bukhari and muslim) are mentioned in the first section and the *Hadith* of Bukhari and Muslim in the second then (do not suppose that there has been a mistake or negligence but) know that I have studied carefully the book by *Humaydi al-Jami bayn as-sahihayn* and *Jami'al usool*. Then, I relied on the original copies of Bukhari and Muslim and their texts."

Explanation: The compiler of *Masabeeh* had placed the A*Hadith* of Bukhari and Muslim in the first section and the A*Hadith* transmitted by other sources in the second section. However, there are cases in *Mishkat* where the A*Hadith* placed by *Masabeeh* in section one are attributed by *Mishkat* to Imams other than Bukhari or Muslim. Examples are found in the chapter on *Sunnah* of ablution, section one, or in the chapter on excellences of the Quran. In the same way, in some cases A*Hadith* of section two are attributed to Bukhai or Muslim, for example in the chapter on what is recited after the *Takbeer*. The compiler of *Mishkat* assures us that this did not happened because of his oversight but he had examined throught the book Jama bayn as *Sahiayn*, Jami al Usool and Bukhari's and Muslim's original copies and their texts. Hence, when he found a *Hadith* placed in section one in the *Masabeeh* but not in Bukhari or Muslim, he gave the correct source there against, naming the narrator and recording book. Also, the A*Hadith* of Bukhari and Muslim placed in section two by *Masabeeh* were correctly attributed to them in *Mishkat*. He says that he was confident of his action and corrected the Masabeh because he thought its compiler had erred.

وَاِنْ رَاَيْتَ اِخْتِلَافًا فِيْ نَفْسِ الْحَدِيْثِ فَذٰلِكَ مِنْ تَشَعُّبِ طُرُقِ الْاَحَادِيْثِ

"And if you find a discrepancy in the *Hadith* itself then that is because of the different *Isnad* of the *Hadith*."

Explanation: The text of the *Hadith* in *Masabeeh* and the same *Hadith* in *Mishkat* may differ. The compiler of *Mishkat* attributes the difference in text to the difference is *Isnad*. The former may have recorded the *Hadith* according to the line of transmission available to him while the latter may have found a transmission of the *Hadith* in which the text may have been slightly at variance.

وَلَعَلِّيْ مَا اطَّلَعْتُ عَلٰى تِلْكَ الرِّوَايَةِ الَّتِيْ سَلَكَهَا الشَّيْخُ رَضِيَ اللّٰهُ عَنْهُ وَقَلِيْلًا مَا تَجِدُ اَقُوْلُ مَا وَجَدْتُّ هٰذِهِ الرِّوَايَةَ فِيْ كُتُبِ الْاُصُوْلِ اَوْوَجَدْتُّ خِلَافَهَا فَاِذَا وَقَفْتَ عَلَيْهِ فَانْسِبِ الْقُصُوْرَ اِلَيَّ لِقِلَّةِ الدِّرَايَةِ لَا اِلٰى جَنَابِ الشَّيْخِ رَفَعَ اللّٰهُ قَدْرَهٗ فِي الدَّارَيْنِ حَاشَا لِلّٰهِ مِنْ ذٰلِكَ

"And, it is possible that I may not have found the version narrated by the *Shaykh* رحمه الله. And, sometimes you will find me say that I have not found this version in the aforementioned books or have found a different version. Hence when you come upon that, attribute the blame on me for my poor learning and not on the *Shaykh* may Allah raise his rank in the two worlds. Allah is without blemish for that."

Explanation: The Arabic text has the words (كتب الاصول) kutub ul usool and it refers to the aforementioned books, Bukhari and Muslim. "If the compiler of *Masabeeh* has recorded

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a *Hadith* and I could not trace that *Hadith* or there is a difference in my narration and his then the mistake and blame should rest on me." The compiler of *Masabeeh* should not be blamed for any mistake. This reflects the sincere intention of the compiler of *Mishkat* and his confession of facts. There is no pretense in that as indicated by the words حَاشَا لِلّٰهِ مِنْ ذٰلِكَ

رَحِمَ اللّٰهُ مَنْ إِذَا وَقَفَ عَلٰى ذٰلِكَ نَبَّهَنَا عَلَيْهِ وَأَرْشَدَنَا طَرِيْقَ الصَّوَابِ

"May Allah have mercy on him who, when he comes upon that (version), informs me and guides me to the right path."

Explanation: If anyone known of that version which the compiler of *Masabeeh* has recorded but the compiler of *Mishkat* has not then he should let the latter know of it as long as he is alive. After his death, he must add it into the book.

وَلَمْ أَلُ جُهْدًا فِي التَّنْقِيْرِ وَالتَّفْتِيْشِ بِقَدْرِ الْوُسْعِ وَالطَّاقَةِ وَنَقَلْتُ ذٰلِكَ الْإِخْتِلَافَ كَمَا وَجَدْتُّ

"And, I have not spared any effort in investigating and searching of the best of my ability and power and I have recorded the discrepancy exactly as I found it."

Explanation: The compiler of *Mishkat* says that he recorded the version as he found he recorded the version as he found in the original books deflecting from the *Shaykh* (compiler of Masabeeh). He has also forestalled criticism that he could have traced the version by asserting that he did all in his power to look out for it and left no stone unturned in that search.

وَمَا أَشَارَ إِلَيْهِ رَضِيَ اللّٰهُ عَنْهُ مِنْ غَرِيْبٍ أَوْضَعِيْفٍ أَوْغَيْرِهِمَا بَيَّنْتُ وَجْهَهُ غَالِبًا وَمَا لَمْ يُشِرْ إِلَيْهِ مِمَّا فِي الْأُصُوْلِ فَقَدْ قَفَّيْتُهُ فِي تَرْكِهِ إِلَّا فِي مَوَاضِعَ لِغَرَضٍ

"And, wherever the *Shaykh* رحمه الله has indicated (the standing of the *Hadith*) Gharib or *da'eef*, I have explained the reason for that And, wherever he has not indicated (the standing), I have followed him in omitting such indications, except at some placed out of necessity."

Explanation: The compiler of *Masabeeh* had indicated aspects of A*Hadith* r ded by him whether they were gharib or *Da'eef, shaaz* or *munkar*. The compilex of *Mishkat* has explained that in *Mishkat* and said why a *Hadith* is classified *gharib, da'eef* etc. However the compiler of *Masabeeh* omitted such mention against some A*Hadith* and the compiler of *Mishkat* followed suit except in few cases were he could not help giving the classification. For instance, some people had objected about some A*Hadith*, So he refuted them by giving a proper classification of the *Hadith* on the authority of Tirmizi, etc, saying the *Hadith* is *Saheeh, Hasan , da'eef* or gharrib.

وَرُبَمَا تَجِدُ مَوَاضِعَ مُهْمَلَةً وَذٰلِكَ حَيْثُ لَمْ أَطَّلِعْ عَلٰى رَاوِيْهِ فَتَرَكْتُ الْبَيَاضَ فَإِنْ عَثَرْتَ عَلَيْهِ فَأَلْحِقْهُ بِهِ أَحْسَنَ اللّٰهُ جَزَاءَكَ

"And, you will also find places where I have not mentioned the sources book because I could not trace out the transmitter. I left the space blank. If you learn of the transmitter, do place his name there. May Allah reward you well for that."

وَسَمَّيْتُ الْكِتٰبَ بِمِشْكٰوةِ الْمَصَابِيْحِ

"And, I have named the book, *Mishkat al Masabeeh*."

Explanation: *Masabeeh* is the plural of the word *misbah* which means lamp. The word mishqat means niche. Hence, the book *Masabeeh* is placed in *Mishkat* in the some manner as a lamp is placed in a niche.

وَاَسْأَلُ اللّٰهَ التَّوْفِيْقَ وَالْإِعَانَةَ وَالْهِدَايَةَ وَالصِّيَانَةَ وَتَيْسِيْرَ مَااَقْصِدُهٗ

"And I pray to Allah to enable me, help me guide me, protect me (from mistakes) and make easy my purpose (writing the book, and all difficulties)."

وَاَنْ يَّنْفَعَنِيْ فِي الْحَيٰوةِ وَ بَعْدَ الْمَمَاتِ وَ جَمِيْعَ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

"And, (I pray to Allah) that he bestow on me blessings in this life and after death and on all Muslim men and Muslim women. Allah suffices me and He is an excellent guardian. And there is no power (to keep away from evil) or strength (to do pious deeds) except with Allah, the Mighty the wise."

Explanation: The blessing in this life is that Allay may enable us to study the book and benefit from it, and to abide the teachings in the A*Hadith*. The blessing after death is that Allah may forgive and pardon because of the book and bestow paradise and open the doors to His boundless mercy.

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The first *Hadith* of Mishkat of Masabih

Intention:

(١) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِئٍ مَانَوٰى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللّٰهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى اللّٰهِ وَرَسُوْلِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيْبُهَا أَوِامْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَاهَاجَرَ إِلَيْهِ۔ (متفق عليه)

1. **Sayyiduna Umar ibn Khattab رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Deeds are judged according to the intentions that prompt them. A man will have only what he intended. So, if any one emigrates for the sake of Allah and His Messenger صلی اللہ علیہ وسلم then his emigration is for Allah and His Messenger صلی اللہ علیہ وسلم. But, if anyone emigrates for a worldly good that he seeks, or to a woman whom he marries then his emigration is to what he emigrated."[2]**

COMMENTARY: The compiler of the *Mishkat* has placed this *Hadith* ahead of the chapters. In that he aims at suggesting to the seeker of this knowledge (of *Hadith*) to first from his intention purely for Allah. Some Islamic Scholars rank this *Hadith* as half of all learning when they confirm its excellence.

Hijrah or emigration calls for giving up one's residence in the land of the disbelievers merely for Allah's pleasure and to take up residence Darul Islam territory of Islam) and settle there if one is sincere in that then one earns a reward but if one's aim is to further worldly ends then no reward may be expected. If one seeks a worldly objective and also forms an intention to please Allah then reward will accrue.

This *Hadith* alludes to a man who, as narrated by Ibn Mas'ud رضی اللہ عنہ sent proposal of marriage to Umm Qays. She accepted the proposal on condition that he emigrate to *Madinah*. So, he emigrated to *Madinah* and married her. Since then he came to be known as Muhajir Umm Qays (emigrant of Umm Qays)

There are versions of this *Hadith* with variation in words but the meaning is the same.

A person will earn reward recording to his intention and as many intentions as he forms.

(i) A man may intend to help a poor relative and at the same time to join ties of relationship with him. This will entitle him to two rewards for two things done for Allah's sake.

(ii) A man may go to the mosque for Allah's sake forming many intentions; to visit Allah and hope for His hospitality, to join the congregational salah and wait for it, to preserve his sight and hearing from evil, to observe the I'tkaf, to make the recommended prayers on entering and on going out of the mosque and to invoke blessing on the Prophet صلی اللہ علیہ وسلم. He may form intention to gain from the peace

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[1] His Kunyah was Abu Hafs and title Faruq Azam. He was a Qurayshi from the tribe of Abi. His line of descent joins the Prophets صلی اللہ علیہ وسلم at Kab ibn uayy. He was the second caliph and was killed at the time of the Fajr Salah in Masjid Nabawi by a Christian Abu Lulu with a dagger on Wednesday, 23rd Dhul Hijjah 23 AH. He was 63 Years old.

[2] Bukhari # 54, Muslim # 155-1907, Tirmidhi # 1653, Abu Dawud # 2201, Nasa'i # 75, Ibn Majah # 4227, *Musnad* Ahmad 1/25.

and quiet in the mosque to be able to make dhikr, recite the Quran listen to the sermon. The angels cover those who engage in remembering Allah or sermonizing in the mosque. He may form an intention to make ablution and go to the mosque to earn the promised reward of *Hajj* and umrah. He may intend also:
To benefit from others in the mosque to be able to enjoin piety and forbid evil,
to meet his brothers and greet them, to scrutinize himself and ponder on the hereafter and seek forgiveness for sins.

In short, the visit to the mosque is just one deed but many intentions prompt it. So, the visitor earns multiple rewards for each intention.

Moreover, if a man forms a pious intention to adorn himself while visiting the mosque then though these things pertain to physical or worldly get up, yet Allah's boundless mercy encompasses them with reward. For example, if he applies perfume on Fridays he may from innumerable intentions for that beginning with emulating the Prophet صلى الله عليه وسلم and earn reward for all those intentions.

This can be said of many other deeds. However, if anyone does a deed only for his personal desires then not only will he not get a reward but also he will be liable to blame.

Miscellaneous rulings

(i) The deeds for which intention is to be formed are those that are prescribed by Shari'ah, as the real objective, like salah, etc. They will not be reliable without forming an intention for them, nor will they be approved by Allah. Thus, it is necessary to form an intention for the sanctioned deeds.

In contrast are deeds that are not the real objective. They are necessitated as auxiliary to the prescribed, like the purifying bath or ablution for the salah. The Islamic Scholars differ on whether it is necessary to from an intention for the deeds that are not the real objective. Imam Shafi'I رحمه الله held that it is necessary to form an intention to perform ablution and have a bath because he regarded them as fard. Imam Abu Hanifah رحمه الله held that both bath and ablution are valid without forming an intention because he contended that it is not fard to form an intention for making ablution and having bath but merely a *sunnah* and *mustahab*, so they would be valid without making an intention.

Shari'ah regards 'intention' as an aim to draw near Allah, to do any thing only for Allah's sake and to obey His command and seek His Pleasure.

Intention is to resolve in the heart (mind). It is enough to make a resolve at heart. It may not be repeated by the tongue. As for worship, if anyone declares his intention orally without making a resolve at heart then that worship will not be valid as stated in Kitab Majma. The Islamic Scholars differ on whether after a resolve at heart, is it *sunnah, mustahab* or makruh to declare the intention orally.

There are three opinions. According to fath ul qadeer, an oral intention is known neither from the Prophet صلى الله عليه وسلم nor from the sahabah رضى الله عنه. This is not sanctioned any sahih *Hadith* or any none of the four imams ever subscribed to it.

The Kitab Mufid cites some scholars as saying that it is makruh. Some said that is Mustahab. Those who classify it as Mustahab, say that only these words may be uttered.

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ صَلٰوةً كَذَا فَيَسِّرْهَالِیْ وَتَقَبَّلْهَا مِنِّیْ

(O Allah, I intend to offer the Salah(of-) so make it easy for me and accept it from me.)

However even this kind of words are found in the a*Hadith* only not for intention to perform

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Hajj, not for any other kind of worship.
The Kitabul Ashbah has the discourse on intention in a complete and perfect way. So, the best course is to refrain from doing such a thing about which the Islamic Scholars disagree whether it is a *sunnah* or *mustahab* or *bid'ah*. This is borne out in the Fatawa Alamgiri.
Shaykh Abdul Haq Muhaddith Dahlawi has stated in his translation of the Mishkah that the Islamic Scholars are agreed that it is not legal to call out the intention to offer the salah aloud. He added that none of the a*Hadith* establishes that the Prophet صلى الله عليه وسلم had spoken out the words of the intention. Hence, abiding by the *sunnah* lies in forming the intention in worldly at heart, and sufficing at that. Just as emulating him in whatever he had done is obedience to him, so too refraining from doing that which he never did is also obedience to him. We must not insist on doing that which is not proved from him.
(ii) The intention is reflected in the worship. It is not worldly in doing unlawful things, but if anyone forms on intention to do that which is permissible or a means to worship then he gets a rewards for the intention.
(iii) To form an intention to make ablution is a *sunnah*, but opinions differ on when to form the intention. Some Islamic Scholars say that it should be formed while washing the face but it is better to form the intention before commencing the ablution. To form an intention to have a bath is also a *sunnah* and it is proper to form it while beginning the ablution in the bath. As for *tayammum* (dry ablution). It is fard to form the intention, and it should be done when one puts one's hands on the dust.
(iv) There are many conditions for an intention to be correct:

(a) The person should be a Muslim,
(b) Must able to distinguish between worship and non-worship,
(c) Must be aware of the importance of what he does,
(d) Must not do anything contrary to the intention he forms so if he apostates then his worships will become void. Similarly, if one interrupts his salah or breaks his fast then these things will be invalidated because it is against his intention that he had formed.

(v) For a fard salah, the intention is farmed for four things; to offer the salah, to offer the fard salah, to specify the salah that is offered and to define oneself, it one is following an imam, as his follower. These four things must be borne in mind when the intention is formed otherwise the salah will be invalid even if one is overlooked.
(vi) The intention to perform wajib worship is to be formed as for the fard worship except that instead of fard, wajib is defined.
(vii) The *sunnah* salah is validly offered if the intention is formed merely to offer a salah or a supererogatory salah whether the *sunnah* is muwakkadah or ghayr *muwakkadah*.
(viii) As for fasting in *Ramadan*, whatever kind of intention is formed (for Wajib, optional, etc) or simply not formed at al, the fast will be counted as of *Ramadan*.
(ix) The intention to fast in *Ramadan* may be formed in the night up to afternoon before half of the day. In Shari'ah, the day begins with Subh sadiq (down) and ends with sunset. The same applies to supererogatory fasts or fasts against specified vows but intentions for redeeming fasts of *Ramadan* and unspecified vows and expiation must be made only during the preceding night because intention for these kinds of fasts is not valid during the day.
(x) The intention to pay zakah may be formed in two ways: either at the time of paying it or at the time of calculating zakah payable from one's wealth and setting it aside to be paid at different times. In the latter case, the intention will not have to be repeated every time a

sum is paid from it.
(xi) If any one has paid zakah to a deserving person but failed to form the intention at the time of paying until later then it will be valid only if the payee has not used that money and possesses it intake. If he has used it then the intention is void and zakah will be deemed not to have been paid.
(xii) As for as spending and intention are concernd, sadaqat ul fitr is like zakah. The difference, however, is that it may be paid to a dhimimi or a disbeliever too while zakah cannot be paid to them.
(xiii) It is proper to form an intention for another worship while engaged in one worship. Thus one who is offering a fard or an optional salah may form intention to fast during the salah. The intention will be proper and the salah will not be invalidated.
(xiv) For a worship like salah, intention may be formed only at the commencement. It is not necessary to repeat it for every part of it because that may cause an interruption or a flaw.
(xv) If anyone began a fard salah but changes his intention while offering it to make it a supererogatory salah, then his salah would continue to be regarded as fard because doubts during a salah are ignored and are not valid.
(xvi) For some kinds of worship it is not enough to make a resolve at heart but on oral declaration of the intention is necessary, like in the case of a vow against which someone offers the salah, or fasts when he must declare with his tongue that he will offer a certain *raka'at* of salah or fast for a number of days, or feed some worshippers. The same applies to an endowment. If any one makes a waqf (endowment) of his property in Allah's path then he must make an oral declaration of it otherwise it will not be valid.
In some cases apart from worship, a mental resolve is in valid unless an oral declaration is made. Examples are divorce and emancipating a slave.
(xvii) If anyone buys something for his own use but also says to himself that he would sell it if he fetches a better price then it is not wajib for him to pay zakah on that.
(xviii) If a person is not sure of the first day of *Ramadan* and he forms an intention, 'if it is the 1st of *Ramadan* then I am fasting but if it is the last day of Sha'ban then I am not fasting,' then this kind of a resolve is invalid. He may, however, qualify his fast, 'If it is the last day of Sha'ban then I intend to observe an optional fast but if it is the 1st of *Ramadan* then may fast is fard.' This second kind of an intention is proper and if *Ramadan* has begun, his fast would be fard.
(xix) If anyone does a thing that is permissible forming an intention of obedience - like eating, earning etc - then even these permissible things earn him a reward. If he makes no such intention then he earns no reward for doing the permissible things.
(xx) If a man divorces his wife in words of a metaphor then his intention will be considered. If he had intended to divorce her then divorce will be effective otherwise not. However, if he uses clear and unambiguous terms to divorce her then his intention is immaterial, divorce will be effective.
(xxi) To read the Quran in a sexually defiled state without a resolve to recite it but merely with in intention to make dhikr is correct. However, to read it in a sexually defiled state with an intention to recite without making a dhikr is not only not correct but is also unlawful.
(xxii) If one intends to engage in business in the produce of land which maybe ushri,

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kharaji, on rent or an aariyah,[1] then *zakah* is not payable on that merchandise.

(xxiii) If a man engages in business of a merchandise that he had received gratis without exchange or payment against it of anything then *zakah* is not wajib on him even if one year elapsed with it in his possession. However, when it is sold and he gets something against it, in cash or kind, *zakah* will be payable, on completion of one year, on that.

(xxiv) If anyone possesses some animals that graze in the wild for most of the year and his intention is to get their milk or their young ones then *zakah* on the animals will be wajib and payable by him. If his intention is to engage in their business then the *zakah* of trade in them will be payable, provided he had formed that intention at the time of purchasing them. If at the time of buying his intention was to use them for riding or carrying things then *zakah* is not wajib on them.

(xxv) If anyone does not pay the *zakah* willingly then the collector of *zakah* appointed by the ruling authority (imam of the times) cannot collect it from him forcibly. If he seizes it forcibly then *zakah* will not be deemed to have been paid because voluntary payment is a condition. However, the *zakah*-dodger may be arrested by the collector of *zakah* to persuade him to voluntarily pay the dues. Though there are some narration permitting the ruler to collect *zakah* compulsorily yet these versions are weak and untenable.

(xxvi) It is necessary to form an intention before beginning the Friday sermon. If a preacher stands on the pulpit to deliver the sermon and happens to sneeze on which he say (الحمدلله) (alhamdulillah, praise belongs to Allah) then this al-hamdulillah will not be regarded as the beginning of the someone because he had not formed an intention to deliver the sermon and his words were on the sneeze.

Similarly, it is also necessary to form an intention for the sermons for the salah of eed. If he begins it on the pulpit with praise of Allah but without forming an intention then the sermon will not be valid.

(xxvii) If sermon trades in grapes and his intention is merely to trade without design to have wine prepared from it then his trading is correct. However, if the objective of his trade in grapes is to produce wine then his trading is unlawful. So, too, if anyone plants a tree of grapes to trade in them or let other eat them then it is correct but if he intends that the end use be the production of wine then it is unlawful.

Similarly, if juice is extracted from grapes with intention to make vinegar then that is correct but if the intention is to prepare wine then that is unlawful.

If a Muslim does not meet another Muslim because of a dispute or displeasure then it is unlawful, but if this is not the reason then there is no harm if they do not meet for a long period of time too.

(xxviii) If a woman abandons to adorn herself on the death of a man other than her husband to mourn him then it is unlawful, but if she gives up adornment out of constraint then there is no harm.

(xxix) To refrain from pursuing the permissible things when someone dies is unlawful, examples are not cooking some kinds of eatables, not sleeping on a bed, postponing a marriage or a wedding or the ceremony of aqiqah or circumcision of a child. However, if they are abandoned for some other reason or are merely given up then there is no harm in it, but it is never proper to delay a wedding or marriage because it is a *sunnah*. The more

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[1] Ushri are lands whose owners become Muslims or the state divides them among the army. Kharaj is a tax ot tribute on land. Aariyah is a loan or a gift of what cannot be reloaned.

early a *sunnah* is discharged, the better and more rewarding.
(xxx) The intention to offer the funeral salah is formed in these words; 'I offer the funeral salah for Allah's sake and make the supplication for this dead person.'
(xxxi) It is not necessary to specify the prostration against recital of the Quran when making the prostration.
(xxxii) The salah of the followers of an imam in a congregation will not be valid if they do not form an intention of following him. On the other hand, if the imam does not form an intention of heading the congregation then too his salah is sound. However, if he knows that there are women in his congregation then he must form an intention of leading them otherwise the salah of the women will be invalid. Some Islamic Scholars exempt the salah of Friday and eed from this rule and hold that even if an imam fails to form an intention of leading the woman in the congregation, then the salah of the women will be sound.
(xxxiii) If someone binds himself on oath not to lead anyone in the salah yet when he offers his own salah, someone comes and follows him, then that person's salah is sound and valid. As for his oath, it broke in law but not intentionally which means that the judge will declare it to be perjury but the man will not be sinful in Allah's sight. Further, if he had made someone a witness to his oath, then it will not break even in law.
If this man leads the Friday congregation then the salah will be valid but his oath will break in law. If he leads a funeral salah then his vow will not break at all. In the same way, it will not break when making a prostration against recital of the Quran.
If someone vows not to lead a particular person in his salah but when he was leading a congregation and his intention was not to lead that person, that person joined the congregation and followed him without his knowledge, then the imam's oath broke even if he was unaware of the man in his congregation.
(xxxiv) To form an intention is not a condition when making a gift. Thus, if anyone grants something to another jokingly, then it becomes his property. However, if anyone teaches the words of 'grant' to an unlearned man who knows not that by uttering them he presents a gift then the gift is not valid. It is so not because of the absence of the intention but because a condition of gifts to be legally given was missing, so the gift is invalid. The condition is willingness and pleasure.
If anyone compells another and takes a gift from him forcibly then the gift is not valid. This is not so for a divorce or an emancipation both of which can be obtained by force.
(xxxv) If a follower of the imam recites surah al-fatihah in a funeral salah behind the imam with the intention of making dhikr then it is not unlawful though according to Imam Abu Hanifah it is unlawful for a follower to recite the Quran behind an imam. Here, however, his intention is not recital but, dhikr. On the same basis, a defiled man or woman or a menstruating or post-natal-bleeding woman may recite the verses of the Qur'an with an intention to make dhikr or a supplication. If they recite them with the intention of a recital of the Quran then it is not allowed.
(xxxvi) If a seller displays his merchandise and, in order to persuade the buyer, says subhan Allah (Allah is without blemish) or invocates blessing on the Prophet صلى الله عليه وسلم then it is makruh (undesirable).
(xxxvii) If someone overeats to satisfy his gorgeous appetite then it is not proper. However, if his intention is to feed himself prior to fasting on the next day, or to give company to his guests who may be encourage to eat more then, it is *mustahab*.
(xxxviii) An infidel takes cover behind a Muslim when another Muslim aims at him with

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an arrow. If he intends to kill the Muslim, then it is unlawful but if he aims the arrow at the disbeliever then it is not unlawful.

(xxxix) If anyone finds something stray on his path and picks it up with intention to trace its owner and hand it over to him then it is allowed. If he picks it up to keep it himself then it is disallowed and he is an usurper and a sinner.

(XL) If anyone uses a book as a pillow in order to keep it safe then it is not makruh but otherwise it is undesirable.

(XLI) If someone sits on a packsaddle which encloses a copy of the Quran to be able to preserve it then it is not undesirable, otherwise it is makruh.

(XLII) If a person abstains from eating because he is on a diet or for health reasons or because he had no appetite then he is not entitled to a reward. If he abstains in order to fast then he will earn a reward.

(XLIII) If anyone sits in a mosque to have a rest then he deserves no reward, but if he waits for the next salah or observes on I'tikaf then he is entitled to a reward.

(XLIV) If an animal is slaughtered to eat its meat then it is a permissible act. If it is slaughtered to make a sacrifice as a worship then it is a means of reward. If it is slaughtered to make an offering to a dead or a living person then it is unlawful or even an act of disbelief.

(XLV) When forming an intention to offer the salah, it is not necessary to specify the number of *raka'at* or prostrations and this sort of an intention is not worthwhile. Thus, if anyone forms an intention to offer three *raka'at* of zuhr, then his salah of zuhr will be valid and the three *raka'at* will be ignored (because zuhr is a four *raka'at* salah).

(XLVI) If anyone names an imam while he joins the congregation but other then the named man led the salah as an imam, then too his salah will be valid.

(XLVII) A man saw the imam and formed an intention to follow him saying. "I follow this imam zayd." Later, he learnt that he was not zayd. However, his salah would be valid. This is true even if the follower is for from the imam and names him wrongly. Similarly, if a man forms an intention to offer the salah behind the young man but it turns out that he was an old man then his salah will not be valid. Conversely, if he made an intention to follow a *Shaykh* (an old man) but he was a young man, then his salah would be valid. The reason is that even a young man may be called a *Shaykh* because of his learning but a *Shaykh* cannot be called a young man.

(XLVIII) If anyone began his salah sincerely for Allah's sake but midway he turned ostentatious then his first intention will be reliable. He will earn a reward for the salah but not for a good rendering.

(XLIX) If anyone is uncertain whether he had offered the salah or not then he must offer it again within its prescribed time. If while offering the salah he is uncertain whether he made the bowing or not, or the prostration, then he must make another bowing, or prostration, if he gets the doubt after finishing the salah then it is not necessary to do anything again.

Similarly, if a worshipper gets doubts whether he had called the first takbir, made the ablution, etc, then if that is the first time he got a doubt then he will repeat the salah. But, if he is in the habit of getting such doubt then he need not repeat the salah.

(L) As for temptations in the heart to commit a sin, there are five ranks of it:

(i) Haajis or a disturbing thought.

(ii) Khatir or inviting an evil thought to the mind.

(iii) *Hadith* nafs or a hesitancy between doing or not doing a wrong.
(iv) Humm or including to one of the two options.
(v) Azam or resolve to commit the sin.

Shari'ah does not take a task the first three kinds. The first one is overlooked because it is not in a man's hand to check it. The next two are forgiven because Allah has condoned them for the *ummah* of Prophet *Muhammad* صلى الله عليه وسلم.

As for humm, the fourth, if the learning is towards piety, then one piety is recorded for the worshipper. If the inclination is towards evil, the there will be no chiding and this too is a favour of Allah for this *ummah*.

As for Azam or resolve, the Islamic Scholars say that it will be punished.

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BOOK I

BOOK OF FAITH كتاب الايمان

Gates to Faith

Meaning: 'Faith' mean: to believe, to confirm to accept or concede. In the terminology of Shari'ah 'faith' is to admit and to believe that Allah is One and there is no deity besides Him and all His real and descriptive excellences are true. *Muhammad* صلى الله عليه وسلم is His last messenger and Prophet whose being is the truthful and the confirmed. The last religion and code of law that he brought to the world from Allah in the form of a Book and the *sunnah* is true beyond an iota of doubt.

Perfection: The scholars of *Hadith* say that there are three parts of faith. 'Confirmation at heart' of Allah's unity, the Messenger's صلى الله عليه وسلم messenger ship and the truth of the religion. The heart and mind should be at peace with this confirmation and belief. 'Acknowledgement by the tongue' which is to declare that confirmation with the tongue and confess and admit it. 'Performance by the limbs' which is to put into action the commands of religion and Shari'ah as also their guidance. This is a physical demonstration. These three parts together perfect 'faith'. Whose holds this faith is called a *mu'min* (believer) and *Musalman* (Muslim).

Faith and Islam: The question about the difference between faith and Islam requires a lengthy discussion. In a nutshell, apparently both these words are nearly synonymous. However, faith is generally used for an inward confirmation by the heart while Islam generally signifies an open and outward obedience. We may say that to believe in Allah's unity, the messenger ship and the *Shari'ah* inwardly at heart and mind is eeman or faith. The demonstration of this inward condition by the limbs is Islam. A scholar said that when the confirmation by the heart bursts our and sparkles on the limbs it is called Islam. When Islam descends into the heart it is eeman or faith. In short, the reality is one. Depending on the receptacle, the same thing is called faith at times, and Islam at times. They are inseparable. For example, if any one abides by the duties imposed by Islam of Salah, *zakah*, fasting, *Hajj* but lacks inward faith or eeman then his deeds are meaningless. And, if a person has inward conviction of faith but instead of demonstrating Islam, his conduct is rebellious and smacks of infidelity and polytheism then his faith is meaningless.

Some discerning people have compared faith and Islam to the two testimonies. The kalimah *Shah*adah has a testimony for the unity of God and a testimony for the messenger ship, but both are interlinked so that neither is valid without the other. It is the same with faith and Islam and one without the other is hypocrisy or disbelief. Both together, faith and Islam are called *Deen* or religion.

Faith is to believe: The important truth must be borne in mind that confirmation or to believe is faith, not merely to know or to be aware. A man may know that Allah is one that *Muhammad* صلى الله عليه وسلم is His true creature and Messenger who has brought the true religion, but if he does not believe in these things at heart, then he will be said to lack faith. He will not be called a believer or a mumin. When the Prophet صلى الله عليه وسلم brought Islam, the Arabs and, particularly, the peoples of the Book believed in Allah. They also know very well that

Prophet صلى الله عليه وسلم Muhamad was true and had brought a true religion but their jealousy and abstinance prevented them from believing, so 'knowing' did not benefit them.

When oral confirmation is necessary: The facts described as faith the necessarily compounded with an oral confirmation. But, the oral declaration is not necessary always, for instance, a dumb person is exempt from making an oral declaration and his faith at heart is reliable. The same applies to one who cannot make the oral declaration because of risk to his life or some kind of a real impediment.

Place of deeds: Deeds are also essential for faith to be perfect. Indeed only deeds can prove the existence and truthfulness of confirmation at heart and oral declaration. If anyone who professes belief continues to perpetrate deeds that are symbolic of disbelief, and contradictory to faith and Islam or whose doer is clearly a disbeliever then he will be counted as such and his profession of faith and Islam will not be authentic.

SECTION I الفصل الاوّل

HADITH JIBRIL عليه السلام

(٢) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ اِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ شَدِيْدُ سَوَادِ الشَّعْرِ لَا يُرٰى عَلَيْهِ اَثَرُ السَّفَرِ وَلَا يَعْرِفُهٗ مِنَّا اَحَدٌ حَتّٰى جَلَسَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْنَدَ رُكْبَتَيْهِ اِلٰى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ اَخْبِرْنِيْ عَنِ الْاِسْلَامِ قَالَ الْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَتُقِيْمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا قَالَ صَدَقْتَ فَعَجِبْنَا لَهٗ يَسْاَلُهٗ وَيُصَدِّقُهٗ قَالَ فَاَخْبِرْنِيْ عَنِ الْاِيْمَانِ قَالَ اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلَائِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ قَالَ صَدَقْتَ قَالَ فَاَخْبِرْنِيْ عَنِ الْاِحْسَانِ قَالَ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ قَالَ فَاَخْبِرْنِيْ عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ قَالَ فَاَخْبِرْنِيْ عَنْ اَمَارَاتِهَا قَالَ اَنْ تَلِدَ الْاَمَةُ رَبَّتَهَا وَاَنْ تَرٰى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِيْ يَا عُمَرُ اَتَدْرِيْ مَنِ السَّائِلُ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ فَاِنَّهٗ جِبْرِيْلُ اَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ رَوَاهُ مُسْلِمٌ (متفق عليه)

2. Sayyiduna Umar ibn al Khattab رضى الله عنه narrated: One day we were sitting with Allah's Messenger صلى الله عليه وسلم when a man suddenly came there. He was (clean and tidy) in a very white dress and his hair was very black. No mark of travel could be detected on him and none of us know him. He come and sat so near the Prophet صلى الله عليه وسلم that his knees touched the Prophet's صلى الله عليه وسلم knees. He placed both his hands on his two things. He said, "O *Muhammad*, tell me about Islam." He said, "Islam is that you testify that no one is worthy of worship besides Allah and that *Muhammad* is Allah's Messenger. You should establish salah, pay the *zakah*, fast in (the month of) *Ramo* ' and if you have the means to that, make the *Hajj*

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(pilgrimage) to the house." He said, "You have spoken the truth!" (Umar رضی الله عنه said;) we were surprised at him asking and (at the same time) asserting that he spoke the truth. The man asked (again), "Tell me about eeman (faith)." The Prophet صلی الله علیه وسلم said, "That you believe in Allah, His angels, His books, His messengers and the last Day ands that you believe in fate that good or bad both are decreed." The man said, "You have spoken the truth!" And he asked "Now, tell me about ihsan." The Prophet صلی الله علیه وسلم said, "It is that you worship Allah as though you see Him and if that is not possible then He sees you." He then asked, "Tell me about the Hour." The Prophet صلی الله علیه وسلم said, "The one who is asked about it knows not more than the one who asks." He said, "So, let me know some of its signs." He said, "The female slave would beget her master and you would see bare footed, naked bodied, poor mendicants and shepherds living arrogantly in large luxurious mansions." (Sayyiduna Umar رضی الله عنه said:) The man went away and I waited some time before the Prophet صلی الله علیه وسلم said to me, "O Umar, do you know who the questioner was?" I submitted, "Allah and His Messenger know best." He said, "He was Jibril علیه السلام come to teach you your religion."[1]

(٣) وَرَوَاهُ أَبُوْهُرَيْرَةَ مَعَ إِخْتِلَافٍ وَفِيْهِ وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوْكَ الْأَرْضِ فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللّٰهُ ثُمَّ قَرَأَ إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ الاية۔(متفق علیه)

3. Sayyiduna Abu Hurayrah رضی الله عنه also difference in words. It quotes the Prophet صلی الله علیه وسلم in the end as saying. "When you see the barefooted, naked bodied, deaf and dumb people rule on earth, (it will be the Last Hour) one of the five things that no one but Allah knows." Then he recited:

إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

Surely the knowledge of the Hour is with Allah alone, and He sends down the rain, and He knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely Allah is knower, Aware. [2] (Luqman 34)

COMMENTARY: This *Hadith* is known as *Hadith* Jibril علیه السلام. Through questions and answers, the people of the world are taught the facts of Islam and faith and the basics of religion.

The first teaching brings out the difference between eeman (faith) and Islam. The former is an inward confirmation and belief or conviction. The latter concerns the outward demonstration by deeds and physical obedience.

Belief in Allah is to be convinced that His being and His attributes are true. Only He is worthy of worship and there is no God besides Him and He had no associate.

Belief in the angels is to be sure that Allah has a creation known as angels. They are elegant with a radiant body of light. They are engaged constantly in Allah's worship and in carrying out His commands.

Belief in the Books is a conviction that Allah has truly revealed to His Messengers Books at different times. Their number is one hundred and four. They are His words and

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[1] Bukhari # 4773, Muslim # 1-8, Abu Dawud # 4695, Ibn Majah # 63, *Musnad* Ahmad 1-51

[2] Bukhari # 50, Muslim # 5-9, Trimidhi # 2419, Abu Muslim # 2-10

commands. Four of them are outstanding; the Turah, the Injil,[1] the Zabur (psalms) and the Qur'an. Of these, the quran is the most excellent.

Belief in the Messengers is to believe that from the first Prophet Aadam عليه السلام to the last of the Prophets, *Muhammad* صلى الله عليه وسلم all the Prophets and Messengers عليه السلام were the most truthful, the dearest and the most excellence of Allah's creatures whom He had sent with His messages to different people of various regions and times. They conveyed their messages and guided their communities to the path of deliverance. Prophet *Muhammad* صلى الله عليه وسلم is the chief of all the Prophets and Messengers. He was not sent to a particular time, region or people. Rather, he was sent with the universal message of Islam to the universe for all times. His Prophethood and *Shari'ah* will remain in force till the Last hour.

The Last Day, or the Qiyamah, is the time period between death and resurrection (or qiyamah) and admitted to paradise. It is to believe in everything that the Prophet صلى الله عليه وسلم has said about after death and the hereafter, the experience in the grave or the Barzakh (period intervening between death and resurrection), gathering, reckoning, reward and punishment, paradise and hell. These tings will happen for sure.

To believe in fate to have a conviction at heart that whatever transpires in this universe happens according to the predetermined decree, whether pious or evil. It is in the knowledge of the Greater from the beginning of time. It does not mean, however, that the creature is helpless. Allah who has decreed his destiny has given him choice between piety and evil and he may pursued one of these two paths. Allah has also made it clear to him that if he adopts piety, he will be entitled to reward as a favour of Allah and if he chooses and evil path, he will deserve punishment which will be Divine justice.

As for ihsan, it is the gem of sincerity with which the optimum standard of faith and Islam is demonstrated through worship of Allah. It draws the creature nearer to Allah in a perfect way and makes him peerlessly subservient to Him. The prescription to achieve that to worship Allah as though the eyes see Him. This will create maximum humility and a sense of hope and fear to the highest degree while one worships Allah. A person's worship will attain the degree of true worship and he will achieve its basic objective. This is called 'true ihsan.' The Sufis term it as 'observation and immersion, or 'beholding and absorption,' This is the highest degree of worship which it is not easy to attain. Hence, a comparatively easier method is to imagine that you are before Allah whom you worship and though you cannot see him. He does see you and even this attitude will create in you humbleness and an awareness to a great extent. This is to what the *Hadith* calls and it is the secondary degree of ihsan.

The *Hadith* also mentions the four obligatory duties that a Muslim and a Mu'min is called upon to observe. Salah and fasting are two bodily forms of worship that every sane and adult Muslim is bound to discharge, both male and female. They will offer the salah five times a day and fast in the month of *Ramadan*. The other two forms of worship are *zakah* and *Hajj*. They are monetary worships and only those Mumins and Muslims are bound to do them who have he capability to spend that much money *Zakah* is due from a sahib nisab and *Hajj* requires of him to meet al expenses of the necessities of life and leave behind for his family enough to sustain them during his absence and expenses for his journey.

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[1] Evangel and the word Injil in the Quran and the a*Hadith* is used for Allah's revelations to Prophet Easa عليه السلام. Recently, it is applied to the New Testament. (Qanus ul Alfaz ul Islamiyah)

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When other such conditions are met, the difficulties and arduous nature of the journey do not excuse anyone from discharging this obligation.

Some portents of the Last Hour are mentioned. When these show themselves, the end of this universe is very near. The first sign can be interpreted in two ways. Men will have female slaves and they will beget their children who will grow to be rich and powerful to such an extent that they would unknowingly buy their own mothers as their female slaves. Or, the society will go wayward so for as to commit adultery openly. Illicit children will grow and unknowingly employ their mothers as their servants, not recognizing their fathers and mothers. The next sign is of the poor rising to govern and own large mansions. The nobles and the civilized would be in difficult straits. Injustice would prevail. Deception and plunder would turn the tables on the well-bred and raise the uncivilized to heights and they would ridicule the former. Allamah Tibi رحمه الله said, "When such a revolution comes as blinds children who become masters of parents, and the downtrodden take the place of the nobles then know that the universe is in for a revolution called qiyamah (end of the worlds)."

In short, this *Hadith* speaks of the basic things of the Shariah and religion. Faith is defined as a set of beliefs and ideas on knowing and accepting which a person enters the told of Islam and becomes a believer -mumin. Islam is defined as a set of responsibilities or obligations placed on a mumin discharging which brings him to Islam as a Muslim. Then ihsan is explained as sincerity. This is the condition to which a person arrives after a concentration of Allah on following a correct belief and ideas and abiding by *Shari'ah*. He then gains nearness to His creator. All these three things are interlinked and inseparable. Nearness to Allah is possible only on abiding by His commands and the guidance of His Messenger which, in turn, can be achieved by being fully attentive to Allah. This is reliable only after correcting one's ideas and beliefs. To be attentive to Allah one will have to Endeavour and make dhikr and supplications.

FIVE BASIC THINGS

(٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ۔ (متفق عليه)

4. Sayyidiuna Ibn Umar رضى الله عنه [1] narrated that Allah's Messenger صلى الله عليه وسلم said, "Islam is built on five (things): (i) The testimony that there is no God but Allah and that *Muhammad* is His slave and His Messenger; (ii) Establishing the salah; (iii) Payment of the *zakah*; (iv) Performing the *Hajj* and (v) Fasting (in the month) of *Ramadan*."[2]

COMMENTARY: Islam is compared with an edifice. A high-rise imposing building can stand only on strong foundation pillars, Thus, Islam has five pillars without which no one can sustain his Islam. They are belief in monotheism, messenger ship, observing salah, *zakah, Hajj* and fasting. After that a building is beautified and a person's Islam may be adorned with deeds called the wajib and *mustahab* (recommended) which are not

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[1] He was the son of the second Caliph Umar رضى الله عنه ibn Khattab. He was born one year before the year of Prophet hood in Makkah. He died in 73 or 74 AH.

[2] Bukhari # 8, Muslim # 21-16, Nasa'i # 5001, Trimidhi # 2618, *Musnad* Ahmad 2-26

mentioned in the *Hadith* because it deals only with the basics.

BRANCHES OF FAITH

(٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً فَاَفْضَلُهَا قَوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَدْنَاهَا اِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْاِيْمَانِ۔ (متفق علیه)

5. Sayyiduna Abu Hurayrah رضی اللہ عنہ [1]narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Faith has some more than seventy branches. The most excellent of them is the confirmation that there is no God but Allah, and the humblest of them is to remove a hurdle from the path. And haya (modesty) is a branch of faith."[2]

COMMENTARY: This *Hadith* mentions the number of branches or departments of Islam. Some a*Hadith* describe them in detail.

The first thing is basic that there is on one worthy of worship other than Allah, the Eternal and only He is the ever living while everything in the universe will perish. In the same way, a correct belief is essential about Allah's Messengers, Books and angels. They are truly there, and belief in the hereafter and the evil will be punished in their graves while the pious will be rewarded. The day of resurrection will come and reckoning will take place. Deeds will be weighed in the scales. Those whose good deeds outweigh will be handed over their records in their right hands to be admitted to paradise. Those whose bad deeds are many will be given their records in their left hands. Everyone will have to pass over the sirat (a narrow, difficult bridge). The righteous believer will now be able to see Allah. The sinners will be consigned to hell. The dwellers of paradise and hell will live in their respective places forever.

It is one of the branches of faith that one must continue to turn to Allah and love him. If he loves or hates anyone then that must be only for Allah's sake. He must love the Prophet صلی اللہ علیہ وسلم dearly and respect him deeply. Love for him must be shown by obeying him and following his guidance, and disseminating his teachings. Love for Allah and His Messenger صلی اللہ علیہ وسلم must dominate all other things and even close relationship should have no significance before them. Obedience to Allah's and His Messenger's commands is a sign of love of them. On the other hand, disobedience to them shows lack of love for them and we seek refuge in Allah such a conduct.

Another branch of faith is that one should do every deed merely for Allah's pleasure not to show off or to gain a name or a worldly benefit. Hypocrisy and ostentation detract from the beauty and perfection of a deed.

A believer's heart should be fearful of Allah always and hopeful of His favours and mercy. If he happens to fulter and commits a sin then he must repent forthwith and refrain from that sin again. He must fear Allah's punishment and hope for His favours and grace for his pious deeds. It is a demand of faith that when a sin is committed intentionally or un intentionally, one must repent sincerely and be ashamed one's conduct and seek Allah's forgiveness.

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[1] His name was Abdur Rahman ibn Sakhr. He died in 57 or 58 AH in *Madinah.*

[2] Muslim # 58-35, Bukhari # 9 (the former has sixty instead of seventy and the latter is without the most excellent... path). Tirmidhi # 2623, Abu Dawud # 4676, Nasa'i # 5005, Ibn Majah # 57, *Musnad* Ahmad 2-379

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One must thank Allah for His blessings. If Allah bestows children then he must observe their aqiqah promptly. If one of them marries then he must throw a valima (wedding feast from a bridegroom). If his child completes memorizing the Quran or reciting it thoroughly from first to the end then he must express happiness and delight. If Allah has granted him wealth then he must pay the *zakah* due on it and pay the sadaqah ul fitr on eed day.

Faith demands that one must honour one's promise. When a person is affected, he must exercise patience and endure every kind of hardship he might face in discharging his obligations. He must steer clear of sins and he pleased with Allah's will and decree. He must place trust in Allah, respect his elders and have compassion on the youngsters. He should refrain from arrogance and adopt humbleness.

The beauty of Islam and perfection of faith calls upon him to continue to chant the kalimah tayyibah and *Shah*adah, recite Quran and if he is unlearned then he must acquire knowledge from the scholars but if he is learned then he must impart knowledge to the illiterate. He must preserve in seeking Allah's help in achieving his objectives.

The branches of faith include offering fard and optional salah, fasting the prescribed and the voluntary, covering oneself, giving charity. Setting slaves free, performing *Hajj* and umra, engaging in supererogatory worship, emigrating from enemy's territory and form places where indecency is practiced, refraining from innovation and indecency, giving rights of others, being dutiful to parents, raising one's children in accordance with *Shari'ah* being kind to the subordinates, obeying one's superiors provided they do not command against Islam, being just with others, reconciling two quarreling people, fighting against enemies of Islam propagating and enjoying piety, forbidding evil, observing the prescribed punishments, engaging in jihad against enemies of Allah with weapons, pen or tongue to the best of one's ability, guarding the frontiers of Islamic states, being kind to neighbours, earning lawful wealth, spreading the *salaam*, avoiding extravagance, responding to the sneezer, abstaining from vain play and prank, keeping away from inconveniencing others, removing obstructions from the through fares and soon. A person must keep oneself clean from everything that distracts other from Allah's path.

These things are from the branches of faith. If anyone lacks them then his faith is imperfect. He must pray to Allah to help absorb these things.

MEANING OF MUMIN & MUSLIM

(٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ وَالْمُهَاجِرُ مَنْ هَجَرَمَا نَهَى اللّٰهُ عَنْهُ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ قَالَ اِنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْمُسْلِمِيْنَ خَيْرٌ؟ قَالَ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

6. Sayyiduna *Abdullah* ibn Amr رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Muslim is he from whose tongue and hand (other) Muslims are safe. And, the muhajir is he who gives up everything that Allah has forbidden." (These are words of Bukhari but those of Muslim are;) A man asked the Prophet صلی اللہ علیہ وسلم, "Which of the Muslim is the best?" He said, "He from whose tongue

[1] He was a great scholar and a God fearing sahabi. He died I 75AH in Egypt though other dates are given.

and hand the Muslims are safe."[1]

COMMENTARY: The first part of the *Hadith* suggest that a believer and Muslim is not one who merely recites the Kalimah and performs some specified deeds Rather, Islam requires its adherents to preserve the prescribed beliefs and deeds and also to respect human values. He should be a demonstration of peace, love and compassion. People should not fear him but take him to be their sympathizer and well-wisher. They should be able to trust him in all their affairs. Although the *Hadith* mentions only hand and tongue, everything that can cause hurt is meant here.

While muhajir is one who forsakes his native land to emigrate to the land of Islam, this *Hadith* tells us that there is another hijrah (emigration) that has a perpetual relationship with life. It is to abandon all those things that Allah has forbidden and to give up completely base, indecent desires. A chaste life should be adopted.

DEGREE OF LOVE

(٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ۔ (متفق علیہ)

7. Sayyiduna Anas رضی اللہ عنہ [2] narrated that Allah's Messenger said, "None of you believes unless I am dearer to him than his father his children and all mankind.[3]

COMMENTARY: Love is of two kinds: natural and rational. The former is as between children and father. It is natural and innate and has nothing to do with intelligence or an outside influence. Rational love, on the other hand, is not influenced by natural feelings but is dictated by the intellect or some external need like a patient's craving for medicine or willingness, to undergo surgery. Some occasions rational love surpasses the most deep seated natural love. The *Hadith* calls for the rational love for the Prophet صلی اللہ علیہ وسلم as the scholars tell us. But, it should be so strong and so moved by sentiment that it should overcome the natural love. We may understand it by an example suppose, obedience to the Prophet's صلی اللہ علیہ وسلم guidance is obstructed by love for a blood relative like a father or a son, so love for the Prophet صلی اللہ علیہ وسلم should overrule the natural love for the relative, and obedience should take precedence. This is a great station and can be achieved only through selfless sacrifice. This person should have no aim in life other than the pleasure of Allah and His Messenger صلی اللہ علیہ وسلم. He should not hesitate to kill his father or son if he is among the disbelievers in a battle in jihad on the side of the Muslims. There have been examples of this kind of sacrifice in past history.

In short, the *Hadith* says that perfect faith depends on love of the Messenger صلی اللہ علیہ وسلم If a Muslim lacks this degree of faith then he cannot be a perfect Muslim whatever his claims to that.

On hearing this *Hadith*, Umar ibn Khattab رضی اللہ عنہ exclaimed, "O Messenger of Allah you are dearer to me then everything in the world except my own self." The Prophet صلی اللہ علیہ وسلم said, "By Him who has my life in His hand, you are still not a perfect believer because this can be achieved only when I am dearer to you than your life too." The moment he spoke

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[1] Bukhari # 10, Muslim # 64-40, Abu Dawud # 2481, Nasa'i # 4996, *Musnad* Ahmad 2-187.

[2] Anas ibn Maalik رضی اللہ عنہ Ansari was a resident of *Madinah*. He was 10 years old when his mother Umm Sulaym bint Mitha presented him to the Prophet صلی اللہ علیہ وسلم to serve him. He died in 96 AH.

[3] Bukhari # 14, Muslim # 69-44, Nasa'i # 5013, Ibn Majah #67, Masnad Ahmad 3-207.

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these words Umar رضی اللہ عنہ called out, "O Messenger of Allah." Overwhelmed as he was," my life is for you! You are dearer to me than my life too!" The Prophet صلی اللہ علیہ وسلم assured him, "O Umar, your faith is perfect now."

This is not an isolated case. All the *sahabah* رضی اللہ عنہ had the some sentiments.

During the Battle of Uhud, as ansar woman lost her husband, father and brother who were martyred for Islam's cause. This woman was informed and, instead of mourning, her first question was, "Tell me, By Allah, is my chief, my master, Allah's Messenger صلی اللہ علیہ وسلم safe? My life be ransomed to him." She was told, "Yes!" she went forward to see him and on seeing him remarked, كل مصيبة بعدك جلل (All anxiety is easily overcome with you here).

A man met him and said, "C Messenger of Allah, you are dearer to me than my family and wealth. When I remember you I cannot wait till I see you. When I come here, my eyes are cooled on seeing you. But, now I am worried, for after death you shall be with the Prophets علیہ السلام and how shall I see you?" At that moment the verse (69) of surah an Nisa was revealed:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا۔ (النساء ۶۹)

And whosoever obeys Allah and the Messenger, they are with those whom Allah has blessed - of the Prophets and the truthful, and the martyrs, and the righteous, and an excellent company are they!

The Prophet صلی اللہ علیہ وسلم conveyed to him these tidings.

Abdullah ibn Zayd ibn Abd Rabbih رضی اللہ عنہ was known as the sahih adhan (one associated with adhan). He was attending to his garden when his son came and announced to him the sad news of the Prophet's صلی اللہ علیہ وسلم death. This lover of the Prophet صلی اللہ علیہ وسلم could not endure the news, Grieved, he raised his hands high and prayed beseechingly, "O Allah, deprive me of the blessings of sight so that these eyes that were brightened with the sight of the Prophet صلی اللہ علیہ وسلم may not now see anyone else." (Tarjumah *sunnah*)

These examples demonstrate that the noble sahabah رضی اللہ عنہ had the some degree of love for the Prophet as this *Hadith* demands. Thus the Muslims who wish to keep their faith safe and Islam strong must fill their hearts with a deep love for the Prophet صلی اللہ علیہ وسلم. They must abide by his teachings. The standards of love for me lies in abiding by Shariah and following him. That is the means of deliverance. Anyone who fails to observe this seems to show that he does not love the Prophet صلی اللہ علیہ وسلم. We seek refuge in Allah from such thought.

SWEETNESS OF FAITH

(۸) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ كُنَّ فِيْهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْاِيْمَانِ مَنْ كَانَ اللّٰهُ وَرَسُوْلُهٗ اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ اَحَبَّ عَبْدًا لَّا يُحِبُّهٗ اِلَّا لِلّٰهِ وَمَنْ يَّكْرَهُ اَنْ يَّعُوْدَ فِي الْكُفْرِ بَعْدَ اَنْ اَنْقَذَهُ اللّٰهُ مِنْهُ كَمَا يَكْرَهُ اَنْ يُّلْقٰى فِي النَّارِ۔ (متفق علیہ)

8. Sayyiduna Anas رضی اللہ عنہ also narrated that Allah Messenger صلی اللہ علیہ وسلم said, "There are three things which if they are in anyone, he will find the sweetness of

faith because of them; (1) He to whom Allah and His Messenger are dearer than all else besides them, (ii) he who loves another only because of his love of Allah, and (iii) he who hates to return to disbelief after Allah has brought him out of it just as he hates to be cast into the fire."[1]

COMMENTARY: Perfect faith demands of the faithful that his heart should be full to the brim with love for Allah and His Messenger صلى الله عليه وسلم so that the rest of the whole world is nothing before them.

A believer loves or detests anyone only for the pleasure of Allah. Each of his deeds is for Allah. Faith and Islam should drive out of his heart even the thought of disbelief and polytheism. These are the three things that are found in the possessor of faith who alone deserves reward for that.

THE FLAVOUR OF FAITH

(٩) وَعَنِ الْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاقَ طَعْمَ الْإِيْمَانِ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ رَسُوْلًا۔ (رواه مسلم)

9. Sayyidina Abbas ibn Abdul Muttalib رحمه الله [2] narrated that Allah's Messenger صلى الله عليه وسلم said, "He has tasted the flavour of faith who is pleased with Allah as Lord, with Islam as religion and with *Muhammad* صلى الله عليه وسلم as a Messenger."[3]

COMMENTARY: Our mind and heart should not be burdened with an inkling of pressure, a hint of uneasiness, an iota of doubt, or a semblance of unwillingness concerning our belief and conviction that Allah is the Lord, *Muhammad* صلى الله عليه وسلم is the Messenger and Prophet, and Islam and *Shari'ah* are true. Outwardly as well as inwardly we must be well-pleased and at peace as though on receiving a precious possession.

(١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَا يَسْمَعُ بِيْ اَحَدٌ مِنْ هٰذِهِ الْاُمَّةِ يَهُوْدِيٌّ وَّلَا نَصْرَانِيٌّ ثُمَّ يَمُوْتُ وَلَمْ يُؤْمِنْ بِالَّذِيْ اُرْسِلْتُ بِهٖ اِلَّا كَانَ مِنْ اَصْحَابِ النَّارِ (رواه مسلم)

10. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Him in whose hand is the soul of *Muhammad*, every one of this people - whether a Jew or a Christian - who hears of me but dies without believing in that with which I am sent, will be one of the dwellers of the fire."[4]

COMMENTARY: Islam is a universal religion and a universal law that everyone in the world must obey similarly, the mission of the Prophet of Islam صلى الله عليه وسلم is a universal and international message for every age and every people without exception. Hence, it is equally fard on everyone to believe and to abide by his *Shari'ah(Divine law)*.

This *Hadith* mentions the Jews and Christians who had received Divine Book and were expected to embrace Islam and obey the last Messenger صلى الله عليه وسلم. Given that, how can they who had no heavenly book hope to gain deliverance without believing in the last

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[1] Bukhari # 16, Muslim # 67-43, Tirmidhi # 2633, Nasa'i # 4988, Ibn Majah # 4033, *Musnad* Ahmad 3-172.

[2] He was the Prophet's صلى الله عليه وسلم paternal uncle. He died on Friday 12th *Rajab* 32 AH.

[3] Muslim # 5634, Trimidhi # 2632, *Musnad* Ahmad 1-208

[4] Muslim # 240-153

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Messenger صلى الله عليه وسلم?

Moreover, the Jews and Christians claimed that as believers in revealed Books, they had received salvation and had no need to embrace Islam. This *Hadith* rejects their claim. It asserts that all previous *Shari'ah* stand abrogated and everyone has to believe in Islam, the last and final religion.

RECIPIENTS OF DUAL REWARD

(١١) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَهُمْ اَجْرَانِ رَجُلٌ مِّنْ اَهْلِ الْكِتٰبِ اٰمَنَ نَبِيَّهٗ وَاٰمَنَ بِمُحَمَّدٍ وَالْعَبْدُ الْمَمْلُوْكُ اِذَا اَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيْهِ وَرَجُلٌ كَانَتْ عِنْدَهٗ اَمَةٌ يَطَاُهَا فَاَدَّبَهَا فَاَحْسَنَ تَاْدِيْبَهَا وَعَلَّمَهَا فَاَحْسَنَ تَعْلِيْمَهَا ثُمَّ اَعْتَقَهَا فَتَزَوَّجَهَا فَلَهٗ اَجْرَانِ ـ (متفق عليه)

11. Sayyidina Abu Musa al Ash'ary [1] narrated Allah's Messenger صلى الله عليه وسلم said, "Three people will get a dual reward: a member of the peoples of the Book who believed in his Prophet and believes in *Muhammad* (too), a slave who gives the rights of Allah and the rights of his master; and a man who has a female slave with whom he has sexual intercourse, gives her a good training and teaches her excellent manners after which he sets her free and marries her. So, he has two rewards."[2]

COMMENTARY: These three persons will earn a two fold reward. The first category of the peoples of the Book believed and followed their Prophets sincerely till the coming of Prophet *Muhammad* صلى الله عليه وسلم when they had no hesitation in switching over to him, so, they get two rewards. We must observe that of all religions, Islam is based on 'accepting' not 'rejecting' It does not belittle any Prophet and confirms all heavenly books and all Messengers of Allah. In contrast, every other religion requires its adherents to reject all religions other than itself. Islam makes it binding on its followers to confirm that all the Messengers sent by Allah were charged to guide their peoples.

The *Hadith* also says that the previous belief of those people will not go in rain. They will get that reward and then a reward for submission to Islam. If they do not embrace Islam then not only will they suffer perpetual punishment for disbelief but their previous belief will go in vain. They will get no reward for that too.

As for the slave, Islam requires a slave to be faithful and dutiful to his master. He gets a reward twice over for obedience and loyalty to his master and for abiding by Allah's commands.

The third man raises a female slave to the level of the honourable women of the society. He fulfils the demands of society as well as of Islam, and qualifies for two rewards.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله said that the dual reward means, 'every deed will get a reward double of what others get for the same deed. If anyone gets ten rewards for any deed, these persons will earn twenty."

BATTLE AGAINST DISBELIEVERS

(١٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوْا اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ فَاِذَا فَعَلُوْا ذٰلِكَ عَصَمُوْا مِنِّيْ

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[1] He first emigrated to Ethiopia. He died in Dhul Hijjjah 44 AH in *Makkah*.

[2] Bukhari # 97, Muslim # 241-154, Tirmidhi # 119, Nasa'i # 3344, Ibn Majah # 1956, *Musnad* Ahmad 4-402, Darani # 2244

دِمَآءَهُمْ وَاَمْوَالَهُمْ اِلَّا بِحَقِّ الْاِسْلَامِ وَحِسَابُهُمْ عَلَى اللّٰهِ (مُتَّفَقٌ عَلَيْهِ) اِلَّا اَنَّ مُسْلِمًا لَمْ يَذْكُرْ اِلَّا بِحَقِّ الْاِسْلَامِ

12. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been commanded to fight people till they testify that there is no God but Allah and that Muhammad is Allah's Messenger they establish the salah and pay the *zakah*. Thus, if they do that, they have my protection for their lives and property, except for the rights of Islam and their reckoning is with Allah." The version in Muslim does not mention' 'except for the rights of Islam."[1]

COMMENTARY: Allah is the Owner and king of this world and the universe. Hence, the inhabitants of His creation are bound to obey Him and His Messenger صلى الله عليه وسلم. Allah's Messenger صلى الله عليه وسلم were deputed to enforce His commands. No one how rebels against Allah's Commands should be allowed to live on His land. No one should be permitted to cause dissension in the (Islamic) land. Those who refuse to submit to Allah's sovereignty should be proceeded against as any government does under its constitution. The Prophet صلى الله عليه وسلم says here that he is commanded to fight the enemies of Islam till they cease to rebel and antagonize, and obtain rights to reside in our (Islamic) society. One way they can get these rights is to give up disbelief and opposition and adopt Islam sincerely proving this with their deeds. Another choice (as mentioned elsewhere) is that they should declare their willingness to reside in the Islamic territory as obedient peace loving citizens by paying the jizyah which ensures them social protection.

In either case -becoming Muslims or paying the *jizyah*, protection of life and property rests with the Islamic state according to Islamic laws. However the laws of the state will be applied as to everyone, Muslim or dhimmi disbeliever, like laws of retaliation, prescribed punishment etc.

The *Shari'ah* enforces its laws on the apparent. The true, unseen condition is known only to Allah who will judge in the hereafter.

The *Hadith* is evidence that the repentance of the atheists and unbelievers is accepted. If they repent then they should not be punished. However, opinions differ on this issue and if a person who had uttered atheistic words repents only to save himself from punishment then his repentance will not be accepted.

MUSLIM DEFINED

(١٣) وَعَنْ اَنَسٍ اَنَّهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى صَلٰوتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَاَكَلَ ذَبِيْحَتَنَا فَذٰلِكَ الْمُسْلِمُ الَّذِيْ لَهٗ ذِمَّةُ اللّٰهِ وَذِمَّةُ رَسُوْلِهٖ فَلَا تُخْفُوا اللّٰهَ فِيْ ذِمَّتِهٖ۔ (رواه البخارى)

13. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the salah as we do, turns to our qiblah and eats what we slaughter is a Muslim under the protection of Allah and His Messenger. So do not betray Allah by overriding His protection."[2]

COMMENTARY: While faith truly is a confirmation within the heart, it is an inward

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[1] Bukhari # 25, Muslim # 36-22, Tirmidhi # 2615, Abu Dawud # 26 41, Nasa'i # 3973, Ibn Majah # 71, *Musnad* Ahmad 2-354, Darami # 2446, However, the four have not transmitted from Ibn Umar صلى الله عليه وسلم but from Abu Hurayrah رضى الله عنه and Anas رضى الله عنه.

[2] Bukhari # 391, Nasa'i # 4997, as for as the words, (he) is a Muslim.

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condition. So, too, the oral declaration is significant. But, distinctions between any two religions lies in their symbols. The symbols of Islam are mentioned in this *Hadith* and are more practical than those of other religions. If the peoples of the Book adopt our symbols, observing our form of salah facing our qiblah and eating our dhabihah (sacrifice), that would be clear evidence of their acceptance of our religion. Such a person is a Muslim and enters into a pact with Allah and His Messenger who take responsibility to protect him. Muslims must not harass or scare him else they would be violating Allah's pact which is tantamount to putting the blame on Allah.

DEEDS THAT LEAD TO PARADISE

(١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَتَى اَعْرَابِيٌّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلَّنِيْ عَلٰى عَمَلٍ اِذَا عَمِلْتُهٗ دَخَلْتُ الْجَنَّةَ فَقَالَ تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلٰوةَ الْمَكْتُوْبَةَ وَتُؤَدِّى الزَّكٰوةَ الْمَفْرُوْضَةَ وَتَصُوْمُ رَمَضَانَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا اَزِيْدُ عَلٰى هٰذَا شَيْئًا وَلَا اَنْقُصُ مِنْهُ فَلَمَّا وَلّٰى قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى رَجُلٍ مِّنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا۔ (متفق عليه)

14. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a villager met the Prophet صلی اللہ علیہ وسلم and requested him to guide him to a deed on doing which he would enter paradise. The Prophet صلی اللہ علیہ وسلم said, "Worship Allah alone and associate not anything with Him, establish the prescribe salah, pay the obligatory *zakah* and fast during (the month of) *Ramadan*. "The villager submitted. "By Him in whose hand is my soul, I shall neither add to it nor decrease from it." When he departed, the Prophet صلی اللہ علیہ وسلم said, "He to whom it pleases to look at a dweller of paradise must look at this man."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not mention the testimonies because the villager was already a Muslim. Besides, everyone knows that the testimonies are essential like other basic things.

Moreover, when he put the question perhaps only these three things were made fard (obligatory) and the remaining might have been prescribed later on. He was strong in faith so he did not waiver and assured the Prophet صلی اللہ علیہ وسلم that he would not add to his question and not fail to do anything from what the comprehensive answer made clear to him. The Prophet صلی اللہ علیہ وسلم recognizes in him the sincerity and gave tidings that he was to be a man of paradise.

PERFECT FAITH

(١٥) وَعَنْ سُفْيَانَ بْنِ عَبْدِاللّٰهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ قُلْ لِيْ فِي الْاِسْلَامِ قَوْلًا لَا اَسْئَلُ عَنْهُ اَحَدًا بَعْدَكَ وَفِيْ رِوَايَةٍ غَيْرَكَ قَالَ قُلْ اٰمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ۔ (رواه مسلم)

15. Sayyiduna Sufyan ibn *Abdullah* Thaqafi رضی اللہ عنہ [2] narrated that he requested, "O Messenger of Allah, teach me a word about Islam that I shall have no need to ask anyone about it after you."

According to another version:".....other than you." He said, "Say, 'I believe in

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[1] Bukhari # 1397, Muslim # 15-14

[2] His *Kunyah* was Abu Umar.

Allah,' then stick to it."[1]

COMMENTARY: Apart from the theoretical aspect of believe with the testimonies, there is the practical demonstration with deeds to corroborate the oral testimonies. These should not be fleeting affairs but one should remain firm on them all the time, every moment of life.

THE OBLIGATIONS IMPOSED BY ISLAM

(١٦) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ قَالَ جَآءَ رَجُلٌ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَهْلِ نَجْدٍ ثَائِرَ الرَّاْسِ نَسْمَعُ دَوِيَّ صَوْتِهٖ وَلَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا هُوَ يَسْأَلُ عَنِ الْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهُنَّ فَقَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصِيَامُ شَهْرِ رَمَضَانَ فَقَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ وَذَكَرَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الزَّكٰوةَ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا فَقَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ فَاَدْبَرَ الرَّجُلُ وَهُوَ يَقُوْلُ وَاللّٰهِ لَا اَزِيْدُ عَلٰى هٰذَا وَلَا اَنْقُصُ مِنْهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْلَحَ الرَّجُلُ اِنْ صَدَقَ۔ (متفق علیه)

16. Sayyiduna Talhah ibn Ubaydullah رضی اللہ عنہ [2] narrated that a man of Najd came to Allah's Messenger صلی اللہ علیہ وسلم He had unkempt hair and they could hear his voice without being able to grasp what he said till he was nearer to Allah's Messenger صلی اللہ علیہ وسلم They found that he was asking about Islam. Allah's Messenger صلی اللہ علیہ وسلم said, "Five salah during the day and night." He asked, "Is there on me anything besides that?" He said "No, unless upon offer the supererogatory." Then Allah's Messenger صلی اللہ علیہ وسلم added, "And the fasts in the month of *Ramadan*." He asked, "Is there on me anything besides that?" He said, "No, unless you fast the optional." (The narrator went on to say) Then Allah's Messenger صلی اللہ علیہ وسلم mentioned *zakah* and he asked if he had to pay anything besides that and he said, "No unless you give voluntarily." The man then turned to depart, saying, "By Allah, I will not add to it anything and not decrease from it anything." So, Allah's Messenger صلی اللہ علیہ وسلم said, "The man has gained success, if he speaks the truth." [3]

COMMENTARY: Either only these duties were prescribed till that time when the man arrived or he was an envoy of his tribe. This is why he asserted that he would neither add to, nor deduct from the obligations enumerated to Him.

THE PREACHER'S DUTY

(١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ وَفْدَ عَبْدِالْقَيْسِ لَمَّا اَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ الْقَوْمُ اَوْ مَنِ الْوَفْدُ قَالُوْا رَبِيْعَةُ قَالَ مَرْحَبًا بِالْقَوْمِ اَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلَا نَدَامٰى

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[1] Muslim # 26-38, Tirmidhi with different wordings # 2418, Ibn Majah # 3972, *Musnad* Ahmad 3-413.

[2] His *Kunyah* was Abu *Muhammad* Qurayshi Taymi and his title was Talhah al Khayr. He died in 36 AH at the age of 64 years.

[3] Bukhari # 46, Muslim # 8-11, Abu Dawud # 391.Nasa'i # 458, Muwatta Maalik # 9k, Darami # 1578, *Musnad* Ahmad 1-162.

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قَالُوْا يَا رَسُوْلَ اللّٰهِ إِنَّا لَا نَسْتَطِيْعُ اَنْ نَأْتِيَكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ وَ بَيْنَنَا وَبَيْنَكَ هٰذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ فَمُرْنَا بِاَمْرٍ فَصْلٍ نُخْبِرُ بِهٖ مَنْ وَرَآئَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ وَسَأَلُوْهُ عَنِ الْاَشْرِبَةِ فَاَمَرَهُمْ بِاَرْبَعٍ وَنَهَاهُمْ عَنْ اَرْبَعٍ اَمَرَهُمْ بِالْاِيْمَانِ بِاللّٰهِ وَحْدَهٗ قَالَ اَتَدْرُوْنَ مَا الْاِيْمَانُ بِاللّٰهِ وَحْدَهٗ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ شَهَادَةُ اَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَاِقَامُ الصَّلٰوةِ وَاِيْتَآءُ الزَّكٰوةِ وَ صِيَامُ رَمَضَانَ وَاَنْ تُعْطُوْا مِنَ الْمَغْنَمِ الْخُمُسَ وَنَهَاهُمْ عَنْ اَرْبَعٍ عَنِ الْحَنْتَمِ وَالدُّبَّآءِ وَالنَّقِيْرِ وَالْمُزَفَّتِ وَقَالَ احْفَظُوْهُنَّ وَاخْبِرُوْا بِهِنَّ مَنْ وَرَآئَكُمْ۔ (متفق علیہ ولفظہ للبخاری)

17. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when the deputation of Abd al Qays came to the Prophet صلی اللہ علیہ وسلم he asked, "what deputation is it?" The shabah رضی اللہ عنہ said, "Rabi'ah." He said, "Welcome to the people!" - or "the deputation! Neither shall you be disgraced nor shall you regret (in this life or the next)." They submitted, "O Messenger of Allah, we are unable to come to you except in these sacred months (when fighting is tabooed) because between us and you lies the tribe disbelievers, the Mudar. So, teach us the commands that differentiate (between truth and falsehood) that we might inform those whom we have left behind and that we might enter paradise thereby." And they asked about the vessels.[1] That they could use. He commanded them to observe four things and forbade them four things. He instructed them to believe in Allah alone, asking "Do you know what believe in Allah implies?" They said, "Allah and His Messenger know best." He said, "(It is the) testimony that there is no God but Allah and that *Muhammad* is Allah's Messenger, observance of the salah, payment of the *zakah* and fasting in Ramadan, and that you should pay one-fifth of the booty." And he forbade them four things (vessels); al-hantam, ad-dubba, an-naqqir and al-muzaffat. He exhorted them to remember all that and to inform those whom they had left behind (all these instructions)[2]

COMMENTARY: Deputations came to *Madinah* from distant lands as the message of Islam spread. They learnt from the Prophet صلی اللہ علیہ وسلم and returned to their tribes with the message. The deputation of Abd Qays was one such and it was named after its chief. They were residents of Bahrain and had met the Prophet صلی اللہ علیہ وسلم first before the conquest of *Makkah* in 5AH when their number was 13 or 14. The second time they came in 8 AH or 9AH and were forty men. Their mosque had the distinction of being the first, after the Masjis Nabawi, to observe the Friday salah. Bukhari has the narration.

اَوَّلُ جُمُعَةٍ جَمَعَتْ بَعْدَ جُمُعَةٍ فِيْ مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَسْجِدِ عَبْدِالْقَيْسِ بِجَوَاثِيّ مِنَ الْبَحْرَيْنِ

"The first Friday after the Friday in the mosque of Allah's Messenger صلی اللہ علیہ وسلم was

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[1] This is as in Mazahir ul Haq but Bukhari has 'drinks' instead of vessels. These were pitchers in which wine, etc, were prepared.

[2] Bukhari # 5, Muslim # 24-17, Al-hantam was a greenish wine pitcher glazed as dubba was a guard, annaqqir a hollowed stump of a palm tree and al-Muzaffat al muzaffat a container smeared with tar.

observed in he mosque of Abd Qays in Juwatta in Bahrain."[1]

The Prophet صلى الله عليه وسلم had informed the sahabah رضى الله عنه beforehand that a delegation was about to come to them that was the best of all the people of the east. Umar رضى الله عنه stood up to see them and saw thirteen men coming towards them. He conveyed to them the Prophet صلى الله عليه وسلم tidings and they rushed towards the Prophet صلى الله عليه وسلم and kissed his hands. They had left their animals and luggage in a haphazard manner. However, the Amir Abd Qays was calm. He tied all the animals in an organized manner and changed his clothes before proceeding in a dignified manner towards the Prophet صلى الله عليه وسلم. He was a young man. He kissed the Prophet's صلى الله عليه وسلم hands. He was an ugly man and he pleaded. "O Messenger of Allah, a man's dignity lies in his two organs, tongue and heart not his frame," He said, "You have two characteristics that Allah and His Messenger like. You are sagacious and tolerant." He asked, "O Messenger of Allah, do I possess these qualities by birth or have I acquired them? The Prophet صلى الله عليه وسلم told him that they were inherent in him.

They had to pass the Mudar who were very aggressive and never let anyone go by unmolested. So they could only come in the sacred months.

They were taught four things: belief in Allah and His Messenger, salah, fasting and *zakah*. Some *Muhaddith*, have mentioned *Hajj* too, but Ibn Hajar has called that shaadh (rare).

Later they were asked specifically to pay one-fifth of the spoils of war because they often engaged in battle.

They were forbidden four kinds of vessels that the Arabs used to prepare and store wine. Wine was forbidden so these vessels were disallowed so that any kind of a wrong impression should be avoided. Later when the prohibition had become clear and wine was no longer associated with these vessels. Permission was granted to use the vessels.

ISLAM'S COMMANDS

(١٨) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَوْلَهُ عِصَابَةٌ مِّنْ اَصْحَابِهِ بَايِعُوْنِيْ عَلٰى اَنْ لَّا تُشْرِكُوْا بِاللّٰهِ شَيْئًا وَلَا تَسْرِقُوْا وَلَا تَزْنُوْا وَلَا تَقْتُلُوْا اَوْلَادَكُمْ وَلَا تَأْتُوْا بِبُهْتَانٍ تَفْتَرُوْنَهُ بَيْنَ اَيْدِيْكُمْ وَاَرْجُلِكُمْ وَلَا تَعْصُوْا فِيْ مَعْرُوْفٍ فَمَنْ وَفٰى مِنْكُمْ فَاَجْرُهُ عَلَى اللّٰهِ وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوْقِبَ بِهِ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللّٰهُ عَلَيْهِ فَهُوَ اِلَى اللّٰهِ اِنْ شَآءَ عَفَا عَنْهُ وَاِنْ شَآءَ عَاقَبَهُ فَبَايَعْنَاهُ عَلٰى ذٰلِكَ۔ (متفق عليه)

18. Sayyiduna Ubadah ibn as Samit رضى الله عنه [2] narrated that - while a group of his companions were sitting by him - Allah's Messenger صلى الله عليه وسلم said, "five me your pledge that you will not associate anything with Allah, you will not steal, you will not commit adultery, you will not kill your children, you will not come up with slander which you have fabricated yourselves and you will not disobey the commands (of *Shari'ah*). So, he of you who fulfils his promise has his reward with Allah. As for him who commits one of these sins and is punished for that in this

[1] Bukhari # 892, 4371

[2] The ansar sahabi who had participated in the pledges of Aqabah, first and second. He was the teacher of the ahl us safah. He died at the age of 72 in 43 AH.

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world then that is an atonement for him. But, as for him who commits one of these sins and Allah conceals it in the world then it is up to Allah - if He wishes He will forgive him and if he wishes He will punish him (in the hereafter)." So, they pledged allegiance to him on that. [1]

COMMENTARY: Allah may or may not punish a sinner. If he forgives then it is a favour from Him otherwise it is a dispensation of justice. However, the Mu'tazillah contend that Allah will punish the sinner definitely and reward the pious. This is not the belief of the ahl us-*sunnah* wa al-jama'ah.

PROPHET'S صلى الله عليه وسلم WORDS FOR THE WOMEN

(١٩) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَضْحٰى اَوْفِطْرٍ اِلَى الْمُصَلّٰى فَمَرَّ عَلَى النِّسَآءِ فَقَالَ يَا مَعْشَرَ النِّسَآءِ تَصَدَّقْنَ فَاِنِّيْ اُرِيْتُكُنَّ اَكْثَرَ اَهْلِ النَّارِ فَقُلْنَ وَبِمَ يَا رَسُوْلَ اللّٰهِ قَالَ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيْرَ مَا رَاَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ اَوْدِيْنٍ اَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ اِحْدَا كُنَّ قُلْنَ وَمَا نُقْصَانُ دِيْنِنَا وَعَقْلِنَا يَا رَسُوْلَ اللّٰهِ قَالَ اَلَيْسَ شَهَادَةُ الْمَرْاَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ عَقْلِهَا قَالَ اَلَيْسَ اِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ دِيْنِهَا۔ (متفق علیہ)

19.Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه [2] narrated that Allah's Messenger صلى الله عليه وسلم went forth to the place of salah on Eed ul Adha or Eed ul Fitr. He passed by the women and exhorted them, "O company of women! Give in charity, for I have seen your majority in hell." They enquired. "Why is that so, O Messenger of Allah?" He said, "You are given to curse much and you disobey and show ingratitude to your husbands. I have not seen anyone deficient in intelligence and religion more able then one of you in making a fool of a wise husband. They asked, "And what is the deficiency in our religion and our intelligence, O Messenger of Allah?" He asked, "Is not the testimony of a woman (like that of) half the testimony of a man?" They said, "Certainly!" He said, "That is the deficiency in her intelligence." And he asked, "Is it not that when a woman menstruates, she does not offer salah and does not keep fast?" They said, "Yes of course!" He said, "That is the deficiency in her religion."[3]

COMMENTARY: In early Islam, women also attended the congregational salah. They set in a separate corner and could not hear the sermon, so the Prophet صلى الله عليه وسلم went to them and conveyed to them some teachings of religion.

The Prophet صلى الله عليه وسلم advised them to give charity and to correct certain shortcomings.

The *Hadith* says that it is very bad to curse anyone. The *Shari'ah* bids us not to curse any person by name, even if he is a disbeliever, for, he might embrace Islam before death.

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[1] Bukhari # 18, Muslim # 41, Tirmidhi # 1444, Nasa'i # 4205, *Musnad* Ahmad 5-314,

[2] His real name was Sadibn Maalik ibn Shayban. He died in 74 Ah at the age of 84

[3] Bukhari # 304, Muslim 13-49, Trimidhi # 2422 (from Abu Hurayrah) Ibn Majah # 4003 (from Ibn Umar رضى الله عنه)

However, if anyone dies a disbeliever then he may be cursed. Also evil itself may be cursed and one may make a general unspecified statement 'Curse be on disbelief' or 'disbelievers'. As for deficiency in their intelligence and their religion, it does not in any way humiliate them but merely refers to the natural creation. It is a basic inherent difference between men and women. As for as the human nobility is concerned, men and women are at par.

MISCONDUCT OF MANKIND

(٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى كَذَّبَنِيْ ابْنُ اٰدَمَ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ وَشَتَمَنِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ فَاَمَّا تَكْذِيْبُهٗ اِيَّايَ فَقَوْلُهٗ لَنْ يُّعِيْدَنِيْ كَمَا بَدَاَنِيْ وَلَيْسَ اَوَّلُ الْخَلْقِ بِاَهْوَنَ عَلَيَّ مِنْ اِعَادَتِهٖ وَاَمَّا شَتْمُهٗ اِيَّايَ فَقَوْلُهٗ اتَّخَذَ اللّٰهُ وَلَدًا ..... وَاَنَا الْاَحَدُ الصَّمَدُ الَّذِيْ لَمْ اَلِدْ وَلَمْ اُوْلَدْ وَلَمْ يَكُنْ لِّيْ كُفُوًا اَحَدٌ۔ (رواه البخاری)

20. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah the Exalted say, "The son of Aadam has accused me of falsehood though it is not proper for him to do so. And he has reviled me though it is not proper for him to do so. As for his accusation of Me, it is his saying, 'He will not resurrect me as He created me the first time,' but creating (him) the first time was in no way easier for me then resurrection him. AS for his reviling me, It is his saying. 'Allah has taken a son,' While I am the one, Alone, the Independent, the eternally besought. I beget not nor was I begotten and there is none co-equal with me."[1]

(٢١) وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ وَاَمَّا شَتْمُهٗ اِيَّايَ فَقَوْلُهٗ لِيْ وَلَدٌ وَسُبْحَانِيْ اَنْ اَتَّخِذَ صَاحِبَةً اَوْ وَلَدًا۔

21. And the version of Sayyiduna Ibn Abbas رضی اللہ عنہ has the words (of Allah): "And as for his reviling me, (he alleges that) I have a son – (glorified and) without blemish am I that I should take a wife or a son." [2]

COMMENTARY: People accuse Allah of falsehood because He says in the Qur'an that every soul will die and will be revived. Those who deny this statement accuse Him of lying and in this way they also deny His attribute of al-Qadir (the All powerful). One who creates may also recreate just as man with his limited ability makes something and then restores it.

The saying 'first time' and 'second time' is merely to make mankind understand in their outlook. It has nothing to do with Allah who is All. Powerful, and creating is the same for him always.

Moreover, the Jews and the Christians ascribe to Allah (Sayyidina) Uzayrs علیہ السلام and (Sayyiduna) Easa علیہ السلام as sons. He is far above that and pure without blemish.

DO NOT REVILE TIME

(٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ يُؤْذِيْنِيْ ابْنُ اٰدَمَ يَسُبُّ الدَّهْرَ وَاَنَا الدَّهْرُ بِيَدَيَّ الْاَمْرُ اُقَلِّبُ اللَّيْلَ وَالنَّهَارَ۔ (متفق علیہ)

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[1] Bukhari # 4974, Nasa'i # 2078 (also 2077), *Musnad* Ahmad 2-317

[2] Bukhari # 4482.

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22. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah says, 'The son of Aadam hurts Me when he derides time although I am time. In my Hand is all authority. I alter night and day."[1]

COMMENTARY: The illiterate blame time for their anxieties that they bring upon themselves. They call times as 'bad'. This is very wrong because Allah is the one who changes time, and night and day rotate at His will. Their rotation is time. If time is blamed then in fact Allah is questioned.

ALLAH'S PATIENCE

(٢٣) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحَدٌ اَصْبَرَ عَلٰى اَذًى يَسْمَعُهٗ مِنَ اللّٰهِ يَدَّعُوْنَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيْهِمْ وَيَرْزُقُهُمْ۔ (متفق علیه)

23. Sayyiduna Abu Musa al Ash'ary رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No one is more patient on hearing painful words than Allah the exalted. They attribute to Him a son yet he gives them security and sustenance."[2]

COMMENTARY: As it is, no one can hurt Allah - neither by words nor by deeds. He does not have to endure. Rather, though He can punish, He does not take the disobedient to task but lets them draw on His provision as the pious do, and both enjoy His mercy and blessings.

MONOTHEISM

(٢٤) وَعَنْ مُعَاذٍ قَالَ كُنْتُ رِدْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى حِمَارٍ لَيْسَ بَيْنِيْ وَ بَيْنَهٗ اِلَّا مُؤْخِرَةُ الرَّحْلِ فَقَالَ يَا مُعَاذُ هَلْ تَدْرِيْ مَا حَقُّ اللّٰهِ عَلٰى عِبَادِهٖ وَمَا حَقُّ الْعِبَادِ عَلَى اللّٰهِ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ فَاِنَّ حَقَّ اللّٰهِ عَلَى الْعِبَادِ اَنْ يَعْبُدُوْهُ وَلَا يُشْرِكُوْا بِهٖ شَيْئًا وَّحَقُّ الْعِبَادِ عَلَى اللّٰهِ اَنْ لَّا يُعَذِّبَ مَنْ لَّا يُشْرِكُ بِهٖ شَيْئًا فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اَفَلَا اُبَشِّرُ بِهِ النَّاسَ قَالَ لَا تُبَشِّرْهُمْ فَيَتَّكِلُوْا۔ (متفق علیه)

24. Sayyiduna Mu'adh رضی الله عنه[3] narrated: I was the co-rider with the Prophet صلی الله علیه وسلم on a donkey. There was nothing between me and him but the rear part of the saddle. He said, "O Mu'adh, do you know Allah's right is over his slaves? And what is the right of the slaves over Allah?" I said, "Allah and His Messenger know best." He said, "Surely Allah's right over the slaves is that they should worship Him and not associate with him anything and the right of the slaves over Allah is that he should not punish one who does not associate anything with Him." I asked, "O Messenger of Allah, shall I not give glad tidings to the people?" He said, "Do not give them glad tidings lest they rely on it alone."[4]

COMMENTARY: The donkeys of Arabia are stronger and speedier than the horses of our land. A believer in Allah's unity will go to paradise, but he will endure punishment in hell for his misdeeds before being taken out of it and sent to paradise for ever.

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[1] Bukhari # 4826, Muslim # 2-2246, Abu Dawud # 5274, *Musnad* Ahmad 2-272

[2] Bukhari # 6099, Muslim # 49-2803, *Musnad* Ahmad 4-401.

[3] His *Kunyah* was Abu Rahman. He was an ansari. He died in 18AH at the age of 48 years.

[4] Bukhari # 2856, Muslim # 48-30, Tirmidhi # 2652, Ibn Majah # 4296

RELEASE FROM HELL

(٢٥) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذٌ رَدِيْفُهُ عَلَى الرَّحْلِ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ مَامِنْ اَحَدٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ صِدْقًا مِنْ قَلْبِهٖ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ قَالَ يَا رَسُوْلَ اللّٰهِ اَفَلَا اُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوْا قَالَ اِذًا يَتَّكِلُوْا فَاَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهٖ تَأَثُّمًا۔ (متفق علیہ)

25. Sayyidun Anas رضی اللہ عنہ reported that the Prophet صلی اللہ علیہ وسلم was riding a donkey and Mu'adh رضی اللہ عنہ was the rear man. He said, "O Mu'adh!" He said, "Here am I, O Messenger of Allah, and at your service!" He said(again),"O Mu'adh!" He replied, "Here am I, O Messenger of Allah - at your service!" (A third time) he said, "O Mu'adh!" And he responded, "Here am I, O Messenger of Allah, at your service!" Having called him thrice, the Prophet صلی اللہ علیہ وسلم said, "No one does testify that there is no God but Allah and that *Muhammad* is Allah's Messenger, sincerely from his heart but Allah forbids the fire to touch him." He said, "O Messenger of Allah, shall I not inform the people that they may be cheerful (with it)?" He said, "Then they would rely on it." (Anas رضی اللہ عنہ said) Mu'adh رضی اللہ عنہ disclosed it at the time of his death fearing the sin (of concealing a *Hadith*).[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called Mu'adh رضی اللہ عنہ repeatedly that he might be fully attentive to what he might be fully attentive to what he was going to say and might realize its significance.

He told him that one who testifies to Allah unity and His Prophet's صلی اللہ علیہ وسلم messenger ship would be safe from the fire of hell provided he abided by the demands of this testimony. It means observing the duties imposed by the religion and *Shari'ah* and obeying the commands of Allah and His Messenger صلی اللہ علیہ وسلم. Then, the mercy and favour of Allah will protect him from the fire. This is why the Prophet صلی اللہ علیہ وسلم disallowed Sayyiduna Mu'adh رضی اللہ عنہ from disclosing this *Hadith* to the common men who might then rely on the tidings and neglect to perform the deeds. If they are neglectful, they would be punished before they are sent to paradise while the disbelievers would be sent to hell for ever. Those who believe in Allah's unity and the messengership of Prophet *Muhammad* صلی اللہ علیہ وسلم will not abide in hell for ever.

DEATH WHILE BELIEVING

(٢٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبٌ اَبْيَضُ وَهُوَ نَائِمٌ ثُمَّ اَتَيْتُهٗ وَقَدِ اسْتَيْقَظَ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ ثُمَّ مَاتَ عَلٰى ذٰلِكَ اِلَّا دَخَلَ الْجَنَّةَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ عَلٰى رَغْمِ اَنْفِ اَبِيْ ذَرٍّ وَكَانَ اَبُوْذَرٍّ اِذَا حَدَّثَ بِهٰذَا

[1] Bukhari # 128, Muslim 53-32

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قَالَ وَإِنْ رَغِمَ أَنْفُ أَبِيْ ذَرٍّ۔ (متفق علیه)

26. Sayyidina Abu Dharr رضی اللہ عنہ [1] narrated, "I came to the Prophet صلی اللہ علیہ وسلم. He was sleeping and was covered with a white sheet of cloth. Then I came to him later and he was awake. He said, "A slave who declares (لا الہ الا اللہ) (There is no God but Allah) and dies with that belief will enter Paradise." I asked, "Even if he commits adultery and steals?" He affirmed." (Yes,) even if he commits adultery and steals." I asked again (in surprise), "(He will enter paradise) even if he commits adultery and steals?" The Prophet صلی اللہ علیہ وسلم affirmed, "even if commits adultery and steals." Again (the third time) I asked, "Even if he commits adultery and steals?" He said, "(Yes) even if he commits adultery and steals though Abu Dharr may find it unpleasant. The sub-narrator said that whenever Abu Dharr رضی اللہ عنہ narrated this *Hadith*, he was sure to conclude with, "Even though Abu Dharr finds it unpleasant." [2]

COMMENTARY: Allah's mercy knows no bounds and he may admit to paradise anyone who commits a grave sin but dies with his heart illuminated with faith. The scholars of *Hadith* say, however, that he will first undergo punishment for his sins. The Prophet صلی اللہ علیہ وسلم had observed that hardened sinners, who had never obeyed Allah, suddenly repented and turned over a new leaf to earn Allah's forgiveness.

YARDSTICK FOR DELIVERANCE

(٢٧) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ وَأَنَّ عِيْسٰى عَبْدُ اللّٰهِ وَرَسُوْلُهُ وَابْنُ أَمَتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلٰى مَرْيَمَ وَرُوْحٌ مِنْهُ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ أَدْخَلَهُ اللّٰهُ الْجَنَّةَ عَلٰى مَا كَانَ مِنَ الْعَمَلِ۔ (متفق علیه)

27. Ubadah ibn as Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone bears testimony that there is no God but Allah alone who has no partner, that *Muhammad* is His servant and messenger, that Easa is Allah's servant and messenger and son of His servant, His ward that He cast into Maryam and a spirit from Him, and that paradise is true and hell is true (and real), Allah shall admit him to paradise in spite of the deeds he had performed."[3]

COMMENTARY: This *Hadith* emphasizes that perpetual deliverance depends on beliefs being correct. Any kind of weakness in deeds may be condoned by Allah.

Faith depends on the conviction that Allah is One, the only God and the Lord. Next, it is necessary to believe in the messengership of all the messengers beginnings with Prophet *Muhammad*'s صلی اللہ علیہ وسلم. Apart from him only Prophet Easa علیہ السلام is mentioned not only by way of a symbol but also to reject the motion of the Christians. Neither is he the son of Allah nor has Allah placed Himself in him, but created him in the womb of (Sayyidah) Maryam علیہ السلام. He is called kalimat Allah (Allah's word) because he was created without a father merely on Allah's saying 'Be'. He is also called RoohAllah (Allah's spirit) not because he has some part of Allah, or Alah's soul, in him, but because he was able, at

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[1] He was jundub ibn Janadah. He embraced Islam in *Makkah* in the very beginning. He died in 32 AH.

[2] Bukhari # 5827, Muslim # 154-94, *Musnad* Ahmaad 5-166.

[3] Bukhari # 3435, Muslim # 46-28, *Musnad* Ahmad 5-314, Nasa'i in 'Fil Yawn wa layl' p 603 # 1130

Allah's command, to revive the dead and blow life into birds fashioned out of day. Then these birds flew into the air.

After that, belief in the hereafter is necessary. If deeds fall short after holding these beliefs then the *Hadith* assures the believer of paradise. However, if any shortcomings in performance of the deeds are not forgiven by Allah's mercy then it will make one liable to punishment. After the sentence is served, he will be admitted to paradise. The *Hadith* says that if anyone's beliefs are correct and he has obeyed the commands then he will go to paradise directly. If his deeds and obedience are below the marks then he will undergo due punishment before being sent to paradise.

PAST SINS ARE ERASED ON EMBRACING ISLAM

(٢٨) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اُبْسُطْ يَمِيْنَكَ فَلِاُبَايِعْكَ فَبَسَطَ يَمِيْنَهٗ فَقَبَضْتُ يَدِيْ فَقَالَ مَالَكَ يَا عَمْرُو قُلْتُ اَرَدْتُّ اَنْ اَشْتَرِطَ قَالَ تَشْتَرِطُ مَاذَا؟ قُلْتُ اَنْ يُّغْفَرَ لِيْ قَالَ اَمَا عَلِمْتَ يَا عَمْرُو اَنَّ الْاِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهٗ وَاَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَاَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهٗ رَوَاهُ مُسْلِمٌ وَالْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيْحَيْنِ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ اللّٰهُ تَعَالٰى اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ وَالْاٰخَرُ الْكِبْرِيَاءُ رِدَآئِيْ سَنَذْكُرُهُمَا فِيْ بَابِ الرِّيَاءِ وَالْكِبْرِ اِنْ شَاءَ اللّٰهُ تَعَالٰى

28. Sayyiduna Amir ibn al-Aas رضی اللہ عنہ [1] narrated that he met the Prophet صلی اللہ علیہ وسلم requested, "Stretch out your right hand that I may pledge allegiance to you." He stretched out his right hand, but Amr withdrew his hand, so he asked, "What is it, O Amr?" He said, "I wish to place a condition." The Prophet asked "What condition?" He said, "That I may be forgiven." Allah's Messenger صلی اللہ علیہ وسلم said, "Do you not know, O Amr, that Islam obliterates whatever was done before it. Hijrah (emigration) effaces whatever preceded it. *Hajj* blots out every wrong done prior to it."[2]

COMMENTARY: This *Hadith* makes it amply clear that, in a moment, the light of Islam blots out darkness from a person who was covered with it. The Kalimah when uttered sincerely brightens heart and mind and casts off all fear of reprisal against past sins. However, rights of fellow men remain to be paid, like debts, trusts borrowings transactions, but not against adultery, stealing, murder which fall under the purview of this *Hadith* and are forgiven. It is said about *Hajj* that it also expiates all kinds of rights of fellow men whom Allah compensates with His grace and mercy.

The two *Hadiths* of Abu Hurayrah رضی اللہ عنہ that Allah said (قال اللہ تعالیٰ انا اغنی الشرکاء عن الشرک الخ) (I am in no need of partners) and (الکبریاء ردائی الخ) (Pride is my cloak) are in the chapters on hypocrisy and anger(# 5315 and 5110).

SECTION II الفصل الثانی

PILLARS OF RELIGION

[1] He was a Quraysh sahabi. His Kunya was *Abu Abdullah* or Abu *Muhammad*. He died in 43 AH.

[2] Muslim # 192-121, *Musnad* Ahmad 4-205.

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(٢٩) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِيْ بِعَمَلٍ يُّدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِيْ مِنَ النَّارِ قَالَ لَقَدْ سَاَلْتَ عَنْ اَمْرٍ عَظِيْمٍ وَاِنَّهٗ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللّٰهُ تَعَالٰى عَلَيْهِ تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ اَلَا اَدُلُّكَ عَلٰى اَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ كَمَا يُطْفِئُ الْمَآءُ النَّارَ وَصَلَاةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ ثُمَّ تَلَا (تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ) حَتّٰى بَلَغَ يَعْمَلُوْنَ ثُمَّ قَالَ اَلَا اَدُلُّكَ بِرَأْسِ الْاَمْرِ وَعَمُوْدِهٖ وَذِرْوَةِ سَنَامِهٖ قُلْتُ بَلٰى يَارَسُوْلَ اللّٰهِ قَالَ رَأْسُ الْاَمْرِ اَلْاِسْلَامُ وَعَمُوْدُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهٖ قُلْتُ بَلٰى يَا نَبِيَّ اللّٰهِ فَاَخَذَ بِلِسَانِهٖ وَقَالَ كُفَّ عَلَيْكَ هٰذَا فَقُلْتُ يَا نَبِيَّ اللّٰهِ وَاِنَّا لَمُؤَاخَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ قَالَ ثَكِلَتْكَ اُمُّكَ يَا مُعَاذُ وَهَلْ يُكِبُّ النَّاسَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ اَوْ عَلٰى مَنَاخِرِهِمْ اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ۔ (رواه احمد والترمذی وابن ماجة)

29. Sayyiduna Mu'adh رضی الله عنه narrated that he submitted, "O Messenger of Allah, do inform me of a deed that will take me to paradise and away from the fire." He said, "Indeed, you have asked about a grave matter, but it is easy for one of whom Allah makes it easy. Worship Allah and do not associate anything with Him. Establish the salah, pay the *zakah*, observe fasting in *Ramadan* and perform *Hajj* of the house." Then he asked and enlightened, "Shall I not guide you to the gates of what is good? Fasting is a shield. Charity erases sins just as water extinguishes fire, and a believer's sins just as water extinguishes fire, and a believer's salah in the middle of the night (also erases sins)." And he recited: {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}. (82:16-17)Then, he asked, "shall I not guide you to the head and pillar of the issue and the apex of its hump?" Mu'adh رضی الله عنه said, "Yes, of course, O Messenger of Allah." He said, Its head is Islam. Its pillar is the salah and the apex of its hump is jihad." Then he asked again," Shall I not guide you to the root of all that?" Mu'adh رضی الله عنه said, "Yes of course, O Prophet of Allah." So, he touched (the tip of) his tongue and said, "keep it in check." Mu'adh رضی الله عنه asked, "O Prophet of Allah, shall we be taken to task for what we speak with it?" He said, "May your mother weep over you.[1] O Mu'adh! Will men be plunged into the fire on their faces, or on their nostrils, but because of the produce (utterances) of their tongues?"[2]

COMMENTARY: Faith and Islam call on the belief in the unity of God and the messengership of the Prophet صلی الله علیه وسلم. This belief represents the head of religion. Without it, the body is lifeless, that is, there is no religion. Salah is its pillar without which the religion is formless. Jihad is its symbol without which the religion is faceless. The tongue is the root cause of all evil and of harm to religion. If it is restrained, there is success

[1] An Arabic idiom expressing surprise.

[2] Tirmidhi # 2625, Ibn Majah # 3973, *Musnad* Ahmad 5-231.

in this life and the next and it can be used to prefer advice and speak pious words.

PERFECT FAITH DEFINED

(٣٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِلّٰهِ وَاَبْغَضَ لِلّٰهِ وَاَعْطٰى لِلّٰهِ وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْاِيْمَانَ

30. Sayyiduna Abu *Ummah* رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake has indeed perfected the faith."[2]

(٣١) رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ مُعَاذِ بْنِ اَنَسٍ مَعَ تَقْدِيْمٍ وَتَاخِيْرٍ وَفِيْهِ فَقَدِ اسْتَكْمَلَ اِيْمَانَهٗ

31. And, Tirmidhi has transmitted this *Hadith* from Mu'adh ibn Anas رضی اللہ عنہ with a transposition of phrases, ending, "Indeed, (he) has perfected his faith."[3]

COMMENTARY: Everything one does must be prompted by Allah's pleasure, not personal fame or name. A person must love the pious and despise the rebel. He must spend to earn Allah's pleasure and refrain from spending for the same reason. He must not extend monetary help to those who earn Allah's wrath.

MOST EXCELLENT DEED

(٣٢) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْاَعْمَالِ اَلْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ (رواه ابوداؤد)

32. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most excellent of deeds is love for Allah's sake and hatred for Allah's sake."[4]

COMMENTARY: If a person's feelings become pure to this extent then this light will guide him through every step. Thus he will be safe from evil and sins and perform pious deeds.

THE REAL BELIEVER

(٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ وَالْمُؤْمِنُ مَنْ اَمِنَهُ النَّاسُ عَلٰى دِمَآئِهِمْ وَاَمْوَالِهِمْ ـ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ

33. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Muslim is one from whose tongue and hand (other) Muslims are safe. And, the believer is one whom people trust with their lives and properties."[5]

(٣٤) وَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ بِرِوَايَةِ فُضَالَةَ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهٗ فِيْ طَاعَةِ اللّٰهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوْبَ

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[1] He name was Sudayi ibn Ajlan and belonged to the branch of the tribe of Bahilah, Sahm and was also called Bahili Sahmi He died in 81 AH.

[2] Abu Dawud # 4681

[3] Tirmidhi # 2529, *Musnad* Ahmad 3-440

[4] Abu Dawud # 4599

[5] Tirmidhi # 2636, Nasa'i # 4996, narrated by Ibn Umar رضی اللہ عنہ.

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34. And, Bayhaqi transmitted this *Hadith* from Fadalah with the addition "And the mujahid is one who strives with himself in obedience to Allah and the muhajir is one who gives up the minor and major sins."[1]

COMMENTARY: The believer is one in whose presence other are safe and at peace. They trust him. The real mujahid is not he who fights the enemy but he who strives against his own self. He abandons all desires to give great sacrifices for Allah's sakes and to obey him. The real muhajir gives up every thing that Allah and His Messenger صلى الله عليه وسلم have forbidden, because the wisdom behind hirjah is for a believer to engage in obedience to Allah without hindrance.

TRUSTWORTHINESS

(٣٥) وَعَنْ اَنَسٍ قَالَ قَلَّمَا خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا قَالَ لَا اِيْمَانَ لِمَنْ لَا اَمَانَةَ لَهٗ وَلَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهٗ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

35. Sayyiduna Anas رضى الله عنه narrated that rarely did Allah's Messenger صلى الله عليه وسلم deliver to them a sermon without saying, "One who is not trustworthy lacks faith and one who fails to honour his promise follows no religion."[2]

COMMENTARY: That the Prophet صلى الله عليه وسلم gave this advice in almost all his sermons in enough to show how important these attributes are. He who lacks them will deprive himself of the sweetness of faith though he will not become faithless.

SECTION III الفصل الثالث

ASSURANCE OF PERPETUAL DELIVERANCE

(٣٦) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ شَهِدَ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ۔ (رواه مسلم)

36. Sayyiduna Ubadah Ibn as Samit رضى الله عنه narrated that he heard Allah Messenger صلى الله عليه وسلم say, "If anyone testifies that there is no God but Allah and that *Muhammad* is Allah's Messenger, then Allah forbids the fire to touch him."[3]

(٣٧) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَّاتَ وَهُوَ يَعْلَمُ اَنَّهٗ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ۔ (رواه مسلم)

37. Sayyiduna Uthman رضى الله عنه [4] narrated that Allah's Messenger صلى الله عليه وسلم said, "He who dies with the belief that there is no God but Allah will be admitted to paradise."[5]

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[1] Bayhaqi in Shabul Eeman added to # 11122: 'Shall I not inform you" but without the words; The Muslim is one safe." *Musnad* Ahmad 6-21.

[2] Bayhaqi in Shab ul Eeman, # 4354, *Musnad* Ahmad 3-154.

[3] Muslim # 47-29, Tirmidhi # (2638) 2647

[4] Ibn Affan, the third caliph. He was called Dhun Nurayn because he married two daughters of the Prophet صلى الله عليه وسلم one after the other. He was killed on 8th Dhul Hijjah in *Madinah*.

[5] Muslim # 43—26, *Musnad* Ahmad 1-89

(٣٨) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثِنْتَانِ مُوْجِبَتَانِ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَاالْمُوْجِبَتَانِ قَالَ مَنْ مَّاتَ يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ النَّارَ وَمَنْ مَّاتَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ الْجَنَّةَ۔ (رواه مسلم)

38. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two things are wajib (bound to happen)." Someone Asked, "O Messenger of Allah, what are the two things that are wajib?" He said, "He who dies while he associated something with Allah will go to hell, And, he who dies without having associated any thing with Allah will enter paradise."[1]

COMMENTARY: These three a*Hadith* have a common message. A believer in Allah's unity and the Prophet's صلی اللہ علیہ وسلم messenger ship will enter paradise. However, he will first serve his sentence in hell for his misdeeds that he might have committed. The punishment will be for a limited period of time where after he will enter paradise to abide therein perpetually.

PARADISE FOR MONOTHEISTS

(٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنَّا قُعُوْدًا حَوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا اَبُوْ بَكْرٍ وَّعُمَرُ فِيْ نَفَرٍ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ اَظْهُرِنَا فَاَبْطَأَ عَلَيْنَا وَخَشِيْنَا اَنْ يُّقْتَطَعَ دُوْنَنَا وَفَزِعْنَا فَقُمْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ اَبْتَغِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتَيْتُ حَائِطًا لِلْاَنْصَارِ لِبَنِي النَّجَّارِ فَدُرْتُ بِهٖ هَلْ اَجِدُ لَهٗ بَابًا فَلَمْ اَجِدْ فَاِذَا رَبِيْعٌ يَدْخُلُ فِيْ جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ وَالرَّبِيْعُ الْجَدْوَلُ قَالَ فَاحْتَفَزْتُ فَدَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَبُوْهُرَيْرَةَ؟ فَقُلْتُ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ مَاشَأْنُكَ قُلْتُ كُنْتَ بَيْنَ اَظْهُرِنَا فَقُمْتَ فَاَبْطَأْتَ عَلَيْنَا فَخَشِيْنَا اَنْ تُقْتَطَعَ دُوْنَنَا فَفَزِعْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَاَتَيْتُ هٰذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ وَهٰؤُلَآءِ النَّاسُ وَرَائِيْ فَقَالَ يَا اَبَا هُرَيْرَةَ وَاَعْطَانِيْ نَعْلَيْهِ فَقَالَ اِذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيْتَ مِنْ وَرَآءِ هٰذَا الْحَائِطِ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ فَبَشِّرْهُ بِالْجَنَّةِ فَكَانَ اَوَّلُ مَنْ لَقِيْتُ عُمَرَ فَقَالَ مَا هَاتَانِ النَّعْلَانِ يَا اَبَا هُرَيْرَةَ فَقُلْتُ هَاتَانِ نَعْلَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِيْ بِهِمَا مَنْ لَقِيْتُ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ بَشَّرْتُهٗ بِالْجَنَّةِ فَضَرَبَ عُمَرُ بَيْنَ ثَدْيَيَّ فَخَرَرْتُ لِاِسْتِيْ فَقَالَ ارْجِعْ يَا اَبَا هُرَيْرَةَ فَرَجَعْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَجْهَشْتُ بِالْبُكَاءِ وَرَكِبَنِيْ عُمَرُ وَاِذَا هُوَ عَلٰى اَثَرِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَكَ يَا اَبَاهُرَيْرَةَ قُلْتُ لَقِيْتُ عُمَرَ فَاَخْبَرْتُهٗ بِالَّذِيْ بَعَثْتَنِيْ بِهٖ فَضَرَبَ

[1] Muslim # 151-93, *Musnad* Ahmad 3-391

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بَيْنَ ثَدْيَيَّ ضَرْبَةً خَرَرْتُ لِاِسْتِيْ فَقَالَ ارْجِعْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عُمَرُ مَا حَمَلَكَ عَلٰى مَا فَعَلْتَ فَقَالَ يَا رَسُوْلَ اللّٰهِ بِاَبِيْ اَنْتَ وَاُمِّيْ اَبَعَثْتَ اَبَاهُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ بَشَّرَهٗ بِالْجَنَّةِ قَالَ نَعَمْ قَالَ فَلَا تَفْعَلْ فَاِنِّيْ اَخْشٰى اَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُوْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَلِّهِمْ۔ (رواه مسلم)

39. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "We were sitting around Allah's Messenger صلی الله علیه وسلم Abu Bakr and Umar were with us. Suddenly, Allah's Messenger صلی الله علیه وسلم got up and departed from us. He was long away so we were fearful lest an enemy attack him while we were not with him. We were perturbed and rose. I was the first person to be perturbed and went out seeking him. I came to a garden belonging to an ansar of Banu an-Najjar. I circled round it (asking myself), 'Do I find a gate to it?' But, I did not find any. Behold! A streamlet flowed deep into the garden from a well outside. I squeezed myself into it and onto Allah's Messenger صلی الله علیه وسلم. He asked, 'Abu Hurayrah?" I said, 'Yes, O Messenger of Allah.' He asked 'whatis your business (here)?' I submitted, 'You were with us, but you got up and walked away and were long. So, we were afraid that you might be attacked by an enemy in our absence. We were perturbed and I was the first of them to be perturbed. Came to this garden and squeezed myself in like a fox squeezes itself through. These people are following me." He said, 'O Abu Hurayrah!' And he handed over to me his sandals, saying 'Go with these, my pair of sandals. Whose you meet outside this garden who testifies that there is no god but Allah from the care of his heart, give him glad tidings of paradise. The first person I met was Umar who asked, 'why these two sandals, O Abu Hurayrah?' I said, 'They belong to Allah's Messenger صلی الله علیه وسلم. He has sent me with them to convey the glad tidings of paradise to whosoever I meet who testifies from the core of his heart that there is no God but Allah (alone). Umar struck me on my chest so that I tell down on my hips and he said, 'Go back, O Abu Hurayrah!' I returned to Allah's Messenger صلی الله علیه وسلم and began to weep, Umar was close behind me, and there he was! Allah's Messenger صلی الله علیه وسلم asked, 'what is wrong with you, O Abu Hurayrah?' I said 'I met Umar and informed him of what you had sent me with. But he struck me on my chest and I fell down on my hips. He instructed me to return.' So, he asked, 'O Umar, what made you do that?' He submitted, 'O Messenger of Allah, my parents be ransomed to you, did you send Abu Hurayrah with your sandals to give the glad tidings of paradise to anyone he met testifying from the care of his heart that there is no God but Allah? He said, 'Yes!' He submitted, 'Do not do that; for, I fear that the people will rest no, that. Leave them to do their deeds.' So, Allah's Messenger صلی الله علیه وسلم said, Let them (do that)."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم instructed Sayyiduna Abu Hurayrah رضی الله عنه to inform every sincere believer in the unity of Allah that he would enter paradise, the everlasting bliss. His only objective should be the pleasure of Allah and he ought not to be driven by compulsion, worldly aspirations or ostentation.

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[1] Muslim # 52-31

As for Sayyiduna Umar's رضی اللہ عنہ conduct, was it tantamount to preventing the execution of the Prophet's صلی اللہ علیہ وسلم order? Actually, the Prophet صلی اللہ علیہ وسلم had instructed Sayyiduna Abu Hurayrah رضی اللہ عنہ to convey a good news not an injunction of *Shari'ah*. He was motivated by spontaneous sentiment for his umah, mercy for the two worlds as he was. Umar رضی اللہ عنہ intended to politely bring out the implication of the news on the people. The Prophet صلی اللہ علیہ وسلم agreed with him because he himself had ruled in like manner on an earlier occasion (see *Hadith* # 24 and 25). It is had been a mandatory command, Sayyiduna Umar رضی اللہ عنہ would never have obstructed its enforcement and, if he had, the Prophet صلی اللہ علیہ وسلم would never have concurred with him.

This *Hadith* discloses to us that Sayyiduna Umar رضی اللہ عنہ was a worthwhile and wise adviser and as outspoken man. Neither did his advise deter from Umar's رضی اللہ عنہ status as a sahabi nor did it imply disobedience to any of the Prophet's صلی اللہ علیہ وسلم commands.

THE KEYS TO PARADISE

(۴۰) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَفَاتِيْحُ الْجَنَّةِ شَهَادَةُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ۔

(رواہ احمد)

40. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "The keys of paradise are the testimony that there is no God but Allah."[1]

(۴۱) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ اِنَّ رِجَالًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ تُوُفِّيَ حَزِنُوْا عَلَيْهِ حَتّٰى كَادَ بَعْضُهُمْ يُوَسْوِسُ قَالَ عُثْمَانُ وَكُنْتُ منهم فَبَيْنَا اَنَا جَالِسٌ مَرَّ عَلَيَّ عُمَرُ وَسَلَّمَ فَلَمْ اَشْعُرْ بِهٖ فَاشْتَكٰى عُمَرُ اِلٰى اَبِيْ بَكْرٍ ثُمَّ اَقْبَلَا حَتّٰى سَلَّمَا عَلَيَّ جَمِيْعًا فَقَالَ اَبُوْ بَكْرٍ مَا حَمَلَكَ عَلٰى اَنْ لَا تَرُدَّ عَلٰى اَخِيْكَ عُمَرَ سَلَامَهٗ قُلْتُ مَا فَعَلْتُ فَقَالَ عُمَرُ بَلٰى وَاللّٰهِ لَقَدْ فَعَلْتَ قَالَ قُلْتُ وَاللّٰهِ مَاشَعَرْتُ اَنَّكَ مَرَرْتَ وَلَا سَلَّمْتَ قَالَ اَبُوْ بَكْرٍ صَدَقَ عُثْمَانُ قَدْ شَغَلَكَ عَنْ ذٰلِكَ اَمْرٌ فَقُلْتُ اَجَلْ قَالَ مَا هُوَ قُلْتُ تَوَفَّى اللّٰهُ تَعَالٰى نَبِيَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ اَنْ نَّسْأَلَهٗ عَنْ نَّجَاةِ هٰذَا الْاَمْرِ قَالَ اَبُوْ بَكْرٍ قَدْ سَاَلْتُهٗ عَنْ ذٰلِكَ فَقُمْتُ اِلَيْهِ وَقُلْتُ لَهٗ بِاَبِيْ اَنْتَ وَاُمِّيْ اَنْتَ اَحَقُّ بِهَا قَالَ اَبُوْ بَكْرٍ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَانَجَاةُ هٰذَا الْاَمْرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَبِلَ مِنِّيْ الْكَلِمَةَ الَّتِيْ عَرَضْتُ عَلٰى عَمِّيْ فَرَدَّهَا فَهِيَ لَهٗ نَجَاةٌ۔ (رواہ احمد)

41. Sayyiduna Uthman رضی اللہ عنہ narrated, "when the Prophet صلی اللہ علیہ وسلم died, some of his sahabah (Companions) were grieved so much that they almost began to have doubts and I was one of them. While I was thus occupied, Umar passed by and greeted me but I did not notice him. He complained to Abu Bakr and they both came to me and greeted me (with *salaam*). Abu Bakr asked me what had prevented me from responding to Umar's greeting and I assured him that I had done no such thing.

[1] *Musnad* Ahmad 5-242

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But, Umar insisted, "By Allah, You did it.' Then I pleaded that I had not observed him go by and greet me. Abu Bakr agreed, 'uthman speaks the truth.' (To me he said) 'perhaps you were occupied in some thought.' I confirmed that I was and on his asking me about it, I told him that while Allah had taken His Prophet صلى الله عليه وسلم we had failed to ask him how we might gain deliverance in this affair (and subsequent temptation). Abu Bakr said, "Indeed, I had asked him about it." So, I rose and went closer to him and pleaded, 'My parents be ransomed to you, you, indeed, were worthy of that. He disclosed to me that when he had asked Allah's Messenger about it, he had asserted, 'He who accepts from me the kalimah, which I had proposed to my uncle but he had declined, is assured deliverance through the kalimah."[1]

COMMENTARY: If anyone subscribes to the Kalimah tawheed and abides by its demands then he is assured of deliverance in the hereafter where he will enjoy its blessings. Moreover, if anyone occupies himself in the recital of this kalimah regularly and frequently then he will enjoy its fruit in this life too and the devil will be unable to tamper with his thoughts and deeds. He will harbour no doubts but acquire an intimate Divine acquaintance with a yearning for the hereafter coupled with a deep love for the Prophet صلى الله عليه وسلم.

THE KALIMAH TAWHEED WILL SPREAD WORLDWIDE

(٤٢) وَعَنِ الْمِقْدَادِ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَبْقٰى عَلٰى ظَهْرِ الْاَرْضِ بَيْتُ مَدَرٍ وَلَا وَبَرٍ اِلَّا اَدْخَلَهُ اللّٰهُ كَلِمَةَ الْاِسْلَامِ بِعِزِّ عَزِيْزٍ وَذُلِّ ذَلِيْلٍ اِمَّا يُعِزُّهُمُ اللّٰهُ فَيَجْعَلَهُمْ مِنْ اَهْلِهَا اَوْ يُذِلُّهُمْ فَيَدِيْنُوْنَ لَهَا قُلْتُ فَيَكُوْنُ الدِّيْنُ كُلُّهُ لِلّٰهِ۔ (رواه احمد)

42. Sayyiduna al-Miqdad رضى الله عنه [2] narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "There shall not remain on the *surf*ace of the earth a house made of mud brick, or a camel hair tent, where Allah shall not cause the kalimah to enter, honouring the honourable and abasing the debased. Allah will honour them and make them worthy of it, or He shall debase them and they will be compelled to obey it." Miqdad exclaimed, "So the religion will be for Allah alone."[3]

COMMENTARY: The words *surf*ace of the earth refer to the Arabian peninsula. The houses and tents mean its cities and villages. Only Islam will be the religion there and only its adherents will reside there. Those who accept Islam willingly will be raised in the sight of Allah who will honour them in his life and the next as for the arrogant who reject it, they will wear a chain of humiliation and will be compelled to pay to the Islamic state a *jizyah* and Allah will keep them away from his mercy in the hereafter.

KEY OF PARADISE WITH NOTCHES

(٤٣) وَعَنْ وَهْبِ بْنِ مُنَبِّهٍ قِيْلَ لَهُ اَلَيْسَ لَا اِلٰهَ اِلَّا اللّٰهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلٰى وَلٰكِنْ لَيْسَ مِفْتَاحٌ اِلَّا وَلَهُ اَسْنَانٌ فَاِنْ جِئْتَ بِمِفْتَاحٍ لَهُ اَسْنَانٌ فُتِحَ لَكَ وَاِلَّا لَمْ يُفْتَحْ لَكَ۔ (رواه البخارى فى ترجمة باب)

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[1] *Musnad* Ahmad 10-6

[2] He was Miqdad ibn Aswad kindi and was a very early Muslim. He died at Jarf three miles away from *Madinah* at the age of seventy. He was taken there and baried in Janatul Baqi.

[3] *Musnad* Ahmad 6-4

43. It is reported about Wahb ibn Munabbih رضی اللہ عنہ [1] that he was asked, "Is not (the kalimah) (Arabic) (there is no God but Allah) the key to paradise?" He said, "of course, but there is no key without its notches. So, if you bring a key with notches then it will open it for you, otherwise it will not open it for you."[2]

COMMENTARY: Wahb ibn Munabbih was emphasizing on the need of deeds when someone asked him whether the kalimah was not the key to paradise. He reminded them that the key would work only when its notches corresponded with the words in the lock. While the kalimah is the key, the injunctions and duties imposed by *Shari'ah* are its notches. Or, the pious deeds are its notches. The declaration of the kalimah must be supported by good deeds otherwise the gate will not be opened before due punishment is awarded.

REWARD FOR PIETY

(۴۴) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَحْسَنَ اَحَدُكُمْ اِسْلَامَهٗ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهٗ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمِائَةِ ضِعْفٍ وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتّٰى يَلْقَى اللّٰهَ۔ (متفق علیہ)

44. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you adorns his Islam with a good implementation then every pious deeds that he performs is recorded for him from ten like it to seven hundred times. But, every evil deed that he perpetrates is recorded as it is. (This will go on) till he meets Allah."[3]

COMMENTARY: Among the several blessings of Allah on this *Ummah*, a mighty one awaits the believer who is good and dedicated in practicing his Islam. To such a one, Allah's mercy rewards not for one deed but for ten deeds like it. He does not stop at that but with every progress in his eeman, the believer is rewarded by Allah up to seven hundred times his effort – nay, even more! Thus, a good deed in the Haram (sacred mosque) fetches a reward up to a hundred thousand times. However, bad deeds will not be recorded more than their actual number. No amount of gratitude to Allah is enough for this blessing of His.

THE GREATNESS OF FAITH

(۴۵) وَعَنْ اَبِیْ اُمَامَةَ اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاالْاِيْمَانُ قَالَ اِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَاَنْتَ مُؤْمِنٌ قَالَ يَا رَسُوْلَ اللّٰهِ فَمَا الْاِثْمُ قَالَ اِذَا حَاكَ فِيْ نَفْسِكَ شَيْءٌ فَدَعْهُ۔

(رواہ احمد)

45. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "What is faith?" He said, 'when your good deed pleases you and your evil deed hurts you, you are believer." He asked, 'O Messenger of Allah, what is sin?" He said, "When something pricks your conscience, abandon it."[4]

COMMENTARY: The question was to know a means whereby the standard of faith could be verified. Only a believer can distinguish the presence of faith in his heart.

If a man's sound nature will not tolerate a deed or thought then the deed is evil.

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[1] He was a tabi'I *Abu Abdullah*. He died in 114AH.

[2] Bukhari chapter heading (1) of the Book of funeral (prior to *Hadith* # 1237).

[3] Bukhari # 42, Muslim # 205-129

[4] *Musnad* Ahamad 5-251 with changes in the order of words.

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Deliverance lies in keeping away from it. Those with insight and the saintly men do not let even the doubtful approach them what to say of a clear bad deed. They get peace of heart only when their step does not falter from the straight path and none of their deeds contravenes the spirit of *Shari'ah* and Islam.

ISLAM, FAITH AND THE DUTIES

(٤٦) وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَن مَّعَكَ عَلٰى هٰذَا الْاَمْرِ قَالَ حُرٌّ وَ عَبْدٌ قُلْتُ مَا الْاِسْلَامُ قَالَ طِيْبُ الْكَلَامِ وَاِطْعَامُ الطَّعَامِ قُلْتُ مَا الْاِيْمَانُ قَالَ الصَّبْرُ وَ السَّمَاحَةُ قَالَ قُلْتُ اَيُّ الْاِسْلَامِ اَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ قَالَ قُلْتُ اَيُّ الْاِيْمَانِ اَفْضَلُ قَالَ خُلُقٌ حَسَنٌ قَالَ قُلْتُ اَيُّ الصَّلَاةِ اَفْضَلُ قَالَ طُوْلُ الْقُنُوْتِ قَالَ قُلْتُ اَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ اَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ قَالَ قُلْتُ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ عُقِرَ جَوَادُهٗ وَاُهْرِيْقَ دَمُهٗ قَالَ قُلْتُ اَيُّ السَّاعَاتِ اَفْضَلُ قَالَ جَوْفُ اللَّيْلِ الْاٰخِرُ۔ (رواه احمد)

46. Sayyiduna Amr ibn Abbasah رضی اللہ عنہ [1] Narrated, "I met Allah's Messenger and asked him, 'O Messenger of Allah, who helped you in this matter (of propagating Islam)?' He said, 'A free man (Abu Bakr) and a slave (Bilal)." I asked, 'what is Islam?' He said, 'Pure speech and feeding food (to the poor), 'Patience and benevolence.' Then, I asked about the most excellent Islam and he said, 'It is found in him from whose tongue and hand (other) Muslims are safe.' Next, I asked about the best from the eeman and he said, 'Good manners.' When I asked about the best kind of the salah, he said, 'The one with a lengthy standing.' About hijrah, he enlightened that the best kind was, 'That you abstain from what displeases your Lord.' Then I asked, 'what kind of jihad is the best?" He said 'The jihad of him whose horse is killed[2] and he himself is martyred.' I asked about the best hours (of day and night) and he said 'the last part of the dark night."[3]

(٤٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ لَقِيَ اللّٰهَ لَا يُشْرِكُ بِهٖ شَيْئًا وَيُصَلِّي الْخَمْسَ وَيَصُوْمُ رَمَضَانَ غُفِرَ لَهٗ قُلْتُ اَفَلَا اُبَشِّرُهُمْ يَا رَسُوْلَ اللّٰهِ قَالَ دَعْهُمْ يَعْمَلُوْا۔ (رواه احمد)

47. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who meets Allah without having associated with him anything, having offered the five times salah and having fasted during *Ramadan* will be forgiven." Mu'adh رضی اللہ عنہ asked if he should not give the glad tidings to them (the other people). He said, "Leave them to perform deeds."[4]

COMMENTARY: The pardon is for minor sins though Allah may out of His mercy forgive grave sins too. However, it is after enduring the punishment for major sins that the believer described in this *Hadith* will be forgiven. This is why the Prophet صلی اللہ علیہ وسلم did not permit Mu'adh رضی اللہ عنہ to circulate the tidings to other people who might have ceased to perform

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[1] His *Kunyah* was Abu Najih. He died during the *Khalifah* of Sayyiduna Ali رضی اللہ عنہ

[2] It could be : 'wounded' hamstrung' or 'slain'

[3] *Musnad* Ahmad

[4] *Musnad* Ahmad

pious deeds and continued to perpetrate evil on hearing it from him. The *Hadith* does not mention *Hajj* and *zakah* because only the rich can do that while the deeds mentioned are within the ability of the rich and poor equally.

(٤٨) وَعَنْهُ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيْمَانِ قَالَ أَنْ تُحِبَّ لِلّٰهِ وَتُبْغِضَ لِلّٰهِ وَتُعْمِلَ لِسَانَكَ فِيْ ذِكْرِ اللّٰهِ قَالَ وَمَا ذَا يَا رَسُوْلَ اللّٰهِ قَالَ وَ أَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهَ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ۔ (رواہ احمد)

48. Sayyiduna Mu'adh narrated also that he asked the Prophet صلی اللہ علیہ وسلم about the best kind of eeman. He said, "It is that you love for Allah's sake and hate for Allah's sake and you engage your tongue in the remembrance of Allah." He asked, "And what more, O Messenger of Allah?" He said, "You should love for the people what you love for yourself and you should dislike for them what you dislike for yourself." (These words are added too. "That you should speak what is good or keep quiet."[1]

COMMENTARY: The most excellent thing about faith is that the pleasure of Allah must be the motivating factor at all times whatever one does. One must adopt the best manners and wish well for others in fact for all the people. He must prefer for others what he prefers for himself and abhor for them what he abhors for himself.

PRECEDING

CHAPTER - I

MAJOR SINS &SIGNS OF HYPOCRISY باب الکبائر و علامات النفاق

In the terminology of *Shari'ah* al kaba'ir (major or grave sins) are the evil deeds:
(i) Whose perpetrator is liable to the hadd (prescribed punishment).
(ii) The Qur'an and the *Hadith* have sounded serious warning on committing them.
(iii) The *Shari'ah* has likened them to disbelief as, for example, willful neglect of the salah, for which a *Hadith* says مَنْ تَرَكَ الصَّلٰوةَ مُتَعَمِّدًا فَقَدْ كَفَرَ (he who willfully neglects salah has indeed disbelieved).
(iv) Mischief or loss through which action equals or exceeds mischief or loss through a major sin. And,
(v) Something that is clearly prohibited with evidence and observing which will be tantamount to ridicule of religion or of religious sanctions.
Each of these is a major sin. However, anything besides these yet contrary to religious teachings and practice and to the demands of religion not possessing the foregoing characteristics is a saghirah (minor sin).
All the major sins are equally liable to punishment though they may seen to be of different degrees. In *Shari'ah*, they are all offences attracting punishment.
Some Islamic Scholars, like *Mawlana* Jalaluddin Dawwani have compiled a list of the major or grave sins They are reproduced here in brief.

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[1] *Musnad* Ahmad 5-247

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(1) To associate with Allah in worship or in attributes, like beseeching him for help, assigning knowledge or power, authority, creation, or appealing, naming, or making an offering, or in making vows, or a elevating certain people and entrusting them with affairs, which only Allah dispenses.
(2) Perpetrating a sin defiantly and repeatedly without remorse and with resolve.
(3) Killing someone unjustly.
(4) Committing adultery.
(5) Engaging in homosexuality.
(6) Stealing.
(7) Learning and practicing sorcery.
(8) Consuming wine or other intoxicants.
(9) Marrying the mahrams (relatives with whom marriage is disallowed) like mother, daughter, sister, paternal aunt, materinal aunt, grand mother etc.
(10) Acquiring skill in gambling and engaging in it.
(11) Not emigrating from dar ul-harb (enemy territory).
(12) Maintaining friendship and links with the enemy of Islam.
(13) Abstaing from jihad against enemy of Islam in spite of ability, power, might and dominance.
(14) Consuming or earning interest or usury.
(15) Consuming park and carrion.
(16) Upholding astrologers, soothsayers, wizards etc.
(17) Seizing or confiscating someone's property unjustly
(18) Accusing chaste men or chaste women of infidelity and adultery.
(19) Giving false testimony.
(20) Abstaining from fasts in *Ramadan* without a valid excuse, or not completing a fast deliberately without reason.
(21) To lie on oath or swear falsely.
(22) To sever ties of relationship.
(23) To disobey or harass parents.
(24) To flee from the enemy during a battle.
(25) Misappropriating property of orphans.
(26) Deceiving in weight and measure.
(27) Putting off the salah from its appointed hours.
(28) Quarrelling with Muslims unjustly.
(29) Accusing the Prophet صلى الله عليه وسلم.
(30) To reject the Messenger, Allah's Books or the angels or to ridicule them.
(31) To reject the religious doctrines and laws of *Shari'ah.*
(32) To neglect the fard (obligatory duties) like the salah, *zakah,* fasts in *Ramadan,* and *Hajj* in spite of ability.
(33) To revile the sahabah رضى الله عنه, or any of them.
(34) To conceal a testimony for no valid reason.
(35) Receiving bribe.
(36) To grow a rift between husband and wife.
(37) To telltales to the rulers
(38) To backbite.

(39) To be extravagant.
(40) To commit highway robbery.
(41) To spread mischief on land in the name of religion or to attain a worldly goal.
(42) To be defiant and stubborn in committing minor sins.
(43) To incite someone to sin or to help someone commit a sin.
(44) To Play musical instruments like a harmonium, drum, etc. those that are disallowed.
(45) To uncover the satr before other while bathing. (It is the portion of the body that must be covered, the Awrah.)
(46) To be stingy in paying off monetary dues.
(47) To commit suicide.
(48) To remove or destroy a limb of one's own body.
(49) To fail to cleanse and purify oneself when soiled with semen or urine.
(50) To deny predestination or fate.
(51) To violate one's promise made to one's chief or ruler.
(52) To degrade and demean someone's person or line of descent.
(53) To drag one's lower garment out of pride and naughtiness.
(54) To invite people to waywardness and the wrong path.
(55) To wail over the dead.
(56) To give currency to bad practices and absurd and obscene customs.
(57) To point a sharp tool towards a Muslim.
(58) To castrate anyone.
(59) To cut off part of one's own body, like the board, or the tip of the nose.
(60) To be ungrateful to one's benefactor or supporter.
(61) To do such things within the limits of the Haram as are disallowed.
(62) To spy, or engage in espionage, in the limits of the Haram.
(63) To play chess, draughts or any such game as is forbidden by common consensus.
(64) To call a Muslim 'disbeliever' or by any such epithet as is used only for a disbeliever.
(65) If one has more than one wife then to be unjust in allotting equal time, or turns, to them.
(66) To masturbate.
(67) To be delighted when prices of grain and commodities rise.
(68) To commit unnatural acts with the animals and to abuse them.
(69) A scholar's failure to practice his own knowledge.
(70) To be enamoured with the world.
(71) To engage in sodomy or harbour evil intentions with a beardless youth.
(72) To peep in someone's house.
(73) To enter someone's home without his permission.
(74) To act as a cuckold and husband of an adulteress woman.
(75) To neglect to enjoin the reputable and forbid evil in spite of ability to do so.
(76) To unlearn to forget after having recited the noble Quran.
(77) To burn animals in the fire.
(78) A woman's disobeying her husband without a reason valid in *Shari'ah.*
(79) A man's being cruel to a woman.
(80) To despair of Allah's mercy and forgiveness.
(81) To have no fear of Allah's punishment.
(82) To insult the Islamic Scholars and the huffaz (who have committed the Quran to memory).
(83) To make zihar with one's wife (which means to liken her to one'[s back which is to

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liken her to a mahram woman).
Some Islamic Scholars have enumerated more sins that are major or grave.

CHAPTER - I

MAJOR SINS &SIGNS OF HYPOCRISY

بابُ الكبائرِ وعلاماتِ النفاق

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THE GRAVEST OF SINS

(٤٩) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَيُّ الذَّنْبِ اَكْبَرُ عِنْدَاللّٰهِ قَالَ اَنْ تَدْعُوَ لِلّٰهِ نِدًّا وَهُوَ خَلَقَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً اَنْ يَّطْعَمَ مَعَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ تُزْنِيَ حَلِيْلَةَ جَارِكَ فَاَنْزَلَ اللّٰهُ تَصْدِيْقَهَا (وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ـ اَلْاٰيَةَ) (الفرقان ٦٨، متفق عليه)

49. Sayyiduna *Abdullah* ibn Mas'ud رضى الله عنه [1] narrated that a man asked, "O Messenger of Allah which sin is the gravest of all in the sight of Allah?" He said, "That you associate with Allah a partner while He has created you." The man asked, "what next?" He said, "That you kill your children fearing that they would eat alongwith you." He asked, "Then which?" Allah's Messenger صلى الله عليه وسلم said, "That you commit adultery with you neighbour's wife." So, Allah the exalted revealed: {And those who call not upon another God with Allah and slay not the soul that Allah has forbidden except by right, nor commit adultery. (25:68)} [2]

COMMENTARY: The perpetrator of these sins is morally bankrupt and invites severe punishment on himself. The gravest of all sins is to associate partners with Allah in worship or attributes or even in calling as one calls Allah, 'O Allah!'
The next gravest sin is to kill one's own children lest one has to feed, clothe and raise them. The third gravest sin is to commit fornication with one's neighbour's wife. As it is, adultery itself is a grave sin but doing it with a neighbour's wife is more grave.

MAJOR SINS

(٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَبَائِرُ اَلْاِشْرَاكُ بِاللّٰهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ رَوَاهُ الْبُخَارِيُّ ـ

50. Sayyiduna *Abdullah* ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Al-kaba'ir (major sins) are: associating partners with Allah, disobedience to

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[1] His *Kunyah* was Abu Abdur Rahman. The Prophet صلى الله عليه وسلم had given him tidings of admittance to paradise. He died in *Madinah* in 23 AH at the age of 60 plus.
[2] Bukhari # 6561, Muslim # 86-142, Tirmidhi # 3193, Abu DAwud # 2319, Nasa'i # 4019, *Musnad* Ahmad 1.380

parents, Slaying someone unjustly, and lying under oath."[1]

(٥١) وَفِيْ رِوَايَةِ اَنَسٍ وَشَهَادَةُ الزُّوْرِ بَدَلَ الْيَمِيْنِ الْغَمُوْسِ (متفق عليه)

51. The version of Ssayyiduna Anas رضی اللہ عنہ has 'false testimony' instead of 'lying under oath.'[2]

COMMENTARY: The word (عقوق) (aquq disobedience, in the text) also means 'to harass,' 'harm.' 'trouble.' *Shari'ah* disallows children to misbehave with their parents even if they are infidels. However children may apply light pressure on their disbelieving parents that they might become Muslims. The Islamic Scholars say that the children are obliged to serve their helpless parents only if they have the means to help. Also, they must obey their parents as long as they do not ask them to contravene Shriah and neglect the wajib or fard, but if they ask them to abandon the *sunnah muwakkadah*, the children may obey them once or twice but not always. If they keep them away from the optional, they must be obeyed.
The words (اليمين الغموس) (yameen ghamus) means 'false oath' pertaining to the past, like lying on oath that not has not done something though one may have done it.

SEVEN SINISTER THINGS

(٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا هُنَّ قَالَ اَلشِّرْكُ بِاللّٰهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَاَكْلُ الرِّبَا وَاَكْلُ مَالِ الْيَتِيْمِ وَالتَّوَلِّيْ يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ۔ (متفق عليه)

52. Sayyinuna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Shun the seven sinister sins." Someone asked him, "O Messenger of Allah what are they?" He enumerated them; to ascribe partners to Allah, (to practice) magic, to slay unjustly whom Allah has declared sacred, to consume interest, to devour the wealth of an orphan, to show one's back to the enemy during a battle against him and to accuse chaste believing women of having committed adultery though they are unaware.[3]

COMMENTARY: Faith is to confirm with the tongue and heart the truths of Islam and to abide by them. Disbelief is to reject even one of the self-evident truths of religion. Apart from the oral declaration of disbelief, even some action smack of disbelief. The worst form of it is polytheism. While Allah may forgive every sin, He will never forgive ascribing partners to Him. The person who is guilty of that will have no room in paradise. Allah says:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ۔ (القرآن الحكيم، النساء ١١٦)

{Surely Allah shall not forgive that anything be associated with Him and He shall forgive all besides that to whom He will} (as Nisa 4:116)

POLYTHEISM - DEFINITION & KINDS: In the terminology of *Shari'ah* shirk (شرک)[4] is to associate others than Allah in His authority, as the Magis believe in Ahriman and

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[1] Bukhari # 6675, Tirmidhi # 3033 (without lying under oath) Nasa'i # 422, *Musnad* ahmad 2-201, Darami # 2360

[2] Bukhari # 2654, Muslim # 144-88

[3] Bukhari # 2766, Muslim # 145-89, Abu Dawud # 2874, Nasa'i 3671

[4] Polytheism, belief is plurality of goods.

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Yazdan. Or, it is to believe any one other than Allah to be worthy of worship, as the idolaters do. As stated earlier, polytheism is a kind of disbelief. This is supported by *Shaykh Abdul Haq* رحمه الله in his translation of the *Mishkat* and exposition of its portion on beliefs and by the *Mawlana* Ismatullah.

Shah Waliullah muhaddith Dahlawi رحمه الله defined shi'rk in the terminology of Shar'iah as to apply the exclusive attributes of Allah, the Mighty, to others besides Him. For instance, to consider any one as the knower of the unknown, or as the all-powerful in the same way as Allah is, or the one behind divine management with his will. It is like being convinced that someone has looked at him with kindness so that he got abundant wealth and children and a luxurious life, or looked at him with dislike so he fell ill, suffered an evil fate or such other thing.

Tafsir Aziz also mentions associating something else in worship besides Allah and calling its name to gain nearness or blessing like the name of Allah and regarding it at par with Allah, both round the clock and in difficulties, Another kind is to name someone after it, like instead of *Abdullah*, 'Abd so and so, '[1]

This is shirk fit tasmiyah or 'polytheism or associating in naming.' Another kind is to make an offering to another besides Allah and to make a row to it, or to call upon it to remove hardship, or to associate another in knowledge or power like saying (مَاشَآءَ اللّٰهُ وَشِئْتَ) (what Allah will and you will). Someone once spoke these words to the Prophet صلى الله عليه وسلم who expressed displeasure to him and said, "Man have made me a partner of Allah." He advised to say: (مَاشَآءَ اللّٰهُ وَحْدَهٗ) (what Allah alone will).

Some grave sins are also classified as shirk. Thus we read in a *Hadith* that if anyone swears by another than Allah then he certainly associates with Him. It is also said that to take an ill omen is shi'rk, so is ostentation a shi'rk, so is the charm used by a woman to gain her husband's love. These sins are shi'rk (or polytheism) because of their destructive effects. Hence, it is as necessary to shun them as it is to shun shi'rk.

Similarly, there are deeds that do not fall within the orbit of shi'rk but they resemble the doings of the polytheists and idolaters and are regarded as of the some category. So, they too must be shunned. Examples are to make earnest entreaty before the Islamic Scholars and the kings or kissing the ground in front of them, or prostrating in honour of them. These things are forbidden and are grave sins and their perpetrator is liable to punishment. Those who are pleased with this kind of deeds and do not try to prevent them being done in spite of ability to stop them are also sinners. Moreover, if the forehead is lowered or the ground is kissed before the Islamic Scholars or the kings with intention of worship and reverence then it is clearly an act of disbelief, and if it is done merely to demonstrate respect then it is a major sin, certainly.

PRACTICING MAGIC: The next destructive sin is named as magic. The Islamic Scholars affirm that not only is practicing magic and sorcery forbidden, acquiring knowledge of these things too is forbidden. It will be a means of ruin in the hereafter. It is written in Khiyali, the marginal notes to sharah Aqa'id that to practice magic is an act of disbelief and the sahabah رضى الله عنه and others are unanimous in the verdict that the magician or sorcerer should be killed promptly. Some others say that if he does not repent then he should be

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[1] slave of so and so.

killed. In the same way, astrology soothsaying, numerology, conjuring are all forbidding irrespective of whether one learns them, practices them, makes a livelihood from them or consults those who practice them and believes them.

FLEEING FROM BATTLE: The *Hadith* mentions turning one's back in battle as a destructive sin because it causes harm and disgrace to Muslims and Islam. The correct ruling is that if one Muslim face two infidels then he must fight and is not allowed to flee otherwise it is a grave sin. If the enemies are more than two, then it is not forbidden to flee though it is better to put up a stiff resistance, even if one loses his life .

THE WORST KIND OF SIN

(٥٣) وعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَزْنِي الزَّانِيْ حِيْنَ يَزْنِيْ وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِيْنَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ اِلَيْهِ فِيْهَا اَبْصَارَ هُمْ حِيْنَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَغُلُّ اَحَدُكُمْ حِيْنَ يَغُلُّ وَهُوَ مُؤْمِنٌ فَاِيَّاكُمْ اِيَّاكُمْ۔ (مُتَّفَقٌ عَلَيْهِ)

53. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a fornicator commits fornication, he is not a believer, when a thief steals, he is not a believer. When an alcoholic drinks wine, he is not a believer. When a bandit robs, he is not a believer the people raise their eyes at him (unable to do anything). When one of you defrauds, he is not a believer. So, avoid (sins)! Avoid!"[1]

(٥٤) وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ وَّلَا يَقْتُلُ حِيْنَ يَقْتُلُ وَهُوَ مُؤْمِنٌ قَالَ عِكْرِمَةُ قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ يُنْزَعُ الْاِيْمَانُ مِنْهُ قَالَ هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ ثُمَّ اَخْرَجَهَا فَاِنْ تَابَ عَادَ اِلَيْهِ هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ وَقَالَ اَبُوْعَبْدِاللّٰهِ لَا يَكُوْنُ هٰذَا مُؤْمِنًا تَامًّا وَلَا يَكُوْنُ لَهٗ نُوْرُ الْاِيْمَانِ۔ (هذا لفظ البخاری)

54. The version of Ibn Abbas رضی اللہ عنہ has these words too: "And no one who kills is a believer when he kills." Ikrimah said that he asked Ibn Abbas رضی اللہ عنہ, "How can faith be removed from him?" He said, "Like this...." And interlaced the fingers of his two hands and then separated them from each other. "If he repents, faith returns to him like this," and he replaced his fingers into each other, locking them together. Abu Abdulah (Bukhari) explained that when he commits the crime, he is not a perfect believer and lacks light of faith.[2]

COMMENTARY: As stated earlier, a believer's heart is like a sensitive and pure receptacle that accepts only the light of faith. It will not allow anything that is in disagreement with faith. So, it will never hold the noxious sin mentioned in the *Hadith*. The moment a person begins to perpetrate any of these sins, the light of faith begins to depart from his heart and returns only after he repents and regrets his sin.

Ibn Abu Shaybah رحمہ اللہ stated that the meaning of the departure of faith from his heart is that the perpetrator is not a perfect believer. His faith becomes defective. (Tarjuman us

[1] Bukhari # 2475, Muslim # 100-67, Tirmidhi # 2634, Abu Dawud # 4689 (part of if), Ibn Majah # 3936, Nasa'i # 4870

[2] Bukhari # 6808

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sunnah) This is what Bukhari states at the conclusion of the version of Ibn Abbas رضی اللہ عنہ.

THE SIGNS OF A HYPOCRITE

(٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰيَةُ الْمُنَافِقِ ثَلَاثٌ زَادَ مُسْلِمٌ وَاِنْ صَامَ وَصَلّٰى وَزَعَمَ اَنَّهٗ مُسْلِمٌ ثُمَّ اتَّفَقَا اِذَا حَدَّثَ كَذَبَ وَاِذَا وَعَدَ اَخْلَفَ وَاِذَا اؤْتُمِنَ خَانَ۔ (متفق علیہ)

55. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are three sings of a hypocrite." The version in Muslim adds, "Even if he fasts, establishes the salah and thinks of himself as a Muslim." Then, both Bukhari and Muslim agree (on the rest of the text), "When he speaks, he lies, when he makes a promise, he breaks it and when he is entrusted (with something) he betrays his trust."[1]

COMMENTARY: Every movement has its supporters and its opponents who are clearly defined. There also is a third group of undefined hypocrites who sit with the supporters but are on the side of the opponents. In Islam, they *surf*aced in *Madinah* when Islam gained strength. They were called munafiq or hypocrites. An entire surah was revealed about them. Those hypocrites who inwardly reject Islamic tenets will be consigned to be depths of hell. The Muslim who neglect the obligations are hypocrites in practice. They should reform otherwise they will endure severe punishment in hell.

KINDS OF HYPOCRISY: Like faith and disbelief, hypocrisy too has kinds of it. There is the hypocrisy in belief which is the real hypocrisy and it is to make a display of belief in Allah's unity, in the messengership and in the gathering and reckoning but to reject them inwardly. This kind of hypocrisy was found in the Prophet's صلی اللہ علیہ وسلم times and the Quran calls it disbelief, and a warning is sounded about it that the hypocrites will be cast in depths lower them the disbelievers in hell. Another kind of hypocrisy is hypocrisy in practice (or deeds). The Muslims adopted it in their customs and characters. Their morals and deeds reflected hypocrisy and they failed in moral values, honesty and trustworthiness.

The *Hadith* warns against this last kind of hypocrisy. It is to be deceptive in conversation, fail to honour a promise, commit treachery in trusts, if any Muslim finds in himself any of these traits then he must reform to avoid a painful chastisement in the hereafter.

FOR TRAILS OF A HYPOCRITE

(٥٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مَّنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِّنْهُنَّ كَانَتْ فِيْهِ خَصْلَةٌ مِّنَ النِّفَاقِ حَتّٰى يَدَعَهَا اِذَا اؤْتُمِنَ خَانَ وَاِذَا حَدَّثَ كَذَبَ وَاِذَا عَاهَدَ غَدَرَ وَاِذَا خَاصَمَ فَجَرَ۔ (متفق علیہ)

56. Sayyiduna *Abdullah* ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four characteristics in anyone make him a staunch hypocrite. And, he who has one of them possesses one characteristic of hypocrisy till he surrenders it; when he is trusted, he betrays his trust; when he speaks, he lies; when he promises, he

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[1] Bukhari # 33, Muslim # 107-59, Tirmidhi # 2640, Nasa'i # 5031, *Musnad* Ahmad 2-357.

retracts on his word and when he quarrels, he abuses."[1]

COMMENTARY: This *Hadith* also refers to 'hypocrisy in practice.' Those Muslims who possess one or more of these traits are leaning towards hypocrisy and if they crave for the good of this world and the next then they must abandon these traits.

THE HYPOCRITE'S EXAMPLE

(٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُنَافِقِ كَالشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تُعِيْرُ إِلٰى هٰذِهٖ مَرَّةً وَإِلٰى هٰذِهٖ مَرَّةً۔ (رواه مسلم)

57. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of the hypocrite is like a goat that roams between two fucks - to this one now and to the other again."[2]

COMMENTARY: The hypocrite is compared to a goat looking out for a billy goat He seeks worldly benefits and like a woman seeks protection from a Muslim at times and from a disbeliever at other times.

SECTION II الفصل الاول

(٥٨) عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ يَهُوْدِيٌّ لِصَاحِبِهٖ اِذْهَبْ بِنَا اِلٰى هٰذَا النَّبِيِّ فَقَالَ لَهٗ صَاحِبُهٗ لَا تَقُلْ نَبِيٌّ اِنَّهٗ لَوْ سَمِعَكَ لَكَانَ لَهٗ اَرْبَعُ اَعْيُنٍ فَاَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَاهُ عَنْ تِسْعِ اٰيَاتٍ بَيِّنَاتٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُشْرِكُوْا بِاللّٰهِ شَيْئًا وَلَا تَسْرِقُوْا وَلَا تَزْنُوْا وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا تَمْشُوْا بِبَرِيْئٍ اِلٰى ذِيْ سُلْطَانٍ لِّيَقْتُلَهٗ وَلَا تَسْحَرُوْا وَلَا تَاْكُلُوا الرِّبَا وَلَا تَقْذِفُوا مُحْصِنَةً وَلَا تُوَلُّوا لِلْفِرَارِ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً الْيَهُوْدَ اَنْ لَّا تَعْتَدُوْا فِي السَّبْتِ قَالَ فَقَبَّلَا يَدَيْهِ وَرِجْلَيْهِ وَقَالَا نَشْهَدُ اَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ اَنْ تَتَّبِعُوْنِيْ؟ قَالَ اِنَّ دَاوٗدَ عليه السلام دَعَا رَبَّهٗ اَنْ لَّا يَزَالَ مِنْ ذُرِّيَّتِهٖ نَبِيٌّ وَاِنَّا نَخَافُ اِنْ تَبِعْنَاكَ اَنْ يَقْتُلَنَا الْيَهُوْدُ۔ (رواه الترمذی وابوداؤد والنسائی)

58. Sayyiduna Safwan ibn Assal رضی اللہ عنہ [3] narrated that a Jew suggested to his colleague that they should visit the Prophet صلی اللہ علیہ وسلم. He checked him. "Do not say 'Prophet' If he were to hear you, he would get 'four eyes' (meaning that his happiness would know no bounds)." They came to Allah's Messenger صلی اللہ علیہ وسلم and asked him about the nine clear signs. So, Allah's Messenger صلی اللہ علیہ وسلم said, "Do not ascribe partners to Allah, do not steal, do not commit adultery; do not slay unjustly one whom Allah has declared sacred; do not approach a ruler to get an innocent man put to the gallows, do not practice magic, do not take interest, do not slander a chaste woman and do not turn to flee from a battle - and, for you particularly. O Jews - do not transgress the Sabbath." Thereupon, both of them

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[1] Bukhari # 34, Muslim # 107-59, Tirmidhi # 2641, Abu Dawud # 4688, Nasa'i # 5020, *Musnad* Ahmad 2-189.

[2] Muslim # 17, Nasa'i # 5037, *Musnad* Ahmad 2-47.

[3] He was known as Muradi. He died during the *Khalifah* of Sayyiduna Ali رضی اللہ عنہ

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kissed, the Prophet صلى الله عليه وسلم hands and feet and asserted, "We bear witness that you are a Prophet." He asked, "Then what prevents you from following me?" They said, "Surely, Dawood عليه السلام prayed to his Lord that Prophets should not cease to arise from his offspring and we fear that if we follow you, the Jews will kill us."[1]

COMMENTARY: Sayyiduna Musa عليه السلام was sent to the Banu Isra'il with nine signs which included his staff, the whiteness of his hand, etc. They are mentioned in the Qur'an. On their asking the Prophet صلى الله عليه وسلم enlightened the two Jews of the nine commands of which the Sabbath was exclusive to them and which they violated with daring. When they were disobedient to all the commands constantly, Allah punished them severely in different ways. As for their reference to the prayer of Prophet Dawud عليه السلام, he had made no such supplication. He could not have made it because he knew from the Torah and the Zabur (Psalms) that the last of all Prophet's صلى الله عليه وسلم who was also the seal of the Prophets عليه السلام would come in the person of Sayyiduna *Muhammad* صلى الله عليه وسلم whose religion would replace all other religions.

THREE ROTS OF FAITH

(٥٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ اَصْلِ الْاِيْمَانِ الْكُفُّ عَمَّنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ لَا تُكَفِّرْهُ بِذَنْبٍ وَلَا تُخْرِجْهُ مِنَ الْاِسْلَامِ بِعَمَلٍ وَالْجِهَادُ مَاضٍ مُذْ بَعَثَنِيَ اللّٰهُ اِلٰى اَنْ يُقَاتِلَ اٰخِرُ هٰذِهِ الْاُمَّةِ الدَّجَّالَ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ وَالْاِيْمَانُ بِالْاَقْدَارِ۔ (رواه ابوداؤد)

59. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Three things form the base of faith:

(1) Do not hurt one who declares (لَا اِلٰهَ اِلَّا اللّٰهُ) (there is no God but Allah) and do not call him an unbeliever if he commits a sin, and do not expel him from Islam because of an action.

(2) Jihad will continue to be waged from the times Allah has sent me till (a man (from) the last of this *ummah* fights the dajjal, and it will not be repealed by the tyranny of a tyrant or the justice of a just (king).

(3) And belief in Divine decree."[2]

COMMENTARY: The contention of the Khawarij is belied that a believer who commits a major or a minor sin becomes an unbeliever. The Mu'tazillah are also belied when they say that a man who commits a major sin stands expelled from Islam but does not become a disbeliever which means that he is between the two extremes.

Jihad will continue to be fought till the dajjal, the Ya'juj and Ma'juj and all the enemies of Islam are eliminated. Though a tyrant king must be disobeyed normally, yet he should not be disobeyed if he commands that jihad be waged. So, too even a just king of the enemy should not be spared. The motivating factor, in all cases, is the supremacy of Islam. Everything that happens in the universe is decreed by Allah. It happens because of His will.

WHEN ADULTERY IS PERPETRATED

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[1] Tirmidhi # 2742, Nasa'i # 4078, *Musnad* Ahmad 4-239

[2] Abu Dawud # 2532.

(٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْاِيْمَانُ فَكَانَ فَوْقَ رَأْسِهٖ كَالظُّلَّةِ فَاِذَا خَرَجَ مِنْ ذٰلِكَ الْعَمَلِ رَجَعَ اِلَيْهِ الْاِيْمَانُ۔ (رواه الترمذی وابوداؤد)

60. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a person commits adultery, faith departs from him and suspends itself over his head like an umbrella. When he comes out of that (sinful) deed, faith returns to him."[1]

COMMENTARY: Ibn Taymiyah رحمہ اللہ cited the example of a man with sight who shuts his eyes so that he cannot see anything like a blind man. The latter has no light in his eyes while the former denies himself the use of light. Thus, when savagery and error obstruct the light of a believer's sight, he cannot see right from wrong. When he repents, the light of faith shines again tearing down the curtain of savagery. (Tarjuman us *sunnah*).

SECTION III اَلْفَصْلُ الثَّالِثُ

TEN COUNSELS TO MU'ADH رضی اللہ عنہ

(٦١) عَنْ مُعَاذٍ قَالَ اَوْصَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ لَا تُشْرِكْ بِاللّٰهِ شَيْئًا وَاِنْ قُتِلْتَ وَحُرِّقْتَ وَلَا تَعُقَّنَّ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَمَالِكَ وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَاِنَّ مَنْ تَرَكَ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللّٰهِ وَلَا تَشْرَبَنَّ خَمْرًا فَاِنَّهٗ رَأْسُ كُلِّ فَاحِشَةٍ وَاِيَّاكَ وَالْمَعْصِيَةَ فَاِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللّٰهِ وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ وَاِذَا اَصَابَ النَّاسَ مَوْتٌ وَاَنْتَ فِيْهِمْ فَاثْبُتْ وَاَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا وَاَخِفْهُمْ فِي اللّٰهِ۔ (رواه احمد)

61. Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم advised him to observe ten things. He said (to him); "Do not associate anything with Allah even if you are killed burnt. Do not disobey your parents even if they command you to forsake your family and your property. Do not neglect the prescribed salah deliberately, for, if anyone neglects if intentionally then Allah has no responsibility over him. Do not consume wine, for, it is the root of all indecencies. Avoid disobedience, for, disobedience invites Allah's wrath. Beware of running away from the battle-field even if all people (on your side) have perished. When people die of pestilence and you are among them, be firm (and stay there). Spend on your family according to your means. Do not spare the rod from them when you impart training to them. And instill in them fear of Allah."[2]

COMMENTARY: Sayyiduna Mu'adh رضی اللہ عنہ was a strong and resolute believer. He abided by the *Shari'ah* strictly and he always chose the most preferable option. This is why the Prophet صلی اللہ علیہ وسلم gave him this advise, otherwise, in normal cases, when there is a t hreat to life, one may utter words of polytheism to save one's skin provided faith is well-grounded in the heart. Similarly, the Prophet صلی اللہ علیہ وسلم merely placed a strong emphasis

[1] Abu Dawud # 4690, Tirmidhi supplement to # 2634

[2] *Musnad* Ahmad 5-238

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on obedience to parents even if they call on their children to abandon their families and properties. Actually, it is not Wajib to obey these orders so that there may not follow as loss or harm. The consequences of neglecting the fard salah are clearly emphasized. As for fleeing from the enemy, it has been stated earlier that if a Muslim faces more than two disbelievers then there is a risk of destruction, so in the face of this ratio, the Muslims may retreat, but not as long as there are two enemies to every Muslim. Mu'adh رضى الله عنه was given the advice that he should never flee because of his strong belief and as an over emphasis. As for epidemic spreading in some place, those people who reside in distant areas may stay away but those who are within the region where it has spread, they must not flee from it.

INFIDELITY OR FAITH

(٦٢) وَعَنْ حُذَيْفَةَ قَالَ إِنَّمَا النِّفَاقُ كَانَ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ وَالْإِيْمَانُ۔ (رواه البخارى)

62. Sayyiduna Hudhayfah رضى الله عنه narrated, "As for hypocrisy, it existed only in the times of Allah's Messenger صلى الله عليه وسلم. Today, however, there is either disbelief or faith."[1]

COMMENTARY: In the times of the Prophet صلى الله عليه وسلم certain exigencies prompted the Muslim to include the hypocrites within their folds. Their mischief was overlooked. Today, however, the situation is different. If a Muslim shows tendencies of hypocrisy then he is labelled an apostate so that the Islamic state could sentence him to death.

Prelude to
CHAPTER - II

EVIL PROMPTINGS بَابٌ فِي الْوَسْوَسَةِ

Waswasah is a thought about sin or disbelief that comes to the mind or the devil prompts it *Ilham* is a pious thought that comes to the mind from Allah.

KINDS OF PROMPTINGS: There can be different aspects of waswasah. On that basis, the Islamic Scholars have defined their different kinds. They are the daruri and the ikhtiyari. The former is also called idtirari and it is a sudden impulse to commit wrong. It is defind in the terminology as hajis (هاجس)[2]. It is was forgiven to the past *ummah*s and to this *ummah* too. If this thought persists in the mind and creates an unrest then it is called Khatir. This too is forgiven to this *ummah* The ikhtiyari is a thought that persists, creates an uneasiness and a deep desire and a pleasure. This kind of the ikhtiyari is called hamm and it is forgiven to this *ummah* alone. As long as it is not put to practice, there is no reckoning on that and no sin is recorded. Rather if he resolves to do it but checks himself from that then one piety is recorded for him. Another kind of the ikhtiyari waswasah is 'azm. It is to receive and to shelter an evil idea in one's self without any kind of distaste or hatred for it, but to make a firm resolve to act on it

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[1] Bukhari # 7114

[2] Not Haji the pilgrim from *Hajj*.

there is no hindrance and if one has the required ability. This kind is liable to be questioned and punished in a lighter manner than if it were actually done.

It must be clear, however, that these kinds of waswasah concern the apparent limbs with which the temptation is put into action. Examples are adultery, theft, etc. The kinds that are associated with the mind and heart, like a false belief, jealousy, etc. they are not covered by this division. If they are entertained perpetually then they too are liable to reckoning and punishment.

CHAPTER-II

SECTION I اَلْفَصْلُ الْاَوَّلُ

TEMPTATIONS FORGIVEN

(٦٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى تَجَاوَزَ عَنْ اُمَّتِيْ مَاوَسْوَسَتْ بِهٖ صُدُوْرُهَا مَالَمْ تَعْمَلْ بِهٖ اَوْتَتَكَلَّمْ۔ (متفق علیہ)

63. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Surely Allah disregards from my *ummah* the thoughts that come to their minds as long as they do not act on them or speak about those."**[1]

SIGN OF FAITH

(٦٤) وَعَنْهُ قَالَ جَاءَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلُوْهُ اِنَّا نَجِدُ فِيْ اَنْفُسِنَا مَا يَتَعَاظَمُ اَحَدُنَا اَنْ يَّتَكَلَّمَ بِهٖ قَالَ اَوَقَدْ وَجَدْتُمُوْهُ قَالُوْا نَعَمْ قَالَ ذَالِكَ صَرِيْحُ الْاِيْمَانِ۔ (رواہ مسلم)

64. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that some of the companions of Allah's Messenger** صلی اللہ علیہ وسلم **came to the Prophet** صلی اللہ علیہ وسلم **and said to him, "We find in ourselves such thoughts as none of us would dare speak out." He asked, "Do you really go through that?" They said, "Yes" He said, "That is clear faith."**[2]

WHEN THE DEVIL PROMPTS

(٦٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِي الشَّيْطَانُ اَحَدَكُمْ فَيَقُوْلُ مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتّٰى يَقُوْلَ مَنْ خَلَقَ رَبَّكَ؟ فَاِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللّٰهِ وَلْيَنْتَهِ۔ (متفق علیہ)

65. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "The devil comes to one of you and suggests, 'who created this?' and 'who created that?' till he asks, 'who created your Lord?' when he goes that far, let the man seek refuge in Allah and terminate the thought."**[3]

COMMENTARY: The devil is the greatest impediment in man's spiritual betterment. He

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[1] Bukhari # 2528, Muslim # 202-127, Tirmidhi # 1186, Abu Dawud # 2280, Ibn Majah # 2040, *Musnad* Ahmad 2-292

[2] Muslim # 209-132

[3] Bukhari # 3276, Muslim # 214-314.

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ventures not only to prevent man from doing good deeds but also to prompt him to perpetrate evil. When the devil prompts, man must seek refuge in Allah and cast out of his mind every whisper from him by engaging in dhikr, changing postures or places and occupying himself in some (recommended) activity.

(٦٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ يَتَسَآءَلُوْنَ حَتّٰى يُقَالَ هٰذَا خَلَقَ اللّٰهُ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ فَمَنْ وَجَدَ مِنْ ذٰلِكَ شَيْئًا فَلْيَقُلْ اٰمَنْتُ بِاللّٰهِ وَرُسُلِهٖ۔ (متفق علیہ)

66. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "People will not cease to ask each other questions till they ask, "Allah created the creation, but who created Allah?" So, he who finds something of that, let him assert, 'I believe in Allah and in His Messenger."[1]

COMMENTARY: One of the ways to protect oneself from the machinations of the devil is to express belief in Allah and his Messenger صلی اللہ علیہ وسلم. When the tongue utters this belief, it grounds itself in our minds firmly. Allah exists from eternity and will live for ever. NO one created Him while He is the creator of all things and everybody.

A DEVIL AND AN ANGEL WITH EVERYONE

(٦٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا وَقَدْ وُكِّلَ بِهٖ قَرِيْنُهٗ مِنَ الْجِنِّ وَقَرِيْنُهٗ مِنَ الْمَلٰئِكَةِ قَالُوْا وَاِيَّاكَ يَا رَسُوْلَ اللّٰهِ قَالَ وَاِيَّايَ وَلٰكِنَّ اللّٰهَ اَعَانَنِيْ عَلَيْهِ فَاَسْلَمَ فَلَا يَاْمُرُنِيْ اِلَّا بِخَيْرٍ۔ (رواہ مسلم)

67. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There none of you but has a consort from among the jinn and a consort form among the angels put in charge over him." The sahabah رضی اللہ عنہ asked, "O Messenger of Allah, over you too?" He said, "Over me too, but Allah has helped me against him, so I am safe He does not advice me but that which is good."[2]

COMMENTARY: Every person has muwakkals with him, an angel called mulhim and a devil called waswas. The former inspires with good thoughts and the latter tempts with evil prompting (the muwakka is the consort or familiar spirit)

DEVIL IN VEINS

(٦٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ يَجْرِيْ مِنَ الْاِنْسَانِ كَمَجْرَى الدَّمِ۔ (متفق علیہ)

68. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil runs in man as blood circulates."[3]

COMMENTARY: In other words, the devil possesses perfect power to prompt mankind.

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[1] Muslim # 212-134, Abu Dawud # 4721, *Musnad* Ahmad 2-282. It is not found in Bukhari though the original mentions it, except at # 7296 narrated by Anas رضی اللہ عنہ that the people shall not stop asking each other till they say. This is Allah who created everything then who created.

[2] Muslim # 69-2814, Dareami # 2734, *Musnad* Ahmad 1-385

[3] Bukhari # 3281, from Safiyah رضی اللہ عنہ bint Huyay wife of the Prophet صلی اللہ علیہ وسلم. Muslim # 23, Abu Dawud # 2470, Ibn Majah # 1779, *Musnad* Ahmad 3-156, all from Anas رضی اللہ عنہ

THE CRYING OF THE NEW BORN

(٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ بَنِيْ آدَمَ مَوْلُوْدٌ اِلَّا يَمَسُّهُ الشَّيْطَانُ حِيْنَ يُوْلَدُ فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ غَيْرَ مَرْيَمَ وَابْنِهَا۔ (متفق عليه)

69. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Never is a child born among mankind but the devil touches it. So it cries loudly because of the devil's touch. But (the devil did not touch) Maryam and her son."[1]

COMMENTARY: The devil pricks the child's abdomen causing it pain. Only Sayyidah Muryam and her son, Sayyiduna Easa علیہ السلام were safe from this ordeal and it was in answer to the prayer of the mother of Sayyidah Maryam علیہا السلام:

اِنِّيْ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيْمِ۔ (اٰل عمران ٣٦)

{and I seek protection for her and for her progeny with you from the accursed devil} (3:36)

The Prophet صلی اللہ علیہ وسلم mentioned them both particularly because of the explicit prayer and its clear acceptance. It does not follow that the devil had touched the other Prophet علیہ السلام at their birth and cause them difficulty.

Also, it does not follow that the devil has power to ruin everyone. He only has this much power and is unable to cause harm at will or exceed the limits fixed for him.

(٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَاحُ الْمَوْلُوْدِ حِيْنَ يَقَعُ نَزْغَةٌ مِنَ الشَّيْطَانِ۔ (متفق عليه)

70. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "The cry of the baby at the time of its birth is because of the prick of the devil."[2]

THE DEVIL'S PURSUIT WITH THE HUSBAND AND WIFE

(٧١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اِبْلِيْسَ يَضَعُ عَرْشَهُ عَلَى الْمَآءِ ثُمَّ يَبْعَثُ سَرَايَاهُ يَفْتِنُوْنَ النَّاسَ فَاَدْنَاهُمْ مِنْهُ مَنْزِلَةً اَعْظَمُهُمْ فِتْنَةً يَجِيْئُ اَحَدُهُمْ فَيَقُوْلُ فَعَلْتُ كَذَا وَكَذَا فَيَقُوْلُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيْئُ اَحَدُهُمْ فَيَقُوْلُ مَاتَرَكْتُهُ حَتّٰى فَرَّقْتُ بَيْنَهُ وَبَيْنَ اِمْرَاَتِهٖ قَالَ فَيُدْنِيْهِ مِنْهُ وَيَقُوْلُ نَعَمْ اَنْتَ قَالَ الْاَعْمَشُ اَرَاهُ قَالَ فَيَلْتَزِمُهُ۔ (رواه مسلم)

71. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Iblis (the devil) puts his throne on water and thence sends forth his task force so that they might tempt the people. The nearest of them to him in rank is he who tempts most severely. One of them comes and reports, 'I did this and that..." He chides him, 'you have done nothing.' Then comes another and boasts, 'I did not cease to tempt him till I parted him from his wife.' So, he brings him nearer to him and lauds him, 'You are excellent!."A'mash said, "I think that Jabir said; (فیلتزمه) (so, he embraced him) and not (فیدنیه) (drew him nearer to him).[3]

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[1] Bukhari # 3431, Muslim # 146, Musnad Ahmad 2-233.

[2] Muslim # 148

[3] Muslim # 67, *Musnad* Ahmad 3-314

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COMMENTARY: He causes a rift between husband and wife so that he utters the words of divorce. She becomes unlawful to him but they continue to live together under the impression that nothing was wrong. The children born to them afterwards are illegitimate and they are a means of mischief and corruption in the land.

DEVIL DESPAIRED

(٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ قَدْ اَيِسَ مِنْ اَنْ يَّعْبُدَهُ الْمُصَلُّوْنَ فِيْ جَزِيْرَةِ الْعَرَبِ وَلٰكِنْ فِي التَّحْرِيْشِ بَيْنَهُمْ۔ (رواه مسلم)

72. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil has despaired of being worshipped by those who offer the salah in the Arabian peninsula, but he has not given up hope of causing dissension among them."[1]

COMMENTARY: Islam is so well-founded in Arabia that the devil has given up hope of getting its people to resume idol-worship. The Muslims cannot be expected also to do anything that resembles polytheism. However, the devil retains hope of causing differences and quarrel among its people. During this time, he has succeeded in making them apostates but even they have not taken up idol-worship.

SECTION II اَلْفَصْلُ الثَّانِيْ

GRATITUDE TO ALLAH

(٧٣) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَآءَهُ رَجُلٌ فَقَالَ اِنِّيْ اُحَدِّثُ نَفْسِيْ بِالشَّيْءِ لَاَنْ اَكُوْنَ حُمَمَةً اَحَبُّ اِلَيَّ مِنْ اَنْ اَتَكَلَّمَ بِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَدَّ اَمْرَهُ اِلَى الْوَسْوَسَةِ۔ (رواه ابوداؤد)

73. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man met the Prophet صلی اللہ علیہ وسلم and said, "I get thoughts of such kind to my mind that I would rather be reduced to charcoal than utter them." He said, "Allah praise belongs to Allah who restricted his thoughts to (mere) evil promptings."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم convinced this sahabi رضی اللہ عنہ that he would not be questioned for the thought nor punished. If it had gone beyond that then he was liable to reckoning. He assured him that his faith was perfectly alive in him.

GRATITUDE AND ALLAH'S PROTECTION

(٧٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ اٰدَمَ وَلِلْمَلَكِ لَمَّةً فَاَمَّا لَمَّةُ الشَّيْطَانِ فَاِيْعَادٌ بِالشَّرِّ وَتَكْذِيْبٌ بِالْحَقِّ وَاَمَّا لَمَّةُ الْمَلَكِ فَاِيْعَادٌ بِالْخَيْرِ وَتَصْدِيْقٌ بِالْحَقِّ فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ اَنَّهٗ مِنَ اللّٰهِ فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَجَدَ الْاُخْرٰى فَلْيَتَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ثُمَّ قَرَأَ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ (البقرة ٢٦٨) رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

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[1] Muslim # 65, Tirmidhi # 1944, *Musnad* Ahmad 5-313

[2] Abu Dawud # 5112, with the addition of the three takbir (AllahuAkbar) before the words "All praise belongs to Allah..." *Musnad* Ahmad 1-340

74. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the devil has an influence over the son of Aadam and the angel has an influence (over him). The devil's influence is to incite him to evil and to reject the truth. The angel's influence is to invite him to piety and confirmation of the truth. So, whoso finds that, it is from Allah and he must praise Allah. But, whoso finds the other (condition) must seek refuge in Allah from the accursed devil." He then recited: {Satan threatens you of poverty and enjoins you into indecency}[1] (2:268)

COMMENTARY: The angel invites man to piety with an assurance of reward. The devil causes him to hesitate and impresses upon him how difficult it is to follow religion. He would be deprived of luxury and wealth.

SPIT & SEEK REFUGE FROM THE DEVIL

(٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ النَّاسُ يَتَسَآءَلُوْنَ حَتّٰى يُقَالَ هٰذَا خَلَقَ اللّٰهُ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهُ فَاِذَا قَالُوْا ذٰلِكَ فَقُوْلُوْا اَللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ثُمَّ لِيَتْفُلْ عَنْ يَسَارِهٖ ثَلَاثًا وَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ رَوَاهُ اَبُوْدَاوٗدَ وَسَنَذْكُرُ حَدِيْثَ عَمْرِو بْنِ الْاَحْوَصِ فِيْ بَابِ خُطْبَةِ يَوْمِ النَّحْرِ اِنْ شَآءَ اللّٰهُ تَعَالٰى

75. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "People will not cease to ask each other till they ask, 'This is the creation that Allah has created; then who created Allah?' when they say that, assert; 'Allah is One, Allah the independent of all, He begets not nor was He begotten. And there is none co-equal with him.' Then clear your throat and turn to your left side - three times! And seek refuge in Allah from the accursed devil."[2] We shall narrate the *Hadith* of Amr ibn Ahwas رضی اللہ عنہ in the chapter on 'the sermon on the day of the slaughter,' insha Allah Ta'ala (*Hadith* # 2670)

SECTION III اَلْفَصْلُ الثَّالِثُ

BE VIGILANT OF THE DEVIL

(٧٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَبْرَحَ النَّاسُ يَتَسَآءَلُوْنَ حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَ اللّٰهَ عَزَّوَجَلَّ رَوَاهُ الْبُخَارِيُّ وَلِمُسْلِمٍ قَالَ قَالَ اللّٰهُ عَزَّوَجَلَّ اِنَّ اُمَّتَكَ لَا يَزَالُوْنَ يَقُوْلُوْنَ مَا كَذَا مَا كَذَا حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ عَزَّوَجَلَّ۔

76. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "People will continue to ask each other questions till they ask, 'This is Allah who created everything. Then who created Allah, Mighty and Glorious?"
The version in Muslim is that he said that Allah says, "Your *ummah* shall not stop asking (each other), 'How is this? How is that?' till they pose, 'This is Allah who

[1] Tirmidhi # 2988
[2] Abu Dawud # 4722.

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created the universe. Then who created Allah, the Mighty, the Gloriuos?'"[1]

INTERFERENCE DURING THE SALAH

(٧٧) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِيْ وَ بَيْنَ صَلَاتِيْ وَبَيْنَ قِرَائَتِيْ يُلَبِّسُهَا عَلَيَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاكَ شَيْطَانٌ يُقَالُ خِنْزِبٌ فَاِذَا اَحْسَسْتَهُ فَتَعَوَّذْ بِاللّٰهِ مِنْهُ وَاتْفُلْ عَلٰى يَسَارِكَ ثَلَاثًا فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَهُ اللّٰهُ عَنِّيْ۔ (رواه مسلم)

77. Sayyiduna Uthman ibn Abul Aas رضی اللہ عنہ [2] narrated that he said, "O Messenger of Allah, the devil interrupts me while I am offering the salah or reciting the Quran and he raises doubts in my mind Allah's Messenger صلی اللہ علیہ وسلم said, "That is the devil called khinzab. When you sense him, seek refuge in Allah from him and spit to your left side - three times!" He did that and Allah put the devil away from him. [3]

CARRY ON WITH THE SALAH

(٧٨) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ اَنَّ رَجُلاً سَأَلَهُ فَقَالَ اِنِّيْ اَهِمُّ فِيْ صَلَاتِيْ فَيَكْثُرُ ذٰلِكَ عَلَيَّ فَقَالَ لَهُ اِمْضِ فِيْ صَلَاتِكَ فَاِنَّهُ لَنْ يَذْهَبَ ذٰلِكَ عَنْكَ حَتّٰى تَنْصَرِفَ وَاَنْتَ تَقُوْلُ مَا اَتْمَمْتُ صَلَاتِيْ۔ (رواه مالك)

78. Qasim ibn *Muhammad* رحمہ اللہ [4] narrated that a man asked him, "I am constantly disturbed in the salah and this happens with me often." So, he advised him, "Carry on with your salah, for, it will never go away from you till you have finished and you think, 'I have not perfected my salah.'"[5]

COMMENTARY: It is the most important form of worship, the salah, in which the devil disturbs the worshipper most. He begins to think that he has not performed every posture of his salah. However, he must carry on with it and tell the devil, 'Yes I am mistaken but I shall go on with the salah.' The Islamic Scholars say that this is the best way to protect one from the devil's temptation and he despairs realizing that he cannot succeed in confusing the worshipper. Given that, if a person makes a genuine mistake in the salah of which he is conscious then he must correct that. He must try his best to be attentive to the salah and concentrate on it so that the devil may not even intend to interfere.

Prelude to:
CHAPTER - III

BELIEF IN DIVINE DECREE بَابُ الْاِيْمَانِ بِالْقَدْرِ

It is a fard, or absolute obligation, to believe in taqdir which is predestination. All deeds of the creatures were preserved on the Tablet even before their creation - good or bad. However, Allah has also bestowed on man intelligence and wisdom and made both paths of good and evil obvious to him giving him choice to pursue either of the two. If he treks the

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[1] Bukhari # 7296, Muslim # 217-136

[2] Kunyay is Abu Abdullah. He belonged to the Thaqif. He dissuaded the Thaqif from apostating after the Prophet's صلی اللہ علیہ وسلم death. He died in 51 AH.

[3] Muslim # 211-4

[4] He was the grandson of Abu Bakr رضی اللہ عنہ ansd son of *Muhammad*. He was one of the seven noted jurists of *Madinah*. He died in 101 AH at the age of 70 years.

[5] Muwatta Imam Maalik # 41-3

path of piety, he earns Allah's pleasure and paradise, otherwise he earns His wrath and hell. The question of taqdir or Divine decree is beyond the scope of human intelligence and philosophy. Moreover, it is not disclosed to any of the angels close to Allah or to a Messenger or Prophet. So, it is futile to rack one's brains over it. We must simply concede that Allah has divided His creatures into two groups; the good doers and the bad doers.

Someone asked Sayyiduna Ali رضی اللہ عنہ about Divine decree. He advised him to keep away from the long path that it was. However, he persisted and asked again on which he advised, "It is a deep ocean. Do not go into it." But, he was not convinced and put the question a third time. Sayyiduna Ali رضی اللہ عنہ explained him, "This is Allah's secret, concealed from you. Do not try to unravel it."

Therefore, success in the hereafter lies in following whatever Allah and His Messenger صلی اللہ علیہ وسلم have taught us and have called on us to believe. If we try our hand at unwinding this secret then we shall follow a wrong path and face destruction.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٧٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اللّٰهُ مَقَادِيْرَ الْخَلَائِقِ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِخَمْسِيْنَ اَلْفَ سَنَةٍ قَالَ وَكَانَ عَرْشُهٗ عَلَى الْمَاءِ۔ (رواہ مسلم)

79. Sayyiduna Abdullah ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah wrote down the fate of the creatures fifty thousand years before He created the heavens and earth. His throne was upon the water."[1]

COMMENTARY: Allah is free of a visible body and weight of substance. Hence, we cannot say that he recorded the destinies with His hand. He may have commanded the pen to write it down or the angels to record that on the Tablet.

As for the duration of fifty thousand years, they signify a long period of time.

Before that, water flowed everywhere. It rested on air. Allah's throne lay on water and nothing else was between them.

(٨٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزِ وَالْكَيْسِ۔ (رواہ مسلم)

80. Sayyidun Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Everything is predestined even stupidity and acumen."[2]

(٨١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَّ اٰدَمُ وَمُوْسٰى عِنْدَ رَبِّهِمَا فَحَجَّ اٰدَمُ مُوْسٰى قَالَ مُوْسٰى اَنْتَ اٰدَمُ الَّذِيْ خَلَقَكَ اللّٰهُ بِيَدِهٖ وَنَفَخَ فِيْكَ مِنْ رُوْحِهٖ وَاَسْجَدَ لَكَ مَلَآئِكَتَهٗ وَاَسْكَنَكَ فِيْ جَنَّتِهٖ ثُمَّ اَهْبَطْتَ النَّاسَ بِخَطِيْئَتِكَ اِلَى الْاَرْضِ قَالَ اٰدَمُ اَنْتَ مُوْسَى الَّذِيْ اصْطَفَاكَ اللّٰهُ بِرِسَالَتِهٖ وَبِكَلَامِهٖ وَاَعْطَاكَ الْاَلْوَاحَ فِيْهَا تِبْيَانُ كُلِّ شَيْءٍ وَقَرَّبَكَ نَجِيًّا فَبِكَمْ وَجَدْتَّ اللّٰهَ كَتَبَ التَّوْرَاةَ قَبْلَ اَنْ اُخْلَقَ قَالَ مُوْسٰى بِاَرْبَعِيْنَ عَامًا قَالَ اٰدَمُ فَهَلْ وَجَدْتَّ فِيْهَا وَعَصٰى اٰدَمُ رَبَّهٗ فَغَوٰى قَالَ نَعَمْ قَالَ اَفَتَلُوْمُنِيْ عَلٰى اَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللّٰهُ عَلَيَّ اَنْ اَعْمَلَهٗ قَبْلَ اَنْ يَّخْلُقَنِيْ بِاَرْبَعِيْنَ سَنَةً قَالَ رَسُوْلُ اللّٰهِ

[1] Muslim # 16-2653 without the word (was)

[2] Muslim # 18, Muwatta Imam Maalik 46.1-4

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صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَجَّ اٰدَمُ مُوْسٰى۔ (رواه مسلم)

81. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Aadam and Musa contended with one another in the presence of their Lord and Aadam got the better of Musa. Musa said, 'You are Aadam. Allah created you with His hand and blew into you His spirit and His angels prostrated to you. He made you reside in paradise, but you brought mankind down to earth because of your sin.' Aadam said, 'You are Musa whom Allah chose with His Messenger ship and his speech. He gave you the tablet on which everything was mentioned and He drew you nearer to Him to have a private talk. So how long before I was created do you think Allah wrote down the Torah?' Musa said, 'By forty years.' Aadam said, "Did you find in it {And Aadam disobey his Lord, so he erred?} (Surah Ta'Ha, 121) Musa said, 'Yes!' He asked. Would you then blame me for a deed I did which Allah had recorded forty years before He created me that I would do? "So, Allah's Messenger صلی اللہ علیہ وسلم added, "Thus Aadam got the better of Musa."[1]

COMMENTARY: Sayyiduna Aadam علیہ السلام did not mean that since this thing was recorded forty years before his creation, he had no choice in the matter and could not be blamed.

Allamah Turpushti رحمہ اللہ said that he meant to explain that what was decreed could not be averted and go against Allah's knowledge at its appointed time. He mean to say. 'You blame me but know the apparent reason. You remembered my intention but not the real thing which was the divine decree.'

Their debate did not take place in this world where it is not proper to ignore the causes. Rather, the debate took place in the higher world between their souls. Hence, it must be understood clearly that a sinner cannot use this argument because the deed was done by Sayyiduna Aadam علیہ السلام in a world where he was not bound by causes. Besides, this mistake was forgiven to him by Allah. As for this world, reckoning will follow effort, choice and nature of cases.

The tablets sent to Prophet Musa صلی اللہ علیہ وسلم were carried by seventy camel and they contained the commands for the Banu Isra'il. They were recorded forty years before the creation of Sayyiduna Aadam علیہ السلام and the limit of forty years did not pertain to their topics.

(٨٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوْقُ اِنَّ خَلْقَ اَحَدِكُمْ يُجْمَعُ فِيْ بَطْنِ اُمِّهٖ اَرْبَعِيْنَ يَوْمًا نُطْفَةً ثُمَّ يَكُوْنُ عَلَقَةً مِثْلَ ذٰلِكَ ثُمَّ يَكُوْنُ مُضْغَةً مِثْلَ ذٰلِكَ ثُمَّ يَبْعَثُ اللّٰهُ اِلَيْهِ مَلَكًا بِاَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهٗ وَاَجَلَهٗ وَرِزْقَهٗ وَشَقِيٌّ اَوْ سَعِيْدٌ ثُمَّ يَنْفُخُ فِيْهِ الرُّوْحَ فَوَالَّذِيْ لَا اِلٰهَ غَيْرُهٗ اِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ الْجَنَّةِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا اِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ فَيَدْخُلُهَا وَاِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا اِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ اَهْلِ الْجَنَّةِ فَيَدْخُلُهَا۔ (متفق علیہ)

82. Sayyiduna Ibn Mas'ue رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم narrated to them – and he is the most truthful and trusted. "The creation of each one

[1] Bukhari # 6614, Muslim # 15, Abu Dawud # 4701 (brief) Tirmidhi # 2141 Majah # 80

of you begins as the drop in his mother's womb for forty days. Then they turn into congealed blood for as many days. Then that becomes a lump of Hash for the same number of days. Then Allah sends an angel to him to write down four words. He records his deeds, time of his death, his provision and whether (he will turn out to be) miserable or happy. Then he breathes the spirit into him. By Him besides whom is no God, one of you may go on doing deeds of those who dwell in paradise until there is a cubit's distance between him and paradise when that which is decreed overtakes him and he begins to do the deeds of the denizens of hell and he will enter hell. And, one of you does the deeds of those who go to hell until just a cubit's space separates him from hell when that which is decreed overtakes him and he commences to do the deeds of the inhabitants of paradise, and he will be admitted to paradise."[1]

COMMENTARY: It is very rare that the people change over from piety to evil. However, Allah's mercy enables many evil people to become pious.

This *Hadith* indicates that on how a person dies. If he dies with a sincere faith and repentance for his wrong deeds and having turned over a new leaf then he will be safe and rewarded.

Another point worth bearing in mind is that it is wrong to imagine that there is no need to perform good deeds since destiny is recorded already. In fact, some of the sahabah رضی اللہ عنہ did ask the Prophet صلی اللہ علیہ وسلم abut this and he said, "Go on doing deeds because a person has authority over whatever is recorded in his destiny."

It is unwise to rely on decreed destiny and to suspend deeds or refuse to perform them because the commands are imposed by the Shari'ah. Allah has also given man the ability to think and to pick up right and wrong. He has also created in man the faculty of reasoning and resolve. He may thus be able to perform deeds If, in spite of these blessings, man takes shelter behind the decree and destiny and ignores the cause (and effect) working and abandons deeds then he will fall down in the pit of destruction. Certainly, there is Divine wisdom that He also placed the issue of decree and destiny while imposing the command to do deeds. At the some time. He also forbade that this question should be probed. Moreover, if, on the plea of decree and destiny, the needs to perform deeds is rejected, then why did Allah promulgate the Shari'ah and the Commands. Messengers علیہ السلام were sent to enforce and implement the commands of Allah and to encourage the people to abide by them. All these would be meaningless if shelter is taken behind decree and destiny. If anyone is destined to go to hell, he will be consigned to it and there was no need of the entire exercise of commands and messengers. Hence, this idea is wrong.

In short, of the very many unknown secrets of Allah which the creatures cannot fathom, this too is a mystery for them. We cannot pass judgment on anyone being admitted to paradise or consigned to hell merely on observing his visible deeds. Rather, it depends on Allah's will: (يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآءُ) {He may punish whosoever He will (because of his bad deeds) or have mercy on whomsoever He will (out of His favour and kindness)}

(٨٣) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ اَهْلِ النَّارِ

[1] Bukhari # 3208, Muslim # 1-2643, Tirmidhi # 2144, Abu Dawud # 4708, Ibn Majah # 76, Musnad Ahmad 1-383, 430

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(٨٤) وَعَنْ عَائِشَةَ قَالَتْ دُعِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى جَنَازَةِ صَبِيٍّ مِّنَ الْأَنْصَارِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ طُوْبٰى لِهٰذَا عُصْفُوْرٌ مِنْ عَصَافِيْرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوْءَ وَلَمْ يُدْرِكْهُ فَقَالَ أَوَغَيْرُ ذٰلِكِ يَاعَائِشَةُ إِنَّ اللّٰهَ خَلَقَ لِلْجَنَّةِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِيْ أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِيْ أَصْلَابِ آبَائِهِمْ۔ (رواه مسلم)

84. Sayyidah Ayshah رضی اللہ عنہا [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم was requested to lead the funeral salah of a child of an ansar. She said, "O Messenger of Allah, blessings for this one! A bird of the birds of paradise! He has done no evil not having attained that." He said, "Or, otherwise, O Ayshah! Indeed, Allah created those worthy of paradise. He created them for it while they were in the loins of their fore fathers. And, He created those deserving of hell. He created them for it while they were in the loins of their forefather."[2]

COMMENTARY: Though it seems from the *Hadith* that deeds have no say on anyone's going to paradise or hell, yet there are many verses of the Quran and contentions of the scholars that establish a Muslim child who dies at a very young age will go to paradise certainly. In fact, this is also true of very young children of the disbelievers and polytheists. Therefore, this *Hadith* may be explained that the Prophet صلی اللہ علیہ وسلم cautioned Sayyidah Ayshah رضی اللہ عنہا not to make a categorical statement as she had done abut the unseen. Another explanation is that till then it was not confirmed through revelation that all infants would go to paradise, for, it is correct that even a child of non-Muslim parents would go to paradise.

(٨٥) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِّنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ قَالُوْا يَارَسُوْلَ اللّٰهِ أَفَلَا نَتَّكِلُ عَلٰى كِتَابِنَا وَنَدَعُ الْعَمَلَ قَالَ اعْمَلُوْا فَكُلٌّ مُّيَسَّرٌ لِمَا خُلِقَ لَهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى وَصَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهُ لِلْيُسْرٰى الْآيَةَ۔ (متفق عليه)

85. Sayyiduna Ali رضی اللہ عنہ [3] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is none among you but his place in hell or his place in paradise is recorded." They (the Sahaba رضی اللہ عنہم) asked, "O Messenger of Allah, shall we not rely no what is decreed for us and abandon deed?" He said, "Perform (deeds) because that for which one is created is made easy for him. As for him who is among the blessed ones, he is enabled to deeds of the blessed. He, who is among the wretched, is enabled to do deeds of the wretched." Then he recited the verse (92:5-11) Surah al-Layl):{As for him who gives in charity and is God fearing, and truthfully believes in goodness (Islam), we shall smooth for him the way to perfect ease (paradise). But, as

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[1] The mother of the believers, she was the daughter of Abu Bakr رضی اللہ عنہ and the dear wife of the Prophet صلی اللہ علیہ وسلم. She was called Siddiqah. She was 18 years old when the Prophet صلی اللہ علیہ وسلم died. She died in 57 AH or 58 AH and was buried in Junnatul Baqi.

[2] Muslim # 31-2662, Nasa'i # 1947, Ibn Majah # 82, Musnad Ahmad 6-208

[3] He was the Prophet صلی اللہ علیہ وسلم cousin and husband of his dearest daughter Sayyidah Fatimah رضی اللہ عنہا and the fourth caliph. He was assassinated at the age of 63 years in Ramadan 30 AH.

for him who is niggardly and thinks himself as self-sufficient and belies goodness, he shall smooth for him the way to distress (hell)} [1]

COMMENTARY: The Prophet صلى الله عليه وسلم made it clear that deeds have to be performed. The obligatory duties must be discharged and commands must be obeyed. This is the demand of servitude.

As for reward and punishment, they are based entirely on Allah's pleasure. His decision is unquestionable.

(٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ كَتَبَ عَلَى ابْنِ اٰدَمَ حَظَّهٗ مِنَ الزِّنَا اَدْرَكَ ذٰلِكَ لَا مُحَالَةَ فَزِنَا الْعَيْنِ النَّظْرُ وَزِنَا اللِّسَانِ الْمَنْطِقُ وَالنَّفْسُ تَمَنّٰى وَتَشْتَهِيْ وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ وَيُكَذِّبُهٗ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ كُتِبَ عَلَى ابْنِ اٰدَمَ نَصِيْبُهٗ مِنَ الزِّنَا مُدْرِكٌ ذٰلِكَ لَا مُحَالَةَ اَلْعَيْنَانِ زِنَا هُمَا النَّظْرُ وَالْاُذُنَانِ زِنَا هُمَا الْاِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرِّجْلُ زِنَاهَا الْخُطٰى وَالْقَلْبُ يَهْوٰى وَيَتَمَنّٰى وَيُصَدِّقُ ذٰلِكَ الْفَرْجُ وَيُكَذِّبُهٗ۔

86. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "Allah has decreed for the son of Aadam his portion of fornication that he will commit definitely. The fornication of the eyes is the look (he casts at women strangers). The fornication of the tongue is (indecent) speech. The soul desires and yearns while the private parts concur with it or reject it." [2]

In another version of Muslim the words are:

"For the son of Aadam, his portion of fornication is recorded. He will commit it without fail. The two eyes: their fornication is through the look. The two ears: their fornication is through the hearing. The tongue: its fornication is through speech. The hands its fornication is the assault. The feet: their fornication is the walk (to it). The heart craves and longs, and the private parts agree with it or reject." [3]

COMMENTARY: While fornication is the real act, the terminology of Shari'ah calls the different movements and steps that lead to it, the fornication of the limbs. The objective is to instill in the hearts a dislike for these leading steps to fornication so that the people might avoid them.

The private parts agreeing or rejecting is the actual commission of the act or staying away from it for fear of Allah.

(٨٧) وَعَنْ عِمْرَانَ ابْنِ حُصَيْنٍ اَنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ قَالَا يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُوْنَ فِيْهِ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضٰى فِيْهِمْ مِنْ قَدَرٍ سَبَقَ اَوْفِيْمَا يَسْتَقْبِلُوْنَ بِهٖ مِمَّا اَتَاهُمْ بِهٖ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ فَقَالَ لَا بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضٰى فِيْهِمْ وَتَصْدِيْقُ ذٰلِكَ فِيْ كِتَابِ اللّٰهِ عَزَّوَجَلَّ، وَنَفْسٍ وَمَا سَوّٰهَا فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا۔ (الشمس ٨،٧۔ رواه مسلم)

87. Sayyiduna Imran ibn al Husayn رضى الله عنه [4] narrated that two men of

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[1] Bukhari # 1362, Muslim 6-2647, Trimidhi # 21431 (Part of it as also) Ibn Majah # 31.

[2] Bukhari # 6343, Muslim # 20.

[3] Muslim # 20, 4-2047, Abu Dawud # 2152, Musnad Ahmad 2-276.

[4] His Kunyah was Abu Nujayd. He embraced Islam in the year of the conquest of Khaybar. He died in 51 AH at Busrah.

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Muzaynah asked, "O Messenger of Allah, what do you say about that which the people do today about and strive do to? Is it what is destined for them and decreed a forehand for them? Or is it what their Prophet has brought them and is binding on them to observe having encountered them?" He said, "No! It is that which was destined for them and decreed a forehand from them. Its confirmation is found in he Book of Allah, the Mighty and Glorious (in surah ash- Shams, 7-8):{And by the soul and Him who balanced it well, them ispired it (with conscience of) its wickedness and its piety} [1]

COMMENTARY: The two men asked the Prophet صلى الله عليه وسلم whether the deeds that the people perform are as were recorded previously or as they do an obeying their Prophet. In the letter case, is it that the deeds were not one recorded but are done at the discretion of the doer? The Prophet صلى الله عليه وسلم said that deeds were pre-determined and recorded to transpire at appointed times.

(٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ رَجُلٌ شَابٌّ وَاَنَا اَخَافُ عَلٰى نَفْسِى الْعَنَتَ وَلَا اَجِدُمَا اَتَزَوَّجُ بِهِ النِّسَآءَ كَاَنَّهُ يَسْتَاْذِنُهُ فِي الْاِخْتِصَاءِ قَالَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا اَنْتَ لَاقٍ فَاخْتَصِ عَلٰى ذٰلِكَ اَوْذَرْ ـ (رواه البخارى)

88. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he said, "O Messenger of Allah, I am a young man and I fear for myself that I might commit a sin. Besides, I possess not enough means to marry a woman." - It was as though he sought permission to have himself castrated. The Prophet صلى الله عليه وسلم gave no answer to him. He spoke the like of it again, but he remained silent. Again, he spoke as he had done and again he said nothing. So, he repeated his question and the Prophet صلى الله عليه وسلم said, "O Abu Hurayrah! The pen has dried up with what you are to face (having recorded your destiny). So, you may have your manly powers removed, or leave them as they are." [2]

COMMENTARY: The Prophet صلى الله عليه وسلم advised him that whatever was destined for him would happen. If he was destined to commit sin, he would do it but if he was destined to be pure and chaste, he would remain so whether he had himself castrated or not.

The *Hadith* says that it is not allowed to face destiny with contrivance and planning, or to ignore it and flee from it.

(٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ قُلُوْبَ بَنِيْ اٰدَمَ كُلَّهَا بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ كَيْفَ يَشَآءُ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ ـ (رواه مسلم)

89. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely the hearts of the children of Aadam - all their hearts - are

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[1] Muslim # 10

[2] Bukhari # 5076, Nasa'i # 3215

between the two fingers of Ar-Rahman (the compassionate) as a single heart. He turns them about as He wills." Then, Allah's Messenger صلى الله عليه وسلم prayed, "O Allah, you who manage hearts, turn our hearts to your obedience!"[1]

COMMENTARY: Allah in all-powerful. He directs hearts as He will. The reference to His fingers is figurative because Allah is free of weight and body. He is able to extract a heart out of the labyrinth of sin into the straight path of obedience as also to cast it into the awry path of wrong-doing.

(٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُوْدٍ اِلَّا يُوْلَدُ عَلَى الْفِطْرَةِ فَاَبَوَاهُ يُهَوِّدَانِهٖ اَوْيُنَصِّرَانِهٖ اَوْيُمَجِّسَانِهٖ كَمَا تُنْتَجُ الْبَهِيْمَةُ بَهِيْمَةً جَمْعَآءَ هَلْ تُحِسُّوْنَ فِيْهَا مِنْ جَدْعَآءَ ثُمَّ يَقُوْلُ فِطْرَةَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ۔ (الروم ٣٠۔ متفق عليه)

90. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every child is born on Fitrah (true disposition, Islam). Then his parents turn him into a Jew, a Christian or a Magian - Just as an animal delivers a complete sound animal. Do you see any of them that is deformed?" Then he recited (the verse 30 of Surah ar-Room):{Allah's constitution - upon which He has constituted mankind. There is no altering in Allah's creation. That is the right religion.}[2]

COMMENTARY: Allah has created man on fitrah will only accept true command. That command is eeman and Islam. Outside influences keep him away from the demands of fitrah. The example of the animal is cited. Someone else (outside influence) may amputate its limbs and it loses its original creation. Thus it is with a human child its mind is bombarded with alien thoughts and it is led away.

(٩١) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخَمْسِ كَلِمَاتٍ فَقَالَ اِنَّ اللّٰهَ لَا يَنَامُ وَلَا يَنْبَغِيْ لَهٗ اَنْ يَّنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهٗ يُرْفَعُ اِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّوْرُ لَوْ كَشَفَهٗ لَاَحْرَقَتْ سُبُحَاتُ وَجْهِهٖ مَا اَنْتَهٰى اِلَيْهِ بَصَرُهٗ مِنْ خَلْقِهٖ۔ (رواه مسلم)

91. Sayyiduna Abu Musa al-Ashray رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood up before them and spoke of five things. He said, "Indeed, Allah does not sleep, and it is not in His nature that he should sleep. He lowers the scale and raises it. The deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His screen is the light. Were He to remove it, the glory of His countenance would burn all His creation within reach of His sight."[3]

COMMENTARY: The raising and lowering of the scales by Allah means that He increases and decreases provision and raises or lowers in honour according to the person's piety or wickedness.Deeds are presented to Him without delay and He gives the command to reward or punish anyone.

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[1] Muslim # 17, Musnad Ahmad 2-168

[2] Bukhari # 1358, Muslim # 22-2658, Musnad Ahmad 2-351

[3] Muslim # 203-179, Ibn Majah # 195, Musnad Ahmad 4-405

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(٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدُاللّٰهِ مَلْأىٰ لَا تَغِيْضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ اَرَاَيْتُمْ مَا اَنْفَقَ مُذْ خَلَقَ السَّمَآءَ وَالْاَرْضَ فَاِنَّهٗ لَمْ يَغِضْ مَا فِيْ يَدِهٖ وَكَانَ عَرْشُهٗ عَلَى الْمَآءِ وَبِيَدِهِ الْمِيْزَانُ يَخْفِضُ وَيَرْفَعُ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رَوَايَةٍ لِمُسْلِمٍ يَمِيْنُ اللّٰهِ مَلْأٰى وَقَالَ ابْنُ نُمَيْرٍ مَلْآنُ سَحَّآءُ لَا يَغِيْضُهَا شَيْءٌ اللَّيْلَ وَالنَّهَارَ۔

92. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Hand is full. Spending by day and night does not diminish from it. Do you not see how much He has spent since He created the heavens and the earth? That has not decreased what is in his hand and his throne was on water. In his hand is the scale that he lowers and raises." The version in Muslim apart from the foregoing, has; "Allah's right hand is full." Ibn Numayr's narration is: "Both (hands) are full, and bestowing. Nothing diminishes from them, night and day." [1]

COMMENTARY: Ibn Numayr رحمہ اللہ was the teacher of Imam Muslim رحمہ اللہ His narration has a transposition of words and instead of (ملاى), he has (ملان). The former is correct.

(٩٣) وَعَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَرَارِى الْمُشْرِكِيْنَ قَالَ اللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ۔

(متفق علیہ)

93. Sayyiduna Abu Hurayray رحمہ اللہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked about the offspring of the polytheists. He said, "Allah knows best what they would have done."[2]

COMMENTARY: Only Allah knows what they would have done on growing up, if they had survived. They would be treated according to that and Allah alone knows whether they would enter paradise or hell.

Some scholars say that the Prophet صلی اللہ علیہ وسلم might have spoken these words when he had not been told through revelation now these children of the polytheists would fare.

The Islamic Scholars have different views on this issue. The most correct course, however, is to offer no comment and not to classify them as people of paradise of hell.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٩٤) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ مَا خَلَقَ اللّٰهُ الْقَلَمَ فَقَالَ لَهٗ اُكْتُبْ قَالَ مَا اَكْتُبُ قَالَ اُكْتُبِ الْقَدَرَ فَكَتَبَ مَاكَانَ وَمَا هُوَ كَائِنٌ اِلَى الْاَبَدِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادًا۔

94. Sayyiduna Ubadah ibn as-Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The first thing that Allah created was the pen and He said to it, 'write down!' It asked, 'what shall I write?' He said, 'write down the decree.' So, it wrote down that which has transpired and that which will take place till eternity."[3]

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[1] Bukhari # 4684, Muslim # 36-993, Tirmidhi # 3056, ibn Majah # 117, Musnad Ahmad 2-313,

[2] Bukhari # 1384, Muslim # 26, Abu Dawud # 4711, Nasa'i # 1950, Musnad Ahmad 2-393

[3] Tirmidhi # 2162, Musnad Ahmad 5-317

(٩٥) وَعَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ سُئِلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ هٰذِهِ الْاٰيَةِ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ۔(الاعراف:۱۷۲) اَلْاٰيَةَ قَالَ عُمَرُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْئَلُ عَنْهَا فَقَالَ اِنَّ اللّٰهَ خَلَقَ اٰدَمَ ثُمَّ مَسَحَ ظَهْرَهٗ بِيَمِيْنِهٖ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰؤُلَآءِ لِلْجَنَّةِ وَبِعَمَلِ اَهْلِ الْجَنَّةِ يَعْمَلُوْنَ ثُمَّ مَسَحَ ظَهْرَهٗ بِيَدِهٖ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰؤُلَآءِ لِلنَّارِ وَبِعَمَلِ اَهْلِ النَّارِ يَعْمَلُوْنَ فَقَالَ رَجُلٌ فَفِيْمَ الْعَمَلُ يَا رَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اِسْتَعْمَلَهٗ بِعَمَلِ اَهْلِ الْجَنَّةِ حَتّٰى يَمُوْتَ عَلٰى عَمَلٍ مِنْ اَعْمَالِ اَهْلِ الْجَنَّةِ فَيُدْخِلُهُ بِهِ الْجَنَّةَ وَاِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اِسْتَعْمَلَهٗ بِعَمَلِ اَهْلِ النَّارِ حَتّٰى يَمُوْتَ عَلٰى عَمَلٍ مِنْ اَعْمَالِ اَهْلِ النَّارِ فَيُدْخِلُهُ بِهِ النَّارَ۔ (رواه مالك والترمذى وابوداؤد)

95. Sayyiduna Muslim ibn Yasar رحمه الله narrated that Sayyiduna Umar ibn al-Khattab رضى الله عنه was asked about this verse (172 of surah al A'raf) {And when your Lord drew forth from the children of Aadam - from their loins - their descendants and made them bear witness about themselves (saying), "Am I not your Lord?" They said, "Yea, we bear witness" (That was) lest you should say on the day of resurrection, "Indeed, we were unaware of this (unity of God)."So Umar رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم was asked about this verse, he said, "Allah created Aadam. Then He stroked his back with his right hand and brought out his offspring from it and said, 'I have created them for paradise and to do the deeds of those who will go to paradise." He then stroked his back with his hand and brought forth from it his offspring and said, 'I have created them for hell and to do the deeds of those who will go to hell." At that, a man remarked, "Then what is the point of deeds, O Messenger of Allah?" He said, "when Allah creates any one for paradise, He gets him to do the deeds of those who will go to paradise so that he dies while doing one of the deeds of those worthy of paradise. For that He admits him to paradise. And, when he creates anyone for hell, He gets him to do the deeds of those who will go to hell 50 that he dies while doing one of the deeds of those who will go to hell and He admits him to hell for that."[1]

COMMENTARY: This covenant was taken in the world of spirits when Allah assembled all of them who would inhabit the earth from the beginning to the end. They were as tiny as ants. The descendants of everyone were brought out of his back, beginning with Sayyiduna Aadam عليه السلام. As for passing over the right hand, Allah commanded an angel to do that, for He is Light and independent of hands and feet. Or, this may refer to His power and ability.

(٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ يَدَيْهِ كِتَابَانِ فَقَالَ اَتَدْرُوْنَ مَا هٰذَانِ الْكِتَابَانِ قُلْنَا لَا يَارَسُوْلَ اللّٰهِ اِلَّا اَنْ تُخْبِرَنَا فَقَالَ لِلَّذِيْ فِيْ يَدِهِ الْيُمْنٰى هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعَالَمِيْنَ فِيْهَا اَسْمَآءُ اَهْلِ الْجَنَّةِ وَاَسْمَآءُ اٰبَآئِهِمْ وَقَبَائِلِهِمْ ثُمَّ اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا يُنْقَصُ مِنْهُمْ اَبَدًا ثُمَّ قَالَ لِلَّذِيْ فِيْ شِمَالِهٖ هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعَالَمِيْنَ فِيْهِ اَسْمَآءُ اَهْلِ النَّارِ

[1] Muwatta Imam Maalik # 20f Kitab al Qadr (Book of Decree), Tirmidhi # 3086, Abu Dawud # 4703, Musnad 1-44

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وَاَسْمَآءُ اٰبَآئِهِمْ وَقَبَآئِلِهِمْ ثُمَّ اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا يُنْقَصُ مِنْهُمْ اَبَدًا فَقَالَ اَصْحَابُهٗ فَفِيْمَ الْعَمَلُ يَا رَسُوْلَ اللّٰهِ اِنْ كَانَ اَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدِّدُوْا وَقَارِبُوْا فَاِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهٗ بِعَمَلِ اَهْلِ الْجَنَّةِ وَاِنْ عَمِلَ اَيَّ عَمَلٍ وَاِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهٗ بِعَمَلِ اَهْلِ النَّارِ وَاِنْ عَمِلَ اَيَّ عَمَلٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنَ الْعِبَادِ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ۔ (رواه الترمذی)

96. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came forth carrying two book in his hands. He asked, "Do you know what these two books are?" They said, "No, O Messenger of Allah unless you inform us." So, he said about the books in his right hand, "It is a book from the Lord of the worlds. In it are the names of those worthy of paradise and the names of their forefathers and their tribes. Then it is compiled to the last of them so that their names will not be increased or decreased ever." Then, he said about the book in his left hand, "This is a book from the Lord of the worlds. It has the names of those who will dwell in hell and the names of their forefathers and their tribes and it is compiled to the last of them so that there will be no addition to their names nor a decrease from them, ever." So, his companions asked him, "Then why perform deeds, O Messenger of Allah, if the matter is decided already?" He said, "Follow the straight path and draw near (Allah), for, the deeds of one who is to go to paradise will be concluded with a deed deserving those who will go to paradise however he may have behaved (in life). And, the deeds of one who is to go to hell will be concluded with a deed of those who will go to hell howsoever he may have behaved before that." Then Allah's Messenger صلی اللہ علیہ وسلم made a gesture with his hands and cast the books away, saying, "Your Lord has decided already concerning the creatures:

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ

{A party will be in the Garden (paradise) and a party in the blazing fire. (42:7)} [1]

COMMENTARY: The casting away of the books implies that the affair stands decided in Allah's court already.

While the *Hadith* speaks of two books in the Prophet's صلی اللہ علیہ وسلم hands, some scholars insist that he only spoke figuratively to make his sahabah رضی اللہ عنہ understand it.

(۹۷) وَعَنْ اَبِيْ خِزَامَةَ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ رُقًى نَسْتَرْقِيْهَا وَدَوَآءً نَتَدَاوٰى بِهٖ وَتُقَاةً نَتَّقِيْهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللّٰهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللّٰهِ۔ (رواه احمد والترمذی وابن ماجة)

97. Abu Khizamah رحمہ اللہ [2] narrated on the authority of his father that he asked Allah's Messenger whether the spells that they invoke, the medicines that they take and the caution (or preventive measures) that they exercise frustrate the Divine

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[1] Tirmidhi # 2148, Musnad Ahmad 2-167, Tirmidhi said, 'The *Hadith* is hasan Gharib'

[2] He was tabi'i. His father Umayr was a sahabi رضی اللہ عنہ

decree? He said, "These things too are part of the Divine decree." [1]

COMMENTARY: Just as illness and anxiety are cure and protection part of it. When a person is destined to fall ill, he is also destined to use medicine and to recover or not. Hence, it is not wrong to use medicines. As for amulets, talisman and exorcising, these things must be the supplications from the Qur'an and a*Hadith* and Allah's names and attributes.

However, we must believe that only Allah gives cure and protection while the things that we use are only a means towards that. If, on the other hand, we use what is disallowed by Shari'ah or place reliance on these things at the exclusion of Allah then it is forbidden to use them.

(٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَغَضِبَ حَتّٰى اِحْمَرَّ وَجْهُهٗ حَتّٰى كَاَنَّمَا فُقِئَ فِيْ وَجْنَتَيْهِ حَبُّ الرُّمَّانِ فَقَالَ اَبِهٰذَا اُمِرْتُمْ اَمْ بِهٰذَا اُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِيْنَ تَنَازَعُوْا فِيْ هٰذَا الْاَمْرِ عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ اَنْ لَّا تَنَازَعُوْا فِيْهِ رَوَاهُ التِّرْمِذِيُّ۔

98. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came to them while they were debating about Divine decree. He became angry and his face turned red such as though pomegranate seed had been cracked open on his face. He asked them, "Is this what you are commanded to do? Is this with which I was sent to you? Indeed, those before you perished only because they debated on this subject. I call upon you to assure me that you will not debate on it ever." [2]

(٩٩) وَرَوَى ابْنُ مَاجَةَ نَحْوَهٗ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ

99. And, Ibn Majah transmitted the like of it from Amr ibn Shu'ayb from his father, from his grand father. [3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم instructed the sahabah رضی اللہ عنہ not to try to probe the unknown. He told them that he had brought Allah's commands to them and they ought to abide by them.

As for the line of transmission of the version of Ibn Majah, Shau'ayb reported from his grandfather Abdullah ibn Amr ibn al-Aas, and from Shu'ayb, his son Amr narrated. Hence, the pronoun in from his father refers to Amr ibn Shu'ayb and in 'from his grandfather' to Shu'ayb. Amr does not transmit from his grand father Muhammad ibn Abdullah. The line of descent in Amr ibn Shu'ayb ibn Muhammad ibn Abdullah ibn Amr ibn al Aas. It was necessary to explain it because in other a*Hadith* the words 'from is grandfather' have the pronoun referring to Amr ibn al Aas, but not in this *Hadith.*

(١٠٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ خَلَقَ اٰدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيْعِ الْاَرْضِ فَجَآءَ بَنُوْا اٰدَمَ عَلٰى قَدْرِ الْاَرْضِ مِنْهُمُ الْاَحْمَرُ وَالْاَبْيَضُ وَالْاَسْوَدُ وَبَيْنَ ذٰلِكَ

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[1] Tirmidhi # 2072, 2155, Ibn Majah # 3437, Musnad Ahmad 3-421

[2] Tirmidhi # 2140

[3] Ibn Majah # 85, Musnad Ahmad 3-178

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وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيْثُ وَالطَّيِّبُ۔ (رواه احمد والترمذی وابوداؤد)

100. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Allah created Aadam from a handful (of dust) that He took from the entire earth. Hence, the children of Aadam are (born) in accordance with the earth. Of them are the red, white, black and of assorted colours. There are the mild and the rough as also the wicked and the good."[1]

COMMENTARY: When Allah created Sayyiduna Aadam علیہ السلام, He sent the angel Izrail to fetch a fistful of earth. He collected dust from every nook and corner of the earth. That was the source of the difference in colour and temperament of the progeny of Sayyiduna Aadam علیہ السلام.

(۱۰۱) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ خَلَقَ خَلْقَهٗ فِيْ ظُلْمَةٍ فَاَلْقٰى عَلَيْهِمْ مِنْ نُوْرِهٖ فَمَنْ اَصَابَهٗ مِنْ ذٰلِكَ النُّوْرِ اِهْتَدٰى وَمَنْ اَخْطَأَهٗ ضَلَّ فَلِذٰلِكَ اَقُوْلُ جَفَّ الْقَلَمُ عَلٰى عِلْمِ اللّٰهِ۔ (رواه احمد والترمذی)

101. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم as, "Surely Allah created His creation in darkness. Then He cast on them a reflection of His light. He who got some of that light is guided but he who was deprived of it fell into aberrance. This is why I say, 'The pen has dried up having written the knowledge of Allah.'[2]

COMMENTARY: The word 'darkness refers to nafs ammarah (the soul that incites). Those who received the light of faith and kindness and acquired the intimate Divine knowledge through obedience, emerged out of darkness of the nafs ammarah into the light of piety and righteousness. Those who did not get it, found themselves on the aberrant path.

(۱۰۲) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ اَنْ يَّقُوْلَ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ فَقُلْتُ يَا نَبِيَّ اللّٰهِ اٰمَنَّا بِكَ وَبِمَا جِئْتَ بِهٖ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ اِنَّ الْقُلُوْبَ بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ اللّٰهِ يُقَلِّبُهَا كَيْفَ يَشَآءُ۔ (رواه الترمذی وابن ماجة)

102. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made this supplication frequently : يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ (O you who turn hearts, make my heart firm on your religion), So Anas asked him "O Prophet of Allah, we have believed in you and in that which you have brought, is it that you fear for us (lest we go astray)?" He said, "Yes Indeed, the hearts are between two fingers of Allah. He turns them about as He wills."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised his sahabah رضی اللہ عنہ to make this prayer often. Allah manages the hearts and they should pray to him to keep their hearts firm on his religion and keep them safe from going on the wrong path.

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[1] Tirmidhi # 2965, Abu Dawud # 4693, Musnad Ahmad 4-400

[2] Tirmidhi # 2651, Musnad Ahmad 2-176

[3] Tirmidhi # 2147, Ibn Majah # 3834, Musnad Ahmad 3-112

(١٠٣) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْقَلْبِ كَرِيْشَةٍ بِاَرْضٍ فُلَاةٍ يُقَلِّبُهَا الرِّيَاحُ ظَهْرًا لِبَطْنٍ۔ (رواه احمد)

103. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The heart is like a feather lying on the ground in the wilderness. The wind continues to turn it upside down and downside up."[1]

COMMENTARY: This is how the hearts veer from evil to piety or from piety to evil.

(١٠٤) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُؤْمِنَ بِاَرْبَعٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ بَعَثَنِيْ بِالْحَقِّ وَيُؤْمِنُ بِالْمَوْتِ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَيُؤْمِنُ بِالْقَدَرِ۔

(رواه الترمذی وابن ماجة)

104. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one believes unless he believes in four things: he bears testimony that there is no God but Allah and that I am His Messenger and that He sent me with the truth; he believes in death, he believes in resurrection after death; and he believes in predestination."[2]

COMMENTARY: To believe in death is to be convinced that the life of this world is fleeting Death comes at Allah's command. Illness or accident, etc. are not the real cause though they seem so at first sight. Death of any person is only in Allah's hand and comes at His command.

(١٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اُمَّتِيْ لَيْسَ لَهُمَا فِي الْاِسْلَامِ نَصِيْبٌ اَلْمُرْجِيَةُ وَالْقَدَرِيَّةُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

105. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two groups in my ummah have no portion in Islam: al Murji'ah and al-Qadariyah."[3]

COMMENTARY: Murji'ay do not believe in causes for deeds. They compare mankind to inanimate objects that cannot do anything on their own. They hold that human beings have no choice or ability to do whatever they do, or to not do what they do not do. It is nature that gets them to perform deeds.

The qadariyah and on the other extreme. They reject predestination – They say that Divine decree has no influence on a person's deeds but he himself is the creator of his deeds. He has choice and power over it. The Mu'tazillah and the Rawafid hold the same opinion.

If we examine the Murji'ah then their belief is tantamount to saying that whatever a person does is an act of Allah. When he sees, for instance, he does not see but Allah sees, and so on. This would mean that though the person is there, he has no existence at all. Rather, he is an intermediary between the creator and deeds. He is a means to make known the deeds and only Allah exists and all else is non-existent.

The entire exercise supports the idea of wah datulwajud and denies more then one

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[1] Ibn Majah # 88, Musnad Ahmad 4-408

[2] Tirmidhi # 2152, Ibn Majah # 81, Musnad Ahmad # 758

[3] Tirmidhi # 2156, Ibn Majah # 62

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existences. The ignorant Sufis call it (ہمہ اوست) [1] pantheism. Only one being exists. All others that exist are imaginary and fictitious.
Then how is Allah a Creater and Eternal. His attributes relative to the creation are no more manifest. His doings are null and void -we seek refuge in Allah for that.
He cannot be perfect in their logic. If that is so He cannot be called God which means that there is no creator and no creation.
In short, the Murji'ah make the creature impotent, powerless and make destiny responsible for all his deeds. IN this way, they have clipped many of Allah's attributes.
As for the Qadriyah, they have reacted to the Murji'ah and emphasized on the characteristic of servitude and ignored the attributes of the Divine. The creature enjoys complete choice, power, will and authority to do to such an independent extent that God's will and power do not have any say init. Some go to the extent to suggest that God has no knowledge of the creature's doings before he does them. He knows them only after he had performed them.
Thus, while the murji'ah deprived the creature of knowledge, ability, option etc. in his destiny, the Qadriyah made the creature possess all these attributes and deprived God of all these attributes. In other words, they too detract from Divine attributes - we seek refuge in Allah from such thought. For, man does very many deeds, good and bad, every moment and he also causes other things in the universe to complete those things that fall in his power and authority. All creation from earth to heaven come under his influence. Now, the Qadriyah say that all doings of mankind are their own creation and God has no say in them, not even having known them before they materialized. This means that while man possesses the knowledge of the deed, God does not know it before it comes to be done.
In this way, the number of man's creation exceeds that of God's Moreover, man'[s creation is out of God's sphere of authority and He loses all authority while man becomes all powerful, Man encroaches into God's territory and God joins the ranks of the creatures.[2]
Both these doctrines are out of the Islamic point of view. They have gone on the wrong path the consequence of which can only be Divine punishment and loss in the hereafter.
In comparison, the path of the ahlus *sunnah* waal jama'ah is clear and correct. Allah is the creator of all deeds while the creature is the perpetrator. Whatever happens in the world, or will happen, follow Allah's command and will, and with His knowledge. And, everything that the creatures do, good or bad, are all predestined and transpire at the oppointed time However the creatures are bestowed with intelligence, understanding and ability to pick out good from evil. Then both the paths are made clear to them and they are informed of the consequences of taking each path. Thus, in regard to picking out path or doing something, the creature is at liberty and can exercise his choice.
In other words, the ahl us saunnah wa al-jama'ah call the creature independent (and empowered) and at the same time compelled (and helpless. However he is neither absolutely independent nor absolutely restricted. He is fathered to the predetermined destiny but he is not inanimate like rocks and lifeless things.
While the *Hadith* seems to declare these two sects, the Murji'ah and the Qadriyah, disbelievers, the investigation of Shaykh Abdul Haq, muhaddith dahlawi discloses that the Islamic Scholars do not regard them as disbelievers but say that they are sinners and

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[1] Hamah oost: a doctrine that identifies God with the universe, or regards the universe as a manifestation of God.
[2] Adopted from Masalah taqdir by Mawlana Muhammad Tayyib

transgressors, They two draw from the Quran and the *Hadith* but interpret according to their doctrine and keep themselves out of the sphere of disbelief. Therefore, this *Hadith* is said to consun these two sects and to make clear their false beliefs. Their opinions are rejected in very strong terms. However. Some Islamic Scholars question the soundness of this *Hadith.*

The scholar Shah Ishaq رحمه الله ruled against the foregoing conclusion and called these two sects disbelievers and out of the folds of Islam. However, it is disputed whether their disbelief is in interpretation or of the kind of apostasy.

(١٠٦) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَكُوْنُ فِيْ اُمَّتِيْ خَسْفٌ وَّمَسْخٌ وَذٰلِكَ فِي الْمُكَذِّبِيْنَ بِالْقَدْرِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ۔

106. Sayyiduna Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger say, "My people will face swallowing up and metamorphosis. This will happen to those who reject Divine decree."[1]

COMMENTARY: These are very severe punishment from Allah. The previous ummahs had been punished in these ways. Towards the last days, this ummah, too will undergo these punishments because of their transgression and rebellion. However, some scholars hold that the Prophet صلى الله عليه وسلم meant, "If the punishment of swallowing and metamorphosis were awarded to my ummah, they would be to these two sects, Murjiah and Qadariyah.

(١٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْقَدَرِيَّةُ مَجُوْسُ هٰذِهِ الْاُمَّةِ اِنْ مَرِضُوْا فَلَا تَعُوْدُوْهُمْ وَاِنْ مَاتُوْا فَلَا تَشْهَدُوْهُمْ۔ (رواه احمد وابوداؤد)

107. He also narrated that Allah's Messenger صلى الله عليه وسلم said, "The qadariyah are the magians of this umah. If they fall ill, do not visit them and if they die do not attend their funerals."[2]

COMMENTARY: The Magians (or Majusis) are fire worshippers who believe in two gods; Yazdan, creator of good and Aharman, creator of evil. The Qadariyahs also say that Allah creates good and the devil creates evil. Besides, the human beings create may deeds and evil too. Muslims must not share moment of happiness and sorrow with them. Some scholars bracket them with disbelievers and disallow Muslims to mingle with them. Others say that they are not disbelievers but transgressors who have gone astray.

(١٠٨) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجَالِسُوْا اَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوْهُمْ۔ (رواه ابوداؤد)

108. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not sit with the Qadariyah and do not make them your arbitrators."[3]

COMMENTARY: Some people have translated the concluding words as 'do not be the first to greet them or do not initiate conversation with them' 'instead of 'do not make them arbitrators. Allah knows best.

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[1] Abu Dawud # 4613, Tirmidhi (the like of it) # 2159, 214, Musnad Ahmad 2-108

[2] Abu Dawud # 4691, Musnad Ahmad 2-86, Ibn Majah (from Jabir) # 92

[3] Abu Dawud # 4710, Musnad Ahmad 1-30

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(١٠٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةٌ لَعَنْتُهُمْ وَلَعَنَهُمُ اللّٰهُ وَكُلُّ نَبِيٍّ يُجَابُ اَلزَّائِدُ فِيْ كِتَابِ اللّٰهِ وَالْمُكَذِّبُ بِقَدَرِ اللّٰهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوْتِ لِيُعِزَّ مَنْ اَذَلَّهُ اللّٰهُ وَيُذِلَّ مَنْ اَعَزَّهُ اللّٰهُ وَالْمُسْتَحِلُّ لِحُرُمِ اللّٰهِ وَالْمُسْتَحِلُّ مِنْ عِتْرَتِيْ مَا حَرَّمَ اللّٰهُ وَالتَّارِكُ لِسُنَّتِيْ رَوَاهُ الْبَيْهَقِيُّ فِي الْمَدْخَلِ وَرَزِيْنٌ فِيْ كِتَابِهٖ۔ (بیہقی، رزین)

109. Sayyidah Ayshah رضی اللہ عنہا **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "There are six (people) whom I have cursed and Allah has cursed them - and every Prophet is given an answer (to his supplication). (1) One who makes additions to Allah's Book. (2) One who rejects Divine decree. (3) One who is ruthless in authority and there by exalts whom Allah has humbled and thereby disgraces whom Allah has exalted. (4) One who declares as lawful that which Allah has forbidden. (5) One who considers lawful (to do) with my children what Allah has forbidden (killing them). And, (6) One who abandons my *sunnah*."[1]**

COMMENTARY: These people are criminals in the eyes of Shari'ah(Divine law) to the extent that the Prophet صلی اللہ علیہ وسلم has cursed them. Moreover, they are outcast from the court of Allah too. When someone asked the Prophet صلی اللہ علیہ وسلم about it, he said, "Allah has cursed them for their deeds, so they deserve that His Messenger too curse them." It is obvious that every prayer or curse from the Prophet's صلی اللہ علیہ وسلم tongue receives a positive answer promptly. Hence, one whom he curses is ruined in this world and in the next. Every Prophet's prayer is accepted علیہ السلام

The first person is one who makes additions to the quran whether adding words or meanings to it.

As for things forbidden by Allah about the Prophet's صلی اللہ علیہ وسلم descendants, they could be failing to respect them or may hurt them in some way and may regard that as lawful.

This could also apply to the Prophet's صلی اللہ علیہ وسلم descendants who might perpetrate the unlawful considering that to be lawful for them. This sounds a warning to the Sayyids so that, being his offspring they might save themselves from committing sin. Relative to others, they are more required to keep away from sin.

As for those who abandon the *sunnah* of the Prophet صلی اللہ علیہ وسلم if anyone does it out of slackness then he is a sinner. If anyone abandons it regarding it unworthy of following - we seek refuge in Allah from that - then he is a disbeliever. But, Both kinds are liable to the curse. If anyone neglects a *sunnah* sometimes for some reason then sin does not fall on him though his conduct is not reasonable. Mawlana Shah Muhammad Ishaq Dahlawi رحمہ اللہ said that it refers to *sunnah* muwakkadah.

(١١٠) وَعَنْ مَطَرِ بْنِ عُكَامِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَضَى اللّٰهُ لِعَبْدٍ اَنْ يَّمُوْتَ بِاَرْضٍ جَعَلَ لَهٗ اِلَيْهَا حَاجَةً۔ (رواہ احمد والترمذی)

110. Sayyiduna Motar ibn Ukamis رضی اللہ عنہ [2] **narrated that Allah's Messenger** صلی اللہ علیہ

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[1] Tirmidhi # 2161, Bayhaqi in al-Madkhil and Razin in his book.

[2] He was as-Sulami from Kufah. Only this single *Hadith* was narrated by him. It is not certain that he was a sahabi.

ﷺ said, "When Allah decrees that a person should die in a land, He creates a need for him (to go) there."[1]

(١١١) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ ذَرَارِيُ الْمُؤْمِنِيْنَ؟ قَالَ مِنْ اٰبَائِهِمْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ بِلَا عَمَلٍ قَالَ اَللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ قُلْتُ فَذَارَارِيُ الْمُشْرِكِيْنَ؟ قَالَ مِنْ اٰبَآئِهِمْ قُلْتُ بِلَا عَمَلٍ قَالَ اَللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ۔ (رواه ابوداؤد)

111. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, "O Messenger of Allah, what will happen to the children of the believers?" He said, "They are with their fathers." She asked, "O Messenger of Allah without (having performed) deeds?" He said, "Allah knows best what they would have done." She asked next about the children of the polytheists, and he said, "with their farthers." She asked, "without deeds,"" He said, "Allah knows best what they would have done."[2]

COMMENTARY: The Prophet ﷺ said about the children who died without having performed any kind of deeds, 'Allah knows best what they would have done" it they had grown up. In this way, he referred to predestination. It is already recorded though they did nothing before death yet Allah knows how they would have behaved. Hence, she was advised not to wonder at their being sent to paradise.

Allamah Turpushti رحمہ اللہ said about the polytheists children that the Prophet's ﷺ words meant, "There fate in the hereafter is in Allah's hands. We cannot say definitely about them how they would fare."

(١١٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَائِدَةُ وَالْمَوْئُوْدَةُ فِي النَّارِ۔ (رواه ابوداؤد)

112. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger ﷺ said, "She who buries her daughter alive and she who is buried alive will both go to hell."[3]

COMMENTARY: During the days of ignorance, before Islam, infants were buried alive, particularly daughters, under tons of earth. Islam put an end to this savage practice, she who buries is the inhuman woman who inters the newborn and could be a guardian, a midwife or a servant. She who is buried is the mother who connives at the savagery, but could also be the newborn girl who, in the light of the previous *Hadith*, follows her father.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١١٣) عَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ فَرَغَ اِلٰى كُلِّ عَبْدٍ مِنْ خَلْقِهٖ مِنْ خَمْسٍ مِنْ اَجَلِهٖ وَعَمَلِهٖ وَمَضْجَعِهٖ وَاَثَرِهٖ وَرِزْقِهٖ۔ (رواه احمد)

113. Sayyiduna Abu ad-Darda رضی اللہ عنہ [4] narrated that Allah's Messenger ﷺ said, "Surely, Allah, the Mighty, the Glorious, has ordained five things for every

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[1] Tirmidhi # 2153, Musnad Ahmad 5-227

[2] Abu Dawud # 4712

[3] Abu Dawud # 4717

[4] His name was Umaymir but opinions differ about it. Some say he was Aamir ibn Maalik while Uwaymir was a title. He was known by his kunyah Abu Darda. He died in Damascus two years prior to Uthman رضی اللہ عنہ martyrdom.

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one of His creatures. (they are)
(1) His term of life.
(2) His deeds.
(3) The place where he will live.
(4) The place to which he will return.
(5) His provision."[1]

COMMENTARY: Even before their birth, these five things are recorded for every person and they are final and unchangeable.

(١١٤) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَكَلَّمَ فِيْ شَيْئٍ مِنَ الْقَدَرِ يُسْئَلُ عَنْهُ يَوْمَ الْقِيَامَةِ وَمَنْ لَّمْ يَتَكَلَّمْ فِيْهِ لَمْ يُسْئَلْ عَنْهُ۔ (رواه ابن ماجه)

114. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who argues about an aspect of the Divine decree will be questioned about it on the day of resurrection. But, he who refrains from arguing on any aspect of the Divine decree will not be subjected to questioning about it."[2]

COMMENTARY: This *Hadith* means to forbid pondering and probing the details of Divine decree. This is Allah's secret and certainly there is wisdom in not disclosing its mysteries. There is no gain in delving into it. Rather, there is a loss in the hereafter, success lies in only believing in destiny and observing silence while performing deeds.

(١١٥) وَعَنِ ابْنِ الدَّيْلَمِيِّ قَالَ اَتَيْتُ اُبَيَّ بْنَ كَعْبٍ فَقُلْتُ لَهٗ قَدْ وَقَعَ فِيْ نَفْسِيْ شَيْئٌ مِّنَ الْقَدَرِ فَحَدِّثْنِيْ لَعَلَّ اللّٰهَ اَنْ يُّذْهِبَهٗ مِنْ قَلْبِيْ فَقَالَ لَوْ اَنَّ اللّٰهَ عَذَّبَ اَهْلَ سَمٰوَاتِهٖ وَاَهْلَ اَرْضِهٖ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهٗ خَيْرًا لَّهُمْ مِنْ اَعْمَالِهِمْ وَلَوْ اَنْفَقْتَ مِثْلَ اُحُدٍ ذَهَبًا فِيْ سَبِيْلِ اللّٰهِ مَا قَبِلَهُ اللّٰهُ مِنْكَ حَتّٰى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ اَنَّ مَا اَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاَنَّ مَا اَخْطَاَكَ لَمْ يَكُنْ لِيُصِيْبَكَ وَلَوْ مُتَّ عَلٰى غَيْرِ هٰذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ اَتَيْتُ عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ فَقَالَ مِثْلَ ذٰلِكَ قَالَ ثُمَّ اَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ اَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِيْ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذٰلِكَ۔

(رواه احمد وابوداؤد وابن ماجة)

115. Sayyiduna Ibn Daylami [3] رحمہ اللہ a tabi'I narrated that he went to Sayyiduna Ubayy ibn Ka'b [4] رضی اللہ عنہ and said to him, "I get some disturbing thoughts about Divine decree (for, it everything is pre-destined, then why reward or punish anyone?), so narrate to me (a *Hadith*) that Allah may set my heart at rest." He said, "were Allah to punish the dwellers of the heavens and the earth, He would punish them yet He would not be unjust to them. And were He to show mercy to them, His mercy would be better for them then their deeds. And, were you to spend gold

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[1] Musnad Ahmad 5-97
[2] Ibn Majah # 84
[3] His name was Dahhak ibn Firoz Daylami رحمہ اللہ from Yemen.
[4] He was an ansar and a Khazriji. His Kunyah was Abu Mundhir given to him by the Prophet صلی اللہ علیہ وسلم. He died during the khalifah of Uthman.

equal to the Uhud in Allah's path, Allah will not accept from you till you believe in Divine decree. And know! That which has afflicted you could not have been averted and what has missed you was not destined to afflict you, and if you were to die on a belief other than this, you would certainly go to hell." Then he (Ibn Daylami) رحمه الله went to Abdullah ibn Mas'ud رضى الله عنه and he (too) said something similar to that. Next, he went to Hudhayfah ibn al Yaman رضى الله عنه. He too said similar to ibn al Yaman رضى الله عنه. He too said similar to all that. Afterwards, he went to Zayd ibn Thabit رضى الله عنه who narrated to him a *Hadith* of a similar nature, from the Prophet صلى الله عليه وسلم [1]

COMMENTARY: One must never claim to have gained through his effort. It has nothing to do with gain or loss. Everything is pre-ordained.

(١١٦) وَعَنْ نَّافِعٍ اَنَّ رَجُلًا اَتَى ابْنَ عُمَرَ فَقَالَ اِنَّ فُلَانًا يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ اِنَّهٗ بَلَغَنِيْ اَنَّهٗ قَدْ اَحْدَثَ فَاِنْ كَانَ قَدْ اَحْدَثَ فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَكُوْنُ فِيْ اُمَّتِيْ اَوْفِيْ هٰذِهِ الْاُمَّةِ خَسْفٌ وَّمَسْخٌ اَوْ قَذْفٌ فِيْ اَهْلِ الْقَدْرِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

116. Sayyiduna Nafi' رحمه الله [2] narrated that a man came to Sayyiduna Ibn Umar رضى الله عنه and said, "So and so sends his salaam to you." He said, "I have learnt that he has innovated in religion. If he has truly innovated, then do not convey to him my salaam. Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say, 'There will be in my ummah,' or he said, 'in this ummah – believers in free will who be swallowed up (by the earth) metamorphosed or pelted (with pebbles),'" [3]

COMMENTARY: Ibn Umar رضى الله عنه acted on the command not to exchange greetings or converse with those who introduce new things in the religion and transgress the limits of Allah and His Messenger صلى الله عليه وسلم.

The Islamic Scholars cite this *Hadith* for their ruling that it is not wajib – may not even *sunnah* – to give a response to the salaam of the sinners and the bid'atis (innovators). Since this conduct is to warn them, therefore, it is allowed also to severties of relationship with them.

(١١٧) وَعَنْ عَلِيٍّ قَالَ سَاَلَتْ خَدِيْجَةُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُمَا فِي النَّارِ قَالَ فَلَمَّا رَاَى الْكَرَاهَةَ فِيْ وَجْهِهَا قَالَ لَوْ رَاَيْتِ مَكَانَهُمَا لَاَبْغَضْتِهِمَا قَالَتْ يَا رَسُوْلَ اللّٰهِ فَوَلَدِيْ مِنْكَ قَالَ فِي الْجَنَّةِ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنِيْنَ وَاَوْلَادَهُمْ فِي الْجَنَّةِ وَاِنَّ الْمُشْرِكِيْنَ وَاَوْلَادَهُمْ فِي النَّارِ ثُمَّ قَرَاَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ۔ (رواه احمد)

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[1] Abu Dawud # 4699, Ibn Majah # 77, Musnad Ahmad 5-189

[2] He was prominent tabi'i. He died in 110 AH.

[3] Tirmidhi # 2159, Ibn Majah # 4061, Abu Dawud # 4613, Musnad Ahmad 2-136.

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117. Sayyiduna Ali رضی الله عنه narrated that (Sayyidah) Khadijah [1] رضی الله عنها asked the Prophet about her two children who had died during the jahiliyah. Allah's Messenger صلی الله علیه وسلم said, "They are in hell." Ali said that when he saw gloom on her face, he said, "If you see their place, you would hate them." She asked, "O Messenger of Allah, what about my son from you" He said, "In paradise." Then, Allah's Messenger صلی الله علیه وسلم also said, "Surely the believers and their children are in paradise and the idolaters (and polytheists) and their children are in hell." He recited (the verse 21 of the Surah at-toor):

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

{And those who believe and their offspring follow them in faith - we shall join with them their offspring (in paradise)}[2]

COMMENTARY: The Prophet صلی الله علیه وسلم had two sons from her: Qasim رضی الله عنه and Abdullah رضی الله عنه.

(۱۱۸) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ اٰدَمَ مَسَحَ ظَهْرَهٗ فَسَقَطَ مِنْ ظَهْرِهٖ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهٖ اِلٰى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ اِنْسَانٍ مِنْهُمْ وَبِيْصًا مِّنْ نُّوْرٍ ثُمَّ عَرَضَهُمْ عَلٰى اٰدَمَ فَقَالَ اَيْ رَبِّ مَنْ هٰٓؤُلَآءِ فَقَالَ ذُرِّيَّتُكَ فَرَاٰى رَجُلًا مِّنْهُمْ فَاَعْجَبَهٗ وَبِيْصُ مَابَيْنَ عَيْنَيْهِ قَالَ اَيْ رَبِّ مَنْ هٰذَا قَالَ دَاوٗدُ فَقَالَ اَيْ رَبِّ كَمْ جَعَلْتَ عُمْرَهٗ قَالَ سِتِّيْنَ سَنَةً قَالَ رَبِّ زِدْهُ مِنْ عُمُرِيْ اَرْبَعِيْنَ سَنَةً قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا انْقَضٰى عُمُرُ اٰدَمَ اِلَّا اَرْبَعِيْنَ جَآءَهٗ مَلَكُ الْمَوْتِ فَقَالَ اٰدَمُ اَوَلَمْ يَبْقَ مِنْ عُمُرِيْ اَرْبَعُوْنَ سَنَةً قَالَ اَوَلَمْ تُعْطِهَا ابْنَكَ دَاوٗدَ فَجَحَدَ اٰدَمُ فَجَحَدَتْ ذُرِّيَّتُهٗ وَنَسِيَ اٰدَمُ فَاَكَلَ مِنَ الشَّجَرَةِ فَنَسِيَتْ ذُرِّيَّتُهٗ وَخَطِئَ اٰدَمُ وَخَطِئَتْ ذُرِّيَّتُهٗ۔ (رواه الترمذی)

118. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When Allah created Aadam, علیه السلام He wiped his back and there issued from it the soul of every offspring whom Allah was to create up to the day of resurrection. And He put between the eyes of each one of them a glean of light and then presented them to Aadam علیه السلام. He asked, 'O Lord, who are they?' He said, 'Your offspring.' He spotted among them a man with whose brilliance between the eyes he was charmed and he asked, 'O Lord, who is he?' He said, "Dawud' Aadam علیه السلام next asked, 'My Lord, what term of life have you given him?' Allah said, 'sixty years,' So, he pleaded, 'My Lord, increase it by forty years from my life." Allah's Messenger صلی الله علیه وسلم continued, "When Aadam's علیه السلام life, except the forty years. Came to an end, the angel of death came to him but Aadam علیه السلام protested, Is it not that forty years remain in my life?" The angel reminded him, 'Did you not give them to our son

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[1] The mother of the believer Khadijah ul Kubra رضی الله عنها was the daughter of Khuwaylid. She was Qurayshiyah, Asadiyah, the first wife of the Prophet صلی الله علیه وسلم and the first person to believe in Islam. She died at the age of 65 in Makkah three years before the hijrah.

[2] Musnad Ahmad 1-134

Dawud عليه السلام?' So, Aadam عليه السلام denied and his offspring deny, and Aadam عليه السلام forgot and ate from the tree and his offspring forget. And, Aadam عليه السلام committed a wrong and his offspring commit wrong."[1]

(١١٩) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللّٰهُ اٰدَمَ حِيْنَ خَلَقَهٗ فَضَرَبَ كَتِفَهُ الْيُمْنٰى فَاَخْرَجَ ذُرِّيَّةً بَيْضَآءَ كَاَنَّهُمُ الذَّرُّ وَضَرَبَ كَتِفَهُ الْيُسْرٰى فَاَخْرَجَ ذُرِّيَّةً سَوْدَآءَ كَاَنَّهُمُ الْحُمَمُ فَقَالَ لِلَّذِيْ فِيْ يَمِيْنِهٖ اِلَى الْجَنَّةِ وَلَا اُبَالِيْ وَقَالَ لِلَّذِيْ فِيْ كَتِفِهِ الْيُسْرٰى اِلَى النَّارِ وَلَا اُبَالِيْ۔ (رواه احمد)

119. Sayyiduna Abu Ad-Darda رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah created Aadam عليه السلام when He created. Then He stuck his right shoulder and brought out his white offspring as though they were ants. Again, He struck his left shoulder and brought out his black offspring like charcoal. He said, to those on his right side, 'To paradise, and I care not.' And, to those on his left shoulder, He said, 'To hell and I care not.'[2]

(١٢٠) وَعَنْ اَبِيْ نَضْرَةَ اَنَّ رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهٗ اَبُوْعَبْدِاللّٰهِ دَخَلَ عَلَيْهِ اَصْحَابُهٗ يَعُوْدُوْنَهٗ وَهُوَ يَبْكِيْ فَقَالُوْا لَهٗ مَا يُبْكِيْكَ اَلَمْ يَقُلْ لَّكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ مِنْ شَارِبِكَ ثُمَّ اَقِرَّهٗ حَتّٰى تَلْقَانِيْ قَالَ بَلٰى وَلٰكِنْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ عَزَّوَجَلَّ قَبَضَ بِيَمِيْنِهٖ قَبْضَةً وَاُخْرٰى بِالْيَدِ الْاُخْرٰى وَقَالَ هٰذِهٖ لِهٰذِهٖ وَهٰذِهٖ لِهٰذِهٖ وَلَا اُبَالِيْ وَلَا اَدْرِيْ فِيْ اَيِّ الْقَبْضَتَيْنِ اَنَا۔ (رواه احمد)

120. Sayyiduna Abu Nadrah رحمه الله [3] narrated that the colleagues of one of the sahabah(Companions) of the Prophet صلى الله عليه وسلم - who was called Abu Abdullah رضى الله عنه - paid him a sick visit. (They saw that) he was weeping. They asked him, "What makes you weep? Did not Allah's Messenger صلى الله عليه وسلم instruct you clip your moustache and to persists on that till you meet him?" He said, "Yes, But I had heard Allah's Messenger صلى الله عليه وسلم say, 'Surely, Allah, the Mighty, the Glorious, took a fistful in his right hand and another in His left hand and said; This is for this, and this is for this, and I care not.' And, I do not know in which fistful I am."[4]

COMMENTARY: When the Prophet صلى الله عليه وسلم instructed Abu Abdullah رضى الله عنه that he should clip his moustaches and go on doing that 'till he met him,' that, indeed, was a glad tidings for him that he would enter paradise. However, be fore death, he wept because the Prophet صلى الله عليه وسلم had also told him that Allah would send some people to paradise and some to hell and would say, 'I care not.' Hence, Abu Abdullah رضى الله عنه was fearful for himself perhaps his fear for the hereafter made him forget the Prophet's صلى الله عليه وسلم glad

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[1] Tirmidhi # 3087

[2] Musnad Ahamd 2-441

[3] Abu Nudrah ibn Mundhir ibn Maalik al-Abdi رحمه الله was tabi'I of Busrah. He died a few days before Hasan Busri's رحمه الله death.

[4] Musnad Ahmad 5-68

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tidings for him. Allamah Teebi رحمه الله has cited this *Hadith* for his ruling that it is *sunnah* muwakkadah to clip the moustaches. If anyone grows them then he deprives himself of the great blessing of abiding by the *sunnah*.

(۱۲۱) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَخَذَ اللّٰهُ الْمِيْثَاقَ مِنْ ظَهْرِ اٰدَمَ بِنَعْمَانَ يَعْنِيْ عَرَفَةَ فَاَخْرَجَ مِنْ صُلْبِهٖ كُلَّ ذُرِّيَّةٍ ذَرَأَهَا فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ ثُمَّ كَلَّمَهُمْ قُبُلًا قَالَ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اِنَّا كُنَّا عَنْ هٰذَا غَافِلِيْنَ اَوْ تَقُوْلُوْا اِنَّمَآ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ۔ (رواه احمد، الاعراف ۱۷۲)

121. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Allah took the covenant from Aadam's back in Na'man, meaning Arafah, when He brought out fro his loins all his offspring whom he was to create and scattered them before Him like ants. Then He spoke to them face to face asking:

اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اِنَّا كُنَّا عَنْ هٰذَا غَافِلِيْنَ اَوْ تَقُوْلُوْا اِنَّمَآ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ

{'Am I not your Lord?' they said, 'yea we bear witness' (That was) lest you should say on the day of resurrection 'Indeed, we were unaware of this.' Or, hest you should say. 'Only it is our forefathers who associated other gods with Allah aforetime and we were their descendants after them. Will you then destroy us because of what the followers of Falsehood did?'}"[1] (Surah al A'raf 172-173)

COMMENTARY: The words of Allah tell them that they will have no excuse on the day of resurrection. They will not be able to put the blame on their forefathers, having themselves made to covenant. Moreover, Allah's Prophet's علیه السلام were sent to remind them of their covenant and to guide them on the straight path.

(۱۲۲) وَعَنْ اُبَيِّ بْنِ كَعْبٍ فِيْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ قَالَ جَمَعَهُمْ فَجَعَلَهُمْ اَزْوَاجًا ثُمَّ صَوَّرَهُمْ فَاسْتَنْطَقَهُمْ فَتَكَلَّمُوْا ثُمَّ اَخَذَ عَلَيْهِمُ الْعَهْدَ وَالْمِيْثَاقَ وَاَشْهَدَهُمْ عَلٰى اَنْفُسِهِمْ (اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى)(قَالَ فَاِنِّيْٓ اُشْهِدُ عَلَيْكُمُ السَّمٰوٰتِ السَّبْعَ وَالْاَرَضِيْنَ السَّبْعَ وَاُشْهِدُ عَلَيْكُمْ اَبَاكُمْ اٰدَمَ اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ لَمْ نَعْلَمْ بِهٰذَا اِعْلَمُوْٓا اَنَّهٗ لَا اِلٰهَ غَيْرِيْ وَلَا رَبَّ غَيْرِيْ وَلَا تُشْرِكُوْا بِيْ شَيْئًا اِنِّيْ سَاُرْسِلُ اِلَيْكُمْ رُسُلِيْ يُذَكِّرُوْنَكُمْ عَهْدِيْ وَمِيْثَاقِيْ وَاُنْزِلُ عَلَيْكُمْ كُتُبِيْ قَالُوْا شَهِدْنَا بِاَنَّكَ رَبُّنَا وَاِلٰهُنَا لَارَبَّ لَنَا غَيْرُكَ وَلَا اِلٰهَ لَنَا غَيْرُكَ فَاَقَرُّوْا بِذٰلِكَ وَرُفِعَ عَلَيْهِمْ اٰدَمُ يَنْظُرُ اِلَيْهِمْ فَرَاٰى الْغَنِيَّ وَالْفَقِيْرَ وَحَسَنَ الصُّوْرَةِ وَدُوْنَ ذٰلِكَ فَقَالَ رَبِّ لَوْلَا سَوَّيْتَ بَيْنَ عِبَادِكَ قَالَ اِنِّيْٓ اَحْبَبْتُ اَنْ اُشْكَرَ وَرَاٰى الْاَنْبِيَآءَ فِيْهِمْ مِثْلَ السُّرُجِ عَلَيْهِمُ النُّوْرُ خُصُّوْا بِمِيْثَاقٍ اٰخَرَ فِي الرِّسَالَةِ وَالنُّبُوَّةِ وَهُوَ قَوْلُهٗ

[1] Musnad Ahjmad 1-272

تَبَارَكَ وَتَعَالَى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ إِلَى قَوْلِهِ عِيسَى بْنِ مَرْيَمَ كَانَ فِي تِلْكَ الْأَرْوَاحِ فَأَرْسَلَهُ إِلَى مَرْيَمَ عَلَيْهَا السَّلَامُ فَحُدِّثَ عَنْ أُبَيٍّ أَنَّهُ دَخَلَ مِنْ فِيهَا۔ (رواه احمد)

122. Sayyiduna Ubayy ibn Ka'b رضی الله عنه spoke about the words of Allah, Mighty and Glorious (7:172):

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ

{And (recall) when our Lord drew forth from the children of Aadam - from their loins - their descendants.}

He explained that He gathered them and made them pairs. Then He fashioned them and gave them the power of speech. So they spoke. Therefore, he took from them a promise and a covenant (7:172)

وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ (أَلَسْتُ بِرَبِّكُمْ

{....and made them bear witness about themselves (asking), 'Am I not your Lord?'}

They confirmed, "Of course!" He said, "I call the seven heavens and the seven earths to bear witness about you. And, I call your father Aadam to bear witness about you lest you should say on the day of resurrection, 'We did not know of this.' Know that there is no God besides Me and no Lord other than me. Do not associate with me anything, I shall send to you My Messengers. They will remind you of my promise and My covenant and I shall send to you My books." They affirmed, "We testify that you are our Lord and our God, we have no Lord other than you and we have no God other than you." They affirmed that and Aadam علیہ السلام was raised above them and he looked at them. He saw the rich and the poor, the beautiful faced and the otherwise, so he asked, "My Lord, why did you not make your servants equal?" He said, "I love that I should be thanked," "I love that I should be thanked," And he saw among them the Prophets like lamps with light. They had been selected with another covenant relative to their mission as messengers and Prophets, reflected in the words of the Blessed and the Exalted (in the surah al Ahzab verse 7):

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ إِلَى قَوْلِهِ عِيسَى بْنِ مَرْيَمَ

{And (recall) when we took a covenant from the Prophets and from you (o Muhammad), and from Nuh and ibrahim and Musa and Easa son of Maryam.}

He (Sayyiduna Easa) علیہ السلام was among those souls. Allah sent him to (sayyidah) Maryam. علیہ السلام

It is reported as from Ubayy that he entered by her mouth.[1]

COMMENTARY: With these differences among the creature, anyone with a blessing that others do not possess would be prompted to show gratitude to Allah.

(١٢٣) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَذَاكَرُ مَا يَكُونُ إِذْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ بِجَبَلٍ زَالَ عَنْ مَكَانِهِ فَصَدِّقُوهُ وَإِذَا سَمِعْتُمْ بِرَجُلٍ تَغَيَّرَ عَنْ

[1] Musnad Ahmad 5-135

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خُلُقِهٖ فَلَا تُصَدِّقُوْا بِهٖ فَاِنَّهٗ يَصِيْرُ اِلٰى مَا جُبِلَ عَلَيْهِ۔ (رواه احمد)

123. Sayyiduna Abu Darda narrated that while they were with Allah's Messenger صلى الله عليه وسلم talking about whatever happens or will happen, Allah's Messenger صلى الله عليه وسلم said, "When you hear that a mountain has moved from its place believe it. But, when you hear that a man has changed his nature, do not believe it, for, he continues to be on his innate nature."[1]

COMMENTARY: A man who is given intelligence will display it but a foolish person will remain foolish. Of course, there are some who do undergo a change for the better because of their effort. However, this change, too, is prerecorded for them in their destiny.

(١٢٤) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ يَارَسُوْلَ اللّٰهِ لَا يَزَالُ يُصِيْبُكَ فِيْ كُلِّ عَامٍ وَجَعٌ مِنَ الشَّاةِ الْمَسْمُوْمَةِ الَّتِيْ اَكَلْتَ قَالَ مَا اَصَابَنِيْ شَيْءٌ مِّنْهَا اِلَّا وَهُوَ مَكْتُوْبٌ عَلَيَّ وَاٰدَمُ فِيْ طِيْنَتِهٖ۔ (رواه ابن ماجة)

124. Sayyidah Umm Salamah رضى الله عنه narrated that she remarked, "O Messenger of Allah, the pain from the poisoned sheep you ate does not cease to afflict you every year." He said, "Nothing afflicts me from it but what was written down for me while Aadam عليه السلام was yet a lump of clay."[2]

COMMENTARY: A poisoned sheep was served to the Prophet صلى الله عليه وسلم at khaybar by a Jewess. The Prophet صلى الله عليه وسلم said that only what is preordained happens.

CHAPTER - IV

CONFIRMATION OF PUNISHMENT IN THE GRAVE بَابُ اِثْبَاتِ عَذَابِ الْقَبْرِ

The Qur'an and the a*Hadith* confirm that those who deserve the punishment will be punished the grave. The word 'grave' is used in its widest sense to refer to the barzakh or the period intervening between this world and the next, a world in itself. It can be anywhere. Even those who drown or are burnt down. Allah may punish them too as those who are buried are liable to punishment.

The correct and preferable degree of confirmation of punishment in the grave is the belief and conviction that after burial, the pious slaves of Allah are rewarded many times while the sinners are punished severely. If any one adopts a different method of disposal of the body, even then he cannot escape punishment in the barzakh. The Munkar and nakir who are the two angels will visit the deed (to question him) and punish him as will the snakes, scorpions, etc. Their existence is known through the a*Hadith*. We must believe in them.

It is not necessary to see and witness something to believe in that. The things of the higher world cannot be seen by our eyes. The sight of reality alone can witness them though it is not impossible for our eyesight to see them if Allah will – to see the world of the angels.

Moreover, even in this world we do not always see everything though we do perceive them, and we confirm their existence. For instance, a person dreams of so many things and feels joy or sorrow at that but another person is unaware of the first one's experiences

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[1] Musnad Ahmad 6-443

[2] Ibn Majah # 3546

similarly, if anyone goes through pain or joy, another person sitting next to him knows nothing of that dreamer's feelings.

Furthermore, during the prophethood, the Prophet صلى الله عليه وسلم received wahy (revelation) and Jibril عليه السلام brought the message to him from Allah. However, the sahabh رضى الله عنه who sat with him at that time did not perceive nort could their eyes see Jibril عليه السلام. In spite of that, they believed in him.

The punishment in the grave is exactly like that. Whatever happens there cannot be sensed or seen in this world by our eyes. Hence, we must believe that whatever Allah and His Messenger صلى الله عليه وسلم have said about punishment in the grave is true and a fact.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٢٥) عَنِ الْبَرَآءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُسْلِمُ اِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ فَذٰلِكَ قَوْلُهٗ تَعَالٰى يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ وَفِيْ رِوَايَةٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ نَزَلَتْ فِيْ عَذَابِ الْقَبْرِ يُقَالُ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ رَبِّيَ اللّٰهُ وَنَبِيِّيْ مُحَمَّدٌ۔ (متفق عليه)

125. Sayyiduna Bara ibn Aazib رضى الله عنه [1] narrated that the Prophet صلى الله عليه وسلم said, "The Muslim, when he is asked in the grave, testifies that there is no God but Allah and that Muhammad is Allah's Messenger. And this is as Allah's words assert:

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ

{Allah confirms those who believe with the firm word in the life of this world and in the hereafter} (14:27)

And in another version as reported from the Prophet صلى الله عليه وسلم, he said about (يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ) {Allah confirms...} (as in foregoing lines). "It is revealed concerning punishment in the grave. The deed is asked, 'who is your Lord?' He say, 'My Lord is Allah. And my Prophet is Muhamamd."[2]

COMMENTARY: The firm word in the verse means the kalimah shahadah. It has the answers to the three questions that are put to a believer in his grave. 'who is your Lord?' Who is the Messenger?' 'What is your religion?'

The verse means that if anyone has faith and Islam in his heart then Allah opens the doors to His mercy for them in this world and the next. He makes from stead fast in this world even in the face of stiff trials. In the next, they will be showered with blessings and in the barzakh, they give correct answers.

(١٢٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا وُضِعَ فِيْ قَبْرِهٖ وَتَوَلّٰى عَنْهُ اَصْحَابُهٗ اِنَّهٗ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ اَتَاهُ مَلَكَانِ فَيُقْعِدَانِهٖ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ لِمُحَمَّدٍ فَاَمَّا الْمُؤْمِنُ

[1] His Kunya was Abu Umarah: He was an ansar resident of Madinah. He could not participate in the battle of Badr because the Prophet صلى الله عليه وسلم disallowed him because of young age. He took part in the battle of uhud.

[2] Bukhari # 1369, Muslim # 7374-2871, Tirmidhi # 3131, Abu Dawud # 4750, Nasa'i # 2057, Ibn Majah # 4269, Musnad Ahmad 4-282

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فَيَقُوْلُ اَشْهَدُ اَنَّهٗ عَبْدُاللّٰهِ وَرَسُوْلُهٗ فَيُقَالُ لَهٗ اُنْظُرْ اِلٰى مَقْعَدِكَ مِنَ النَّارِ قَدْ اَبْدَلَكَ اللّٰهُ بِهٖ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيْعًا وَاَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهٗ مَا كُنْتَ تَقُوْلُ فِىْ هٰذَا الرَّجُلِ فَيَقُوْلُ لَا اَدْرِىْ كُنْتُ اَقُوْلُ مَا يَقُوْلُ النَّاسُ فَيُقَالُ لَهٗ لَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيْدٍ ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيْهِ غَيْرُ الثَّقَلَيْنِ۔ (متفق علیہ و لفظہ للبخاری)

126. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When someone is put in his grave and his people turn away from him, he hears the sound of their (retreating) sandals two angels come to him and make him sit up and ask him what was it that you thought of this man - of Muhammad?' AS for the believer, he says, 'I bear witness that he is Allah's servant and His Messenger." So, it is said to him, 'Look at your dwelling in hell that Allah has replaced for you with a dwelling in paradise.' So, he sees them both at once. And as for the hypocrite and the disbeliever, he is hypocrite and the disbelieve, he is asked, 'What was it that you said about this man?' He says, 'I do not know. I used to say what the (other) people said.' He is told, 'Neither did you recognize nor did you read the Quran, and he is beaten with iron hammers. So he shrieks a shriek that is heard by whoever is near to him, except human beings and jinn."[1]

COMMENTARY: When the relatives and friends of the dead person return after burying him, Allah gives him the faculty of hearing and he hears their retreating footsteps. The Munkar and Nakir visit him in the grave. Among the questions that they ask him, is one about the Prophet صلی اللہ علیہ وسلم. A perfect believer gives a correct answer but an unbeliever cannot give an answer and their respective destinations are shown to them.

As for the question about Prophet صلی اللہ علیہ وسلم Muhammad صلی اللہ علیہ وسلم, it could be a simple reference to him because of his fame, or a picture of him could have been shown in which case a believer's longing for death would be a great good fortune when he sees the Prophet صلی اللہ علیہ وسلم. There is a mighty glad tidings in this for the lovers of the Prophet صلی اللہ علیہ وسلم.

The *Hadith* speaks of the shrieks of the disbelievers that man and jinn cannot hear. Actually, they are required to believe in the unseen. If they heard it then that would no longer be the unseen. Besides, if they could observe the conditions in the grave then they would be overcome with fear to such an extent that they would cease to attend to their worldly pursuits.

The *Hadith* says nothing about the believers who commit sin. Such a believer gives an answer similar to the answer of the perfect believer but he does not receive similar tidings and has a lower rank. The Islamic Scholars say that he also gets some punishment though Allah may forgive him altogether.

(۱۲۷) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهٗ بِالْغَدَاةِ وَالْعَشِيِّ اِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ فَمِنْ اَهْلِ الْجَنَّةِ وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ فَمِنْ اَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ۔ (متفق علیہ)

[1] Bukhari # 1338, Muslim # 70-2870, Nasa'i # 2051, Abu Dawud # 3231, Tirmidhi # 1073 (similar)

127. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, when one of you dies, his abode is shown to him every morning and evening. If he is among the inmates of paradise, then (his abode) in paradise (is shown). If he is among the inmates of hell, then (his abode) in hell is shown to him. It is said, 'This is your abode. (wait for it) till Allah raises you to Him on the day of resurrection."[1]

(۱۲۸) وَعَنْ عَائِشَةَ اَنَّ يَهُوْدِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا اَعَاذَكِ اللّٰهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ فَقَالَ نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ فَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدُ صَلّٰى صَلَاةً اِلَّا تَعَوَّذَ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ۔ (متفق علیہ)

128. Sayyidah Ayshah رضی اللہ عنہا narrated that a jewess visited her. She mentioned the punishment in the grave and said to her "May Allah preserve you from the punishment in the grave." Then Sayyidah Ayshah رضی اللہ عنہا asked Allah's Messenger صلی اللہ علیہ وسلم about the punishment in the grave. He said, "Yes, punishment in the grave is a fact." She narrated further that thereafter she never observed Allah's messenger صلی اللہ علیہ وسلم offer a salah without seeking in Allah from the punishment in the grave."[2]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا did not know about the condition in the grave. The Prophet صلی اللہ علیہ وسلم thereafter sought refuge from it to teach his people. Perhaps, he too was informed of it by wahy when she asked him.

(۱۲۹) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَائِطٍ لِبَنِي النَّجَّارِ عَلٰى بَغْلَةٍ لَهٗ وَنَحْنُ مَعَهٗ اِذْ حَادَتْ بِهٖ وَكَادَتْ تُلْقِيْهِ وَاِذَا اَقْبُرٌ سِتَّةٌ اَوْ خَمْسَةٌ فَقَالَ مَنْ يَّعْرِفُ اَصْحَابَ هٰذِهِ الْاَقْبُرِ قَالَ رَجُلٌ اَنَا قَالَ فَمَتٰى مَاتُوْا قَالَ فِي الشِّرْكِ فَقَالَ اِنَّ هٰذِهِ الْاُمَّةَ تُبْتَلٰى فِيْ قُبُوْرِهَا فَلَوْ لَا اَنْ لَّا تَدَافَنُوْا لَدَعَوْتُ اللّٰهَ اَنْ يُّسْمِعَكُمْ مِّنْ عَذَابِ الْقَبْرِ الَّذِيْ اَسْمَعُ مِنْهُ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ عَذَابِ النَّارِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ النَّارِ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ فِتْنَةِ الدَّجَّالِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ فِتْنَةِ الدَّجَّالِ۔ (رواہ مسلم)

129. Sayyiduna Zayd ibn Thabit رضی اللہ عنہ [3] narrated that while Allah's Messenger صلی اللہ علیہ وسلم was riding a female mule in the garden of Banu Najjar and they were with him, the animal shied and almost dropped him. Behold! There were six or five graves and he asked, "Does anyone of you know the occupiers of these graves?"

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[1] Bukhari # 1379, Muslim # 65-2776, Tirmidhi # 1074, Nasa'i # # 2070, Ibn Majah # 4270, Muwatta Imam Malik # 47, Kitab ul Juna'iz, Musnad Ahmad 2-16.

[2] Bukhari # 1372, Muslim # 125-586, Nasa'i # 2067, Musnad Ahmad 6-174

[3] He was Ansari, Khazraji. He was the scribe who recorded the wahy. He died in 42AH or 45 AH.

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One of them knew them and the Prophet صلى الله عليه وسلم asked him, "When did they die?" He said, "During polytheism (meaning, in the pre-Islamic period)." He said, "These people are being tried in their graves. Were is not that you would stop burying our dead, I would have prayed to Allah to let you hear their punishment in the grave that I hear." Then he faced them and said, "Seek refuge in Allah from the punishment of the fire." They played, "We seek refuge in Allah from the punishment of the fire." He said, "Seek refuge in Allah from the punishment in the grave." They prayed, We seek refuge in Allah from the punishment in the grave." He said, "Seek refuge in Allah from the trials, the apparent and the hidden." They prayed, "Seek refuge in Allah from the trial of the dajjal." They prayed, "We seek refuge in Allah from the mischief of the dajjal."[1]

COMMENTARY: A Prophet's sense of perception is superior to that of other people. Allah lets him see with his mind's eyes too. He perceived some dead people being punished in their graves. He impressed on his sahabah رضى الله عنه how terrible the punishment could be.

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقْبِرَ الْمَيِّتُ اَتَاهُ مَلَكَانِ اَسْوَدَانِ اَزْرَقَانِ يُقَالُ لِاَحَدِهِمَا الْمُنْكَرُ وَلِلْاٰخَرِ النَّكِيْرُ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ فَاِنْ كَانَ مُؤْمِنًا فَيَقُوْلُ هُوَ عَبْدُاللّٰهِ وَرَسُوْلُهٗ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ فَيَقُوْلَانِ قَدْ كُنَّا نَعْلَمُ اَنَّكَ تَقُوْلُ هٰذَا ثُمَّ يُفْسَحُ لَهٗ فِيْ قَبْرِهٖ سَبْعُوْنَ ذِرَاعًا فِيْ سَبْعِيْنَ ثُمَّ يُنَوَّرُ لَهٗ فِيْهِ ثُمَّ يُقَالُ لَهٗ نَمْ فَيَقُوْلُ اَرْجِعُ اِلٰى اَهْلِيْ فَاُخْبِرُهُمْ فَيَقُوْلَانِ نَمْ كَنَوْمَةِ الْعَرُوْسِ الَّذِيْ لَا يُوْقِظُهٗ اِلَّا اَحَبُّ اَهْلِهٖ اِلَيْهِ حَتّٰى يَبْعَثَهُ اللّٰهُ مِنْ مَضْجَعِهٖ ذٰلِكَ وَاِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُوْلُوْنَ قَوْلًا فَقُلْتُ مِثْلَهٗ لَا اَدْرِيْ فَيَقُوْلَانِ قَدْ كُنَّا نَعْلَمُ اَنَّكَ تَقُوْلُ ذٰلِكَ فَيُقَالُ لِلْاَرْضِ الْتَئِمِيْ عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ فَتَخْتَلِفُ اَضْلَاعُهٗ فَلَا يَزَالُ فِيْهَا مُعَذَّبًا حَتّٰى يَبْعَثَهُ اللّٰهُ مِنْ مَضْجَعِهٖ ذٰلِكَ۔ (رواه الترمذى)

130. Sayiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the dead is buried two angels who are black and blue come to him. One of them is called Munkar and the other Nakir. They ask him, 'What did you say about this man?' He say, 'He is Allah's slave and His Messenger. I bear witness that there is no God except Allah and that Muhammad is His slave and His Messenger.' They say, 'We knew, indeed, that you would say so.' Then the place is widened for him in his grave seventy feet in length and seventy feet in breadth and it is illuminated for him and he is told, 'sleep!' But, he says, 'I wish to return to my family and tell them (about how I fare).' They tell him, 'sleep like the sleep of a newly wed, who is not awakened but by the dearest to him of his family, till Allah resurrects him from that place.' But, if he is a hypocrite, he says, 'I had heard people say a word, so I say like that, but I do not know.' They say 'we knew, indeed, that you would' say so,' and the earth is told to press in on him. So, it will squeeze him

[1] Muslim # 67-2867, Musnad Ahmad 5-190

and his ribs will come together He will not cease to be punished till Allah resurrects him from that, his place."[1]

COMMENTARY: When the angels say that they knew he would say so, it is either that they are pre informed by Allah or that they read from his forehead what kind he had been. The believer is rewarded promptly. The believer's case is like a travellers who wishes to inform his folk of his welfare.

(۱۳۱) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ رَبِّيَ اللّٰهُ فَيَقُوْلَانِ لَهٗ مَادِيْنُكَ، فَيَقُوْلُ دِيْنِيَ الْاِسْلَامُ فَيَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ فَيَقُوْلُ هُوَ رَسُوْلُ اللّٰهِ فَيَقُوْلَانِ لَهٗ وَمَا يُدْرِيْكَ فَيَقُوْلُ قَرَأْتُ كِتَابَ اللّٰهِ فَاٰمَنْتُ بِهٖ وَصَدَّقْتُ فَذٰلِكَ قَوْلُهٗ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ اَلْاٰيَةَ قَالَ فَيُنَادِيْ مُنَادٍ مِّنَ السَّمَآءِ اَنْ صَدَقَ عَبْدِيْ فَاَفْرِشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهٗ بَابًا اِلَى الْجَنَّةِ فَيُفْتَحُ لَهٗ قَالَ فَيَأْتِيْهِ مِنْ رُوْحِهَا وَطِيْبِهَا وَيُفْسَحُ لَهٗ فِيْهَا مَدَّ بَصَرِهٖ وَاَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهٗ قَالَ وَيُعَادُ رُوْحُهٗ فِيْ جَسَدِهٖ وَيَأْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيَقُوْلَانِ لَهٗ مَادِيْنُكَ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيُنَادِيْ مُنَادٍ مِنَ السَّمَآءِ اَنْ كَذَبَ فَاَفْرِشُوْهُ مِنَ النَّارِ وَاَلْبِسُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهٗ بَابًا اِلَى النَّارِ قَالَ فَيَاْتِيْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا قَالَ وَيُضَيَّقُ عَلَيْهِ قَبْرُهٗ حَتّٰى تَخْتَلِفَ فِيْهِ اَضْلَاعُهٗ ثُمَّ يُقَيَّضُ لَهٗ اَعْمٰى اَصَمُّ مَعَهٗ مِرْزَبَّةٌ مِنْ حَدِيْدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا فَيَضْرِبُهٗ بِهَا ضَرْبَةً يَّسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اِلَّا الثَّقَلَيْنِ فَيَصِيْرُ تُرَابًا ثُمَّ يُعَادُ فِيْهِ الرُّوْحُ۔ (رواه احمد وابوداؤد)

131. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two angels come (to the dead in his grave). They make him sit up and ask him, 'who is your Lord?' he say, 'My Lord is Allah.' They ask him, 'What is your religion?' He says, 'My religion is Islam.' Then they ask 'what do you know of this man who was sent to you?' He says, 'He is Allah's Messenger.' They ask, 'How do you know that?' He say, 'I have recited Allah's book and believe in it and confirmed it.' That is like Allah's saying (in surah Ibrahim, verse 27):

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ

{Allah confirm those who believe with the firm word...} (till the end of the verse)
A caller will call from the heaven, 'My slave has spoken out a bed for him from paradise, clothe him in the garments of paradise and open for him a door into parasdise.' So, it is opened and its breeze and its sweet scent come to him through it and it is broadened for him to the limit of sight."
As for the disbeliever, the Prophet صلی اللہ علیہ وسلم mentioned his death and said, "His soul is returned to his body and two angels come to him and make him sit up. They ask him, 'who is your Lord?' He say 'Hah hah! I do not know!' And they ask him,

[1] Tirmidhi # 1073

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'what is your religion?' He says again, 'Hah, hah! I know not!' They ask him, 'what do you say of this man who was sent to you?' He burts out, 'Hah hah! I do not know." A voice will call from the heaven, 'He is a liar. Lay down for him a bed of fire and make him wear garments of fire, and open for him a door to the fire.' So, he gets its heat and its bad odour. His grave is narrowed down on him so that his ribs overlap on one another. A blind and deaf (angel) is placed over him holding an iron hammer. If a mountain were hit with it, then it would turn into dust. He strikes him with it once and his shriek is heard by all between east and the west but not by mankind and jinn. He becomes dust. Then his soul is returned to him."[1]

COMMENTARY: In Arabic, 'hah hah' is uttered by a terrified person. He lies when he say, 'I know not!' because the word of Islam has spread all over the world from the east to west. The angels who are deputed in the grave to award punishment to the dweller are blind and deaf so they can neither hear him shriek nor see his plight lest they pity him.

The *Hadith* also discloses that the punished grave dweller is revived again and again to make his punishment most severe. In the world, he used to reject the reality of punishment in the grave.

(۱۳۲) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ اِنَّهُ كَانَ اِذَا وَقَفَ عَلٰى قَبْرٍ بَكٰى حَتّٰى يَبُلَّ لِحْيَتَهُ فَقِيْلَ لَهُ تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِيْ وَتَبْكِيْ مِنْ هٰذَا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْقَبْرَ اَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْاٰخِرَةِ فَاِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ اَيْسَرُ مِنْهُ وَاِنْ لَّمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ اَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا رَاَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

132. It is reported about Sayyiduna Uthman رضی اللہ عنہ that whenever he stood by a grave, he wept profusely till this beard was moistened. He was asked, "How it is that you do not weep when paradise and hell are mentioned yet you weep because of this (standing by the grave)?" He narrated that, indeed, Allah's Messenger صلی اللہ علیہ وسلم had said, "surely the grave is the first stage of the stages to the hereafter. It any one gets deliverance from here then the stages after it are easier then it." He also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have never at all seen a sight more terrifying than the grave."[2]

COMMENTARY: When a man stands at a grave he forgets the luxuries of this life and becomes strong in faith. His heart shudders with fear of Allah and he thinks of the hereafter and occupies himself in the remembrance of Allah.

(۱۳۳) وَعَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوْا لِاَخِيْكُمْ ثُمَّ سَلُوْا لَهُ بِالتَّثْبِيْتِ فَاِنَّهُ الْاٰنَ يُسْأَلُ۔ (رواہ ابوداؤد)

133. Sayyiduna Uthman رضی اللہ عنہ also narrated that when the Prophet صلی اللہ علیہ وسلم finished buying the dead, he stood by the grave and said (to the people around),

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[1] Musnad Ahmad 4.287, Abu Dawud # 4753

[2] Musnad Ahmad 1-63, Tirmidhi # 2315, Ibn Majah # 4267

"Seek forgiveness for your brother. And pray for him to be firm and steadfast because he is being questioned now."[1]

COMMENTARY: Clearly, the living should make istighfar for the dead. The prayers should be made after burying the dead. The question of prompting the dead is not established among the hanafis. Though it is mustahab among most of the Shafi'is and Hanafis. There is a *Hadith* narrated by Sayyiduna Abu Umamah رضی اللہ عنہ transmitted by Suyuti رحمہ اللہ in Jama ul Jawami from Tabarani and also by Ibn Najjar, Ibn Asakir and Daylami. It is that the Prophet صلی اللہ علیہ وسلم said, "When one of you dies and you have buried him, let a man among you stand at the side of his head and say, 'O So and so son of so and so.' The dead person hears him but gives no answer. The man must say again, 'O so and so Son of so and so.' This time the dead say, 'May Allah have mercy on you, speak what you wish to tell me.' But you do not hear him. This man must now say, 'O so and so! Remember the Kalimah on which you departed from this world. It is (لا الہ الا اللہ وان محمدًا عبدہ ورسولہ) (la ilaha illAllahu wa anna Muhammad Abdahu wa rasuluh) - there is no God but Allah and Muhammad is His servant and Messenger. You were pleased that Allah is your Lord, Muhammad صلی اللہ علیہ وسلم is your Messenger and the Qur'an is your guide and leader.' When these words are spoken (the angels) Munkar and Nakir say to one and another, after holding their hands, 'Let us go from this person. What have we to do with him because he is being prompted on behalf of Allah?'" Someone asked Allah's Messenger صلی اللہ علیہ وسلم, "O Messenger of Allah, what if we do not know the name of the dead person's mother? To whom should we ascribe him?" He said, "Ascribe him to (Sayyidah) Hawwa علیہ السلام who is the mother of all of us."
Moreover to prompt the dead, stand at the side of the head of the grave and recite surah al-Baqarah up to (مفلحون) (verse:5) and from (آمن الرسول) to the end of this surah (verses: 285-286). If the entire Qur'an is recited then that is the best of all (prompting). Some Islamic Scholars go to the extent of saying that if any religious issue is mentioned there, then that too is a means of excellence and Divine mercy descending.

(۱۳۴) وَعَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَیُسَلَّطُ عَلَی الْکَافِرِ فِیْ قَبْرِہٖ تِسْعَۃٌ وَّتِسْعُوْنَ تَنِیْنًا تَنْہَسُہٗ وَتَلْدَغُہٗ حَتّٰی تَقُوْمَ السَّاعَۃُ لَوْ اَنَّ تَنِیْنًا مِنْہَا نَفَخَ فِی الْاَرْضِ مَا اَنْبَتَتْ خَضِرًا۔ رَوَاہُ الدَّارِمِیُّ وَرَوَی التِّرْمِذِیُّ نَحْوَہٗ وَقَالَ سَبْعُوْنَ بَدَلَ تِسْعَۃٌ وَّتِسْعُوْنَ۔

134. Sayyidun Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger said "Ninety-nine scorpions are set out against a disbeliever is his grave. They bite and sting him till the last hour. Were one of these scorpions to exhale over the earth, it would not grow any vegetation."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۳۵) عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِلٰی سَعْدِ بْنِ مُعَاذٍ حِیْنَ تُوُفِّیَ فَلَمَّا صَلَّی صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَوُضِعَ فِیْ قَبْرِہٖ وَسُوِّیَ عَلَیْہِ سَبَّحَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَسَبَّحْنَا طَوِیْلًا ثُمَّ کَبَّرَ

[1] Abu Dawud # 3221

[2] Darami # 2815, Musnad Ahmad 3-38, and Tirmidhi # 2448 part of a lengthy *Hadith* with 'seventy' scorpions instead of 'ninety nine'

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فَكَبَّرْنَا فَقِيْلَ يَا رَسُوْلَ اللّٰهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ فَقَالَ لَقَدْ تَضَايَقَ عَلٰى هٰذَا الْعَبْدِ الصَّالِحِ قَبْرُهٗ حَتّٰى فَرَّجَهُ اللّٰهُ عَنْهُ۔ (رواه احمد)

135. Sayyiduna Jabir رضی اللہ عنہ narrated that they went with Allah's Messenger صلی اللہ علیہ وسلم to Su'd ibn Mu'adh رضی اللہ عنہ when he died. When Allah's Messenger صلی اللہ علیہ وسلم had offered the funeral salah over him and he was placed in his grave and it was levelled over him, Allah's Messenger glorified Allah (saying, Subhan Allah) and they too glorified Allah for long. (This was the tasbih). Then, he extolled Allah (saying, AllahuAkbar) and they also extolled Allah. (This was the takbir) They asked him, "O Messenger of Allah, why did you glorify Allah and extol him?" He said, "The grave had closed in on this righteous slave till Allah made it spacious for him (because of our tasbih and takbir)."[1]

COMMENTARY: Tasbih and takbir are a means of turning Allah's wrath into mercy and compassion. He opens the doors to His mercy and blessings because of these sacred words. Therefore, it is mustahab to call the takbir when facing fear and terror or on observing something fearful. The more tasbih and takbir are recited, the more one attains nearness to Allah keeps away from worldly trials and tribulations as also from Divine wrath.

(١٣٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا الَّذِيْ تَحَرَّكَ لَهُ الْعَرْشُ وَفُتِحَتْ لَهُ اَبْوَابُ السَّمَآءِ وَشَهِدَهُ سَبْعُوْنَ اَلْفًا مِّنَ الْمَلَائِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ۔ (رواه النسائی)

136. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is one for whom the throne shook, for whom the gates of heaven were opened and seventy thousand angels attended his funeral. The grave was cramped on him (in spite of that)m but soon it was expanded (and made spacious) for him."[2]
(He was sa'd ibn Mu'adh. رضی اللہ عنہ)

(١٣٧) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِيْ يُفْتَنُ فِيْهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُوْنَ ضَجَّةً رَوَاهُ الْبُخَارِيُّ هٰكَذَا وَزَادَ النَّسَائِيُّ حَالَتْ بَيْنِيْ وَبَيْنَ اَنْ اَفْهَمَ كَلَامَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَكَنَتْ ضَجَّتُهُمْ قُلْتُ لِرَجُلٍ قَرِيْبٍ مِّنِّيْ اَيْ بَارَكَ اللّٰهُ فِيْكَ مَاذَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اٰخِرِ قَوْلِهٖ قَالَ قَالَ قَدْ اُوْحِيَ اِلَيَّ اَنَّكُمْ تُفْتَنُوْنَ فِي الْقُبُوْرِ قَرِيْبًا مِّنْ فِتْنَةِ الدَّجَّالِ۔

137. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا[3] narrated that Allah's Messenger صلی اللہ علیہ وسلم stood up to deliver a sermon. He mentioned the trial in the grave which one would face. When he spoke of it, the Muslims began to cry loudly. (This much is

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[1] Musnad # 3-360
[2] Nasa'i # 2055
[3] She was the glorious daughter of Sayyiduna Abu Bakr رضی اللہ عنہ wife of Zubayr ibn Awwam رضی اللہ عنہ and mother of Abdullah ibn Zubayr رضی اللہ عنہ. She was ten years the elder of her sister, Ayshah رضی اللہ عنہا. She had embraced Islam in Makkah and died there at the age of 110 Years.

what Bukhari transmitted but Nasa'i has more;) Their crying made her unable to follow the words of Allah's Messenger صلى الله عليه وسلم. So, when they calmed down, she asked a man near to her, "May Allah be merciful to you, what did Allah's Messenger صلى الله عليه وسلم say at the conclusion of his address?" The man narrated that he said, "It is revealed to me, indeed, that you will be tried in the grave nearly in the same way as the fitnah of the dajjal."[1]

COMMENTARY: Both kinds of trials are equally serious and difficult. May Allah show us mercy and preserve us from these trials.

(١٣٨) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتْ لَهُ الشَّمْسُ عِنْدَ غُرُوْبِهَا فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُوْلُ دَعُوْنِيْ أُصَلِّيْ۔ (رواه ابن ماجه)

138. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when the dead person is placed in the grave (and it is covered over him), he is shown the sun at its time of setting. He sits up, rubs his eyes and says, 'Let me offer the salah.'"[2]

COMMENTARY: A righteous believer will remember the salah even in his grave. When the Munkar and Nakir come to him to put their questions, he asks to be allowed to offer the salah before that. Or, he speaks those words after the questioning session presuming that he is with his family. Thus, anyone who is regular at the salah which he has never missed will behave according to his habit and remember his salah even in the grave.

The representation of sunset in the grave is in keeping with his resemblance to a traveller who is alone and ends up at an alien place in the evening. It is like the evening of a stranger.

(١٣٩) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَيِّتَ يَصِيْرُ إِلَى الْقَبْرِ فَيُجْلَسُ الرَّجُلُ فِيْ قَبْرِهٖ مِنْ غَيْرِ فَزَعٍ وَلَا مَشْغُوْبٍ ثُمَّ يُقَالُ لَهُ فِيْمَ كُنْتَ فَيَقُوْلُ كُنْتُ فِي الْإِسْلَامِ فَيُقَالُ مَا هٰذَا الرَّجُلُ فَيَقُوْلُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللّٰهِ فَصَدَّقْنَاهُ فَيُقَالُ لَهُ هَلْ رَأَيْتَ اللّٰهَ فَيَقُوْلُ مَا يَنْبَغِيْ لِأَحَدٍ أَنْ يَّرَى اللّٰهَ فَيُفَرَّجُ لَهُ فُرْجَةٌ قِبَلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ لَهُ انْظُرْ إِلَى مَا وَقَاكَ اللّٰهُ ثُمَّ يُفَرَّجُ لَهُ فُرْجَةٌ قِبَلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيْهَا فَيُقَالُ لَهُ هٰذَا مَقْعَدُكَ عَلَى الْيَقِيْنِ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَآءَ اللّٰهُ تَعَالٰى وَيُجْلَسُ الرَّجُلُ السَّوْءُ فِيْ قَبْرِهٖ فَزِعًا مَشْغُوْبًا فَيُقَالُ لَهُ فِيْمَ كُنْتَ فَيَقُوْلُ لَا أَدْرِيْ فَيُقَالُ لَهُ مَا هٰذَا الرَّجُلُ فَيَقُوْلُ سَمِعْتُ النَّاسَ يَقُوْلُوْنَ قَوْلًا فَقُلْتُهُ فَيُفَرَّجُ لَهُ فُرْجَةٌ قِبَلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيْهَا فَيُقَالُ لَهُ انْظُرْ إِلَى مَا صَرَفَ اللّٰهُ عَنْكَ ثُمَّ يُفَرَّجُ لَهُ فُرْجَةٌ إِلَى النَّارِ فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ هٰذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَآءَ اللّٰهُ تَعَالٰى۔ (رواه ابن ماجة)

139. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said,

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[1] Bukhari # 1373, Nasai, with the addition # 2062.

[2] Ibn Majah # 4272.

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"The dead person comes to his grave where he is made to sit up. He is neither terrified nor disturbed. He is asked about the religion that he had followed. He says, 'I followed Islam.' He is asked, 'who is this man?' He says, 'Muhammad! Allah's Messenger. He came to us with clear signs from Allah and we confirmed him. Then he is asked, 'Have you seen Allah?' He says 'No one can see Allah.' An opening is carved out for him towards hell. He looks at it, some of its portions overlapping its other portions and he is told, 'Look at what Allah has saved you from.' Another opening is made for him towards paradise and he looks at its freshness and its contents. It is said to him, 'This is your resting place, for, you had faith on which you died and on which you will be resurrected, insha Allah, ta'ala. And, the wicked person is made to sit up in his grave, terrified and disturbed. He is asked, 'What religion did you follow?' He say, 'I do not know.' Next he is asked, 'who is this man?' He say, 'I had heard people say something which I repeated.' An opening is made for him towards paradise and he looks at its freshness and its contents. He is told, 'Look at what Allah has turned away from you.' Another opening is made for him towards hell and he looks at it, parts of it crushing each other. He is told, 'This is your abode for t he doubt you harboured in your mind and on which you died and on which you will be resurrected, Insha Allah, ta'ala.' "[1]

CHAPTER - V

DEPENDENCE ON THE BOOK AND THE *SUNNAH* بَابُ الْاِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ

Kitab or the Book is Allah's Book, the Quran. *Sunnah* means the Prophet صلى الله عليه وسلم saying, deeds and circumstances. These together are *Hadith* and are called Shari'ah, Tariqah and Haqiqah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٤٠) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ۔ (متفق علیه)

140. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone introduced in this our religion something that is not there then it is rejected."[2]

COMMENTARY: The belief and faith of a believer and a Muslim is firm and strong. It is to pursue the path shown by the Quran and the *sunnah* with full conviction and to remain within the limits prescribed by Shari'ah. This is a true path of success and good fortune. If anyone introduced ways that are contradictory to the objectives of Shari'ah or are incompatible with the Quran and *sunnah* then his faith and belief are very weak and this thing opposes the call of Islam.

The *Hadith* calls these people rejected.[3] They bring new things to Islam. The words of the *Hadith* indicate that there is no censure for introducing such things as are not against the

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[1] Ibn Majah # 4268.

[2] Bukhari # 2697, Muslim # 17-1718, Abu Dawud # 4606, Ibn Majah # 14, Musnad Ahmad 6-270.

[3] Thus, the text of the *Hadith* accommodates both meanings for the word (منه). The pronoun could be 'it' or 'he' meaning that the innovation is rejected or the innovator is rejected.

objectives of the Book and the *sunnah*. They are not rejected.

(١٤١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا بَعْدُ فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ۔ (رواه مسلم)

141. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To proceed; The best word is the Book of Allah, and the best guidance is that which is taught by Muhammad, and the worst of things is new things in religion. Every bid'ah (innovation) is 'to go astray.' "[1]

COMMENTARY: Perhaps the Prophet صلی اللہ علیہ وسلم was delivering a sermon and must have begun with Allah's praise before saying 'amma bad' (to proceed). Then he spoke his words. Bid'ah are innovations meaning those things that were not found in the Prophet's صلی اللہ علیہ وسلم times, but were brought after him during different periods of time. There are two kinds of it; bid'ah hasanah(good innovation) and bid'ah Sayyi'ah(bad innovation), the good and the bad innovations. They are either in conformity with the Islamic principles and not at variance with them, or they flout the objectives of Shari'ah(divine law) and are contradictory to the Qur'an and the *sunnah*(Practice of the Holy Prophet), and they mislead and deserve Allah's and His Messenger's صلی اللہ علیہ وسلم wrath. The words of the *Hadith*; (كُلُّ بِدْعَةٍ ضَلَالَةٌ) (every innovation is 'to go astray') refer to this kind bid'ah sayyi'ah(bad innovation) and they should be shunned.

In fact, some bid'ah are wajib, like learning grammar without which it is not possible to understand the Quran.

Some bid'ah are haram (forbidden), like the creed and ideologies of the Qadariyah and the Jabariyah that are contrary to the Quran and the sunah. In fact, it is a wajib bid'ah to reject their religion.

Some bid'ah are mustahab, like setting up the Khanqah where people's hearts are oriented to the true path. Or, building madrasahs, or such other things as are for the good of the Muslims and needed at the time, though they may not have existed in the Prophet's times.

Some of the bid'ah are makruh (undesirable, detested), like decorating the copies of the Quran and the mosques and using such methods for decorating them as are not masnun (legalized).Some bid'ah are mubah like shaking hands in the morning which is the contention of Imam Shafi'I رحمہ اللہ but Imam Abu Hanifah رحمہ اللہ regards it as makruh.

Imam shafi'I رحمہ اللہ has evaluated bid'ah in an excellent manner. He defines bid'ah as any innovation that is contrary to the book, the saying of the sahabah رضی اللہ عنہ and the consensus of the ummah. It is error and straying. As for those things that are not such, there is no harm in it.

(١٤٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبْغَضُ النَّاسِ اِلَى اللّٰهِ ثَلَاثَةٌ مُلْحِدٌ فِي الْحَرَمِ وَمُبْتَغٍ فِي الْاِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ وَمُطَّلِبُ دَمِ امْرِئٍ مُّسْلِمٍ بِغَيْرِ حَقٍّ لِيُهْرِيْقَ دَمَهٗ۔ (رواه البخاری)

142. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people most hated in Allah's sight are three; one who commits evil in the Haram, one who seek to introduce into Islam the ways of the Jahiliyah (pre Islamic

[1] Musim # 43-867.

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days), and one who demands blood of a Muslim unjustly that he might shed it."[1]

COMMENTARY: One of these three kinds is he whom Allah has honoured with his presence in His house, but he not only does not respect it but also perpetrates what is unbecoming, like quarreling, hunting or violating the Shari'ah.

The other kind is blessed with faith but seeks to adopt the customs of the days of ignorance. Examples are wailing, taking ill omens, celebrating the Nuwruz or customs that are un-Islamic like anniversaries of the saint, illuminating graves, making offerings to others than Allah, doing unsanctioned things in Muharram and on Shab bara'ah.

The third kind seeks to kill a Muslim simply to shed blood. While killing any one is a crime in itself, when shedding blood is the aim, the crime becomes more grave and serious.

(١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ اُمَّتِيْ يَدْخُلُوْنَ الْجَنَّةَ اِلَّا مَنْ اَبٰى قِيْلَ وَمَنْ اَبٰى قَالَ مَنْ اَطَاعَنِيْ دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِيْ فَقَدْ اَبٰى۔ (رواه البخارى)

143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Everyone of my ummah shall enter paradise, except those who reject." Someone asked him, "Who are they who reject?" He said, "He who obeys me will enter paradise and he who disobeys me has rejected."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said, "He who disobeys me and ignores my commands is a rebel. He is not worthy of admittance to paradise but he deserves to be punished."

(١٤٤) وَعَنْ جَابِرٍ قَالَ جَآءَتْ مَلَآئِكَةٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَآئِمٌ فَقَالُوْا اِنَّ لِصَاحِبِكُمْ هٰذَا مَثَلًا فَاضْرِبُوْا لَهٗ مَثَلًا قَالَ بَعْضُهُمْ اِنَّهٗ نَآئِمٌ وَقَالَ بَعْضُهُمْ اِنَّ الْعَيْنَ نَآئِمَةٌ وَالْقَلْبُ يَقْظَانُ فَقَالُوْا مَثَلُهٗ كَمَثَلِ رَجُلٍ بَنٰى دَارًا وَّجَعَلَ فِيْهَا مَاْدُبَةً وَبَعَثَ دَاعِيًا فَمَنْ اَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَاَكَلَ مِنَ الْمَاْدُبَةِ وَمَنْ لَّمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَاْكُلْ مِنَ الْمَاْدُبَةِ فَقَالُوْا اَوِّلُوْهَا لَهٗ يَفْقَهْهَا قَالَ بَعْضُهُمْ اِنَّهٗ نَآئِمٌ وَقَالَ بَعْضُهُمْ اِنَّ الْعَيْنَ نَآئِمَةٌ وَالْقَلْبُ يَقْظَانُ فَقَالُوا الدَّارُ الْجَنَّةُ وَالدَّاعِيْ مُحَمَّدٌ فَمَنْ اَطَاعَ مُحَمَّدًا فَقَدْ اَطَاعَ اللّٰهَ وَمَنْ عَصٰى مُحَمَّدًا فَقَدْ عَصَى اللّٰهَ وَمُحَمَّدٌ فَرَقٌ بَيْنَ النَّاسِ۔ (رواه البخارى)

144. Sayyiduna Jabir رضی اللہ عنہ narrated that some angels came to the Prophet صلی اللہ علیہ وسلم while he was asleep. They said (to each other). Surely, there is an example for your friend. Do coin for him the example." Some of them said, "He is asleep." Some others said, "The eyes sleep but the heart is awake." They said, "His example is as the example of a man who builds a house and hosts a feast therein for which he sends round a person to invite (guests). So he who responds to the inviter, enters the house and partakes of the food. But, he who does not respond will not enter the house and will not eat the food." They said, "Make it clear that he may understand it." Some of them said, "He is asleep," but some others said, "Though the eyes sleep, yet the heart is awake." And, they explained, 'The house is paradise. The inviter is Muhammad. He who obeys him obeys Allah but he who disobeys him,

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[1] Bukhari # 6882.

[2] Bukhari # 7280, Musnad Ahmad 2-361.

disobeys Allah. And, Muhammad distinguishes between the people."[1]

COMMENTARY: He who built the house and threw a feast is Allah. The feast is the blessings of paradise. The Prophet صلى الله عليه وسلم is the one who distinguishes between the infidel and the believer, false and truth, sinner and righteous.

(١٤٥) وَعَنْ اَنَسٍ قَالَ جَآءَ ثَلَاثَةُ رَهْطٍ اِلٰى اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اُخْبِرُوْا بِهَا كَاَنَّهُمْ تَقَالُّوْهَا فَقَالُوْا اَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللّٰهُ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَأَخَّرَ فَقَالَ اَحَدُهُمْ اَمَّا اَنَا فَاُصَلِّي اللَّيْلَ اَبَدًا وَقَالَ الْاٰخَرُ اَنَا اَصُوْمُ النَّهَارَ اَبَدًا وَلَا اُفْطِرُ وَقَالَ الْاٰخَرُ اَنَا اَعْتَزِلُ النِّسَآءَ فَلَا اَتَزَوَّجُ اَبَدًا فَجَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ فَقَالَ اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا اَمَا وَاللّٰهِ اِنِّيْ لَاَخْشَاكُمْ لِلّٰهِ وَاَتْقَاكُمْ لَهٗ لٰكِنِّيْ اَصُوْمُ وَاُفْطِرُ وَاُصَلِّيْ وَاَرْقُدُ وَاَتَزَوَّجُ النِّسَآءَ فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ۔ (متفق عليه)

145. Sayyiduna Anas رضى الله عنه narrated that three men came to the wives of the Prophet صلى الله عليه وسلم to enquire about the (kind of) worship of the Prophet صلى الله عليه وسلم. When they were told of that, they seemed to regard that as insufficient and said, "where do we stand in relation to the Prophet صلى الله عليه وسلم? Indeed, Allah has forgiven him his past and present sins." So, one of them resolved to stand in salah all night. Another made up his mind to fast every day and never go without fasting. The third bound himself to keep away from women and never marry. (Meanwhile,) the Prophet صلى الله عليه وسلم came and asked them if they had pledged abstinence, and he said, "know, by Allah, I fear Allah more than you do and I am more submissive to him than you are, but, I do fast as also go without fasting. I offer the salah and do sleep too, and I have married woman too. He who turn away from my *sunnah* does not belong to me."[2]

COMMENTARY: The three sahabah رضى الله عنه were (Sayyiduna) Ali (ibn Abu Ta'lib) رضى الله عنه Uthman ibn Maz'un رضى الله عنه and Abdullah ibn Rawahah رضى الله عنه. They thought that since the Prophet صلى الله عليه وسلم was innocent, he need not have performed the worship which he did. They said that the was already forgiven in he light of verse (2) of surah al-fath:

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

{That Allah may forgive you of your fault that which is past and that which is to come}

They decided to adopt asceticism to a certain degree to gain nearness to Allah. However, the Prophet صلى الله عليه وسلم forbade them to transgress beyond the limit of worship prescribed by Allah and His Messenger صلى الله عليه وسلم. Only that kind of worship is approved as is prescribed by them, and that much is enough to attain nearness to Allah.

It is a kind of perfect ness for man to combine the natural demands of life with worship and to give the rights of fellow man with the rights of Allah too. At the same time, he must not falter in placing trust in Allah. The Prophet صلى الله عليه وسلم demonstrated this life

[1] Bukhari # 7281, Tirmidhi # 2871 (similar).

[2] Bukhari # 5063, Muslim # 5-1401.

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for others to emulate.

In conclusion, the Prophet صلى الله عليه وسلم made it very clear, 'This is my *sunnah*. If any one veers from it or exceeds it he seems to say that he is not satisfied and interested with it. So, he is out of the folds of my community and has no relationship with it."

The Prophet صلى الله عليه وسلم thus implied that it is not allowed to neglect the demands of the worldly life and to follow monasticism.

Mawlana Shah Muhammad Ishaq رحمه الله said, that some of the scholars cite this *Hadith* to reject those people who uphold bid'ah hasanah because the three sahabah رضى الله عنه had formed intentions to engage in a kind of worship. Since that was not in keeping with the *sunnah* and exceeded that, the Prophet صلى الله عليه وسلم did not like it and disallowed it. Hence, only the kind of worship known from the Prophet صلى الله عليه وسلم must be observed without any additions.

(١٤٦) وَعَنْ عَائِشَةَ قَالَ صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَرَخَّصَ فِيْهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَ فَحَمِدَ اللّٰهَ ثُمَّ قَالَ مَابَالُ اَقْوَامٍ يَتَنَزَّهُوْنَ عَنِ الشَّيْءِ اَصْنَعُهُ فَوَاللّٰهِ اِنِّيْ لَاَعْلَمُهُمْ بِاللّٰهِ وَاَشَدُّهُمْ لَهُ خَشْيَةً۔ (متفق عليه)

146. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم did something and gave his permission (to others) to do it. Some people, however, abstained from it. When he came to know of it, he delivered a sermon. He praised Allah and said, "What is wrong with those men who abstain from doing what I do (and allow)? For, by Allah, I know (the pleasure and displeasure of) Allah better than they know and I have more fear of him than they have."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم availed of concessions allowed by the Shari'ah (divine law)and encouraged other people to avail of them. Perhaps, someone preferred not to benefit from that. There is much wisdom in these concessions. They allow for weaknesses in human beings. If anyone avails of them, he sort of demonstrates his helplessness and weakness and Allah loves this kind of conf ssion. The Prophet صلى الله عليه وسلم said, Allah loves that concessions should be availed and facilities be seized just as He loves that the lofty ideals should be chosen."

(١٤٧) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَدِمَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يُؤَبِّرُوْنَ النَّخْلَ فَقَالَ مَاتَصْنَعُوْنَ قَالُوْا كُنَّا نَصْنَعُهُ قَالَ لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوْا كَانَ خَيْرًا فَتَرَكُوْهُ فَنَقَصَتْ قَالَ فَذَكَرُوْا ذٰلِكَ لَهُ فَقَالَ اِنَّمَا اَنَا بَشَرٌ اِذَا اَمَرْتُكُمْ بِشَيْءٍ مِّنْ اَمْرِ دِيْنِكُمْ فَخُذُوْا بِهٖ وَاِذَا اَمَرْتُكُمْ بِشَيْءٍ مِّنْ رَأْيِيْ فَاِنَّمَا اَنَا بَشَرٌ۔

(رواه مسلم)

147. Sayyiduna Rafi' ibn Khadij رضى الله عنه [2] narrated that Allah's Messenger صلى الله عليه وسلم came to (them at) Madinah and found them pollinating the palm trees. He asked them, "what are you doing?" They told him that they had been doing it (for long)

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[1] Bukhari # 1601, Muslim # 127.2356, Musnad Ahmad 6-45.

[2] He was an ansari, Awsi. He died in 42 AH at the age of 56 years.

and he advised them, "Perhaps, if you do not do it, that might be better (for you_)." So they abandoned the practice but the produce came down and they informed him of that. He said, "I am but a human being. When I command you concerning you religion, take it (and obey), but when I advise you about anything on my own (opinion), then I am merely human."[1]

COMMENTARY: The people of Madinah used a method of pollination for dates. They paired the flower at a male tree with a female tree to increase their produce. The Prophet صلى الله عليه وسلم said that his opinion on a worldly subject should not be bracketed with Divine revelation and need not be followed.

The *Hadith* is evidence that the Prophet's صلى الله عليه وسلم main concern was the hereafter, not this world. He paid more attention to the affairs of religion.

According to some other a*Hadith*, his words concerning this affair are:

انتم اعلم بامور دنياكم (You have more knowledge about the affairs of your world). However, there is no doubt whatsoever that the Prophet صلى الله عليه وسلم was the most intelligent of all men in matters of religion and the world.

(١٤٨) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا مَثَلِيْ وَمَثَلُ مَا بَعَثَنِيَ اللّٰهُ بِهٖ كَمَثَلِ رَجُلٍ اَتٰى قَوْمًا فَقَالَ يَا قَوْمِ اِنِّيْ رَاَيْتُ الْجَيْشَ بِعَيْنَيَّ وَاِنِّيْ اَنَا النَّذِيْرُ الْعُرْيَانُ فَالنَّجَآءَ النَّجَآءَ فَاَطَاعَهٗ طَآئِفَةٌ مِّنْ قَوْمِهٖ فَاَدْلَجُوْا فَانْطَلَقُوْا عَلٰى مَهْلِهِمْ فَنَجَوْا وَكَذَّبَتْ طَآئِفَةٌ مِنْهُمْ فَاَصْبَحُوْا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَاَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذٰلِكَ مَثَلُ مَنْ اَطَاعَنِيْ فَاتَّبَعَ مَا جِئْتُ بِهٖ وَمَثَلُ مَنْ عَصَانِيْ وَكَذَّبَ مَا جِئْتُ بِهٖ مِنَ الْحَقِّ۔ (متفق عليه)

148. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger said, "My example and the example of that with which Allah has sent me is only like that of a man who came to a people and said, 'O people! I have seen an army with my eyes. And, indeed, I am a plain Warner! So, save yourselves! Escape!' some of his people obeyed him and escaped by night quietly and were safe. Some other, however, belied him and remained at their own places till the morning. The army invaded them in the morning and killed and eliminated them. This then is the example of one who obeys me and abides by that which I have brought, and the example of one who disobeys me and belies that which I have brought of the truth."[2]

COMMENTARY: The words in the *Hadith* (وَاِنِّيْ اَنَا النَّذِيْرُ الْعُرْيَانُ) 'and, indeed, I am a plain Warner!' are translated as 'an unselfish Warner' in the Urdu translation, but as a nude Warner' in the explanation of Mazahir ul Haq (v1 p196). There follows the explanation. It was a practice among the Arabs that if anyone detected an army approaching his land, then he would undress and place his garments on his head and shout, as he ran towards his people , that an army was coming to them. They would prepare to defend themselves. He was called 'a nude Warner.' Later on, however, this became an idiomatic form of warning of any sudden and terrible accident or mishap.

This example was used by the Prophet صلى الله عليه وسلم to give tidings of paradise to the obedient

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[1] Muslim # 140, 2362.

[2] Bukhari # 7283, Muslim # 16.2283.

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and of punishment to the rebellious.

(The some explanation is given in Luqhatul *Hadith* v3 p91 under (عريان) for 'a naked Warner' as in Mazahirul Haq preceding lines. However, the English translations of Bukhari and Muslim by Dr. Mahmood Muhsin Khan and Abdul Hamid Siddiqi of Darus Salaam and Sh. Muhammad Ashra respectively, have 'a plain Warner.')

(١٤٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلِيْ كَمَثَلِ رَجُلٍ اِسْتَوْقَدَ نَارًا فَلَمَّآ اَضَآءَتْ مَاحَوْلَهَا جَعَلَ الْفَرَاشُ وَهٰذِهِ الدَّوَآبُّ الَّتِيْ تَقَعُ فِي النَّارِ يَقَعْنَ فِيْهَا وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهٗ فَيَتَقَحَّمْنَ فِيْهَا فَاَنَا اٰخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَاَنْتُمْ تَقَحَّمُوْنَ فِيْهَا (هٰذِهٖ رِوَايَةُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوَهَا وَقَالَ فِيْ اٰخِرِهَا قَالَ فَذٰلِكَ مَثَلِيْ وَمَثَلُكُمْ اَنَا اٰخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُوْنِيْ تَقَحَّمُوْنَ فِيْهَا)۔ (متفق عليه)

149. Sayyiduna Abu Hurayra رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My example is that of a man who kindles a fire. When it lit all around it, the mot has and these other insects, that fall in the fire, drop into it. He tried to prevent them but they (did not cease to fall and) prevailed over him and dropped into the fire. So do I pull you by your girdles from the Fire (of hell) but you go on falling into it." (This is as Bukhari transmits. Muslims has the like of it but adds after it:) The Prophet صلی اللہ علیہ وسلم said, "that is my example and yours. I continue to pull you by you girdles from hell, 'come away from the fire! Come away from the fire! But you prevail over me and rush into it."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم means to say that he has made it very clear what the unlawful and forbidden things are. However, like moths and butterflies that persistently drop into the fire, you continue to do the forbidden things and the undesirable, and so advance towards the Fire of hell, not heading my efforts to prevent you.

(١٥٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ مَابَعَثَنِيَ اللّٰهُ بِهٖ مِنَ الْهُدٰى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيْرِ اَصَابَ اَرْضًا فَكَانَتْ مِنْهَا طَآئِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَآءَ فَاَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيْرَ وَكَانَتْ مِنْهَا اَجَادِبُ اَمْسَكَتِ الْمَآءَ فَنَفَعَ اللّٰهُ بِهَا النَّاسَ فَشَرِبُوْا وَسَقَوْا وَزَرَعُوْا وَاَصَابَ مِنْهَا طَآئِفَةً اُخْرٰى اِنَّمَا هِيَ قِيْعَانٌ لَا تُمْسِكُ مَآءً وَلَا تُنْبِتُ كَلَأً فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِيْ دِيْنِ اللّٰهِ وَنَفَعَهٗ مَابَعَثَنِيَ اللّٰهُ بِهٖ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَّمْ يَرْفَعْ بِذٰلِكَ رَاْسًا وَلَمْ يَقْبَلْ هُدَى اللّٰهِ الَّذِيْ اُرْسِلْتُ بِهٖ۔ (متفق عليه)

150. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The similitude of what Allah has sent me with of guidance and knowledge is like heavy rain that fell on a piece of land. Part of the land was good and absorbed the water to produce much herbage and pasture. Part of it had hardness and it retained the water which Allah cause people to profilt, so they drank it, gave to drink and sowed seed. Some of the rain fell on such part of the land as was flat and could not hold the water or produce herbage. These are the examples of: (the first two) one

[1] Bukhari # 6483, Muslim # 18-2284, Tirmidhi # 2883, (Shorter), Musnad Ahmad 2/244.

who understand Allah's religion and acquires advantage from what Allah has sent me with and learn and teaches other people; and (the last) is like him who heeds it not and accepts not Allah's guidance with which I am sent."[1]

COMMENTARY: The *Hadith* mentions two kinds of people: who derive benefit from religion and who do not profit from it. So is the piece of land of two kinds; that which uses the water to advantage and that which gets no good from the water. The piece of land that gains advantage from the water is also of two kinds; the one that grows herbage and the other that does not grow any of it.

In the same way, those who derive benefit from religious knowledge are of two kinds: one who is a scholar as well as a worshipper (who puts his knowledge to practice) and is a faqh (jurist), and a teacher, being like the piece of land that absorbs the water to gain benefit itself and to cause others to benefit, and also to grow grass. This scholar and worshipper is like that. The second kind is a scholar and a teacher but not a worshipper and jurist; he is like the earth that accumulates water and people use the water. Or the earth that absorbs water and grows grass. It is like the mujtahid (who makes independent judgement) who acquires knowledge, interprets rules, benefits himself and lets others benefit.

The earth that retains water is like the scholars of *Hadith* who learn *Hadith* and transmit their knowledge in Toto to other people.

The third person is haughty who does not bow his head before Allah's religion, nor pays heed to religious knowledge, nor to the message of Allah and His Messenger. He performs no deeds nor spreads knowledge. He may follow any religion. He is like the barren earth that neither absorbs water nor retains it, nor grows any thing.

(١٥١) وَعَنْ عَائِشَةَ قَالَتْ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ اٰيَاتٌ مُّحْكَمَاتٌ" وَقَرَأَ اِلٰى "وَمَا يَذَّكَّرُ اِلَّا اُولُوا الْاَلْبَابِ" قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا رَاَيْتِ۔ وَعِنْدَ مُسْلِمٍ رَاَيْتُمُ الَّذِيْنَ يَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ فَاُولٰئِكَ الَّذِيْنَ سَمَّاهُمُ اللّٰهُ فَاحْذَرُوْهُمْ۔

(متفق علیہ، ال عمران ۷)

151. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم recited (the verse 7 of surah Aal Imran):

هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ اٰيَاتٌ مُّحْكَمَاتٌ

{He is Allah who has revealed to you the Book some of its verses are of established meaning} up to

وَمَا يَذَّكَّرُ اِلَّا اُولُوا الْاَلْبَابِ

{and none is admonished but men of understanding.}

She then narrated that he said, "When you[2] see that people stick to the verses in it that are allegorical, they are the ones whom Allah has named, so beware of them."[3]

COMMENTARY: The entire verse is

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[1] Bukhari # 79, Muslim # 15.2282, Musnad Ahmad 4-399.

[2] meaning Ayshah رضی اللہ عنہا, but Muslim has the masculine plural (رَاَيْتُمْ) 'you all'.

[3] Bukhari # 4547, Muslim # 1-2665, Abu Dawud # 4598, Ibn Majah # 47, Darimi # 145.

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هُنَّ اُمُّ الْكِتَابِ وَاُخَرُ مُتَشَابِهَاتٌ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَاتَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ۔ (اٰل عمران ۳: ۷ رکوع ۱)

{He is Allah who has revealed to you the Book, some of its verses are perspicuous (of established meanings) - they are the substance of the Book - and others are allegorical. So those in whose hearts is perversity follow the part thereof that is allegorical, seeking (to cause) discord while searching its interpretation. But none knows its interpretation except Allah. And those who are firmly rooted in knowledge say, 'we believe therein, the whole of it is from our Lord.' And none is admonished but men of understanding} (3:7)

There are two kinds of verses in the Quran: those verses whose meaning is clear without any concealed understatement or doubt, and verses whose meaning is not apparent and only Allah knows their true meaning, like; (يَدُاللّٰهِ فَوْقَ اَيْدِيْهِمْ) **{The hand of Allah is above their hands}** (48:10), and so on.

Those people who are pious and righteous and whose hearts are bright with the light of faith and conviction, they not only understand the meaning and interpretation of the muhkamat or perspicuous verses but also believe in them. They also believe in the mutashabihat or allegorical and leave their real meaning to Allah alone. He alone is the knower.

However, those whose hearts swerve from the truth and whose minds stray, they probe the allegorical. They offer their own interpretation. Not only are they misled but they also mislead others.

(۱۵۲) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ هَجَّرْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَالَ فَسَمِعَ اَصْوَاتَ رَجُلَيْنِ اِخْتَلَفَا فِيْ اٰيَةٍ فَخَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْرَفُ فِيْ وَجْهِهِ الْغَضَبُ فَقَالَ اِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ۔ (رواه مسلم)

152. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that one midday, he visited Allah's Messenger. He heard the voices of two men arguing about a verse and he came out to them, anger it large on his face. He said, "Those who preceded you perished only because of their disagreement about the Book (of Allah)."[1]

COMMENTARY: This refers to differing in such a way as to create doubts in the hearts or weaken faith or cause dissension within the community leading to enmity and to disbelief and bid'ah. Its examples are; disagreeing on the Quran itself, altering its meaning, etc. Clearly, neither is it allowed to make ijtihad on these things nor to differ on them. However, the differences of opinion of the mujtahids are correct and are a means of Allah's mercy and a comprehension of religion and Shari'ah. This kind of ijtihad was known among the sahabah رضی الله عنه. It was beneficial and innumerable problems were solved and rulings deducted.

(۱۵۳) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَعْظَمَ الْمُسْلِمِيْنَ فِيْ

[1] Muslim # 2-2666.

الْمُسْلِمِيْنَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ عَلَى النَّاسِ فَحُرِّمَ مِنْ اَجْلِ مَسْأَلَتِهٖ۔ (متفق علیه)

153. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most nasty of the Muslims among the Muslims is he who asks about something that was not forbidden but was pronounced as disallowed because of his question."[1]

COMMENTARY: This is about those who asked questions out of rebellion, or because of hypocrisy like the question of the Banu Isra'il to Prophet Musa علیہ السلام about the cow. However, this does not forbid asking genuine questions to gain knowledge. This kind of enquiries earn reward for the seeker.

(١٥٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ فِيْ اٰخِرِ الزَّمَانِ دَجَّالُوْنَ كَذَّابُوْنَ يَأْتُوْنَكُمْ مِّنَ الْاَحَادِيْثِ بِمَا لَمْ تَسْمَعُوْا اَنْتُمْ وَلَا اٰبَاؤُكُمْ فَاِيَّاكُمْ وَاِيَّاهُمْ لَا يُضِلُّوْنَكُمْ وَلَا يَفْتِنُوْنَكُمْ۔ (رواه مسلم)

154. Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will be during the last days deceivers and liars who will bring to you such a*Hadith* as neither you nor your forefathers will have heard. So beware of them that they might not lead you astray nor put you in trial."[2]

COMMENTARY: Some deceivers will appear towards the last era who will pretend to be pious scholars. They will claim to lead men to Allah's religion and will invent false a*Hadith* and teach wrong commands and wrong beliefs. Muslims must avoid them and the innovators.

(١٥٥) وَعَنْهُ قَالَ كَانَ اَهْلُ الْكِتَابِ يَقْرَأُوْنَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُوْنَهَا بِالْعَرَبِيَّةِ لِاَهْلِ الْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُصَدِّقُوْا اَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا۔ اَلْاٰيَةُ۔ (رواه البخاری)

155. Abu Hurayrah رضی اللہ عنہ narrated that the people of the Book read the Torah in Hebrew but expounded it to the Muslims in Arabic. So, Allah's Messenger صلی اللہ علیہ وسلم said, "Neither uphold nor reject people of the Book but:

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا اَلْاٰيَةَ

{Say, 'we believe in Allah and that which has been revealed to us...} (the entire verse 136 of al baqarah)[3]

COMMENTARY: The entire verse (2:136):

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرَاهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ۔ (سورة بقرة ٢: ١٣٦)

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[1] Bukhari # 7289, Muslim # 132-2358, Abu Dawud # 4610, Musnad Ahmad 1-179.

[2] Muslim # 7-7, Musnad Ahmad 2-349.

[3] Bukhari # 7542.

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{Say; 'we believe in Allah and that which has been revealed to us and that which was revealed to Ibrahim and Isma'il and Ishaq and Ya'qub and the tribes, and that which Musa and Easa were given from their Lord; we differentiate not between any of them, and to Him we submit in Islam.}

The Prophet's صلى الله عليه وسلم words mean that if the people of the Book (the Jews) translate and expound the Torah to you, then do not belie them but do not corroborate them either. Rather, you should recite the verse (136) of surah al-Baqarah.

They should not be confirmed because they were given to tamper with the Book of Allah and could have distorted the portion recited to you. Also, they should not be belied because after all that is the Divine Book ad true, and they could have presented the correct text before you.

(١٥٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ۔

(رواه مسلم)

156. Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This lie is enough for a man that he narrates everything he hears."[1]

COMMENTARY: Even if any one does not lie but relays to others everything he hears without verifying it, then that is enough lie from him. To pass on whatever is told is the first step to falsehood. The meaning is that one should not circulate without finding out the veracity of that which one hears.

(١٥٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَّبِيٍّ بَعَثَهُ اللّٰهُ فِيْ اُمَّتِهٖ قَبْلِيْ اِلَّا كَانَ لَهٗ مِنْ اُمَّتِهٖ حَوَارِيُّوْنَ وَاَصْحَابٌ يَّاْخُذُوْنَ بِسُنَّتِهٖ وَيَقْتَدُوْنَ بِاَمْرِهٖ ثُمَّ اِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوْفٌ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ وَ يَفْعَلُوْنَ مَالَا يُؤْمَرُوْنَ فَمَنْ جَاهَدَهُمْ بِيَدِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهٖ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَآءَ ذٰلِكَ مِنَ الْاِيْمَانِ حَبَّةُ خَرْدَلٍ۔ (رواه مسلم)

157. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every Prophet whom Allah sent to his people before me had among them his disciples and companions. They abided by his *sunnah* and obeyed his commands. They were succeeded later by those who said that which they did not practice and did what they were not commanded to do. So, he who strives against these people with his hand is a believer. He who campaigns against them with his tongue is a believer. He who censures them in his heart is a believer. But, after that there is not faith even as much as a grain of mustard seed."[2]

COMMENTARY: The jihad (or striving) with the hand is very obvious. The jihad (or campaigning) with the tongue is to warn and disallow people from pursuing false beliefs and describing their wrongs. The jihad with the hearts is to realize the evil of the false beliefs and wrong deeds as contradict the true religion, and to detest their perpetrators at heart.

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[1] Muslim # 5-5, Abu Dawud # 4992.

[2] Muslim # 80-50 Musnad Ahmad (part of it) 1-458.

However, if anyone is so indifferent as not even to consider evil as bad then clearly his heart is without even a faint light of faith. It is tantamount to being pleased with it and at par with disbelief.

(١٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا اِلٰى هُدًى كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلَ اُجُوْرِ مَنْ تَبِعَهٗ لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا وَمَنْ دَعَا اِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلَ اٰثَامِ مَنْ تَبِعَهٗ لَا يَنْقُصُ ذٰلِكَ مِنْ اٰثَامِهِمْ شَيْئًا۔ (رواه مسلم)

158. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone invites people to the right path then he earns a reward like the rewards of those who follow him without their rewards being diminished. And, if anyone invites other people to wrong doing then he earns a sin like the sins of those who toe his line (willingly or unwillingly) without their sins being reduced."[1]

COMMENTARY: The people who obey get their reward because of their deeds and the reward of the inviter will be for his preaching. The some applies to those who promote indecency and those who follow them.

(١٥٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَأَ الْاِسْلَامُ غَرِيْبًا وَّسَيَعُوْدُ كَمَا بَدَأَ فَطُوْبٰى لِلْغُرَبَآءِ۔ (رواه مسلم)

159. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Islam began in obscurity (or poverty) and will return to how it began. So blessed are those few (who stick to it)."[2]

COMMENTARY: The Muslims in early Islam were poor and had to forsake their native land and emigrate to a strange or foreign land. The same thing will happen in the end. So the poor are fortunate who will remain steadfast as Muslims.

The sunan Ibn Majah gives another interpretation too: At its advent, it was deemed to be a strange affair with beliefs and practices very alien to those then prevailing in Arabia. Then they were accepted. Towards the end, most of the Muslims will abandon the obligations prescribed by Islam and only a negligible minority will stick to the religion. Most people will regard the Shari'ah(divine law) as out-dated and impracticable. Islam will thus revert to obscurity or a strange affair.'[3]

(١٦٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْاِيْمَانَ لَيَاْرِزُ اِلَى الْمَدِيْنَةِ كَمَا تَاْرِزُ الْحَيَّةُ اِلٰى جُحْرِهَا مُتَّفَقٌ عَلَيْهِ وَسَنَذْكُرُ حَدِيْثَ اَبِيْ هُرَيْرَةَ (ذَرُوْنِيْ مَا تَرَكْتُكُمْ) (فِيْ كِتَابِ الْمَنَاسِكِ وَحَدِيْثَيْ مُعَاوِيَةَ وَجَابِرٍ (لَا يَزَالُ طَائِفَةٌ مِّنْ اُمَّتِيْ) (فِيْ بَابِ ثَوَابِ هٰذِهِ الْاُمَّةِ اِنْشَآءَ اللّٰهُ تَعَالٰى۔

160. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Muslim # 15,16-2674, Tirmidhi # 2683, Abu Dawud # 4609, Ibn Majah # 206, Musnad Ahmad 1/397, Nasai # 856, Maalik Muwatta 159-41.

[2] Muslim # 232-145, Tirmidhi # 2638, Ibn Majah # 3986, Musnad Ahmad 2/389.

[3] Ibn Majah, Vol 5, 303, translated by Muhammad Tufail Ansari, Kazi publication (*Hadith* # 3986).

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"Faith will shrink back to Madinah just like the snake that shrinks back to its hole."[1]

COMMENTARY: The running away of the Muslims from the oppressive designs of the enemies of Islam and their remaining firm on Islam is likened by the Prophet صلى الله عليه وسلم to a snake. Relative to other animals and reptiles, it is quicker and recoils to its hole. Then it cannot be taken out of its hole easily. The Prophet's صلى الله عليه وسلم words refer to the beginning of the hijrah, or perhaps to the last era when only very few Muslims will remain and they too will recoil to Madinah.

The *Hadith* of Abu Hurayrah رضى الله عنه (فَرُوْ فِي مَاتَرَّ كُتُكُمْ) is inshaallah at # 2505, and of Mu'awiyah رضى الله عنه (and Jabir رضى الله عنه # 6285 (Jabir's is missing)

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٦١) وَعَنْ رَبِيْعَةَ الْجُرَشِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ اُتِيَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ لَهُ لِتَنَمْ عَيْنُكَ وَلْتَسْمَعْ اُذُنُكَ وَلْيَعْقِلْ قَلْبُكَ قَالَ فَنَامَتْ عَيْنَايَ وَسَمِعَتْ اُذُنَايَ وَعَقَلَ قَلْبِيْ قَالَ فَقِيْلَ لِيْ سَيِّدٌ بَنٰى دَارًا فَصَنَعَ فِيْهَا مَأْدُبَةً وَّاَرْسَلَ دَاعِيًا فَمَنْ اَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَاَكَلَ مِنَ الْمَأْدُبَةِ وَرَضِيَ عَنْهُ السَّيِّدُ وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَاْكُلْ مِنَ الْمَأْدُبَةِ وَسَخِطَ عَلَيْهِ السَّيِّدُ قَالَ فَاللّٰهُ السَّيِّدُ، وَمُحَمَّدٌ الدَّاعِيْ وَالدَّارُ الْاِسْلَامُ، وَالْمَأْدُبَةُ الْجَنَّةُ۔ (رواه الدارمي)

161. Sayyiduna Rabi'ah Jurashi رضى الله عنه [2] narrated that the Prophet صلى الله عليه وسلم saw a heavenly visitor (in his dream). He was told to let his eyes sleep, ears hear and heart fathom. He then confirmed that his eyes slept ears heard and heart comprehended, as he was told, "A chief built a house and arranged a feast for which he sent an inviter. Whoever responds to the inviter (positively) will enter the house, partake of the feast and earn the chief's pleasure. But, he who does not respond to the inviter will not enter the house and not eat the feast and will earn the chief's displeasure." He expounded in thus: Allah is the chief. Muhammad is the one who is deputed to invite, the house is Islam and the feast refers to paradise.[3]

COMMENTARY: The meaning of the angel's words is that he should listen to the similitude with full attention. The house - Islam - is the means of entering paradise.

(١٦٢) وَعَنْ اَبِيْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اُلْفِيَنَّ اَحَدَكُمْ مُتَّكِئًا عَلٰى اَرِيْكَتِهٖ يَاْتِيْهِ الْاَمْرُ مِنْ اَمْرِيْ مِمَّا اَمَرْتُ بِهٖ اَوْ نَهَيْتُ عَنْهُ فَيَقُوْلُ لَا اَدْرِيْ مَا وَجَدْنَا فِيْ كِتَابِ اللّٰهِ اتَّبَعْنَاهُ۔ (رواه احمد والترمذي وابوداؤد وابن ماجة والبيهقي في دلائل النبوة)

162. Sayyiduna Abu Rafi رضى الله عنه [4] narrated that Allah's Messenger صلى الله عليه وسلم said, "let me not find one of you saying, while he is reclined on his coach and receives

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[1] Bukhari # 1876, Muslim # 233-1470, Tirmidhi (ike it and Mashkab's # 170) # 2639, Ibn Majah # 3111, Musnad Ahmad 2/286.

[2] He was Ibn- Nabighah or Ibn Amr. Whether he was a sahabi or not is not certain.

[3] Darami # 11.

[4] Abu Rafi was his kunyah and Aslam his name. He could not participate in the Battle of Badr. He died during the Khalifah if Sayyiduna Ali رضى الله عنه as er Suyuti's report.

my words in which I have commanded or forbidden something, 'I do not know. That which we find in Allah's Book we follow."[1]

COMMENTARY: 'Reclining on his couch' means 'sitting haughtily.' No one should be slack in seeking knowledge or *Hadith* and should not give up religious learning. He should not say out of ignorance, about any of the Prophet's صلى الله عليه وسلم commands that is not expounded in the Quran that he would not recognize anything other then Allah's Book and would not abide by any other thing. The Prophet صلى الله عليه وسلم has thus foretold of such people who will lock insight to see deep into the secrets of the Quran's meanings and will be dubious about his commands.

These people will suppose that the injunctions of religion and Shariah depend only the Quran. They have no sense and do not realize that most of the rulings and injunctions are not found in the Quran but are found explicitly only in the *Hadith*. The Islamic Scholars hold that, like the Quran, *Hadith* too is evidence and authority, because just as the Qur'an was revealed to the Prophet صلى الله عليه وسلم, so the sciences and awareness of *Hadith* were sent to him from Allah. Both are wahy or revelation.

(١٦٣) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنِّيْ أُوْتِيْتُ الْقُرْاٰنَ وَمِثْلَهُ مَعَهُ، أَلَا يُوْشِكُ رَجُلٌ شَبْعَانُ عَلٰى أَرِيْكَتِهٖ يَقُوْلُ: عَلَيْكُمْ بِهٰذَا الْقُرْاٰنِ، فَمَا وَجَدْتُّمْ فِيْهِ مِنْ حَلَالٍ فَأَحِلُّوْهُ وَمَا وَجَدْتُّمْ فِيْهِ مِنْ حَرَامٍ فَحَرِّمُوْهُ، وَإِنَّ مَا حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللّٰهُ أَلَا لَا يَحِلُّ لَكُمُ الْحِمَارُ الْأَهْلِيُّ وَلَا كُلُّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَلَا لُقْطَةُ مُعَاهِدٍ إِلَّا أَنْ يَّسْتَغْنِيَ عَنْهَا صَاحِبُهَا، وَمَنْ نَّزَلَ بِقَوْمٍ، فَعَلَيْهِمْ أَنْ يَّقْرُوْهُ فَإِنْ لَّمْ يَقْرُوْهُ فَلَهٗ أَنْ يُّعْقِبَهُمْ بِمِثْلِ قِرَاهُ)(رَوَاهُ أَبُوْدَاوٗدَ وَرَوَى الدَّارِمِيُّ نَحْوَهٗ، وَكَذَا ابْنُ مَاجَةَ إِلٰى قَوْلِهٖ)(كَمَا حَرَّمَ اللّٰهُ)۔

163. Sayyiduna Miqdam ibn Ma'dikarib رضى الله عنه [2] **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Know, I have been given the Qur'an and with it something like it. Know! The time is around when a man putting his back on his couch will declare, 'Stick to this Quran. Whatever you find in it pronounced permissible, take it to be permitted. Whatever you find in it pronounced as forbidden, take it to be disallowed.**

But everything that Allah's Messenger has forbidden is like what Allah has disallowed Not permissible to you are the domestic ass, beasts of prey with fangs, the luqtah (found property) of a confederate (those with whom you have a covenant) unless its owner gives it up. If a guest comes to a people then they must serve him, and if they do not do so, he may seize from them what would be equal to the hospitality due from them."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم said that like the Quran, the *Hadith* too is revealed to him. However, the Qur'an is clear wahy while the *Hadith* is the concealed wahy. Hence, it is obligatory to abide by both. By way of example, he also said, 'the prohibition of certain

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[1] Tirmidhi # 2672, Abu Dawud # 4605, Ibn Majah # 13, Musnad Ahmad 6-8.

[2] His Kunyah was Ma'dikarib. He died in Shaam in 87Ah at the age of 91 years. رضى الله عنه.

[3] Abu Dawud # 4604. Trimidhi # 2670, Ibn Majah # 12, Darami # 586 till Allah has disallowed.'

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things is not mentioned in the Quran but I have mentioned them to be forbidden.' It is necessary to respect that and it is wajib too to obey.
The confederate is a mu'ahid who is a disbeliever with whom a covenant of peace is concluded. He could be a dhimmi or otherwise. His luqtah is disallowed unless it is a very insignificant thing without which he can do. (This is what is found on the thorough fares).
A guest can demand a host's hospitality, provided he is helpless and in dire need. However, it is merely mustahab but not fard for a host to entertain him. It is also said that this command was operative in early Islam and later it was annulled.

(١٦٤) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيَحْسِبُ اَحَدُكُمْ مُتَّكِئًا عَلٰى اَرِيْكَتِهٖ يَظُنُّ اَنَّ اللّٰهَ لَمْ يُحَرِّمْ شَيْئًا اِلَّا مَا فِيْ هٰذَا الْقُرْاٰنِ؟ اَلَا وَاِنِّيْ وَاللّٰهِ قَدْ اَمَرْتُ وَوَعَظْتُ وَنَهَيْتُ عَنْ اَشْيَاءَ اِنَّهَا لَمِثْلُ الْقُرْاٰنِ اَوْ اَكْثَرُ، وَاِنَّ اللّٰهَ لَمْ يُحِلَّ لَكُمْ اَنْ تَدْخُلُوْا بُيُوْتَ اَهْلِ الْكِتَابِ اِلَّا بِاِذْنٍ وَلَا ضَرْبَ نِسَآءِهِمْ وَلَا اَكْلَ ثِمَارِهِمْ اِذَا اَعْطَوْكُمُ الَّذِيْ عَلَيْهِمْ (رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ اِسْنَادِهٖ اَشْعَثُ بْنُ شُعْبَةَ الْمَصِّيْصِيُّ قَدْ تُكُلِّمَ فِيْهِ۔

164. Sayyiduna Irbad ibn Sariyah رضى الله عنه [1] **narrated that Allah's** صلى الله عليه وسلم **Messenger stood up (among them to deliver a sermon) and said, "Is it that one of you, as he reclines himself on a couch, imagines that Allah has not disallowed anything beyond what is (forbidden) in this Qur'an? Know! By Allah, I have commanded, admonished and disallowed many things as many as are mentioned in the Quran or more. And, surely. Allah has not permitted you to go into the houses of the people of the Book without permission, to beat their women or to eat their fruit once they have given you that which is due on them."[2]**

COMMENTARY: In this *Hadith*, the Prophet صلى الله عليه وسلم disallows forced entry into the homes of the people of the Book, harassing them and their families. He also disallows the taking away of their properties if they have paid the jizyah. This is to emphasize that the Prophet's صلى الله عليه وسلم commands, though not found in the Qur'an always, are to be obeyed and one cannot argue that because the Quran is silent about them, so they are not wajib (bound to be obeyed).

(١٦٥) وَعَنْهُ قَالَ: صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً، ذَرَفَتْ مِنْهَا الْعُيُوْنُ، وَوَجِلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ كَاَنَّ هٰذِهٖ مَوْعِظَةُ مُوَدِّعٍ فَاَوْصِنَا فَقَالَ: اُوْصِيْكُمْ بِتَقْوَى اللّٰهِ وَالسَّمْعِ وَالطَّاعَةِ وَاِنْ كَانَ عَبْدًا حَبَشِيًّا فَاِنَّهٗ مَنْ يَّعِشْ مِنْكُمْ بَعْدِيْ فَسَيَرٰى اِخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَآءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَاِيَّاكُمْ وَمُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ (رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ

[1] His Kunyah was Abu Najih. He was a Sulami and one of the ahl usuffah. Many tabi'un narrated from him. He died in 75 AH.
[2] Abu Dawud # 3050.

وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ إِلَّا أَنَّهُمَا لَمْ يَذْكُرَا الصَّلَاةَ۔)

165. Sayyiduna Irbad ibn Sariyah رضی اللہ عنہ narrated that, Allah's Messenger صلی اللہ علیہ وسلم led them through the salah, one day, before facing them. Then he delivered an eloquent sermon (an admonition) that brought tears to the eyes and fear to the hearts. A man submitted, "O Messenger of Allah, it is like the admonition of one who takes leave, so do advise us." He said, "I instruct you to observe taqwa (fear) of Allah, and to listen and obey, even if a black slave (is your ruler. Those of you who survive after me will observe many discords. So, you must adhere to my *sunnah* and the *sunnah* of the rightly-guided caliphs. Hold firmly to that and bite that with your molar teeth.[1]
Beware of new things in affairs, because every new thing is a bid'ah (an innovation), and every bid'ah is an error."[2]

COMMENTARY: The *Hadith* says that it is absolutely necessary to obey the Muslim ruler unless he promotes anything contradicting Shari'ah. "To bite that with molar teeth' is to cling to it unyieldingly.

(١٦٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ: خَطَّ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطًّا ثُمَّ قَالَ: هٰذَا سَبِيْلُ اللّٰهِ ثُمَّ خَطَّ خُطُوْطًا عَنْ يَّمِيْنِهٖ وَعَنْ شِمَالِهٖ وَقَالَ هٰذِهٖ سُبُلٌ، عَلٰى كُلِّ سَبِيْلٍ مِّنْهَا شَيْطَانٌ يَدْعُوْ اِلَيْهِ (وَقَرَأَ: وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ اَلْآيَة)۔ (رواہ احمد والنسائی والدارمی)

166. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم drew a line for them and said, "This is the path of Allah." Then, he drew many lines to its right and left and said, "These are paths on each of which is a devil who invites people to it." The Prophet صلی اللہ علیہ وسلم then recited:

(وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ)(اَلْآيَة)

{And know! This is my path, the straight one. So follow it...} (6:153)[3]

COMMENTARY: The first line represented the straight path of true beliefs. The other lines stood for the straying lines of the devils.

(١٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ قَالَ النَّوَوِيُّ فِيْ اَرْبَعِيْنِهٖ هٰذَا حَدِيْثٌ صَحِيْحٌ رَوَيْنَاهُ فِيْ كِتَابِ الْحُجَّةِ بِاِسْنَادٍ صَحِيْحٍ)

167. Sayyiduna Abdullah ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of your believes till his desires are subservient to what I have brought."[4]
(Nawawi said: This is a sound hadith. We have transmitted it in Kitab ul Hujjah with a strong ishnad)

COMMENTARY: A person is said to have a perfect faith if he follows religion and Shari'ah (divine law) resolutely and is convinced of their truth. All his deeds are perfectly and willingly done. This is possible only after his mind and heart are completely void of filthy, evil desires and bright with the sacred Divine light. The saintly men attain this degree.

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[1] 'bite that....teeth'; stick fast to it.

[2] Musnad Ahmad 4-126, Abu Dawud # 4607, and Tirmidhi # 2685 Ibn Majah # 42, Darami # 95 (but the two before it are without mention of salah).

[3] Musnad Ahmad 1/435, Darami # 202, Ibn Majah # 11(similar).

[4] Baghawi in Sharah us sunnah # 104.

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(١٦٨) وَعَنْ بِلَالِ بْنِ حَارِثٍ الْمُزَنِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيَا سُنَّةً مِّنْ سُنَّتِيْ قَدْ اُمِيْتَتْ بَعْدِيْ فَاِنَّ لَهٗ مِنَ الْاَجْرِ مِثْلَ اُجُوْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اُجُوْرِهِمْ شَيْئًا وَّمَنِ ابْتَدَعَ بِدْعَةً ضَلَالَةً لَا يَرْضَاهَا اللّٰهُ وَرَسُوْلُهٗ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلَ اٰثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ اَوْزَارِهِمْ شَيْئًا)(رَوَاهُ التِّرْمِذِيُّ)

168. Sayyiduna Bilal ibn Harith al Muzani رضى الله عنه [1] **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "If any one revives a sunnah of my sunnahs that had become unknown after me, then for him is a reward like the rewards of those who abide by it without their rewards being deducted in the least. And, if anyone introduces a misleading bid'ah with which Allah and His Messenger are not pleased, then against him is a sin like the sins of those who practice it without their burdens being softened in anyway."[2]**

COMMENTARY: The word sunnah in this hadith applies to a religious act which can be a fard, wajib or any other. Examples are the Friday salah which many people neglect, shaking hands and other such things as are abandoned these days. If they are revived, innumerable pieties can be earned.

(١٦٩) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ كَثِيْرِ بْنِ عَبْدِاللّٰهِ بْنِ عَمْرٍو عَنْ اَبِيْهِ عَنْ جَدِّهٖ۔

169. Ibn Majah transmitted this hadith (# 169) from Kathir ibn Abdullah ibn Amr from his father from his grandfather. [3]

(١٧٠) وَعَنْ عَمْرِو بْنِ عَوْفٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدِّيْنَ لَيَاْرِزُ اِلَى الْحِجَازِ كَمَا تَاْرِزُ الْحَيَّةُ اِلٰى جُحْرِهَا وَلَيَعْقِلَنَّ الدِّيْنُ مِنَ الْحِجَازِ مَعْقِلَ الْاُرْوِيَّةِ مِنْ رَاْسِ الْجَبَلِ اِنَّ الدِّيْنَ بَدَاَ غَرِيْبًا وَسَيَعُوْدُ كَمَا بَدَاَ فَطُوْبٰى لِلْغُرَبَآءِ، وَهُمُ الَّذِيْنَ يُصْلِحُوْنَ مَا اَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ)(رواه الترمذى)

170. Sayyiduna Amr ibn Awf رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "The religion will shrink back to the Hijaz just as a snake shrinks back to its hole. And the religion will seek refuge in the Hijaz just as a wild goat seek refuge in the mountain top. The religion began as poor and will return to poverty. Hence, blessed are the poor who rectify what the people corrupt in my sunnah after me."[4]**

(١٧١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَاْتِيَنَّ عَلٰى اُمَّتِيْ كَمَا اَتٰى عَلٰى بَنِيْ اِسْرَاءِيْلَ حَذْوَ النَّعْلِ بِالنَّعْلِ، حَتّٰى اِنْ كَانَ مِنْهُمْ مَّنْ اَتٰى اُمَّهٗ عَلَانِيَةً لَكَانَ فِيْ اُمَّتِيْ مَنْ يَّصْنَعُ ذٰلِكَ وَاِنَّ بَنِيْ اِسْرَآءِيْلَ تَفَرَّقَتْ عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ مِلَّةً وَتَفْتَرِقُ اُمَّتِيْ عَلٰى ثَلَاثٍ وَّسَبْعِيْنَ مِلَّةً كُلُّهُمْ فِي النَّارِ

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[1] His kunyah was Abu Abdur Rahman. Finally, he had taken up residence in Busrah. He died during the closing era of Mu'awiyah رضى الله عنه in 90 AH at the age of 80 years.

[2] Tirmidhi # 2686.

[3] Ibn Majah # 210.

[4] Tirmidhi # 2639.

إِلَّا مِلَّةً وَّاحِدَةً قَالُوْا مَنْ هِيَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ مَآ اَنَا عَلَيْهِ وَاَصْحَابِيْ (رَوَاهُ التِّرْمِذِيُّ)

171. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The same things will be faced by my ummah as the Banu Isra'il went through like a shoe compare with (its pairing) shoe, to the extent that if anyone among them approached his mother openly (with evil intent), there will be one in my ummah who would do that. The Banu Isra'il divided into seventy two sects and my ummah will divide into seventy three sects, all of whom will go to hell, save one sect." They (the sahabah(Companions of Prophet)) رضی اللہ عنہ asked, "Who are they, O Messenger of Allah?" He said, "(They who are on) what I am on and my companions (are on)."[1]

(۱۷۲) وَفِيْ رِوَايَةِ اَحْمَدَ وَاَبِيْ دَاوٗدَ عَنْ مُعَاوِيَةَ ثِنْتَانِ وَسَبْعُوْنَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ وَإِنَّهٗ سَيَخْرُجُ فِيْ اُمَّتِيْ اَقْوَامٌ تَتَجَارٰى بِهِمْ تِلْكَ الْاَهْوَآءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهٖ لَا يَبْقٰى مِنْهُ عِرْقٌ وَّلَا مَفْصِلٌ اِلَّا دَخَلَهٗ۔

172. The version of Ahmad and Abu Dawud from Mu'awiyah (of the foregoing) has; "Seventy two in hell and one in paradise. And it is of Jama'ah (the community). And people will come forth from my ummah in whom desires will flow as hydrophobia flows in one who is afflicted with it spreading through every vein and joint." [2]

COMMENTARY: The comparison with the Banu Isra'il is that this ummah will become like them and hold similar beliefs and do deeds as they had done.

Reference to mother implies the step-mother, and to 'my ummah' alludes to those who are thought to be Muslims. In this way, 'all of them will be in hell' means they will be consigned to it because of their false beliefs and bad deeds so that those whose beliefs and deeds are not bracketed with the disbelievers, will serve their sentences in hell before being taken out of it through Allah's mercy.

The people of paradise are called al-jama'ah (the community). They are the scholars, who possess Divine awareness and men of understanding and jurists. They are a community united for the word of truth and for religion and Shari'ah (divine law) .

It is worthwhile to expound on the seventy three sects mentioned in the hadith.

There are eight great groups among the adherents of Islam.

(1) The Mu'tazillah, (2) the Shi'ah, (3) the khawarij, (4) the Murji'ah, (5) the Bukhariyah, (6) the Jabariyah, (7) the Mushbbihan and (8) the Najiyah (or the saved).

These eight sects each have smaller divisions among them.

Down from the Mu'tazillah, they have respectively; twenty, twenty-two, twenty,five, three, and the remaining have one each. The eighth Najiyah is the ahlus Sunnah aljama'ah and it is destined for paradise.

As for the creed of each of these sects, they are mentioned here.

Mu'tazillah: Their contention is that a creature is creator of all his deeds, not the artisan. It is wajib and imperative that Allah should reward the righteous and punish the wicked. They reject the idea of the vision of Allah.

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[1] Tirmidhi # 2650.

[2] Musnad Ahmad 4-102, Abu Dawud # 4597.

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Murji'ah: They argue that just as the pious and righteous deeds of a disbeliever are of no benefit to him, so too the bad deeds of a believer do not hurt him and his faith.

Bukhariyah: They do not give Allah His perfect attributes. They say that Allah's speech is incidental.

Jabariyah: They hold that the creature is compelled. He has no say in any of his deeds.

Mushabbihah: They hold that Allah resembles the creatures and has a body. He assimilates among the creation.

Shi'ah: Their beliefs are well known.

Khawarij: Their beliefs too are well known. The former believe in the excellence of Sayyiduna Ali رضی اللہ عنہ. Many sects have cropped up among them some of whom hold that he is more excellent then the shaykhayn, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ but they do not reject them. Others, however, reject them. Some of the Shi'ah hold that the Qur'an, in its present form, is incomplete because some of its verses extolling Ali رضی اللہ عنہ have been removed. On the other hand, the Khawarij are antagonistic to Sayyiduna Ali رضی اللہ عنہ. They reject him.

A neo Muslim's confusion: If a person who is bereft of knowledge embraces Islam of the ahlus sunnah and of the shi'ah each establishing its genuineness by the Quran and sunnah, then what should he do? The solution lies in examining certain aspects that authenticate the dogma of the ahlus sunnah wa al jam'ah.

The most prominent evidence is that all the people have memorized the noble Qur'an belong to the ahl us sunnah wa al-jama'ah, There has never bee a shi'ah hafiz and even if there is one out of one hundred thousand, then that is a rare event. As they say: (النار کالمعدم) (the rare is like the non-existent).

Secondly, all the Scholars and awliya of Islam were sunni some of whom are recognized by the shi'ah too. If the doctrine of the ahlus sunnah wa al jama'ah was defective then certainly they would not have adopted it

Thirdly, only the sunni observe the symbols of Islam, like Friday, the two eeds, etc. publicly. The Shi'ah are deprived of this blessing.

Fourthly, the house and centre of Islam lie in Makkah and in Madinah. Their inhabitants are exemplary because of their greatness. All of them follow sunni creed. If the shi'ah creed was superior then they would not have been sunni but would have been shi'ah.

In the same way, the other sects claim to be true. If that was so then they would have had strong evidences.

The argument in favour of the ahlus sunnah wa al jama'ah is that the religion of Islam has come down to us through example, tradition or communication. Mere intelligence is not enough for it. If we soft through successive and continuously narrated akhbar, ahadith and aathar coming down to us, and examine them, it shall be obvious that the noble sahabah(Companions of Prophet) رضی اللہ عنہ and the tabi'un رحمہ اللہ were all followers of this doctrine and creed. The remaining false sects are later growths. Neither the sahabah (Companions of Prophet) رضی اللہ عنہ nor the other pious and righteous people followers of these false sects. If any of these false sects rose in the times of the sahabah(Companions of Prophet) رضی اللہ عنہ and the tabi'un رحمہ اللہ then they expressed their utmost hatred and annoyance at them and they severed ties with the followers of such false sects.

Moreover, all the compilers of the silah sittah and other scholars of hadith, prominent Scholars and saints held the beliefs of the ahl us sunnah wa al jama'ah. Hence if this doctrine

was not true, then all these great number of people would not have subscribed to it.
There are many more examples testifying to the truth of the beliefs of the ahlus sunnah wa al-jama'ah. If we look into it with a true spirit of search and dedication, putting aside selfish motives, then the truth of this jama'ah will be apparent.
The hadith compares those who follow false doctrines to one afflicted with hydrophobia. He goes away from water and remains thirsty. In the same way, those who follow false beliefs surrender to their base desires and go away from the learned and the scholars into the depths of ignorance and deviation. They suffer spiritual death and are deprived of Allah's mercy in this world and the next.

(١٧٣) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِنَّ اللّٰهَ لَا يَجْمَعُ اُمَّتِيْ۔ اَوْ قَالَ اُمَّةَ مُحَمَّدٍ عَلٰى ضَلَالَةٍ، وَّيَدُ اللّٰهِ عَلَى الْجَمَاعَةِ وَمَنْ شَذَّ شُذَّ فِي النَّارِ (رواه الترمذى)

173. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely. Allah will not let my ummah" – or he said, "the ummah of Muhammad to fall together on the wrong path. Allah's hand is over the jama'ah and he who breaks from it will be plunged into the Fire."[1]

COMMENTARY: The meaning of 'Allah's hand' is that Allah enables, helps and protects the jama'ah. Among His unlimited favours is that He would never cause this ummah to go all together on falsehood and error. They agree on the Truth whenever they are unanimous about anything.

(١٧٤) وَعَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِتَّبِعُوْا السَّوَادَ الْاَعْظَمَ فَاِنَّهُ مَنْ شَذَّ شُذَّ فِي النَّارِ (رَوَاهُ ابْنُ مَاجَةَ مِنْ حَدِيْثِ اَنَسٍ وَابْنُ عَاصِمٍ فِيْ كِتَابِ السُّنَّةِ)

174. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Follow the great majority, for, if anyone breaks from it then he would be plunged into the fire by himself."[2]

COMMENTARY: The meaning of the words of the Prophet صلى الله عليه وسلم is that those beliefs must be observed which are true in the sight of most of the Scholars. Also, those sayings and deeds must be accepted as are known from the majority of the Scholars.
The source of the hadith was left out in the Mishkat after the word (راوى). Later on Mirak Shah put in the words 'Ibn Majah as narrated by Anas. رضى الله عنه (it is from a lengthy hadith).

(١٧٥) وَعَنْ اَنَسٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ اِنْ قَدَرْتَ اَنْ تُصْبِحَ وَتُمْسِيَ وَلَيْسَ فِيْ قَلْبِكَ غِشٌّ لِاَحَدٍ فَافْعَلْ ثُمَّ قَالَ يَا بُنَيَّ وَذٰلِكَ مِنْ سُنَّتِيْ وَمَنْ اَحَبَّ سُنَّتِيْ فَقَدْ اَحَبَّنِيْ وَمَنْ اَحَبَّنِيْ كَانَ مَعِيَ فِي الْجَنَّةِ (رواه الترمذى)

175. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Son, if you can keep your heart from morning till evening free of hatred for anyone, do

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[1] Tirmidhi # 2173.
[2] Ibn Majah transmitted it from Anas رضى الله عنه # 3950 in like meaning, Ibn Aasim in Kitab us Sunnah.

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so." Then, he said, "Son, that is my sunnah. He who loves my sunnah, has indeed loved me. And, he who loves me will be with me in paradise."[1]

COMMENTARY: Love of the Prophet's صلى الله عليه وسلم sunnah will lead to paradise. What then may be said of practicing it? How high a rank that would get! It is not only admittance to paradise, but also his companionship. This blessing outstrips all other blessings. May Allah enable us to put it into practice so that we may earn this blessing (Aameen!).

(١٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهٗ اَجْرُ مِائَةِ شَهِيْدٍ(رَوَاهُ الْبَيْهَقِيُّ فِيْ كِتٰبِ الزُّهْدِ لَهٗ مِنْ حَدِيْثِ ابْنِ عَبَّاسٍ)۔

176. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "He who sticks to my sunnah during the depraved state of my ummah will earn the reward of one hundred martyrs."[2]

COMMENTARY: It is like a martyr who revives the religion of Islam enduring hardship and surrendering his life. So too when the religion is being corrupted and manipulated, and mischief spreads, too much hardship is endured to put religion into practice and spread the Prophet صلى الله عليه وسلم teachings. Sometimes, adversity is faced more then a martyr faces. In this hadith too the source is not given by Mishkat but supplemented by Mirak Shah.

(١٧٧) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ اَتَاهُ عُمَرُ فَقَالَ: اِنَّا نَسْمَعُ اَحَادِيْثَ مِنْ يَهُوْدَ تُعْجِبُنَا اَفَتَرٰى اَنْ نَّكْتُبَ بَعْضَهَا؟ فَقَالَ: اَمُتَهَوِّكُوْنَ اَنْتُمْ كَمَا تَهَوَّكَتِ الْيَهُوْدُ وَالنَّصَارٰى؟ لَقَدْ جِئْتُكُمْ بِهَا بَيْضَآءَ نَقِيَّةً وَلَوْ كَانَ مُوْسٰى حَيًّا مَا وَسِعَهٗ اِلَّا اتِّبَاعِيْ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ كتاب شُعَبِ الْاِيْمَانِ۔

177. Sayyiduna Jabir رضى الله عنه narrated from the Prophet صلى الله عليه وسلم when Umar رضى الله عنه came to him and asked, "We hear the ahadith (traditions) from the Jews such as seem good to us, do you think that we should write some of them?" He asked rhetorically. "Are you too perplexed as the Jews and Christians were perplexed? Indeed, I have come to you with them (meaning, the Shari'a' (divine law)) crystal clear and if Musa was alive nothing would have sufficed him but to follow me."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم referred to the Jews and Christians who had abandoned Allah's Book and their Prophet's teachings. He asked, "Do you think that you religion is incomplete and you need to follow other religions? Even Musa would have pursued my Shari'ah (divine law) ."

(١٧٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ طَيِّبًا وَعَمِلَ فِيْ سُنَّةٍ وَاَمِنَ النَّاسُ بَوَائِقَهٗ دَخَلَ الْجَنَّةَ)(فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللّٰهِ اِنَّ هٰذَا الْيَوْمَ لَكَثِيْرٌ فِي النَّاسِ؟ قَالَ: وَسَيَكُوْنُ فِيْ قُرُوْنٍ بَعْدِيْ۔ (رواه الترمذى)

178. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله

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[1] Tirmidhi # 2687, It has 'revive' instead of 'love. My sunnah.

[2] Buyhaqi transmitted it from Ibn Abbas رضى الله عنه, as stated byMirak shah, for, the source lacks in Mishkat.

[3] Musnad Ahmad 3/387, Bayhaqi in Shu'b ul Eeman.

عليه وسلم **said, "He who consumes the pure (and lawful), conducts himself on my sunnah and people are safe from his mischief will enter paradise." Someone remarked. "O Messenger of Allah, there are many such people to day." He said, "And there will be such in generation after me."[1]**

COMMENTARY: Lawful provision may be from trading, employment or any profession through honest earning without violating the limits of Shari'ah (divine law). A trader should not adopt a form that nullifies his sales in the eyes of Shari'ah (divine law), like concealing a defect in the merchandise or imposing an illegal condition. This is applicable before concluding the sale, during it or after it. Such conduct is necessary not merely while selling something, but also it applies to employees, formers and others. Nothing should be done as mars lawful earnings.

The hadith says also that the *sunnah* must be followed at all times in all one's doings. This applies to such tings as going to the privy, removing obstacles from the thoroughfare, etc.

Finally, the Prophet صلى الله عليه وسلم assured his sahabi رضى الله عنه that there would always be people who qualify according to this hadith.

(۱۷۹) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكُمْ فِيْ زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عُشْرَ مَا اُمِرَ بِهٖ هَلَكَ ثُمَّ يَاْتِيْ زَمَانٌ مَنْ عَمِلَ مِنْهُمْ بِعُشْرِ مَا اُمِرَ بِهٖ نَجَا (رواه الترمذى)

179. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You are in an era during which if one of you neglects one tenth of what he is commanded, he will perish. Then a time will come when if anyone of them does only one tenth of what he is commanded, he will be safe."[2]

COMMENTARY: This hadith speaks of the difference between on Prophet's صلى الله عليه وسلم era and after that when preaching will come down to a negligible level.

(۱۸۰) وَعَنْ اَبِيْ اُمَامَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوْا عَلَيْهِ اِلَّا اُوْتُوا الْجَدَلَ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْاٰيَةَ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ (رواه الترمذى و ابن ماجة)

180. Sayyiduna Abu Ummah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of the people have gone astray after receiving guidance without beginning to dispute with each other." Then, he recited the verse (43:58)

مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ

[They cite not him to you but to dispute. Nay they are a contentious people.][3]

COMMENTARY: One must not dispute in religious matters and everyone should not try to reason out in its issues. It creates differences and gives birth to sects.

The background of the verse that the Prophet صلى الله عليه وسلم recited was the reaction of the idolater to the revelation of the verse (21:98):

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[1] Tirmidhi # 2520.

[2] Tirmidhi # 2274.

[3] Tirmidhi # 3264, Ibn Majah # 48, Musnad Ahmad # 2226.

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إِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ

{Surely you and what you worship besides Allah shall be fuel of hell.}

That idolaters rejoiced and said that all those who are worshipped besides Allah will go to hell, so Easa عليه السلام being the one whom the Christians worship will go to hell too with their idols. So, the verse quoted (43:58) in the hadith was revealed. It disclosed to the Prophet صلى الله عليه وسلم that the idolaters Took a wrong meaning of the verse out of their perversity, otherwise they were well acquainted with the Arabic language. They know that the construction did not refer to intelligent beings but to in animates, like their idols.

(١٨١) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ لَا تُشَدِّدُوْا عَلٰى اَنْفُسِكُمْ فَيُشَدِّدُ اللّٰهُ عَلَيْكُمْ فَاِنَّ قَوْمًا شَدَّدُوْا عَلٰى اَنْفُسِهِمْ فَشَدَّدَ اللّٰهُ عَلَيْهِمْ فَتِلْكَ بَقَايَا هُمْ فِي الصَّوَامِعِ وَالدِّيَارِ رَهْبَانِيَّةً ابْتَدَعُوْهَا مَا كَتَبْنَاهَا عَلَيْهِمْ (رواه ابوداؤد)

181. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said often, "do not create difficulties for yourselves, otherwise Allah will make it difficult for you. Indeed, a people created hardships for themselves, so Allah also made it difficult for them. They are who remain in synagogues and monastries:

رَهْبَانِيَّةً ابْتَدَعُوْهَا مَا كَتَبْنَاهَا عَلَيْهِمْ

{And (as for) monasticism they innovated they innovated it – we did not prescribe it for them} (57:27)[1]

COMMENTARY: The hadith says that one should not put restrictions and hard work on oneself unnecessarily, like practicing asceticism beyond limit. One should not forbid oneself what Allah has made lawful otherwise He would prescribe those things as a result those who impose hardship on themselves would not find themselves able to do it. The Christians had monks who practiced a life of absolute abstinence and that disregarded the natural demands on a human being. Some people disappeared into the wilderness.

Such a life is not allowed by Islam. The Prophet صلى الله عليه وسلم said, "There is no monasticism in Islam." Rather, it was never prescribed in any heavenly religion but some people invented it in their religion imagining that it would bring them prosperity in the world. However, they could not keep to it and eventually gave up their religion. Some of them who lived up to the Prophet's صلى الله عليه وسلم times embraced Islam.

The Prophet's صلى الله عليه وسلم saying means that no one should bind himself with things not prescribed by Shari'ah (divine law) . He must stay within the limits of Shari'ah (divine law) . He should continue to perform the duties prescribed by Allah's Messenger.

(١٨٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْقُرْاٰنُ عَلٰى خَمْسَةِ اَوْجُهٍ حَلَالٍ وَّحَرَامٍ وَّمُحْكَمٍ وَّمُتَشَابِهٍ وَّاَمْثَالٍ فَاَحِلُّوا الْحَلَالَ وَحَرِّمُوا الْحَرَامَ وَاعْمَلُوْا بِالْمُحْكَمِ وَاٰمِنُوْا بِالْمُتَشَابِهِ وَاعْتَبِرُوْا بِالْاَمْثَالِ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَلَفْظُهٗ: فَاعْمَلُوْا بِالْحَلَالِ

[1] Abu Dawud # 2904.

وَاجْتَنِبُوا الْحَرَامَ وَاتَّبِعُوا الْمُحْكَمَ۔

182. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Qur'an is revealed on five angles: the lawful, the forbidden, the unambiguous the allegorical and the parables. Hence, make lawful what is lawful, make unlawful what is forbidden, act on the unambiguous believe in the allegorical and take lesson from the parables." These are the words of at Masabih, but Bayhaqi's words are; "conduct yourselves according to what is lawful, shun what is forbidden and follow the unambiguous."[1]

COMMENTARY: The verses of the Qur'an, as for as its style is concerned, are of five kinds. They must be treated accordingly.

(۱۸۳) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاَمْرُ ثَلَاثَةٌ اَمْرٌ بَيِّنٌ رُشْدُهٗ فَاتَّبِعْهُ وَاَمْرٌ بَيِّنٌ غَيُّهٗ فَاجْتَنِبْهُ وَاَمْرٌ اُخْتُلِفَ فِيْهِ فَكِلْهُ اِلَى اللّٰهِ عَزَّوَجَلَّ (رواہ احمد)

183. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Concerns (or affairs) are of three kinds: those whose guidance is clear and these you must follow, those whose misguidance is clear and these you must shun, and those concerning which there is a difference of opinion and these you must leave to Allah, Mighty and Glorious."[2]

COMMENTARY: The guidance is clear of, for instance, salah, fasting, zakah(due charity), hajj(Pilgrimage), and so on. They are obligatory duties. The misguidance is clear of such things as customs of infidels, etc. These should be avoided. The one whose commands are not specific and known to Allah alone like the allegorical verses, the occurrence of the Last Hour, etc. abut which one should be silent and let them be in Allah's hands.

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۸٤) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ ذِئْبُ الْاِنْسَانِ كَذِئْبِ الْغَنَمِ يَاْخُذُ الشَّاذَّةَ وَالْقَاصِيَةَ وَالنَّاحِيَةَ وَاِيَّاكُمْ وَالشِّعَابَ وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ (رواہ احمد)

184. Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the devil is to man as the wolf is to sheep. It catches the one that is alone, the one that is away from the flock and the one that stray (from it). So, keep away from the ravines (meaning, straying) but stay with the jama'ah (or community) and the body."[3]

COMMENTARY: If any person distances himself from the Scholars and their body to use his own reasoning in religion in which he introduces novel ideas, then the devil gets the better of him. The devil entangles him and takes him away on the wrong path, deep into it. Hence, the hadith says in conclusion that the ravines and mountain passes should be avoided. Do not leave the path of Islam to be lost in the labyrinth of error.

(۱۸۵) وَعَنْ اَبِيْ ذَرٍّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ خَلَعَ رِبْقَةَ الْاِسْلَامِ مِنْ عُنُقِهٖ (رواہ احمد وابوداؤد)

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[1] Musabih us Sunnah # 144, Bayhaqi in Sha'bul Eeman.

[2] Musnad Ahmad (but not traced in it), Tabarani in Kabir with some changes.

[3] Musnad Ahmad 5/243.

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185. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who separates from the community by a span (meaning, for a little while too), has indeed thrown out the belt of Islam from his neck."[1]

COMMENTARY: If anyone separates from the community any time then it is a sign that he will free himself from the limits and commands of Islam. He will become independent of religion and Shari'ah (divine law).

(١٨٦) وَعَنْ مَّالِكِ بْنِ اَنَسٍ، مُرْسَلًا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيْكُمْ اَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابُ اللّٰهِ وَسُنَّةُ رَسُوْلِهٖ (رواه فی المؤطا)

186. Sayyiduna Maalik ibn Anas رضی اللہ عنہ narrated in a mursal from that Allah's Messenger صلی اللہ علیہ وسلم said, "I have left two things with you. As long as you hold fast to them, you shall not go astray. They are the Book of Allah and the sunnah of His Messenger."[2]

(١٨٧) وَعَنْ غُضَيْفِ بْنِ الْحَارِثِ الثُّمَالِيِّ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحْدَثَ قَوْمٌ بِدْعَةً اِلَّا رُفِعَ مِثْلُهَا مِنَ السُّنَّةِ فَتَمَسُّكٌ بِسُنَّةٍ خَيْرٌ مِّنْ اِحْدَاثِ بِدْعَةٍ (رواه احمد)

187. Sayyiduna Ghudayf ibn Al-Harith ath-Thumali رضی اللہ عنہ [3] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Never do a people introduce a bid'ah without the like of it being withdrawn from the sunnah. So, to hold fast to a sunnah is better then to introduce a bid'ah."[4]

COMMENTARY: It is better to abide by the sunnah even if it is an ordinary, Small thing than to invent a bid'ah and practice it even if that be a bid'ah hasanah. The sunnah of the Prophet صلی اللہ علیہ وسلم creates a light in the soul and it glorifies the heart and mind. On the other hand, bid'ah spreads darkness and error. For instance, it is better to enter the privy or a latrine according to the sunnah than to raise inns and madrasahs. If anyone is mindful of the sunnah, then he progresses to heights and attains nearness to Allah but if a person neglects a sunnah then he drops from heights. Finally, he becomes hard hearted and it is like rust and a seal on his heart.

Sayyid Jamal uddin said something similar. He also explained the wisdom behind it. If any one pays attention to little acts of sunnah then Allah enables him to abide by sunnah in higher acts too. He goes on progressing to the desired goal. If any one neglects the seemingly little acts of sunnah then he develops the bad habit of abandoning higher sunnah deeds too. He goes down and gets a rusty, sealed heart.

Mulla Ali Qari رحمہ اللہ asked, "Do you not observe that if anyone neglects the sunnah because of lethargy then he is subject to censure and retribution. If he abandons it on the grounds that it is unworthy of attention then he commits a sin and is liable to Allah's punishment. If he rejects it then he is a bid'ati even the hasanah is abandoned then all the foregoing repercussions are not invited."

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[1] Abu Dawud # 4758, Musnad Ahmad 5/180.

[2] Muwatta Imam Malik 46.1-3.

[3] His Kunyah was Abu Asma. He was an Ansar رضی اللہ عنہ.

[4] Musnad Ahmad 4/105.

Thus, to neglect a sunnah results in much loss and harm but there is no such thing on neglecting a bid'ah(innovation). To act on a sunnah, howsoever insignificant, earns success and prosperity, but even a bid'ah hasanah is not better than that.

(۱۸۸) وَعَنْ حَسَّانَ، قَالَ: مَا ابْتَدَعَ قَوْمٌ بِدْعَةً فِيْ دِيْنِهِمْ إِلَّا نَزَعَ اللّٰهُ مِنْ سُنَّتِهِمْ مِثْلَهَا ثُمَّ لَا يُعِيْدُهَا إِلَيْهِمْ إِلٰى يَوْمِ الْقِيَامَةِ۔ (رواه الدارمی)

188. Sayyiduna Hasan رضی اللہ عنہ [1] said, "Never do a people innovate in their religion but Allah removes from their sunnah a like amount. Then it is not returned to them till the day of resurrection."[2]
It is about a bid'ah sa'iyah (evil innovation) that hinders a sunnah, so an equivalent measure of sunnah is withdrawn from the world).

(۱۸۹) وَعَنْ إِبْرَاهِيْمَ بْنِ مَيْسَرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلٰى هَدْمِ الْإِسْلَامِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ مُرْسَلًا۔ (رواه البیهقی)

189. Sayyiduna Ibrahim ibn Maysarah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone honours an innovator (in religion) then he helps in pulling down a pillar of Islam."[3]

COMMENTARY: If anyone honours a bid'ah then he sort of disregards the sunnah and disgraces it. This is like deserting the edifice of Islam, and tantamount to riducalu of the ahlus sunnah. As against this, if anyone disgraces a bid'ati then he demonstrates his love for the sunnah and it is like strengthening the foundation of religion. He will deserve much appreciation.

(۱۹۰) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ تَعَلَّمَ كِتَابَ اللّٰهِ ثُمَّ اتَّبَعَ مَا فِيْهِ هَدَاهُ اللّٰهُ مِنَ الضَّلَالَةِ فِي الدُّنْيَا وَوَقَاهُ يَوْمَ الْقِيَامَةِ سُوْءَ الْحِسَابِ وَفِيْ رِوَايَةٍ، قَالَ: مَنِ اقْتَدٰى بِكِتَابِ اللّٰهِ لَا يَضِلُّ فِي الدُّنْيَا وَلَا يَشْقٰى فِي الْآخِرَةِ ثُمَّ تَلَا هٰذِهِ الْآيَةَ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى (رواه رزین)

190. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "He who learns the Book of Allah and follows whatever it says, Allah guides him away from error in this world and will preserve him on the day of resurrection from rigorous reckoning." And, according to a version, "He who emulates the Book of Allah will not astray in this world or be miserable in the next." Then he recited this verse (20:123):

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى

{.....then whosoever follow My guidance, he shall not go astray, nor shall he be distressed.}[4]

COMMENTARY: To recite the Quran earns blessings and to act on its directions is a means

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[1] Hassan ibn Thabit had the kunyah Abu al Walid. He was an Ansar, Khuzrai Or, his kunyah was Abu al Hassam. He died in Ali's رضی اللہ عنہ times in 40AH, or in 50AH.
[2] Darami # 98.
[3] Bayhaqi in Shu'bul Eeman # 9464.
[4] Razin.

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to deliverance. If anyone recites it diligently and respects the conditions to acquire knowledge and awareness from it and abides by its commands following the path of guidance defined in it, then he earns blessings both in religion and in the world. The gates of mercy are opened for him. Since he will have the Quran as his guide, so he will keep safe from sin and disobedience and shun the path of evil. Hence, in the hereafter, he will not face a stiff accounting or punishment, but will be under the cover of Allah's mercy.

(١٩١) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَرَبَ اللّٰهُ مَثَلًا صِرَاطًا مُّسْتَقِيْمًا وَعَنْ جَنْبَتَيِ الصِّرَاطِ سُوْرَانِ فِيْهِمَا اَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْاَبْوَابِ سُتُوْرٌ مُرْخَاةٌ وَعِنْدَ رَأْسِ الصِّرَاطِ دَاعٍ يَقُوْلُ اِسْتَقِيْمُوْا عَلَى الصِّرَاطِ وَلَا تَعْوَجُّوْا وَفَوْقَ ذٰلِكَ دَاعٍ يَّدْعُو كُلَّمَا هَمَّ عَبْدٌ اَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْاَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَاِنَّكَ اِنْ تَفْتَحْهُ تَلِجْهُ ثُمَّ فَسَّرَهُ فَاَخْبَرَ اَنَّ الصِّرَاطَ هُوَ الْاِسْلَامُ وَاَنَّ الْاَبْوَابَ الْمُفَتَّحَةَ مَحَارِمُ اللّٰهِ وَاَنَّ السُّتُوْرَ الْمُرْخَاةَ حُدُوْدُ اللّٰهِ وَاَنَّ الدَّاعِيَ عَلٰى رَأْسِ الصِّرَاطِ هُوَ الْقُرْاٰنُ وَاَنَّ الدَّاعِيَ مِنْ فَوْقِهٖ هُوَ وَاعِظُ اللّٰهِ فِيْ قَلْبِ كُلِّ مُؤْمِنٍ (رَوَاهُ رَزِيْنٌ وَاَحْمَدُ)

191. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger said, 'Allah coins the parable of a straight path on the two sides of which are walls that have open doors on which curtains hang. At the head of the path is an inviter who says, 'walk straight on the path and do not stray.' And above that is another inviter who calls ever time someone intends to open a little of those doors, saying, 'Woe to you! Do not open it, for, if you open it, you will go through into it.'" Then, he explained it, saying, "As for the path, it is Islam. As for the open doors, they are what Allah has forbidden, and the curtains that hang down (on the doors) are the limits of Allah. As for their or at the head of the path, it is the Quran and the inviter above it, he is the admonisher from Allah in the heart of every believer."[1]

(١٩٢) وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ وَكَذَا التِّرْمِذِيُّ عَنْهُ اِلَّا اَنَّهٗ ذَكَرَ اَخْصَرَ مِنْهُ۔

192. Bayhaqi transmitted it in Shuab al Eeman from Nawwas ibn Sim'an and Tirmidhi in brief.[2]

COMMENTARY: The commands of Shari'ah (divine law) are mainly of two kinds: lawful and unlawful. Shriah has made both of them very clear. Respecting the lawful will make one eligible for Allah's pleasure, but perpetrating the unlawful will make one liable to punishment. Allah has set limits between the unlawful and the creature so that he may not transgress.
The admonisher in the heart of every believer is an angel. He guards the heart and tries to guide the believer. This is the help of Allah and His enablement without which one cannot pursue the path of guidance howsoever one may try. The Qur'an shows the path but one can walk on it only if Allah instills guidance in the creature's heart.

(١٩٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ: مَنْ كَانَ مُسْتَنًّا فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ فَاِنَّ الْحَيَّ لَا تُؤْمَنُ عَلَيْهِ الْفِتْنَةُ اُولٰئِكَ اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانُوْا اَفْضَلَ هٰذِهِ الْاُمَّةِ اَبَرَّهَا قُلُوْبًا وَّاَعْمَقَهَا عِلْمًا وَّاَقَلَّهَا

[1] Musnad Ahmad 4-182, Razin.
[2] Bayhaqi in shuabul Eeman # 7216, Tirmidhi in brief # 2868 Terming it as hadith gharib.

تَكَلُّفًا اخْتَارَهُمُ اللّٰهُ لِصُحْبَةِ نَبِيِّهٖ وَلِاِ قَامَةِ دِيْنِهٖ فَاعْرِفُوْا لَهُمْ فَضْلَهُمْ وَاتَّبِعُوْهُمْ عَلٰى اٰثَارِهِمْ وَتَمَسَّكُوْا بِمَا اسْتَطَعْتُمْ مِنْ اَخْلَاقِهِمْ وَسِيَرِهِمْ فَاِنَّهُمْ كَانُوْا عَلَى الْهُدٰى الْمُسْتَقِيْمِ۔ (رواه رزين)

193. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said, 'If anyone seeks to emulate another, then let him emulate one who has died, for, the living is not safe from trial (in religion). They (who are dead and worthy) are the sahabah(Companions of Prophet) رضی اللہ عنہ of Muhammad صلی اللہ علیہ وسلم. They were the most excellent of this ummah, purest of heart, perfect in knowledge, most modest. Allah chose then as the companions of his Prophet صلی اللہ علیہ وسلم and to establish His religion. So recognize their merit and follow in their footsteps and, to the best of your ability emulate their character and way of life, because they were on the guided path."[1]

COMMENTARY: The 'dead people were the sahabah(Companions of Prophet) رضی اللہ عنہ who were no longer alive. The living were the contemporaries of Ibn Mas'ud who were still alive and their successors, the tabaiun. He was speaking to them by way of counsel. Perhaps, those people might have accused the noble sahabah(Companions of Prophet) رضی اللہ عنہ because the false sects has cropped up at that time, as the rawafid and the atheists had been doing. So, he was rejecting them and absolving the noble sahabah(Companions of Prophet) رضی اللہ عنہ of the blame. He described the sahabah(Companions of Prophet) رضی اللہ عنہ excellences and sacrifices. They had endured tremendous hardship for the cause of Islam. They had gone through severe trials, and were Allah's chosen ones for His Prophet's صلی اللہ علیہ وسلم companionship and had emerged successful from the hardship and trials. The quran described them in the verse (3 of surah al Hajurat):

اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى۔ (الحجرات ۳)

{....they are whose hearts Allah has tested for piety.}

Each of the sahabah(Companions of Prophet) رضی اللہ عنہ was at the peak of learning and understanding, intelligence and wisdom. Others acquired knowledge from them in the age of tyranny and ignorance. They learnt from them manners and human values. The sahabah(Companions of Prophet) رضی اللہ عنہم had among them those who were singular in the sciences of hadith and exegesis, Those who were adept in fiqh and Qira'at (recital of the Quran), those who had perfect knowledge of tasawwuf and the fara'id (mysticism and laws of inheritance, etc), and those who were excellent linguists. It was the Prophet's صلی اللہ علیہ وسلم loving eye that all the sahabah(Companions of Prophet) رضی اللہ عنہ, both men and women, were paragons of perfection in their respective fields having drawn light from him and having been guided by him.

However in spite of this distinction coupled with the affluence and authority that they enjoyed in this world, they lived a very simple life. They felt no shyness in walking barefooted offering the salah on the floor or ground and sleeping on it and using earthen or wooden vessels. They ate and drank left overs. They were models of manners even in their private conversations and never indulged in vain, unnecessary talk and did not hesitate to

[1] Razin.

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confess that they did not know, if a question was asked whose answer was unknown to them. They did not do as people do today; deliver lengthy speeches and make the issue intricate and give wrong answers. They directed the person to one who they thought could know the answer, even a younger man.

They did not believe in pretension or ostentation. When they recited the Quran, they were careful of the etiquettes and correct pronunciation but they did not indulged in affectation. Their rendering was natural.

Their private lives were also very clean and pious. It was the result of their nearness to the Prophet صلی اللہ علیہ وسلم. Their hearts were bright and clean because of that. They were occupied always in remembrance of Allah, not like the present day, ignorant Sufis who go into a trance, dance and ejaculate, or use musical instruments, or assemble and sing at shrines in the garb of Sufism, tasawwuf, etc. The sahabah (Companions of Prophet) رضی اللہ عنہم also did not assemble at any appointed place to remember Allah and make dhikr in a loud voice, but they quietly did it during their normal chores of life. They were seen on the floor but near the Divine Throne. They walked among the people but their hearts were at the height of nearness to Allah.

The sahabah (Companions of Prophet) رضی اللہ عنہم were not ostentatious in their eating, drinking and clothing. They were not particular about anything and though they did not set their eyes to a high standard they did not abstain from the good and better food, drink and clothing. They accepted the blessings of Allah and whatever was lawful, but never pretended to be abstinent to shun these things. They were grateful to Allah for his favours. In short, in every field they were sincere, modest and honest. This was how the Prophet had moulded their lives. These uncivilized and evil mannered, but he brought them to new levels and height of a disciplined society.

This is what Sayyiduna Ibn Mas'ud رضی اللہ عنہ says in this tradition. He speaks of his fellow sahabah (Companions of Prophet) رضی اللہ عنہم who were dead and remembers them as the most sacred people whose example should be followed. However, he did not mean to specify only those sahabah (Companions of Prophet) رضی اللہ عنہم who were dead at that time, but every one off them, dead or alive, should be emulated. He referred to the dead because most of the sahabah (Companions of Prophet) رضی اللہ عنہم had died then.
This hadith mentions the extreme greatness of the sahabah (Companions of Prophet) رضی اللہ عنہم and their excellence. They were the most outstanding of all the creatures. They were more receptive then all others to truth. Allah chose them for His Prophet صلی اللہ علیہ وسلم and mentioned their merit in the Quran;

وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْا اَحَقَّ بِهَا وَاَهْلَهَا۔ (الفتح ۲۶)

{...and made them stick to the word of piety, for they had better right of it and were worthy of it}

According to some aathar Allah looked into all the hearts and put Prophet hood in the heart of the Prophet صلی اللہ علیہ وسلم which was the most bright and radiant and pure. He chose the sahabah(Companions of Prophet) رضی اللہ عنہ because of their pure and clean hearts.
From observation, we can say that if a person becomes a disciple of a true saint, then

though he may have been absolutely blank the saint's company raises him to height of excellence. So it follows naturally that the sahabah(Companions of Prophet) رضی اللہ عنہ acquired extraordinary me4rit and perfection through their devotion and service to the Prophet صلی اللہ علیہ وسلم throughout their lives.

(١٩٤) وَعَنْ جَابِرٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْه اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَاةِ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! هٰذِهٖ نُسْخَةٌ مِّنَ التَّوْرَاةِ فَسَكَتَ فَجَعَلَ يَقْرَأُ وَوَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ فَقَالَ اَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ ثَكِلَتْكَ الثَّوَاكِلُ مَا تَرٰى مَا بِوَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ فَنَظَرَ عُمَرُ اِلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ بَدَا لَكُمْ مُوْسٰى فَاتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِيْ لَضَلَلْتُمْ عَنْ سَوَآءِ السَّبِيْلِ وَلَوْ كَانَ حَيًّا وَاَدْرَكَ نُبُوَّتِيْ لَاتَّبَعَنِيْ (رواه الدارمی)

194. Sayyiduna Jabir رضی اللہ عنہ narrated that Sayyiduna umar ibn Khattab رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم with a copy of the Torah and said, "O Messenger of Allah, this is a copy of the Torah." But, he said nothing, so Umar recited from it. The Prophet صلی اللہ علیہ وسلم face changed colour (because of displeasure), so Abu Bakr رضی اللہ عنہ said, "May the woman who lose, lose you, [1] do you not look at the face of Allah's Messenger صلی اللہ علیہ وسلم?" Umar رضی اللہ عنہ looked at the face of Allah's Messenger صلی اللہ علیہ وسلم and exclaimed, "I seek refuge in Allah from Allah's anger and His Messenger's anger. We are pleased with Allah as Lord, with Islam as a religion and with Muhammad as a Prophet صلی اللہ علیہ وسلم." Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is the soul of Muhammad, were Musa to come to you and you were to follow him and leave me, you would stray from the right path. And, were he alive and found my prophethood, he would have followed me surely."[2]

COMMENTARY: The expression, "May the woman who lose, lose you" is a curse calling for death, but it is an idiom with the Arabs. It is uttered to one's close friend who fails to understand the obvious.

The hadith says that it is not proper to refer to the books of the philosophers or sages or the Jews and Christians. Rather, that would be straying from the path.

(١٩٥) وَعَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَامِيْ لَا يَنْسَخُ كَلَامَ اللّٰهِ وَكَلَامُ اللّٰهِ يَنْسَخُ كَلَامِيْ وَكَلَامُ اللّٰهِ يَنْسَخُ بَعْضُهٗ بَعْضًا

195. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My words do not abrogate Allah's words, but Allah's words do abrogate mine. Also,

[1] According to Lane's this expression does not mean what it says but is spoken at the time of immense love.
[2] Darami # 435.

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Allah's words sometimes abrogate some other words of His."[1]

COMMENTARY: The Scholars say that according to the terminology of Shari'ah (divine law) the naskh (abrogation) is to alter a command of Shria'ah for the better of religion, or to replace it with a new command. The first that is abrogated is called mansukh while the second which is the abrogate is called the nasikh.

Abrogation is of four kinds.

(i) Part of the book of Allah abrogated by other part of it.

(ii) Abrogation of a hadith by another hadith.

(iii) Part of Allah's Book abrogated by a hadith.

(iv) Hadith abrogated by Allah's Book.

This is explained here. A command of Allah is revealed in His book but because of an expediency another verse of the Quran replaces it. Either the first verse is retained in the Quran only to be recited without its command being operative, or both the command and the verse are abrogated.

The second kind of abrogation is to abrogate the command of a hadith by another hadith.

The third kind is that a command of the Quran is abrogated through a hadith by the Prophet صلى الله عليه وسلم. There should be no doubt in it that a command of Allah is abrogated by His Messenger who is a human being. The doubt is removed if we remember the teaching that through the hadith may have been spoken by the Prophet's صلى الله عليه وسلم tongue and those words are called hadith, yet the hadith too is a wahy from Allah. Only it is not recited as the Quran is. The words in the hadith 'my words' means the Prophet's صلى الله عليه وسلم own views and ransoming, but not inspired on his heart. The doubt is removed in this way. Or, this hadith itself is abrogated, so the outlined principle does not apply to it.

The fourth kind of abrogation is that a command of hadith is abrogated by Allah's Book.

A law or command is amended or abrogated for two reasons. The first a mistake is made when it is promulgated. Clearly, this is impossible where a Divine command is concerned, for, Allah is the knower and the Aware. He does not commit mistake. The same things can be said of the Prophet's صلى الله عليه وسلم commands because religious commands emanate from Allah. The Prophet صلى الله عنيه وسلم enforces them. This is why where it is fard to abide by the commands of the Quran, it is also fard to bide by the command of hadith. Hence, no mistake can be behind a command of hadith calling for its repeal.

The second reason necessitating an amendment or an annulment is that the condition of those who are commanded changes, like a patients, so calling for a new prescription. This kind is correct and doubtless.

(١٩٦) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَادِيْثَنَا يَنْسَخُ بَعْضُهَا بَعْضًا كَنَسْخِ الْقُرْاٰنِ

196. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "some of our ahadith abrogate some others, like the abrogation of the Quran (some of it by others)."[2]

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[1] Daraqutni # 9.

[2] Daraqutni # 10.

(١٩٧) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اِنَّ اللّٰهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوْهَا وَحَرَّمَ حُرُمَاتٍ فَلَا تَنْتَهِكُوْهَا وَحَدَّ حُدُوْدًا فَلَا تَعْتَدُوْهَا وَسَكَتَ عَنْ اَشْيَآءَ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوْا عَنْهَا۔ رَوٰى الْاَحَادِيْثَ الثَّلَاثَةَ الدَّارَ قُطْنِيُّ۔

197. Sayyiduna Abu Tha'labah al Khushani رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah has made some thing obligatory, so do not let them go unattended. He has made some things unlawful. So do not violate them. He has set certain limits, so do not overstep them. And, He has been silent about some things without forgetting them, so do not probe them."[2]

[1] There is a difference of opinion on his name from Jurthum ibn Thabit to Jurthum ibn Thabit and Umar ibn Jurthum. He died in 75Ah in the times of Abu Malik ibn Marwan.

[2] Daraqutni # 42.

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BOOK - II

BOOK OF KNOWLEDGE كتاب العلم

KNOWLEDGE OF ITS VIRTUE

What is knowledge? It is the mighty merit that bestows on its possessor nobility and civility, honour and greatness and polishes manners and habits. It takes man to the extreme height and brightens his heart with the sacred light of Divine awareness, and orients his mind to the correct belief, and it sets hearts on the straight path of worship of Allah and obedience.

Islam makes necessary the acquiring of this merit and makes it the staircase to success in both the worlds. Islam values every kind of knowledge that does not hinder Islamic beliefs and deeds, and guarantees man's progress to the zenith. Islam does not disallow knowledge of any kind whatsoever but show disgust with such learning as veers man towards the wrong path deters him from Allah and His messenger and takes him to atheism.

The Book of knowledge is created here. The ahadith on 'knowledge of religion' are narrated in this Book such as Shari'ah (divine law) regards as elementary and essential. Religious knowledge is more essential and preferred then all other knowledge. Every Muslim is bound to acquire it in the light of the Prophet's صلى الله عليه وسلم saying:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ۔

"To seek knowledge is an obligation binding on every Muslim."[1]

The life that Islam demand and the peak of servitude that it wants man to attain depends only on religious knowledge. Man then recognizes his reality and achieves Divine awareness. He comes to the paths of belief and deeds and learns to obey his Lord and the Messenger صلى الله عليه وسلم and to adhere to Shari'ah (divine law).

Knowledge of religion is based on Allah's Book and the Prophet's صلى الله عليه وسلم sunnah. It is divided into two kinds: rudiments and objectives. The fundamental or rudiments is essential to gain a learning of the book and the sunnah. Without it, the Quran and hadith cannot be learnt. Examples are the language, grammar, etc.

The (second kind) objectives are a knowledge of the beliefs, deeds and manners. This is the knowledge that is really required and essential. It is only after acquiring it that the straight path of adherence to religion and Shari'ah (divine law) comes before us. These together are also Known as *ilm mu'amlat* (knowledge of co-existence, mutual transactions).

There also is as ilm mukashifah (knowledge of revelation or uncovering). It is the light that grows in the heart by practicing one's knowledge (or acting on what one learns) and its sacred light makes everything real and clear to the extent that an awareness is achieved of Allah's Being, attributes and power. The discovery of this knowledge is also called the real knowledge (*ilm haqiqat*) and hereditary knowledge (ilm wirathat) as in the words of the Prophet صلى الله عليه وسلم:

مَنْ عَمِلَ بِمَا عَلِمَ وَرَّثَهُ اللّٰهُ مَا لَمْ يَعْلَمْ۔

"He who acts on what he knows is made heir by Allah to that which is not known learnt and not read."

In short, these are the knows kinds of the disclosed knowledge and the undisclosed

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[1] see # 218, Section II, sources given there.

knowledge. They are inseparable and interdependent on one another, like body and soul, and skin and marrow. The verses and the ahadith on the merits of knowledge embrace all these kinds with the degrees of their disparities.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(۱۹۸) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو رَضِیَ اللّٰهُ عَنْه قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلِّغُوْا عَنِّیْ وَلَوْ اٰيَةً وَحَدِّثُوْا عَنْ بَنِیْ اِسْرَآءِيْلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَیَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ (رواه البخاری)

198. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger said, "Transmit me from the even if it is one verse. And, you may narrate from the Banu Isra'il, there being no harm in that. But, if anyone deliberately forges a lie against me then let him take his seat in hell." [1]

COMMENTARY: The word 'verse' means a hadith that may be brief in words but convey a world of knowledge. An example is (مَنْ صَمَتَ نَجَا) (he who keep quiet is safe), [2] or other such concise but comprehensive ahadith. The Scholars say that the real objective of this hadith is to encourage one to spread knowledge and teach other people. One must do one's utmost to relay religious message to others. Even a small word may change their lives and guide them. This will fetch reward for the person who spreads the message, a manifold reward. The hadith says that if anyone hears any narrative of the Banu Isra'il then he may convey it to other people, but not their injunctions or Shari'ah (divine law) as emphasized in a previous hadith. To relate an event as a story does not damage the legal codes, but to pass on their injunctions or to preach their beliefs is against the basic principles of Muhammad's Shari'ah (divine law). Once his Shari'ah (divine law) is enforced, all other Shari'ah (divine law) s stand annulled. So it is disallowed to preach any other Shari'ah (divine law) against Muhammad's صلی اللہ علیہ وسلم Shari'ah (divine law).

The hadith concludes with a severe warning on forging lies against the Prophet صلی اللہ علیہ وسلم. The wretched person who intentionally lies against the 'most truthful whose truth is confirmed' deserves to be consigned to hell.

The Scholars hold an unanimous opinion that such a person perpetrates the unlawful and a grave sin. Some Scholars, like Imam Muhammad Juwayni, رحمہ اللہ blame such a person of infidelity and disbelief.

This hadith (من كذب على متعمدا فليتبوأ مقعده من النار) (If anyone deliberately forges a lie against me, then let him take his seat in hell) is a hadith of a high degree and a great standard. It is among the mutawatar of the highest level to which other mutawatar do not reach. As many as sixty two sahabah (Companions of Prophet) رضی اللہ عنہ have narrated it, the ashrah Mubashharah among them.

(۱۹۹) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ وَالْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَدَّثَ عَنِّیْ بِحَدِيْثٍ يُرٰى اَنَّهٗ كَذِبٌ فَهُوَ اَحَدُ الْكَاذِبِيْنَ۔ (رواه مسلم)

199. Sayyiduna Sumurah ibn Jundub رضی اللہ عنہ [3] and Sayyiduna al Mughirah ibn

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[1] Bukhari # 3461, Tirmidhi # 2778, Musnad Ahmad 2/199, 202, Abu Dawud # 3662.

[2] Mushkah # 4826. sources mentioned there against.

[3] His Kunyah was Abu Sa'd. He died in 58 or 59 AH. (Asad ul Ghabah).

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Shu'bah رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who narrates hadith from me which he thinks is false, is among the liars."[2]

COMMENTARY: Not only is he who fabricates a hadith is a liar but also he who circulates it knowing that it is false is a liar. Both are liable to be punished by Allah.

(۲۰۰) وَعَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ وَإِنَّمَا اَنَا قَاسِمٌ وَاللّٰهُ يُعْطِيْ (متفق عليه)

200. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah intends good for a person, He gives him an understanding of religion. I only distribute but Allah is the one who grants."[3]

COMMENTARY: This speaks of the high merit of knowledge. It is a great blessing of Allah. This person will see guidance and be on the right path.

Only Allah enables anyone to acquire knowledge. The Prophet صلی اللہ علیہ وسلم taught the people their religious duties and the Shari'ah (divine law) commands. He narrated to them the ahadith. Thereafter, it depends Allah to enable them to abide by the Prophet's صلی اللہ علیہ وسلم teachings and to understand them.

(۲۰۱) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوْا (رواه مسلم)

201. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people are mines like the mines of gold and silver. The best of them during the pre-Islamic days are the best of them in Islam, if they possess an understanding."[4]

COMMENTARY: Man is compared to mines from which rubies, pearls, etc, or gold and silver or coal and lime, etc extracted, So are men of different abilities and manners. Their qualities differ from excellent to very poor.

Like the minerals, man also retains his innate nature. But, when l ɜ is out of the darkness of disbelief and acquires knowledge, his heart and mind brighten to the highest limit.

(۲۰۲) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَسَلَّطَهٗ عَلٰى هَلَكَتِهٖ فِي الْحَقِّ وَرَجُلٌ اٰتَاهُ اللّٰهُ الْحِكْمَةَ فَهُوَ يَقْضِيْ بِهَا وَيُعَلِّمُهَا (متفق عليه)

202. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not allowed to envy anyone besides two people; a man whom Allah has given wealth and enabled him to use it on that which is right, and a man whom Allah has given wisdom and he applies it with prudence and teaches it to others."[5]

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[1] His kunyah was Abu Abdullah or Abu Easa. He died in 50 AH (Asad ul Shabah).

[2] Muslim in his Muqaddamah, Tirmidhi # 2671, Ibn Majah # 39, Musnad Ahmad 4-250.

[3] Bukhari # 71, Muslim # 100-1037, Darami # 224, Muwatta Imam Maalik # 8, Musnad Ahmad # 92, And Ibn Abbas رضی اللہ عنہ narrated it; DArami # 225, Tirmidhi # 2654, Musnad Ahmad 1/306. And, Abu HUrayrah, Ibn Majah # 220.

[4] Muslim # 160-2638, 168-2378, Bukhari # 2353, Wordings defer in them.

[5] Bukhari # 73, Muslim 268-816, Musnad Ahmad 1/432.

COMMENTARY: Jealousy (or envy) is to wish for someone else's blessing to be taken away from him and that it may come to you it is a very bad trait and reflects a very disgraceful soul. Islam is the greatest champion of pure manners and rejects this wicked habit. (The Arabic word is (حسد) hasad). In contrast, there is (غبط) (ghabt) which is a covet to own a blessing that someone else owns (without wishing him evil). Shari'ah (divine law) has allowed it but only for good things. The (حسد) (hasad) mentioned in the hadith is Ghabt (غبط).

(٢٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهٗ اِلَّا مِنْ ثَلَاثَةِ اَشْيَآءَ: صَدَقَةٍ جَارِيَةٍ اَوْ عِلْمٍ يُنْتَفَعُ بِهٖ اَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهٗ۔ (رواه مسلم)

203. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a person dies, (reward for) his deeds are cut off from him, except three; (rewards for) perpetual charity, knowledge from which benefit is derived (by others) and righteous children who pray for him."[1]

COMMENTARY: Deeds like salah, fasting, are concerned with worldly life, so their consequence terminate at death. The reward for these deeds are payable even after death, but they cease to multiply and grow, because the deeds are no more performed after death. However, the hadith mentions deeds that continue to receive fresh and increased reward even after death of a person. He goes on to benefit by them. The first is perpetual charity. He may have had set aside a piece of land as a trust during his lifetime, dug a well or done some such things as may exist after him and continue to give benefit to people after his death. As long as they utilise these things, he will be credited with reward.

Beneficial knowledge is the second thing. A person may have spread knowledge in his lifetime and have written books. After his death, others gain from the knowledge in the books. Or he may have students behind him who continue to diffuse knowledge. These things are his assets after his death. They continue to give him profit.

The third thing is righteous children. A person's greatest good fortune is righteous offspring. They give their parents peace during their life and are a means of deliverance for them after their death. They pray for them, give charity for them and do such other things.

(٢٠٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللّٰهُ عَنْهُ كُرْبَةً مِّنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلٰى مُعْسِرٍ يَسَّرَ اللّٰهُ عَلَيْهِ فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاللّٰهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ اَخِيْهِ وَمَنْ سَلَكَ طَرِيْقًا يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ اللّٰهُ لَهٗ بِهٖ طَرِيْقًا اِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِيْ بَيْتٍ مِنْ بُيُوْتِ اللّٰهِ يَتْلُوْنَ كِتَابَ اللّٰهِ وَيَتَدَارَسُوْنَهٗ بَيْنَهُمْ اِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَآئِكَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ وَمَنْ بَطَّاَ بِهٖ عَمَلُهٗ لَمْ يُسْرِعْ بِهٖ نَسَبُهٗ (رواه مسلم)

204. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone removes a difficulty of the difficulties of the world facing a believer, Allah will remove from him a difficulty of the difficulties on the day of

[1] Muslim # 14.1631, Tirmidhi # 1381, Abu Dawud # 2880, Nasai # 3681, Musnad Ahmad 2/372.

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resurrection. If anyone makes it easy for one who is in straitened circumstances then Allah will make it easy for him in this world and the next. If anyone conceals (the faults of) a Muslim then Allah conceals him in this world and the next. And, Allah is Helpful to the slave as long as the slave is helpful to his brother. And, if anyone pursues a path seeking thereby knowledge then Allah makes easy for him a path to paradise. And never do a people assemble in a House of the Houses of Allah reciting Allah's Book teaching it to each other without tranquility descending on them, mercy enveloping them and the angels surrounding them. Allah remembers them among those who are with him. But, if anyone is slack I (doing) his deeds then his linage will not advance him."[1]

COMMENTARY: This hadith emphasizes the greatness of Islam's teachings. It aims to grow love, compassion and co-operation among all human beings, so that they may live in peace and give the right of each other.

If anyone is an anxiety and faces hardship then you must help him out. If he is debt, pay it for him and if he needs something then get it for him. Allah's mercy will then embrace you and you will be honoured in the world and rewarded in both the worlds. Also, you should conceal the defects of the people and not disgrace them.

To conceal someone could also mean to clothe him if he lacks proper clothing. Allah will conceal your shortcomings in this world and the next.

The hadith mentions the universal principle that as long as a person occupies in helping. out his brother, Allah's help is assured for him.

The hadith also say s that it is very meritorious to seek knowledge and the seeker too is very excellent. Allah makes it easy for him to endure the rigors of a journey or other hardship faced during the effort to acquire knowledge. He will be admitted to paradise.

Those who gather in the mosques to recite the Quran and learn it are showed will Allah's mercy. They too are like students heavily rewarded. Their hears gain tranquility so that they do not crave for the luxuries of the world and do not fear other than Allah. The result is that their hearts glow with the sacred Divine light. The angels surrounds them and honour them. Above all that, Allah Mighty and Glorious. mentions them among His angels, This shows how excellent these people are.

The hadith concludes by laying stress on deeds on which prosperity in the hereafter depends. Without deeds, no kind of ability or genealogy will help in the hereafter.

When you are in love,
Do not worry about lineage.
Parentage is of no concern here.

(٢٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ النَّاسِ يُقْضٰى عَلَيْهِ يَوْمَ الْقِيَامَةِ رَجُلٌ اُسْتُشْهِدَ فَأُتِيَ بِهٖ فَعَرَّفَهٗ نِعْمَتَهٗ فَعَرَفَهَا فَقَالَ فَمَا عَمِلْتَ فِيْهَا؟ قَالَ قَاتَلْتُ فِيْكَ حَتّٰى اُسْتُشْهِدْتُّ قَالَ كَذَبْتَ وَلٰكِنَّكَ قَاتَلْتَ لِاَنْ يُّقَالَ جَرِيٌّ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهٗ وَقَرَأَ الْقُرْاٰنَ فَأُتِيَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيْهَا قَالَ تَعَلَّمْتُ الْعِلْمَ

[1] Muslim # 2699, Bukhari (part of it) # 2442, Tirmidhi # 2954, Abu Dawud # 4946, Ibn Majah # 225, Musnad Ahmad 2/252.

وَعَلَّمْتُهُ وَقَرَأْتُ فِيْكَ الْقُرْاٰنَ قَالَ كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ اِنَّكَ عَالِمٌ وَ قَرَأْتَ الْقُرْاٰنَ لِيُقَالَ اِنَّكَ هُوَ قَارِئٌ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللّٰهُ عَلَيْهِ وَاَعْطَاهُ مِنْ اَصْنَافِ الْمَالِ كُلِّهٖ فَاُتِيَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيْهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيْلٍ تُحِبُّ اَنْ يُّنْفَقَ فِيْهَا اِلَّا اَنْفَقْتُ فِيْهَا لَكَ قَالَ كَذَبْتَ وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ ثُمَّ اُلْقِيَ فِي النَّارِ (رواه مسلم)

205. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The first person who will be judged on he day of resurrection will be a man who had been martyred (in this world). He will be brought and Allah will remind him of His favours which he would acknowledge. Then Allah will ask him, 'How did you act to show gratitude for it?' He will say, 'I fought for your cause till I was martyred.' Allah will say, 'You lie. You fought that you should be called courageous and that was said,' Then the command will be given and he will be dragged on his face till he is thrown into the Fire.' Then a man will be brought who had acquired knowledge and diffused it and had recited the Quran. Allah will remind him of his favours and he would acknowledge them, So Allah will ask him what he did to show gratitude. He will say, 'I learnt and diffuses knowledge and recited the Quran for your sake.' Allah will say, 'you lie. You did that people might call you a scholar and a qari, and they have done that.' Then a command will be given and he will be dragged face down and cast into hell. After that a man will be brought whom Allah had given riches and bestowed on him different kinds of property. He will remind him of His favours on him and he would acknowledge them. Allah will ask him how he used them to be grateful for them and he will say. 'I spent it generously on every cause dear to you for your sake.' Allah will say, 'you lie, but you did that to be praised by the people as generous, and they did praise you.' The command will be given for him and will be dragged face down and thrown into hell."[1]

COMMENTARY: This hadith makes it very clear how important it is to form a sincere intention before doing deeds. If a person's intention is faulty then howsoever great and pious a deed, it will not help him in the least. Allah loves only that deeds which is performed for His pleasure and with an intention to obey Him, otherwise it will be rejected. Rather the doer will receive punishment for his faulty intention.

(٢٠٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهٗ مِنَ الْعِبَادِ وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَآءِ حَتّٰى اِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوْسًا جُهَّالًا فَسُئِلُوْا فَاَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَاَضَلُّوْا (متفق عليه)

206. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah will not remove knowledge by taking it away from the people.

[1] Muslim # 152-1905, Nasa'I # 3137, Musnad Ahmad 2/322.

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Rather, He will take away knowledge by taking away the scholars (one by one) till no scholar survives (among them). The people will choose the ignorant as their leaders. They will be asked and give their verdicts without knowledge, going astray (themselves) and leading (others) astray."[1]

(٢٠٧) وَعَنْ شَقِيْقٍ قَالَ: كَانَ عَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ يُذَكِّرُ النَّاسَ فِيْ كُلِّ خَمِيْسٍ فَقَالَ لَهٗ رَجُلٌ يَا اَبَا عَبْدِالرَّحْمٰنِ! لَوَدِدْتُّ اَنَّكَ ذَكَّرْتَنَا فِيْ كُلِّ يَوْمٍ قَالَ اَمَا اِنَّهٗ يَمْنَعُنِيْ مِنْ ذٰلِكَ اِنِّيْ اَكْرَهُ اَنْ اُمِلَّكُمْ وَاِنِّيْ اَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّآمَةِ عَلَيْنَا۔ (متفق علیہ)

207. Sayyiduna Shaqiq رضی اللہ عنہ [2] narrated that Abdullah ibn Mas'ud رضی اللہ عنہ used to impart lessons to them every Thursday. A man suggested to him, "O Abu Abdur Rahman, how I wish that you should speak to us every day!" He said, "Know! What prevents me from that is that I dislike to bore you. I am mindful of you in regard to sermonizing just as Allah's Messenger صلی اللہ علیہ وسلم was mindful of us in this regard lest we sense tedium."[3]

COMMENTARY: This hadith asserts explicitly that moderation should be exercised in sermonizing and exhortation. One must not continue to exhort and preach all the time otherwise hearts feel the monotony. Then, people do not listen to anything with concentration, so the sermon makes no impression on them. Moreover, one must not resort to reproach, scolding etc. because this has a bad effect on the audience who might become ill disposed.
Only that advice brings good result which is offered at a proper time politely and lovingly.

(٢٠٨) وَعَنْ اَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَكَلَّمَ بِكَلِمَةٍ اَعَادَهَا ثَلَاثًا حَتّٰى تُفْهَمَ عَنْهُ وَاِذَا اَتٰى عَلٰى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا۔ (رواہ البخاری)

208. Sayiduna Anas رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم said something, he repeated it three times so that it was understood, and when he came to a people and offered them salaam, he offered the salaam to them three times.[4]

COMMENTARY: This does not mean that he repeated everything he said three times. Only when it was something very important, or he was explaining something of particular interest, or he was passing on a religious command, or the people may not have heard him well, he repeated what he said three times.

As for offering the salaam there times, the first time was to seek permission to enter. The second was the greeting on meeting them and the third was on taking leave.

(٢٠٩) وَعَنْ اَبِيْ مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّهٗ اُبْدِعَ بِيْ فَاحْمِلْنِيْ فَقَالَ مَا عِنْدِيْ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَنَا اَدُلُّهٗ عَلٰى مَنْ يَّحْمِلُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهٗ مِثْلُ اَجْرِ فَاعِلِهٖ (رواہ مسلم)

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[1] Bukhari # 100, Muslim # 13-2673, Tirmidhi # 2661, Ibn Majah # 52, Musnad Amad 2-162.
[2] He was a tabi'I His kunayah Abu Wa'il. He died in Hajjaj's times or in 99AH.
[3] Bukhari # 68, Muslim # 83, 2821, Tirmidhi # 2864, (in brief). Musnad Ahmad 1-378.
[4] Bukhari # 95, Tirmidhi (with a change in the sequence & words) # 2732.

209. Sayyiduna Abu Mas'ud Ansari رضی اللہ عنہ [1] narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "My riding beast is exhausted. So give me one." He said, "I have none." Another man offered. "O Messenger of Allah, I will guide him to a man who will give him a riding beast." Allah's Messenger صلی اللہ علیہ وسلم said, "He who guides to what is good has the reward like one who does it."[2]

(٢١٠) وَعَنْ جَرِيْرٍ قَالَ كُنَّا فِيْ صَدْرِ النَّهَارِ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَآءَ قَوْمٌ عُرَاةٌ مُجْتَابِي النِّمَارِ اَوِالْعَبَآءِ مُتَقَلِّدِي السُّيُوْفِ عَامَّتُهُمْ مِنْ مُّضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَمَعَّرَ وَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَىٰ بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَاَمَرَ بِلَالًا فَاَذَّنَ وَاَقَامَ فَصَلّٰى ثُمَّ خَطَبَ فَقَالَ (يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَّفْسٍ وَّاحِدَةٍ اِلٰى اٰخِرِالْاٰيَةِ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا۔ وَالْاٰيَةِ الَّتِيْ فِي الْحَشْرِ اِتَّقُوْا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ) تَصَدَّقَ رَجُلٌ مِّنْ دِيْنَارِهٖ، مِنْ دِرْهَمِهٖ، مِنْ ثَوْبِهٖ، مِنْ صَاعِ بُرِّهٖ، مِنْ صَاعِ تَمْرِهٖ حَتّٰى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ قَالَ فَجَآءَ رَجُلٌ مِّنَ الْاَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهٗ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ النَّاسُ حَتّٰى رَاَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتّٰى رَاَيْتُ وَجْهَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَاَنَّهٗ مُذْهَبَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً حَسَنَةً فَلَهٗ اَجْرُهَا وَاَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهٖ مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اُجُوْرِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهٖ مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اَوْزَارِهِمْ شَيْءٌ۔ (رواہ مسلم)

210. Sayyiduna Jarir رضی اللہ عنہ [3] narrated that once while they were with Allah's Messenger صلی اللہ علیہ وسلم early in the day. Some people came (to him). They were unclad save for a blanket over them. Their swords were over their shoulders. Most of them nay all of them, belonged to the tribe Mudar. The face of Allah's Messenger صلی اللہ علیہ وسلم changed colour on seeing their dire need. He went in. Then he came out and instructed Bilal رضی اللہ عنہ who called the adhan and the iqamah. The Prophet صلی اللہ علیہ وسلم led the salah. Then he delivered a sermon, saying:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَّفْسٍ وَّاحِدَةٍ اِلٰى اٰخِرِالْاٰيَةِ (اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

{O mankind, fear your Lord who created you from a single person.... (upto) surely Allah is ever watchful over you} (an Nisa, 1)
and the verse (18) of al Hashr:

اِتَّقُوْا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

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[1] His name was Uqbah ibn Aurah and was known by his kunyah Abu Mas'ud Ansari. He died in the times of Sayyiduna Ali رضی اللہ عنہ, or in 41 or 42 AH.

[2] Muslim # 133-1893, Abu Dawud # 5129, Tirmidhi # 2680, Musnad Ahmad 4-120.

[3] He was Jarir ibn Abdullah رضی اللہ عنہ and his kunyah was Abu Amr or Abu Abdullah of the tribe Bajali. He embraced Islam merely forty days before the Prophet's صلی اللہ علیہ وسلم death. He died in 51 or 54 AH at Quraysiya.

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{....fear Allah, and let every soul look to what is sends forward for the morrow} (and he said,) "A man must give charity from his dinar, from his dirham, from his clothings, from his so' of wheat, from his sa' of dates, even if it is half a date." A man of the ansars brought a purse full of dinars of dirhams whose weight nearly made him helpless nay he was fatigued. Then people came one after the other till (Jarir said,) "I saw two mounds of food and clothing so that I saw the face of Allah's Messenger ﷺ glow lustrously like pure gold." (Jarir رضی اللہ عنہ continued the narrative) The Messenger of Allah then said, "He who initiates a new practice in Islam such as is good, for him is a reward for it and the reward of those who act on it after him without anything being deducted from their rewards. And if anyone initiates a bad practice in Islam then on him is a burden of sin and the burden of the sins of those who act on it without their burdens being softened in the least."[1]

COMMENTARY: The first verse that the Prophet ﷺ recited from surah an Nisa emphasizes the need to give charity and be kind to relatives whose rights must be given. He encouraged his sahabah(Companions of Prophet) رضی اللہ عنہ to give charity. and to help the visiting tribe.

In the beginning of the hadith, the sub narrator uses the words describing the apparel of the visitors as (النمار العباء) [2] being unsure which word narrator bad used. Both mean a kind of an overall covering, a blanket.

(٢١١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ اٰدَمَ الْاَوَّلِ كِفْلٌ مِّنْ دَمِهَا لِاَنَّهٗ اَوَّلُ مَنْ سَنَّ الْقَتْلَ مُتَّفَقٌ عَلَيْهِ وَسَنَذْكُرُ حَدِيْثَ مُعَاوِيَةَ لَا يَزَالُ طَآئِفَةٌ مِنْ اُمَّتِيْ فِيْ بَابِ ثَوَابِ هٰذِهِ الْاُمَّةِ إِنْ شَآءَ اللّٰهُ تَعَالٰى۔

211. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger ﷺ said, "No one is killed unjustly but a portion of his blood is (recorded) against the son of Aadam علیہ السلام because he was the first to introduce murder."[3] We shall narrate the hadith of Sayyiduna Mu'awiyah رضی اللہ عنہ "A section of my ummah shall not cease..." in a chapter on reward of this ummah, insha Allah. (# 6285)

COMMENTARY: The history of man's oppression and cruelty begins with the life of Qabil the first son of Sayyiduna Aadam علیہ السلام He had killed his brother Habil to satisfy his own little desire. It was the first bloodshed of human history, the foundation was laid thereby of shedding blood unjustly.

It has been stated earlier that if anyone initiates a pious work then he gets a reward for it and the doer of an evil earns sin for his deed and the deeds of those who imitate him. Hence if anyone is killed unjustly, a portion of his blood is the responsibility of Qabil. He was the inventor of injustice and cruel killing.

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[1] Muslim # 133-1893, Abu Dawud # 5129, Tirmidhi (the like in brief) # 2680 Musnad Ahmad 4-120.
[2] An Namar or al Aba, a striped woolen garment or clock.
[3] Bukhari # 3335, Muslim # 27-1617, tirmidhi # 2682, Ibn Majah # 2616, Musnad Ahmad 1-383.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٢١٢) عَنْ كَثِيْرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ اَبِي الدَّرْدَآءِ فِيْ مَسْجِدِ دِمَشْقَ فَجَآءَ رَجُلٌ فَقَالَ يَا اَبَا الدَّرْدَآءِ اِنِّيْ جِئْتُكَ مِنْ مَدِيْنَةِ الرَّسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِحَدِيْثٍ بَلَغَنِيْ اَنَّكَ تُحَدِّثُهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ فِيْهِ عِلْمًا سَلَكَ اللّٰهُ بِهٖ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ وَاِنَّ الْمَلَآئِكَةَ لَتَضَعُ اَجْنِحَتَهَا رِضًى لِّطَالِبِ الْعِلْمِ وَاِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَ الْحِيْتَانُ فِيْ جَوْفِ الْمَآءِ وَاِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَآئِرِ الْكَوَاكِبِ وَاِنَّ الْعُلَمَاءَ وَرَثَةُ الْاَنْبِيَاءِ وَاِنَّ الْاَنْبِيَآءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّلَا دِرْهَمًا وَاِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَّافِرٍ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَسَمَّاهُ التِّرْمِذِيُّ قَيْسَ بْنَ كَثِيْرٍ۔

212. Sayyiduna Kathir ibn Qays رحمه الله that he was sitting with Sayyiduna Abu ad-Darda in the mosque of Damascus when a man came to him and said, "O Abu Darda! I have come to you from the city of Allah's Messenger صلى الله عليه وسلم for a hadith that I have been told that you narrate from Allah's Messenger صلى الله عليه وسلم, and I have come for no other purpose." So he narrated that he had hear Allah's Messenger صلى الله عليه وسلم say, "He who travels on a path in search of knowledge will find that Allah causes him to travel on a path to paradise, the angels will lower their wings showing pleasure with the seeker of knowledge, and the dwellers of the heavens and the earth and even the fish deep in the water pray for forgiveness for him. The excellence of the scholar over the worshipper is like that of the moon on the fourteenth (of the lunar month) over all the stars. The scholars are the heirs of the Prophet who never leave dinars or dirhams in legacy. They leave only knowledge. So anyone who takes it, takes a profuse portion."[1]
(Tirmidhi call the narrator Qays ibn Kathir رحمه الله.

COMMENTARY: The visitor made it clear to the sahabi رضى الله عنه that he had no worldly ambition in visiting him. He had come to learn from him the words of Allah's Messenger صلى الله عليه وسلم. He may have come to listen to this very hadith, or Abu Darda رضى الله عنه may have narrated it to him in view of its significance at that moment to loud his effort. After that, he may have narrated to him the other hadith which the visitor had sought.
Every creature who prays for one searching for knowledge could have been mentioned together, at once. But, each is named one by one to lay emphasis on the merit of the scholar. The scholar benefits not only himself but benefits a plethora of others. He is like the moon whose light brightens the world. Its sphere is not limited.
The scholar acquires knowledge and occupies himself in the obligatory duties and the

[1] Musnad Ahmad 5-196, Tirmidhi # 2691 naming the narrator Qays ibn Kathir), Abu Dawud # 3641, Ibn Majah in its Muqddamah # 223, Drami # 342.

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sunnah and mustahab and reaching and imparting knowledge. His work is to teach, to preach, to spread religion. The worshipper is devout and after acquiring knowledge devotes himself to worship alone all his life. He is not interested in spreading knowledge. Teaching and preaching are not his field.

If we examine the merits of spreading knowledge, teaching and preaching, we shall realize the significance of this deed. It is more excellent than more worship as most of the ahadith make clear. The scholar is definitely superior.

The Sharah us sunnah quotes Sufyan Thawri رحمه الله as saying, "Nothing is superior to one who seeks knowledge today in my sight." He was asked if sincere intention was of no merit. He said, "seeking knowledge is itself an intention." Meaning that intention corrects itself automatically when knowledge is sought. Thus, it is said of some scholars that they confessed to seeking knowledge they confessed to seeking knowledge for others than Allah but then their intention became sincere and it become only for Allah's sake. The light of learning brightened their hearts.

The merit of knowledge is obvious from the words of Imam Shafi'I رحمه الله He said, "To seek knowledge is superior to offering the optional salah because the knowledge that is desired is either absolutely fard or a fard kafayah," meaning, obligatory on all a collective obligation discharged by some. Both are superior to the optional.

(٢١٣) وَعَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ قَالَ ذُكِرَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ: اَحَدُهُمَا عَابِدٌ وَالْاٰخَرُ عَالِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَآئِكَتَهٗ وَاَهْلَ السَّمٰوٰتِ وَالْاَرْضِ حَتَّى النَّمْلَةِ فِيْ جُحْرِهَا وَحَتَّى الْحُوْتِ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ۔ رَوَاهُ التِّرْمِذِيُّ

213. Sayyiduna Abu Umamah Bahili رضی الله عنه narrated that two men were mentioned to Allah's Messenger صلی الله علیه وسلم. One of them was a devoted worshipper and the other a scholar. Allah's Messenger صلی الله علیه وسلم said, "The excellence of the scholar over the worshipper is like my superiority over the humblest man among you." He said further. "Surely, Allah, His angels, the dwellers of the heavens and the earths, even the ants in their holes and the fish too, invoke blessings on the teacher of the people about what is good."[1]

(٢١٤) وَرَوَاهُ الدَّارِمِيُّ عَنْ مَكْحُوْلٍ مُرْسَلًا وَلَمْ يَذْكُرْ رَجُلَانِ وَقَالَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ (اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا) وَسَرَدَ الْحَدِيْثَ اِلٰى اٰخِرِهٖ۔ (ترمذی)

214. (Darimi transmitted it from) Makhul رحمه الله (who narrated in a mursal from without mentioning the two men. His words are (that the Prophet صلی الله علیه وسلم said,) "The excellence of the scholar over the worshipper is like nine over the humblest of you." Then he recited the verse (28 of the Surah Fatir):

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا

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[1] Tirmidhi # 2694.

{Only those of His servants fear Allah, who have knowledge.}

Then he narrated the hadith to the end.[1]

COMMENTARY: The hadith mentions the superiority of the scholar over a devoted worshipper. It say that his superiority compares with the Prophet صلى الله عليه وسلم over the humblest man among his sahabah(Companions of Prophet) رضى الله عنه.

Obviously, we cannot fathom the Prophet's صلى الله عليه وسلم superiority but we do get an idea of the excellence of the scholar.

(٢١٥) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النَّاسَ لَكُمْ تَبَعٌ وَاِنَّ رِجَالًا يَأْتُوْنَكُمْ مِنْ اَقْطَارِ الْاَرْضِ يَتَفَقَّهُوْنَ فِي الدِّيْنِ فَاِذَا اَتَوْكُمْ فَاسْتَوْصُوْا بِهِمْ خَيْرًا۔ (رواه ترمذى)

215. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "People will come to you from the regions of the world to learn religion. When they come to you, instruct them what is good."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم informed the sahabah(Companions of Prophet) رضى الله عنه that, after him, men would come to them from the corners of the world to know about religion, because they would be the surviving imams. They were advised to be kind to them and train them well and to brighten their hearts with religious knowledge.

(٢١٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْحَكِيْمِ فَحَيْثُ وَجَدَهَا فَهُوَ اَحَقُّ بِهَا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَاِبْرَاهِيْمُ بْنُ الْفَضْلِ الرَّاوِيْ يُضَعَّفُ فِي الْحَدِيْثِ۔

216. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The words of wisdom are to lost possession of the wise man. So, wheresoever, he finds them, he has more right over them."[3]

COMMENTARY: This hadith tells a wise man that intelligence demands of him to accept forthwith anything that he hears and is profitable to religion. Then he must abide by that. That would guarantee his progress to heights. It is very foolish to refuse to accept a good suggestion or a wise word from one who is of a lower rank. The Scholars say that if anyone accepts the saying as worthwhile if it comes from an intelligent and saintly man like bayazid Bustami رحمه الله, but rejects the same thing if it comes from his slave, then he is an arrogant man.

(٢١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ۔ (رواه الترمذى وابن ماجة)

217. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One faqih (a learned man) is more severe on the devil than one thousand

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[1] Darami # 289.

[2] Tirmidhi # 2460, Ibn Majah # 249 (Instead of wise man, tirmidhi has believer).

[3] Tirmidhi # 2694, Ibn Majah # 4169.

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devoted worshipper."[1]

COMMENTARY: In a combat, success depends on being aware of the tactics of the adversary and on knowing of the adversary and on knowing how to fail them. It does not depend on more physical power.

The greatest enemy of man in the world, unseen to him, is the devil. He continues to cast people into the labyrinth of misguidance through his deception. Only those people who understand his deceitful ways save themselves and others. They are the scholars whose hearts. They are the scholars whose hearts and minds are full of Divine light.

This is what the hadith says. A scholar pick up the devils deception and he warns the people of it, instructing them how to preserve themselves from the devil's designs.

As for the worshipper, he is unable to detect the devils deceit. He seems to be engaged in worship but does not realize that the devil has ensnared him. So, neither does he save himself nor protect the others.

(٢١٨) وَعَنْ اَنَسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ اَهْلِهٖ كَمُقَلِّدِ الْخَنَازِيْرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ اِلٰى قَوْلِهٖ مُسْلِمٍ وَقَالَ هٰذَا حَدِيْثٌ مَتْنُهٗ مَشْهُوْرٌ وَاِسْنَادُهٗ ضَعِيْفٌ وَقَدْ رُوِيَ مِنْ اَوْجُهٍ كُلُّهَا ضَعِيْفٌ۔

218. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is obligatory for every Muslim man and woman to seek knowledge. But, to teach it to an unworthy person is like someone putting necklaces of jewels, pearls and gold on swine."[2]

(The version in Bayhaqi Shu'ab al eeman ends at the word 'Muslim'. He calls all its isnad as weak.)

COMMENTARY: This hadith throws light on the importance of knowledge without knowledge, man cannot discharge his responsibility as Allah's vicegerent, nor can he recognize Allah's Being, or His attributes.

As we have stated earlier, 'knowledge' means knowledge of religion. It is required at every stage of life. Man needs to know his creator and his attributes. He has to know about the Prophet's صلی اللہ علیہ وسلم mission and to know everything on which lies the foundation (of the religion) of Islam and faith.

In the practical life, he needs to know the injunctions on deeds, like salah, fasting, etc. their timings and so on. If he is wealthy, he has to know about zakah. When he marries, he has to be aware of all matters related to husband and wife.

Similarly, there are codes of law and injunctions to conduct in short, there is no aspect of life, individual or collective, where one is not required to know the obligations. If he does not know then he will continue to exceed the limits and violate the Shari'ah (divine law).

Some people have said that 'knowledge' here includes the knowing of what corrupts the soul, like jealousy, malice, etc. It is necessary to know everything that makes the good deeds worthless.

The hadith says that only the worthy acquire knowledge up to their ability. Hence, a teacher must bear this in mind and teach according to the student's capability and the knowledge that is required at the time. Thus, the intricasies of mysticism, if taught to the

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[1] Tirmidhi # 2690, Ibn Majah # 222.

[2] Ibn Majah # 224, Bayhaqi in Shu'ab ul eeman # 1666.

common men, could mislead them.

(٢١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِيْ مُنَافِقٍ حُسْنُ سَمْتٍ وَلَا فِقْهٌ فِي الدِّيْنِ۔ (رواه الترمذی)

219. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two characteristics cannot combine in a hypocrite. Good character and an understanding of religion."[1]

COMMENTARY: This hadith urges a Muslim to inculcate in him the two characteristics that are peculiar to a sincere believer. They are pious habits, good manners and a sound learning. Allamah Turpushti رحمہ اللہ said that an understanding of religion is to know it well at heart, declare it with the tongue and abide by it. That will grow fear of Allah in the heart.

(٢٢٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِيْ طَلَبِ الْعِلْمِ فَهُوَ فِيْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ۔ (رواه الترمذی والدارمی)

220. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone treks a path searching for knowledge then he is on Allah's path till he returns."[2]

COMMENTARY: If anyone leaves this home and family or even his native land to seek knowledge then he is like a mujahid on Allah's path. The knowledge he seeks may be beyond what is necessary for him. He will secure a reward that matches the rewards of one who wages jihad for Allah's sake, for he acquires knowledge to fight ignorance and to spread Allah's religion all over the world. He also aims to protect the people from the devil's deception. Hence he continues to earn the reward of jihad till he return home.
When he returns home, his rank is raised more than that. He is a reformer and a teacher and hence known as an heir of the Prophet علیہ السلام a sacred sobriquet.

(٢٢١) وَعَنْ سَخْبَرَةَ الْاَزْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِّمَا مَضٰى۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ ضَعِيْفُ الْاِسْنَادِ وَاَبُوْدَاوٗدَ الرَّاوِيُّ يُضَعَّفُ۔

221. Sayyiduna Shakhbarah al Azdi[3] رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "if anyone seeks knowledge then it is an expiation for what has passed (of his sins)."[4]

(٢٢٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَّشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَّسْمَعُهٗ حَتّٰى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةَ۔ (رواه الترمذی)

222. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A believer is never satiated with the good (words) he hears till his limit is paradise."[5]

COMMENTARY: To seek knowledge is an ingredient of faith. The light of faith brightens a

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[1] Tirmidhi # 2693.
[2] Tirmidhi # 2656.
[3] His kunyah was Abu Abdullah. He was an Azdi, or Asadi.
[4] Tirmidhi # 2657, Darami # 561.
[5] Tirmidhi # 2695.

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man's mind and heart and the light of knowledge takes him to the heights of perfection. This is why a believer is never sate with learning. He always craves for more till death when his knowledge takes him to paradise.

This is hadith conveys great, good tidings to the student and the learned. They did not cease to acquire knowledge all their life their scholarly rank and greatness rose to the extreme limit and they occupied themselves always searching for knowledge.

We must bear in mind that the sphere of knowledge is very wide. Those people who are engaged in writing, compiling, learning and teaching are also counted (in this sphere) among those who search for knowledge. They too get the reward as the seekers get.

(٢٢٣-٢٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ اُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ۔

223. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is asked about a knowledge that he knows but conceal it, will be restrained on the day of resurrection with reins of the fire."[1]

(٢٢٤) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ اَنَسٍ

224. Ibn Majah also transmitted it from Anas رضی اللہ عنہ [2]

COMMENTARY: This hadith warns the scholar who refuses to pass on his religious knowledge to those who enquire from him. This warning concerns the knowledge that is essential to acquire and it is wajib. For instance, if a man wishes to embrace Islam and asks a scholar to enlighten him about its injunctions and his obligations, or he wishes to know what is lawful and what unlawful, then the scholar is bounds to inform him to the best of his ability. However, this command does not apply to the supererogatory and the permissible.

(٢٢٥) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَآءَ اَوْلِيُمَارِيَ بِهِ السُّفَهَآءَ اَوْيَصْرِفَ بِهِ وُجُوْهَ النَّاسِ اِلَيْهِ اَدْخَلَهُ اللّٰهُ النَّارَ رَوَاهُ التِّرْمِذِيُّ۔

225. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone seeks knowledge to contend with the Scholars on the strength of his knowledge, or to wrangle with the foolish to turn the faces at the people towards him, then Allah will admit him to hell."[3]

COMMENTARY: Knowledge cannot tolerate showing off, pride and arrogance because knowledge aims at removing ignorance and oppression. Clearly those traits do not fit with knowledge but with ignorance. Knowledge demands that a person should be humility personified even if he is noble, civilized and most progressed.

Knowledge should not be acquired merely for worldly benefit, honour and to earn people's praise, or to impress the ignorant and show arrogance. Such a scholar may be successful in this world and may achieve his aim but he will have to answer in the next world. There, he will have to face punishment for his straying.

However, if a scholar was sincere and he worked to raise Allah's words but later he

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[1] Tirmidhi # 2658, Musnad Ahamd 2-263, Abu Dawud # 3658.

[2] Ibn Majah # 264 with his own isnad.

[3] Tirmidhi # 2663.

succumbed to human weakness then he does not fall in the ambit of the warning in the hadith. He is excused.

(٢٢٦) وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ

226. Ibn Majah transmitted (hadith 225) from Sayyiduna Ibn Umar. رضی اللہ عنہ [1]

(٢٢٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَا يَتَعَلَّمُهٗ اِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِيْ رِيْحَهَا۔

(رواہ احمد وابوداؤد وابن ماجۃ)

227. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "If anyone acquires knowledge of such things with which Allah's pleasure is sought, but aims solely to obtain worldly advantage, then he will not experience the fragrance of paradise on the day of resurrection."[2]

COMMENTARY: This warning is given to one who acquires knowledge of religion to further his worldly goals. If he has learnt worldly knowledge and puts it to use in the world then it is not bad, provided it is not such a knowledge that Shari'ah (divine law) does not approve. Like astrology or a knowledge that will demage one's faith.

The words of the hadith that he will not smell the fragrance of paradise are figurative. They mean that he will not go to paradise with others without first undergoing punishment.

(٢٢٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَضَّرَ اللّٰهُ عَبْدًا سَمِعَ مَقَالَتِيْ فَحَفِظَهَا وَ وَعَاهَا وَاَدَّاهَا فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيْهٍ وَرُبَّ حَامِلِ فِقْهٍ اِلٰى مَنْ هُوَ اَفْقَهُ مِنْهُ ثَلَاثٌ لَا يَغُلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ، اِخْلَاصُ الْعَمَلِ لِلّٰهِ وَالنَّصِيْحَةُ لِلْمُسْلِمِيْنَ وَلُزُوْمُ جَمَاعَتِهِمْ فَاِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَآءِهِمْ رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ فِي الْمَدْخَلِ۔

228. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah keep him fresh who heard my words, retained them and conveyed them (to others). Many a bearer of knowledge does not grasp it and many a bearer of knowledge passes it on to one more learned than he is. There are three things for which a Muslims heart should not bear hatred; a sincere deed for Allah's sake, advice to Muslim and sticking to their community, because their invitation (or prayer) embraces those who are after them."[3]

(٢٢٩) وَرَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ زَيْدِ بْنِ ثَابِتٍ اِلَّا اَنَّ التِّرْمِذِيَّ وَاَبَا دَاوٗدَ لَمْ يَذْكُرَا ثَلَاثٌ لَا يَغُلُّ عَلَيْهِنَّ اِلٰى اٰخِرِهٖ

229. Also, Ahmad, Tirmidhi, Abu Dawud, Ibn Majah, Darami transmitted if from Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, but Tirmidhi and Abu Dawud did not mention, Those are three for which..."[4]

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[1] Ibn Majah # 253.

[2] Musnad Ahmad 2/338, Abu Dawud # 3664, Ibn Majah # 252.

[3] Tirmidhi # 2667.

[4] Musnad Ahmad 5-183, Tirmidhi # 2665 Abu Dawud # 3660, Ibn Majah # 230, Darami # 229.

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COMMENTARY: Sometimes the listeners are more intelligent than the narrator of the hadith. Hence, the hadith must be narrated exactly in the words it is heard so that the listeners may understand it well. This is what the hadith says: the narrator must pass it on in the exact words.

The word (يغل) accommodates two meaning depending on how the diatrical marks and put (يَغُلُّ) yaghul or (يُغَلُّ) yaghal) 'hatred, malice or treachery.

The sincere deed is performed merely for Allah's pleasure with no other aim.

Advice to Muslims is well wishing. It is to guide them to the straight path. It is also to help them out in their worldly difficulties.

Sticking to the community is to act collectively, not on an individual basis. One must obey the beliefs and guidelines of the Scholars and remain with them. Allah's mercy descends on the community.

The last words mean that the prayers of the Muslims cover the community to preserve them from the devil's deception. So, if anyone separates from the community then he is deprived of the blessings of the community and also of the prayers of the Muslims.

(٢٣٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نَضَّرَ اللّٰهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلَّغٍ اَوْعٰى لَهُ مِنْ سَامِعٍ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

230. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah keep his face fresh who hears something from us then conveys it exactly as he had heard it. Perhaps, many a one to whom it is conveyed remembers it better than the one who had heard it."[1]

(٢٣١) وَرَوَاهُ الدَّارِمِيُّ عَنْ اَبِي الدَّرْدَآءِ

231. Darami transmitted it from Sayyiduna Abu Darda رضی اللہ عنہ[2]

COMMENTARY: It is a great good fortune and blessing to hear the Prophet صلی اللہ علیہ وسلم ahadith, abide by them and to convey them to other people success in both the worlds is assured and Allah is pleased at that. The Scholars say that, all that apart, the Prophet صلی اللہ علیہ وسلم prayer in this hadith is enough.

(٢٣٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوا الْحَدِيْثَ عَنِّيْ اِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔

232. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger said, "Be careful when narrating hadith from me unless you know it definitely. He who forges a lie against me deliberately must find his seat in the fire."[3]

(٢٣٣) رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ مَسْعُوْدٍ وَّجَابِرٍ وَلَمْ يَذْكُرِ اتَّقُوا الْحَدِيْثَ عَنِّيْ اِلَّا مَا عَلِمْتُمْ۔

233. Sayyiduna Ibn Mas'ud رضی اللہ عنہ and Sayyiduna Jabir رضی اللہ عنہ also narrated it

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[1] Tirmidhi # 2666, Ibn Majah # 232, Musnad Ahmad 1-437.

[2] Darami # 230.

[3] Tirmidhi # 2960 with the words: 'If anyone interprets the Quran with his own reasoning then let him find his seat in the fire.'

without the words "Be careful when ....definitely."[1]

COMMENTARY: He who narrates a hadith must exercise utmost care and relate it only when he is certain that these are the words of the Prophet صلى الله عليه وسلم. If he is not certain then he should not narrate it to anyone. In this way, no false words will be ascribed to the Prophet صلى الله عليه وسلم. If a fake hadith is passed on then a severe punishment awaits the narrator.

(٢٣٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْاٰنِ بِرَأْيِهٖ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ وَفِيْ رِوَايَةٍ مَنْ قَالَ فِي الْقُرْاٰنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ۔ (رواه الترمذى)

234. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah Messenger said, "If anyone speaks on the Quran by his own reasoning then he must assume his seat in the fire." According to a version: "He who speaks on the Quran without possessing knowledge must assume his seat in the fire."[2]

COMMENTARY: In the same way as one must be careful in narrating a hadith, one is required to exercise the same care in translating and explaining the Quran. The a hadith should be follow and the opinions of the Scholars should be respected in interpreting the Qur'an. One must not dare to express one's own opihion in that otherwise the meaning will differ and one would invite Allah's punishment on oneself.

(٢٣٥) وَعَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ من قَالَ فِي الْقُرْاٰنِ بِرَأْيِهٖ فَاَصَابَ فَقَدْ اَخْطَأَ۔ (رواه الترمذى و ابوداؤد)

235. Sayyiduna Jundub رضى الله عنه [3] narrated that Allah's Messenger صلى الله عليه وسلم said, "He who speaks on the Quran offering his own opinion and though he may be correct in it, yet he has done wrong."[4]

COMMENTARY: If anyone interprets a verse of the Qur'an without having recourse to the ahadith or the scholar's exegesis but happens to conform with them, then, too, he has done wrong because he used his own brains. He neglected the rules of tafsir as laid down by Shari'ah (divine law) . The case of a mujtahid is different from this person's. If a mujtahid errors in his ijtihad then rather than be penalized for it, he will earn a reward.

Tafsir or exegesis is to be sure of the meaning and interpretation of the verse that is being explained. It will deemed to be correct only if the exegetes give it tracing it to the Prophet صلى الله عليه وسلم. Only an authorized and authentic scholar can do it.

Ta'wil or interpretation is to offer a meaning and explanation saying. "The meaning that I give is possibly correct." However, this too will be approved only when the rules of Arabic language and Shari'ah (divine law) are observed.

(٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمِرَاءُ فِي الْقُرْاٰنِ كُفْرٌ۔ (رواه ابوداؤد واحمد)

236. Sayyiduna Abu Hyrayrah رضى الله عنه narrated that Allah Messenger صلى الله عليه وسلم

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[1] Ibn Majah # 30 and 33 (from Ibn Mas'ud and Jubir respectively رضى الله عنه.

[2] Tirmidhi # 2959.

[3] He was Jundub ibn Abdullah ibn sufyan Abjali Alaqi. He died four days after the fitnah of the battle between Adullah ibn Zubayr رضى الله عنه and Yazid's رضى الله عنه supporters.

[4] Tirmidhi # 2961, Abu Dawud # 3652.

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said, "To argue about the Qur'an is disbelief."[1]

COMMENTARY: They who argue about the meaning of the Quran and bracketed with disbelievers. Everyone tries to establish as correct whatever meaning he deduces. Some foolish people argue that those verses that do not agree with each other are not all acceptable but they label only some of them as acceptable. In other words they use the Qur'an itself to drop some of its verses. This is a crime in the eyes of Shari'ah (divine law) . It is necessary to reconcile such verses, and if one cannot do that then one must blame oneself for not being competent to understand. Knowledge of that must be entrusted to Allah and His Messenger صلى الله عليه وسلم who know best. For example, the ahlusunnah wa al jama'ah hold that good and bad are from Allah. They base their belief on the verse:

قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ۔

{Say, "All is from Allah."} (4:78)

However, the proponents of al-qadr (decree) reject this belief. They forward the opinion that Allah is the creator of good but not of bad. Rather, man himself is the creator of evil. They base their contention on the next verse (4:79) which seems to contradict the first verse:

مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ وَمَا اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ

{Whatsoever of good befalls you, it is from Allah, and whatsoever of evil befalls you it is from yourself.}

It is disallowed to forward such a contradiction. Rather, one should follow what the Muslims agree generally. As for the other verse, an interpretation conforming to Shari'ah (divine law) should be made. Thus, in this case, the first verse must be abided by. Everything, good or bad, is from Allah and happens according to Divine decree.

As for the second verse, it will be interpreted to be linked to the first verse and that it condemns the hypocrites who do not regard it as correct but say that piety is from Allah while evil is from the creature. In this way the two verses are reconciled.

Similarly, other such verses may be made to agree.

(٢٣٧) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ سَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْمًا يَتَدَارَؤُوْنَ فِي الْقُرْاٰنِ فَقَالَ اِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهٰذَا ـ ضَرَبُوْا كِتَابَ اللّٰهِ بَعْضَهٗ بِبَعْضٍ وَاِنَّمَا نَزَلَ كِتَابُ اللّٰهِ يُصَدِّقُ بَعْضُهٗ بَعْضًا فَلَا تُكَذِّبُوْا بَعْضَهٗ بِبَعْضٍ فَمَا عَلِمْتُمْ مِّنْهُ فَقُوْلُوْا وَمَا جَهِلْتُمْ فَكِلُوْهُ اِلٰى عَالِمِهٖ ـ (رواه احمد وابن ماجة)

237. Sayyiduna Amr ibn Shu'ayb رحمه الله [2] narrated from his father from his grandfather that the Prophet صلى الله عليه وسلم heard a people disputing about the Qur'an He said, "Those who preceded you perished only because of this. They cited portions of Allah's Book against other portions. But, Allah's book is revealed such that its parts conform to each other. So, do not belie some of it with others. Speak of whatever you know of it and what you do not know, entrust it to those who know it."[3]

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[1] Musnad Ahmad 2-286, Abu Dawud # 4603.

[2] He was a tabi رحمه الله and belonged to the family to Amr ibn al Aas رضى الله عنه.

[3] Musnad Ahmad 2-185, Ibn Majah # 85 like it.

COMMENTARY: It has been stated in an earlier hadith that those whose knowledge is imperfect and faith is weak, they set the verses of the Qur'an against each other and give them their own meaning on which they base their ideologies. This hadith suggests that they should entrust their meaning to Allah and His Messenger صلى الله عليه وسلم or to the scholars and the righteous who are superior to them.

(٢٣٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْزِلَ الْقُرْاٰنُ عَلٰى سَبْعَةِ اَحْرُفٍ لِكُلِّ اٰيَةٍ مِّنْهَا ظَهْرٌ وَّ بَطْنٌ وَلِكُلِّ حَدٍّ مُّطَّلَعٌ۔ (رواه فى شرح السنة)

238. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Qur'an has been revealed in seven dialects. Each of its verses is apparent and veiled (in its meaning) and every limit (or prohibition) is defined."[1]

COMMENTARY: Every language of the world had different dialects and variation of pronunciation. In Arabic too, seven dialects were well-known and the Quran was revealed accordingly; of the Quraysh, Taiy, Hawazin, Yemen, Thaqif, Huzayl and Banu Tamim.

The Quran was revealed, first of all, in the dialect of the Quraysh, the Prophet's صلى الله عليه وسلم dialect. However, it became difficult for all the Arabs to recite it in this dialect. So, the Prophet صلى الله عليه وسلم prayed to Allah to make it easy for them and He commanded that everyone could recite the Qur'an in his dialect. This continued till the times of Sayyiduna Uthman رضى الله عنه and people recited it in their dialects.

When he compiled Allah's words together and had it written down in book from, he sent it to every region but he retained the dialect in which Sayyiduna Zayd ibn Thabit رضى الله عنه had put the Book together at the command of Sayyiduna Abu Bakr رضى الله عنه and advice of Sayyiduna Umar ibn Khattab. رضى الله عنه it was the dialect of the Quraysh. Uthman رضى الله عنه also had all other dialects abrogated. Thus, a single dialect made it very easy for readers of all regions of the world and the roots of a serious fitnah were uprooted, The fitnah was that the Muslim wrangled with each other because of the differences in the dialects and they blamed everyone who recited another dialect as a disbeliever. Thus only the dialect of the Quraysh on which the Qur'an was revealed was retained. Apart from this, only those dialects to which the sahabah(Companions of Prophet) agreed and which were conveyed through continuously handed down sanad to the seven reciters were spared. Besides, certain repetitions of grammar and norms of recital (imalah and idgham, etc) were allowed to continue.

Some Scholars maintain that the seven recitals are what the seven reciters (qurra) recite. Some also hold that there are more than seven recitals but the number of seven is given because the differences are also of seven kinds of which the seven recitals are based:

(1) Differences in the character of the word which is shortening or prolonging it.
(2) Differences in number, plural or singular.
(3) Differences of gender, masculine or feminine.
(4) Differences in grammar, soft or hardened, like (مَيَثْ) or (مَيْت) – (يَقْنَطُ) or (يَقْنِطُ)
(5) Differences I didactical marks.
(6) Differences in letters, like in the words (لٰكِنَّ الشَّيٰطِيْنَ), the noon is hardened (or doubled), or softened, meaning with shaddah or without it.
(7) Differences, in language, like tafkhim, imafah etc.

[1] Bazar, Tabarani in al-Awsat.

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The hadith concludes with the message that every verse has an obvious meaning which every person who knows the language understands. It also has an implied meaning which only those of Allah's slaves can understand whose hearts are full of the light of Divine awareness.

The limit of the verses of each of these kinds is defined. When one comes to this limit, one is told of it or made aware of it.

The awareness of the obvious verses is to learn Arabic with its rules of grammar. It is also to learn the background of every verse and the abrogater and the abrogated. There are other such Things that must be learnt to be able to understand the obvious meaning of the Qur'an.

The limit of the concealed meaning is to practice and make effort, to abde by the obvious meaning of the Qur'an and the commands they give, to abstain from every evil and sin, the heart should be brightened with worship of Allah and His pleasure, and s on. These are what will help in understanding the concealed or inner meaning of the Qur'an. They will let the heart see it.

Imam Muhy us sunnah رحمه‌الله has written in his tafsir Mu'alim ut Tanzil that the word (ظهر) (apparent, obvious) in the hadith means the words of the Qur'an while (بطن) (veiled, inner, concealed) means 'interpretation of the words.' The word (مطلع) (limit or prohibition) means 'an understanding' such as enables one who ponders. He finds that the meaning and secrets are uncovered for him as they are not to anyone else.

(٢٣٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِلْمُ ثَلَاثَةٌ اٰيَةٌ مُّحْكَمَةٌ اَوْسُنَّةٌ قَآئِمَةٌ اَوْ فَرِيْضَةٌ عَادِلَةٌ وَمَا كَانَ سِوٰى ذٰلِكَ فَهُوَ فَضْلٌ۔ (رواه ابوداؤد وابن ماجة)

239. Sayyiduna Abdullah ibn Amr رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله‌علیه وسلم said, "knowledge is of three types; an explicit verse, an established sunnah and a fair deduction. Whatever is apart from that is extra."[1]

COMMENTARY: The foundation of religious knowledge are threefold. The explicit verses are the firm unabrogated verses. This refers to Allah's Book. The essence are the substance of the Book, so only these are mentioned. The sciences that are a means to it are connected with it.

The established sunnah are known with the diversity of the text and isnad of the hadith.

Faridah 'Aadilah (فریضہ عادلہ) - fair deduction - refers to verdicts and judgments and unanimity of the mujtahids as deducted from the book and sunnah. It is called faridah because it is wajib to abide by it as it is abide by the Quran and sunnah.

So, the hadith is explained that the foundations of hadith are four. The base of the religion and Shari'ah (divine law) is on these four.

(i) The book, or the Quran.
(ii) The sunnah, or the hadith.
(iii) Ijma' or consensus.
(iv) Qiyas, or verdicts and judgements.

Any other knowledge will be superfluous and meaningless in the religious sense.

(٢٤٠) وَعَنْ عَوْفِ بْنِ مَالِكِ الْاَشْجَعِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُصُّ اِلَّا اَمِيْرٌ اَوْ مَامُوْرٌ اَوْ مُخْتَالٌ۔

[1] Abu Dawud # 2885, Ibn Majah # 54, both with words interposed.

240. Sayyiduna Awf ibn Maalik al-Ashra'y رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one will admonish but three; a ruler, the ruled or the arrogant."[2]

(٢٤١) رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ وَفِيْ رِوَايَةٍ اَوْ مُرَآءٍ بَدَلَ اَوْ مُخْتَالٍ۔

241. Amr ibn Shu'ayb also narrated it from his father from his grandfather. One version has 'pretentious' instead of 'arrogant.'[3]

COMMENTARY: (The words in the text are - 'no one will impart, tell or narrate' something) so it means 'will admonish, chide or instruct' and also 'will relate a fable or a story.' The hadith means that generally three people to this work of admonishing, two of whom are entitled to do it, the ruler and the ruled but the third is an arrogant and is not entitled and must not do it.

In other words, the ruler is entitled because he is the most compassionate to (and concerned for) his subjects and knows how to set things right for them. If a ruler does not admonish and instruct, then he will appoint a scholar who is the most God. Fearing of all the Scholars and abstinent. This scholar shall discharge his duty. Hence, the word (مامور) 'ruled' in the hadith could be this scholar whom the ruler appoints, or the other persons whom Allah has chosen for the guidance of the creatures like the Scholars (scholars) and the awliya of Allah (saintly men) who continue to sermonize the people and guide and correct them.

The hadith warns those people who deliver sermons and lectures to gain fame and wealth though they are not worthy and deserving of sermonizing both because of insufficient knowledge and poor deeds. Only the two kinds named in the foregoing lines may admonish and instruct the people. If anyone else does it, then he will be deemed to show off and to seek fame and thus be liable to Allah's punishment.

(٢٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ اِثْمُهٗ عَلٰى مَنْ اَفْتَاهُ وَمَنْ اَشَارَ عَلٰى اَخِيْهِ بِاَمْرٍ يَّعْلَمُ اَنَّ الرُّشْدَ فِيْ غَيْرِهٖ فَقَدْ خَانَهٗ۔ (رواه ابوداؤد)

242. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone is given a (religious) verdict or ruling without (being qualified with) knowledge then its sin lies on him who gives the ruling. And, if anyone guides his brother in an affair knowing that guidance lies elsewhere (and not where he had guided him) then he has deceived him."[4]

COMMENTARY: If an ignorant person asks a scholar about a subject and he give him a wrong answer either because of lack of enough knowledge on that issue or for some other reason, and the ignorant person acts accordingly then the sin will not lie on him but on the scholar who gave the wrong answer provided he had not erred in his ijtihad (which is forgiven).

The second portion of the hadith is that a person who deliberately misguides his brother deceives him. His act is bad mannered and against Shari'ah (divine law) . He is

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[1] His Kunya was Abu Abdur Rahman, or Abu Hamad, or Amrah (or Amr). He died in 73AH in Damascus. (Asad ul habah).

[2] Abu Dawud # 4665, Musnad Ahmad 2/221.

[3] Darami # 2779, Ibn Majah # 3753.

[4] Abu Dawud # 3657, Ibn Majah only the first portion # 53, and so Darami # 159, and like it Musnad Ahmad 2-321.

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a deceptive person.

(٢٤٣) وَعَنْ مُعَاوِيَةَ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْأُغْلُوطَاتِ۔ (رواه ابوداؤد)

243. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade that anyone should be led into a fallacy.[1]

COMMENTARY: This hadith forbids the putting of such questions to the Scholars as are complex and controversial. Some people who do not esteem the Scholars force them into trial. They belittle them before other people.

It is forbidden to push anyone into trial because it hurts and harasses him. It also raises a fitnah and an enmity. The one who asks is arrogant and hopes to make an impression on others. Clearly all these things are unlawful.

However, it is not forbidden if he puts a rhetorical question to counter someone's question of this type.

(٢٤٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْفَرَآئِضَ وَالْقُرْاٰنَ وَ عَلِّمُوا النَّاسَ فَاِنِّيْ مَقْبُوْضٌ۔ (رواه الترمذی)

244. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn what is fard. (obligatory duties, or the rules of inheritance) and the Quran. And teach them to the people, for, I shall die."[2]

(٢٤٥) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ كُنَّا مَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَخَصَ بِبَصَرِهٖ اِلَى السَّمَآءِ ثُمَّ قَالَ هٰذَا اَوَانُ يُخْتَلَسُ فِيْهِ الْعِلْمُ مِنَ النَّاسِ حَتّٰى لَا يَقْدِرُوْا مِنْهُ عَلٰى شَيْءٍ۔ (رواه الترمذی)

245. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that they were with the Prophet صلی اللہ علیہ وسلم one day when he looked towards the heaven and said, "This is the time when knowledge is being withdrawn from the people so that they will have no control over anything through it."[3]

COMMENTARY: The words 'knowledge' here refers to wahy (revelation). He alluded to his own death. He looked towards the sky as though awaiting a wahy, so it was sent by Allah and he was told that his term was over. Hence, he said that the time had come for the wahy to terminate.

(٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ رِوَايَةً يُوْشِكُ اَنْ يَّضْرِبَ النَّاسُ اَكْبَادَ الْاِبِلِ يَطْلُبُوْنَ الْعِلْمَ فَلَا يَجِدُوْنَ اَحَدًا اَعْلَمَ مِنْ عَالِمِ الْمَدِيْنَةِ رَوَاهُ التِّرْمِذِيُّ وَفِيْ جَامِعِهٖ قَالَ ابْنُ عُيَيْنَةَ اَنَّهٗ مَالِكُ بْنِ اَنَسٍ وَمِثْلُهٗ عَنْ عَبْدِالرَّزَّاقِ وَقَالَ اِسْحٰقُ ابْنُ مُوْسٰى وَسَمِعْتُ ابْنَ عُيَيْنَةَ اِنَّهٗ قَالَ هُوَ الْعُمَرِيُّ الزَّاهِدُ وَاِسْمُهٗ عَبْدُالْعَزِيْزِ ابْنُ عَبْدِاللّٰهِ۔ (رواه الترمذی)

246. Sayyiduna Abu Hurayrah رضی اللہ عنہ is reported to have said, "The time is near when the people will tear off the livers of the camels (meaning travel to distant

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[1] Abu Dawud # 3656.
[2] Tirmidhi # 2098.
[3] Tirmidhi # 2662, Darami # 288.

places) to acquire knowledge but they will not find anyone more learned then the scholar of Madinah.[1]

Tirmidhi wrote in his Jaami' that Ibn Uyaynah رحمه الله said that the scholar of Madinah was Maalik ibn Anas رحمه الله, and the like of it from Abdur Razzaq and that Ishaq ibn Musa رحمه الله said so, and he also heard from Iby uyaynah رحمه الله that he said that he was Umari az-Zahid رحمه الله whose name was Abdul Aziz ibn Abdullah رحمه الله. He was of the progeny of Umar ibn Khattab رضى الله عنه [2]

COMMENTARY: The words is reported to have said' mean that Abu Hurayrah رضى الله عنه narrated this hadith in a marfu form from the Prophet صلى الله عليه وسلم but the student of Abu Hurayrah رضى الله عنه had forgotten his words, so he narrated the hadith in this manner.

The words, 'will tear off the livers of the camels' mean that when the people become more interested in seeking knowledge, they will travel to far off places. Or, wil drive their camels fast to reach to the source of knowledge.

AS for the scholar of Madinah. Sufyan ibn Uyaynah رحمه الله who was a companion of Imam Maalik رحمه الله and a Shaykh of Imam Shafi رحمه الله said that the Prophet صلى الله عليه وسلم meant that Imam Maalik رحمه الله was the scholar. The great scholar of hadith, Abdur Razzaq رحمه الله also said so. However, a student of Ibn Uyaynah رحمه الله, Ishaq ibn Musa رحمه الله said that he heard Ibn Uyaynah رحمه الله say that he was Umari az-Zahid رحمه الله whose name was Abdul Aziz ibn Abdullah رحمه الله. He was called Umari because he was a descendant of Sayyiduna Umar Faruq. Zahid was his attribute because he was a great scholar of Madinah of his times and a great zahid (pious, ascetic) and a god-fearing man. His line of descent was Abdul Aziz ibn Abdullah ibn Amr ibn Hafs ibn Aasim ibn Umar Faruq رضى الله عنه.

Thus, there are two different, diverse reports from Uyaynah by Tirmidhi and Ishaq ibn Musa رحمه الله. Both of them surmised the saying of Uyaynah رحمه الله and were not very sure.

We must also understand that the Prophet صلى الله عليه وسلم saying concerned the times of the sahabah(Companions of Prophet) رضى الله عنه and the tabi'un رحمه الله. During those times, there was no scholar anywhere greater then the scholar of Madinah, because after the sahabah(Companions of Prophet) رضى الله عنه and the Tabi'un when the sacred light of knowledge spread out of Madinah to other places, such scholars arose there as were more learned than those of Madinah.

However, the meaning nearer to the text is that the Prophet صلى الله عليه وسلم said that in spite of the spread of knowledge it will be centralized in Madinah. This is very clear from other ahadith. But Allah knows best.

(٢٤٧) وَعَنْهُ فِيْمَا أَعْلَمُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ عَزَّوَجَلَّ يَبْعَثُ لِهٰذِهِ الْأُمَّةِ عَلٰى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُّجَدِّدُ لَهَا دِيْنَهَا۔ (رواه ابوداؤد)

247. Sayyiduna Abu Hurayrah رضى الله عنه narrated that what he knew from Allah's Messenger صلى الله عليه وسلم included that he said, 'Surely, Allah, Mighty and Glorious, sends to this ummah at the head (beginning) of every century one who renews for

[1] Tirmidhi # 2689, Musnad Ahmad 2/299.

[2] Tirmidh # 2689, on previous.

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it its religion."[1]

COMMENTARY: The Scholars interpret this hadith to say that in every era there is in the ummah a distinguished and recognized person who polishes and renews the religion. He is called a majaddid. He removes every wrong that grows in the religion, like bid'ah and wrong customs. He clean the religion for the ummah and restores it to its original form. Some Scholars have even named these reformers in different centuries. Some others have ventured to suggest that there may be one such reformer, or a whole group of them who renew the religion and remove the wrongs from it (at any one time).

(٢٤٨) وَعَنْ اِبْرَاهِيْمَ بْنِ عَبْدِالرَّحْمٰنِ الْعُذْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُ هٰذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُوْلُهُ يَنْفُوْنَ عَنْهُ تَحْرِيْفَ الْغَالِيْنَ وَانْتِحَالَ الْمُبْطِلِيْنَ وَتَأْوِيْلَ الْجَاهِلِيْنَ رَوَاهُ الْبَيْهَقِيُّ وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ فَاِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ فِيْ بَابِ التَّيَمُّمِ اِنْ شَآءَاللّٰهُ تَعَالٰى۔ (رواه)

248. Sayyiduna Ibrahim ibn Abdur Rahman al-Udhri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every succeeding generation will have people who shall preserve this knowledge, removing the alterations of the diehards, the insertions of the fakers and the meanings suggested by (those who do not know and are) the pretenders."[2]

We shall transmit the hadith of Sayyiduna Jabir رضی اللہ عنہ (Arabic) in the chapter of Tayammum, insha Allah Ta'ala (# 531).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٤٩) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْاِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّيْنَ دَرَجَةٌ وَّاحِدَةٌ فِي الْجَنَّةِ۔ (رواه الدارمی)

249. Sayyiduna Hasan رحمہ اللہ [3] narrated in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم said," If when death comes to a person he is engaged in the pursuit of knowledge hoping to revive Islam with it, then only one degree will separate him from the Prophet صلی اللہ علیہ وسلم in paradise."[4]

(And that is the rank of Prophethood.)

(٢٥٠) وَعَنْهُ مُرْسَلًا قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلَيْنِ كَانَا فِيْ بَنِيْ اِسْرَآءِيْلَ اَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ اَيُّهُمَا اَفْضَلُ۔ قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضْلُ هٰذَا الْعَالِمِ الَّذِيْ يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ۔ (رواه الدارمی)

250. He also narrated in a mursal form that Allah's Messenger was asked about

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[1] Abu Dawud # 4291.

[2] Bayhaqi.

[3] Hasan Busri رحمہ اللہ was a tabi'I. He was born in Madinah and died in 110 AH.

[4] Darami # 354.

two men of the Banu Isra'il. One of them was a scholar who offered the prescribed salah and then sat among the people and taught them what is good. And, the other fasted by day and stood (in worship) by night. Which of them was superior? Allah's Messenger صلى الله عليه وسلم said, "The excellence of this scholar who offers the prescribed salah and then sits among the people teaching them what is good over the worshipper who fasts by day and keeps vigil by night is like my excellence over the most lowly among you."[1]

COMMENTARY: The two men may have been neck and neck in learning, but one devoted himself to worship of Allah while the other preached to the people after discharging his obligatory worship. This second one was declared to be superior.

(٢٥١) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ الْفَقِيْهُ فِي الدِّيْنِ اِنِ احْتِيْجَ اِلَيْهِ نَفَعَ وَاِنِ اسْتُغْنِيَ عَنْهُ اَغْنٰى نَفْسَهٗ۔ (رواه رزين)

251. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Excellent is the man who is learned in religion. If people have need of him, he satisfies them. If they ignore him, he is self sufficient."

COMMENTARY: This hadith advises a scholar not to degrade himself by becoming dependent on other people. He must turn to them for wrong aims or seek from them worldly gains. But, he must not be aloof of them and deprive them of his knowledge. If they look to him for their religious uplift them he must be among them and fulfil their needs. Of course, if they are indifferent to him then he too must keep distance then he too must keep distance from them and engage in worship of Allah. He may spread religion by writing books and such material.

(٢٥٢) وَعَنْ عِكْرِمَةَ اَنَّ ابْنَ عَبَّاسٍ قَالَ حَدِّثِ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً فَاِنْ اَبَيْتَ فَمَرَّتَيْنِ فَاِنْ اَكْثَرْتَ فَثَلَاثَ مَرَّاتٍ وَلَا تُمِلَّ النَّاسَ هٰذَا الْقُرْاٰنَ وَلَا اُلْفِيَنَّكَ تَاْتِي الْقَوْمَ وَهُمْ فِيْ حَدِيْثٍ مِنْ حَدِيْثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتَقْطَعَ عَلَيْهِمْ حَدِيْثَهُمْ فَتُمِلَّهُمْ وَلٰكِنْ اَنْصِتْ فَاِذَا اَمَرُوْكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُوْنَهٗ وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَاِنِّيْ عَهِدْتُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابَهٗ لَا يَفْعَلُوْنَ ذٰلِكَ۔ (رواه البخارى)

252. Sayyiduna Ikrımah رضى الله عنه narrated that Sayyiduna Ibn Abbas رضى الله عنه said (to him), "Deliver sermons to the people once every Friday. If you do not agree, then twice, but if you want more, then thrice (only), but do not exhaust the people with this Qur'an. Let me not find you coming to a people who are engaged in a conversation (among themselves) and you preach to them interrupting them and thus wearing them. Rather, keep quiet. When they ask you then preach to them while they are desirous. Beware of cadence in supplication. Avoid it, because I had known that Allah's Messenger صلى الله عليه وسلم and his companions did not do that."[2]

COMMENTARY: It has been stated previously and this hadith too emphasizes that

[1] Darami # 340.

[2] Bukhari # 6337, Musnad Ahmad 6/217 (as narrated by Sayyidah Ayshah رضى الله عنه.

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moderation should be exercised in sermonizing and allowance should be made for the situation. The edifice of preaching and propagation is laid on this base.

This hadith lays stress on not interfering when two or more people are engaged in conversation. It does not matter what their topic is; a worldly subject or a religious discussion. However, if wisdom demands that their talk must be cut off, then they must be interrupted in a polite manner so that they do not feel hurt and they stop their conversation.

As for Ibn Abbas رضی اللہ عنہ advising Ikrimah رحمہ اللہ, he spoke about the majority. At that time, most people engaged in worldly gossip.

As for supplication, the most effective supplication is one that is made in a straightforward manner from the depth of the heart. The invocation should not be coloured with poetry or pretension. This does not permit us however, to object to the supplication of the Prophet صلی اللہ علیہ وسلم that were in rhymed prose because this came to him naturally and he did not make any effort for that.

(٢٥٣) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ فَاَدْرَكَهُ كَانَ لَهُ كِفْلَانِ مِنَ الْاَجْرِ فَاِنْ لَّمْ يُدْرِكْهُ كَانَ لَهُ كِفْلٌ مِّنَ الْاَجْرِ۔ (رواه الدارمی)

253. Sayyiduna Wathilah ibn Asqa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who seeks knowledge and gets it, for him are two portions of reward. But, if he does not get it then for him is one portion of reward."[1]

COMMENTARY: The first reward will be for his effort and the second for attaining knowledge and conveying it to others or for putting in into practice. So, one must continue to seek knowledge and if one cannot attain it, then death while seeking it is itself a great good fortune.

(٢٥٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهٖ وَحَسَنَاتِهٖ بَعْدَ مَوْتِهٖ عِلْمًا عَلَّمَهٗ وَنَشَرَهٗ وَ وَلَدًا صَالِحًا تَرَكَهٗ اَوْ مُصْحَفًا وَّرَّثَهٗ اَوْ مَسْجِدًا بَنَاهُ اَوْبَيْتًا لِّابْنِ السَّبِيْلِ بَنَاهُ اَوْنَهْرًا اَجْرَاهُ اَوْصَدَقَةً اَخْرَجَهَا مِنْ مَالِهٖ فِيْ صِحَّتِهٖ وَحَيَاتِهٖ تَلْحَقُهٗ مِنْ بَعْدِ مَوْتِهٖ۔ (رواه ابن ماجة والبيهقی فی شعب الايمان)

254. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the deeds and pieties for which a believer will continue to receive reward after his death is knowledge that he acquired and spread, a righteous son whom he left behind, a copy of the Qur'an that he left in his legacy, a mosque that he build, a house that he raised for the travellers, a river that he caused to flow, or a charity that he had earmarked from his property, during his lifetime when he was sound and healthy. He will continue to receive reward for that after his death."[2]

COMMENTARY: With the Qur'an, the religious books and with the mosque, madrasahs and hospices (khanqah) are included.

(٢٥٥) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ عَزَّوَجَلَّ اَوْحٰى اِلَيَّ

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[1] Darami # 335.

[2] Ibn Majah # 242, Bayhaqi in Shu'ab ul Eeman # 3448.

اَنَّهٗ مَنْ سَلَكَ مَسْلَكًا فِيْ طَلَبِ الْعِلْمِ سَهَّلْتُ لَهٗ طَرِيْقَ الْجَنَّةِ وَمَنْ سَلَبْتُ كَرِيْمَتَيْهِ اَثَبْتُهٗ عَلَيْهِمَا الْجَنَّةَ وَفَضْلٌ فِيْ عِلْمٍ خَيْرٌ مِنْ فَضْلٍ فِيْ عِبَادَةٍ وَمِلَاكُ الدِّيْنِ الْوَرَعُ۔ (رواه البيهقى فى شعب الايمان)

255. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Allah Mighty and Glorious, revealed to me, 'If anyone follows a path seeking knowledge, then I shall make the path to paradise easy for him. If I take away the two eyes of anyone, then I assure him paradise in return for them. Increase in knowledge is better than increase in worship. And, the root of religion is abstinence."[1]

COMMENTARY: Allah will enable this person to gain Divine awareness in the world and to worship Him thereby entitling him to paradise. Or, I the hereafter the path to paradise and to the castle exclusive for the scholars will be made easy.

In other words, the road to knowledge in the world is also the road to paradise in the next world. Apart from the doors for knowledge, all other doors will be shut. This means that it shall be difficult to enter paradise without knowledge provided it is acquired sincerely and for Allah's sake and it is accompanied by deeds, otherwise knowledge is meaningless.

The hadith concludes with an emphasis on abstinence. One should shun the unlawful and ostentation in worship.

(٢٥٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ تَدَارُسُ الْعِلْمِ سَاعَةً مِّنَ اللَّيْلِ خَيْرٌ مِّنْ إِحْيَاءِ هَا۔ (رواه الدارمى)

256. Sayyiduna Ibn Abbas رضی اللہ عنہ said, 'Pursuit of knowledge for a little while in the night is better than keeping vigil all night."[2]

COMMENTARY: Rather than occupy oneself in worship all night, it is better to study together and teach each other. To write and read religious books falls under this purview.

(٢٥٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِيْ مَسْجِدِهٖ فَقَالَ كِلَاهُمَا عَلٰى خَيْرٍ وَ اَحَدُهُمَا اَفْضَلُ مِنْ صَاحِبِهٖ اَمَّا هٰؤُلَآءِ فَيَدْعُوْنَ اللّٰهَ وَيَرْغَبُوْنَ اِلَيْهِ فَاِنْ شَآءَ اَعْطَاهُمْ وَاِنْ شَآءَ مَنَعَهُمْ وَاَمَّا هٰؤُلَآءِ فَيَتَعَلَّمُوْنَ الْفِقْهَ اَوِالْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ اَفْضَلُ وَ اِنَّمَا بُعِثْتُ مُعَلِّمًا ثُمَّ جَلَسَ فِيْهِمْ۔ (رواه الدارمى)

257. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came upon two gatherings in his mosque. He said, "Both of them are occupied in something that is good, but one of them is superior to the other. These, here, pray to Allah and have placed hope in him. He may answer their prayers, if he will, or He may deny them an answer, if he will. Those, there learn fiqh or knowledge and teach the ignorant. So, they are better. And, I was sent only as a teacher." Then he sat down among them.[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم sat down among the scholars and learners. This speaks very high of knowledge and the scholars.

The seekers know not – The king of the world is among them.

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[1] Bayhaqi in Shu'ab ul Eeman # 5751.
[2] Darami # 14.
[3] Darami # 349.

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(٢٥٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ مَاحَدُّ الْعِلْمِ الَّذِيْ اِذَا بَلَغَهُ الرَّجُلُ كَانَ فَقِيْهًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَلٰى اُمَّتِيْ اَرْبَعِيْنَ حَدِيْثًا فِيْ اَمْرِ دِيْنِهَا بَعَثَهُ اللّٰهُ فَقِيْهًا وَكُنْتُ لَهٗ يَوْمَ الْقِيَامَةِ شَافِعًا وَّشَهِيْدًا۔

258. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "O Messenger of Allah, what is the limit of knowledge which when acquired by a man, he deserves to be called a Faqih (jurisprudent)." Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone preserve forty ahadith with which to benefit my ummah concerning their religion, then Allah will resurrect him (in the hereafter) as a faqih, for him, I shall be an intercessor and witness on the day of resurrection."[1]

COMMENTARY: The Scholars explain it to mean that forty ahadith have to be conveyed to other people even if they are not committed to memory. Many of them have compiled forty ahadith and circulated them among the people, hoping thereby to get the intercession and testimony of the Prophet صلی اللہ علیہ وسلم on the day of resurrection.

(٢٥٩) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُوْنَ مَنْ اَجْوَدُ جُوْدًا قَالُوا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اللّٰهُ اَجْوَدُ جُوْدًا ثُمَّ اَنَا اَجْوَدُ بَنِيْ اٰدَمَ وَاَجْوَدُهُمْ مِنْ بَعْدِيْ رَجُلٌ عَلِمَ عِلْمًا فَنَشَرَهٗ يَأْتِيْ يَوْمَ الْقِيَامَةِ اَمِيْرًا وَّحْدَهٗ اَوْقَالَ اُمَّةً وَّاحِدَةً۔

259. Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you know who is the most generous?" They (the sahabah(Companions of Prophet) رضی اللہ عنہ) said, "Allah and His Messenger know best." He said, "Allah is the most generous of all. Then, among the children of Aadam, I am the most generous. And, after me, the most generous of them will be a man who will acquired knowledge and spread it. On the day of resurrection, he will come as an amir all by himelf, or as one ummah."[2]

COMMENTARY: The sub-narrator was unsure whether the Prophet صلی اللہ علیہ وسلم said that he would come as an amir followed by other as servants and followers, or he would be a single man like a group thus, he would be a man among the ummah honourable and come in a glorious manner.

(٢٦٠) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْهُوْمَانِ لَا يَشْبَعَانِ مَنْهُوْمٌ فِي الْعِلْمِ لَايَشْبَعُ مِنْهُ وَمَنْهُوْمٌ فِي الدُّنْيَا لَايَشْبَعُ مِنْهَا رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ قَالَ الْاِمَامُ اَحْمَدُ فِيْ حَدِيْثِ اَبِي الدَّرْدَاءِ هٰذَا مَتْنٌ مَشْهُوْرٌ فِيْمَا بَيْنَ النَّاسِ وَلَيْسَ لَهٗ اِسْنَادٌ صَحِيْحٌ۔

260. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Two voracious persons are never satiated; The voracious for knowledge who is never satiated with it and the voracious for worldly things who is never satiated with it."[3]

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[1] Bayhaqi in Shu'ab ul Eeman # 1726.

[2] Bayhaqi in Shu'abul Eeman # 1727.

[3] Bayhaqi in shu'ab ul Eeman # 10279, (Darami # 334, from Ibn Abbas رضی اللہ عنہ).

Bayhaqi transmitted the forgoing three ahadith in Shu'ab ul eeman saying that Imam Ahmad said of the hadith of Abu-ud Darda رضی اللہ عنہ that it has a known text among the people and its isnad is not sound.

(٢٦١) وَعَنْ عَوْنٍ قَالَ قَالَ عَبْدُاللّٰهِ ابْنُ مَسْعُوْدٍ مَنْهُوْمَانِ لَايَشْبَعَانِ صَاحِبُ الْعِلْمِ وَصَاحِبُ الدُّنْيَا وَلَا يَسْتَوِيَانِ اَمَّا صَاحِبُ الْعِلْمِ فَيَزْدَادُ رِضًى لِلرَّحْمٰنِ وَاَمَّا صَاحِبُ الدُّنْيَا فَيَتَمَادٰى فِي الطُّغْيَانِ ثُمَّ قَرَأَ عَبْدُاللّٰهِ كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى قَالَ وَقَالَ الْآخَرُ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا۔ (رواه الدارمی)

261. Awn رحمہ اللہ narrated that Sayyiduna Ibn Mas'ud رحمہ اللہ said, Two greedy men never satiate, the scholar and the worldly. However, they are not equal. As for the scholar, he increases the pleasure of Ar-Rahman (The compassionate, Allah). And, as for the worldly, he persists in transgression." Then, Abdullah رضی اللہ عنہ recited (in reference to the worldly).

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى

{Nay, man surely proves inordinate, for he considers himself self sufficient} (96:6-7) He added that Abbullah رضی اللہ عنہ then recited for the other:

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا

{Only those of his servants fear Allah who have knowledge."[1] (35:28)

(٢٦٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُنَاسًا مِنْ اُمَّتِيْ سَيَتَفَقَّهُوْنَ فِي الدِّيْنِ وَيَقْرَأُوْنَ الْقُرْاٰنَ يَقُوْلُوْنَ نَاْتِي الْاُمَرَآءَ فَنُصِيْبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِيْنِنَا وَلَا يَكُوْنُ ذٰلِكَ كَمَا لَا يُجْتَنٰى مِنَ الْقَتَادِ اِلَّا الشَّوْكُ كَذٰلِكَ لَا يُجْتَنٰى مِنْ قُرْبِهِمْ اِلَّا قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ كَاَنَّهٗ يَعْنِي الْخَطَايَا۔ (رواه ابن ماجة)

262. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Some members of my ummah shall acquire learning in religion and recite the Quran. They will say, 'We shall go to the rulers and obtain our portion from their world and get away back from them with our religion (intact).' But, that will not be! Just as nothing but thorns are had from tragacanth trees so, too, nothing is had from nearness to them but ___." (A sub-narrator) Muhammad ibn Sabbah رحمہ اللہ suggested that he meant (الخطایا) (sins) after but.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not say any word after (الا) 'but'. Muhammad ibn Sabbah, a great scholar of hadith and teacher of Bukhari and Muslim suggested that the Prophet صلی اللہ علیہ وسلم left his words incomplete after (الا) (but) to imply (الخطایا) (sins, wrongs). He did not speak the word. Thus the concluding portion of the hadith will be: "Nothing is had from nearness to the rulers but sin."

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[1] Darami # 332.

[2] Ibn Majah # 255.

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As for the question why did the Prophet صلى الله عليه وسلم left this word unsaid, one possibility is that he indicated that the company of the rulers is so bad that it cannot be mentioned by the tongue.

In short, the hadith warns that there would be such Scholars in this ummah whose objective in acquiring knowledge would be to visit the rulers and to impress them with their learning to obtain from them worldly benefits. The Scholars will have no concern with the true ambition of learning which is to guide Allah's creatures without seeking a reimbursement. They will claim to keep their religion safe and intact even after haunting the courts of the rulers though this is impossible.

(٢٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَوْ اَنَّ اَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَ رَضَعُوْهُ عِنْدَ اَهْلِهٖ لَسَادُوْا بِهٖ اَهْلَ زَمَانِهِمْ وَلٰكِنَّهُمْ بَذَلُوْهُ لِاَهْلِ الدُّنْيَا لِيَنَالُوْا بِهٖ مِنْ دُنْيَاهُمْ فَهَانُوْا عَلَيْهِمْ سَمِعْتُ نَبِيَّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ جَعَلَ الْهُمُوْمَ هَمًّا وَاحِدًا هَمَّ اٰخِرَتِهٖ كَفَاهُ اللّٰهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُوْمُ اَحْوَالُ الدُّنْيَا لَمْ يُبَالِ اللّٰهُ فِيْ اَيِّ اَوْدِيَتِهَا هَلَكَ۔ رَوَاهُ ابْنُ مَاجَةَ۔

263. Sayiduna Abdullah ibn Mas'ud said, "If the learned were to guard learning and entrust is to the people who are worthy then, because of it they shall be the rulers of the people of their times. However, they have entrusted it to the worldly people to earn from their worldly wealth (abandoning the true objective of learning), so they are scorned by them. I had heard your Prophet صلى الله عليه وسلم say, 'If anyone makes his cares and anxieties into one anxiety of his hereafter then Allah suffices him for his worldly cares and anxieties. If anyone is immersed into a plethora of anxieties of the worldly affairs then Allah cares not in which of the world's valleys he perishes."[1]

(٢٦٤) وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ ابْنِ عُمَرَ مِنْ قَوْلِهٖ مَنْ جَعَلَ الْهُمُوْمَ اِلٰى اٰخِرِهٖ

264. And Bayhaqi transmitted it in Shaub ul Eeman from Sayyiduna Ibn Umar رضى الله عنه from his words: 'If anyone makes his cares and anxieties....' To the end.[2] (the same hadith)

COMMENTARY: This hadith invites the Scholars to think and rise and shows them the highest peak of knowledge Ibn Mas'ud رضى الله عنه asks them to recognize their status and its significance. It is the essence of learning that it should remain with those who esteem it and understand. If the aim of acquiring it is to gain recognition and adorn the courts of the worldly rulers and oppressors then it is an insult of learning to the highest degree.

Sayyiduna Ibn Mas'ud said something more important. In worldly terms ruler ship, grandeur and honour are not worthwhile. True leadership is in the shape of excellence, merit and learning. This is why it does not behave the scholars to become kings or rulers. They are spiritual rulers of the world and they rule the hearts and minds of its people. All others are subordinate to them and subservient to their steps and pen, their wisdom and commands. The Quran says:

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[1] Ibn Majah # 257, Bahyaqi in Shu'ab ul Eeman # 1888.

[2] Bayhaqi I shu'ab ul Eeman # 10340.

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ۔ (المجادلة ۵۸: ۱۱)

{Allah will exalt those of you who believe and those who have been given knowledge, to high ranks} (al Mujadalah, 11)

The Prophet صلی اللہ علیہ وسلم says that a man's thinking should be so pure that his mind and heart should have only one objective in each of their corners; the hereafter. He should have no other objective. Then Allah expands for him the blessings of the world.

However, if anyone's mind and heart are so base that he always hankers for worldly things and is immersed in the world's thoughts then nothing may be expected from Allah. Allah does not care if he perishes in any kind of difficulty. He suffers loss in terms of the world and the hereafter.

(۲۶۵) وَعَنِ الْاَعْمَشِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰفَةُ الْعِلْمِ النِّسْيَانُ وَاِضَاعَتُهُ اَنْ تُحَدِّثَ بِهٖ غَيْرَ اَهْلِهٖ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

265. Al A'mash رحمہ اللہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "The tragedy of knowledge is forgetting it and to squander it is to pass it on to the unworthy."[1]

COMMENTARY: Before acquiring knowledge, there are many calamities or tragedies. (لکل شئی افۃ وللعلم افات) (for everything there is a calamity but for knowledge there are several calamities). After acquiring knowledge there is only one calamity and it is forgetfulness. Certainly, to get something and lose it and to memorize something and then forget it is a great spiritual harm and calamity.

This hadith advises the student and the scholar to refrain from such things are cause of forgetfulness, meaning sin and disobedience. They must not go after such things that make the mind neglectful like the heady delights of the world and desires of the soul. Imam Shafi رحمہ اللہ depicted it in verse form

شَكَوْتُ اِلٰى وَكِيْعٍ سُوْءَ حِفْظِىْ فَاَوْصَانِىْ اِلٰى تَرْكِ الْمَعَاصِىْ

(I complained to my teacher waki رحمہ اللہ of my poor memory, so he advised me to give up disobedience and sin.)

فَاِنَّ الْعِلْمَ فَضْلٌ مِنْ اِلٰهٍ وَفَضْلُ اللّٰهِ لَا يُعْطٰى لِعَاصِىْ

(Because knowledge is a blessing from Allah and Allah's blessing is not bestowed on a sinner)

The hadith concludes with statement that to present knowledge to those unworthy of it is to waste it. The unworthy is one who does not understand it and knows not its value. Knowledge should be taught only to those who have the aptitude for it and who are driven to practice it.

(۲۶۶) وَعَنْ سُفْيَانَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ قَالَ لِكَعْبٍ مَنْ اَرْبَابُ الْعِلْمِ؟ قَالَ الَّذِيْنَ يَعْمَلُوْنَ بِمَا يَعْلَمُوْنَ قَالَ فَمَا اَخْرَجَ الْعِلْمَ مِنْ قُلُوْبِ الْعُلَمَاءِ قَالَ اَلطَّمَعُ۔ (رواه الدارمی)

266. Sayyiduna Sufyan رحمہ اللہ narrated that Sayyidun aUmar ibn al-Khattab رضی اللہ عنہ

[1] Darami # 261.

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asked Sayyiduna Ka'b رضی اللہ عنہ "Who are the true bearers of knowledge?" He said, "They who put into practice what they know." He asked, "What takes away knowledge from the hearts of the scholars?" He said "Greed."[1]

COMMENTARY: Greed or avarice is the evil that takes away the light of knowledge from a scholar's heart. If he begins to love fame and greatness and worldly luxury then the blessing of knowledge dislodges from its place. His mind and heart will lose the true light of knowledge.

(٢٦٧) وَعَنِ الْاَحْوَصِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ قَالَ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّرِّ فَقَالَ لَاتَسْئَلُوْنِيْ عَنِ الشَّرِّ وَسَلُوْنِيْ عَنِ الْخَيْرِ يَقُوْلُهَا ثَلَاثًا ثُمَّ قَالَ اَلَا اِنَّ شَرَّ الشَّرِّ شِرَارُ الْعُلَمَاءِ وَاِنَّ خَيْرَ الْخَيْرِ خِيَارُ الْعُلَمَاءِ۔(رواہ الدارمی)

267. Sayyiduna al-Ahwas ibn Hakim رحمہ اللہ narrated that on the authority of his father that a man asked the Prophet صلی اللہ علیہ وسلم about evil. He said, "Do not ask me about evil, but ask me about good." He spoke these words three times, and said, "Know, the worst evil of all evils is the evil of the Scholars. And, indeed, the best of all good is the best of the Scholars."[2]

COMMENTARY: It was not proper to ask the Prophet صلی اللہ علیہ وسلم about evil, so he spoke of both evil and good. The scholar is a model for the masses who are his followers. The scholar's qualities are emulated by other. They are dyed in his colour.

(٢٦٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ اِنَّ مِنْ اَشَرِّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يَنْتَفِعُ بِعِلْمِهٖ۔

(رواہ الدارمی)

268. Sayyiduna Abu Darda رضی اللہ عنہ narrated that, on the day of resurrection, the worst of man in status before Allah will be the scholar who did not derive benefit from his knowledge.[3]

COMMENTARY: He could the scholar who acquired knowledge that would not profit anyone, meaning knowledge alien to Shari ah (divine law). Or, he could have acquired religious knowledge but not have used it practically. He will receive a punishment that would be harsher than the one awarded to an ignorant person. Woe to the ignorant once but to the scholar seven times. Such a scholar will receive the severest punishment on the day of resurrection.

(٢٦٩) وَعَنْ زِيَادِ بْنِ حُدَيْرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ لِيْ عُمَرُ هَلْ تَعْرِفُ مَا يَهْدِمُ الْاِسْلَامَ قُلْتُ لَا قَالَ يَهْدِمُهٗ زَلَّةُ الْعَالِمِ وَجِدَالُ الْمُنَافِقِ بِالْكِتَابِ وَحُكْمُ الْاَئِمَّةِ الْمُضِلِّيْنَ۔ (رواہ الدارمی)

269. SayyidunaZiyad ibn Hudayr رضی اللہ عنہ narrated that Sayyiduna Umar ibn al-Khatttab رضی اللہ عنہ asked him, "Do you know what demolishes Islam?" When he said that he did not know, Umar رضی اللہ عنہ said, "The slip of a scholar, the hypocrite's

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[1] Darami # 584.
[2] Darami # 370.
[3] Darami # 262.

argument about the Book and the rule of the rulers who are astray."[1]

COMMENTARY: The edifice of Islam is demolished when its five pillars are made useless. They are the kalimah tawhid, the salah, fasting, zakah and hajj. When a scholar neglects his real duty of enjoining piety and forbidding evil to satisfy his base desires the these things are thrown aside.

Similarly, one who pretends to be a Muslim but is a disbeliever at heart and an innovator when he argues about the Qur'an, he misinterprets the Qur'an. He rejects the commands of Shari'ah (divine law) . He too throws aside the pillars of Islam in this way. The rawafid, Khawarij and other false sects fall in the same bracket. They create doubts in the religion of Islam.

(٢٧٠) وَعَنِ الْحَسَنِ قَالَ الْعِلْمُ عِلْمَانِ فَعِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ وَعِلْمٌ عَلَى اللِّسَانِ فَذٰلِكَ حُجَّةُ اللّٰهِ عَزَّوَجَلَّ عَلَى ابْنِ اٰدَمَ۔ (رواه الدارمی)

270. Sayyiduna Hasan رحمه الله narrated that knowledge is of two kinds; knowledge in the heart and this is beneficial. And, knowledge on the tongue and this knowledge is the evidence and argument of Allah, Mighty and Glorious, against the son of Aadam.[2]

COMMENTARY: Of the two kinds, the first is concealed and the second obvious. Unless the obvious is corrected, the concealed knowledge is not of any use. So, too, unless the concealed is rectified, the obvious is not perfect.

Abu Talib Makki رحمه الله said that both these kinds are real and basic. They are inseparable in the same way as Islam and eeman (faith) are indivisible, or as heart and body are one and the same. (Mulla Ali Qari).

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله wrote that beneficial knowledge brightens the heart so that obstacles to awareness of the reality of things are removed.

Again, the beneficial knowledge is of two kinds; one of these prompts deeds and the other is the result of the deeds. Allah puts the light of knowledge in the heart of whichever of His slaves He wishes. This is the very knowledge that Hasan Busri رحمه الله has described as beneficial. As for the knowledge on the tongue, it has no effect and it gives no light to the heart. It is about this knowledge that Allah's allegation lies on men for not acting on it though He gave it to them. This is why where the ignorant is blamed once the scholar is blamed seven times because he goes astray deliberately.

(٢٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ حَفِظْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وِعَائَيْنِ فَاَمَّا اَحَدُهُمَا فَبَثَثْتُهُ فِيْكُمْ وَاَمَّا الْاٰخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هٰذَا الْبُلْعُوْمُ يَعْنِيْ مَجْرَى الطَّعَامِ۔ (رواه البخاری)

271. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "I have preserved from Allah's Messenger صلی الله علیه وسلم two receptacles (of knowledge). I have diffuses one of them among you. As for the other, were I to disclose it, this bulum, meaning the passage of food, would be severed."[3]

COMMENTARY: The first kind of knowledge is the apparent and it concerns the commands, manners, etc. The second may be understood in two ways: it could be the concealed because

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[1] Darami # 214.
[2] Darami # 364.
[3] Bukhari # 120.

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the general body of Muslims would not comprehend it, so it is known only to the exclusive Scholars who possess Divine awareness. Or it could mean that the Prophet صلى الله عليه وسلم had disclosed to Abu Hurayrah رضى الله عنه that after him a group would innovate in religion thus raising a strong fitnah (or trial). He was told of them and the names of their members so he did say that if he disclosed that knowledge his life would be at risk.

(٢٧٢) وَعَنْ عَبْدِاللّٰهِ قَالَ يٰاَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهٖ وَمَنْ لَّمْ يَعْلَمْ فَلْيَقُلْ اَللّٰهُ اَعْلَمُ فَاِنَّ مِنَ الْعِلْمِ اَنْ تَقُوْلَ لِمَا لَا تَعْلَمُ اَللّٰهُ اَعْلَمُ قَالَ اللّٰهُ تَعَالٰى لِنَبِيِّهٖ قُلْ مَا اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ۔ (متفق عليه، سورة ص ٨٦)

272. Sayyiduna Abdullah رضى الله عنه said, "O you people, if any one knows any thing, he must speak of it. He who does not know must say, 'Allah knows best, for it is part of knowledge to acknowledge what you do not know, 'Allah knows best." Allah said to His Prophet صلى الله عليه وسلم (in surah Saad, verse 86):

قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ

{Say (O Prophet). 'I ask of you no reward for this, nor am I of the imposters.} [1]

COMMENTARY: The Prophet صلى الله عليه وسلم is instructed in this verse to tell the people that he was conveying to them the knowledge that Allah had taught him and asked to diffuse, and that he made no other claim nor did he discuss anything that could be difficult and hard for them. If he did that then he would be a deceiver.

(٢٧٣) وَعَنِ ابْنِ سِيْرِيْنَ قَالَ اِنَّ هٰذَا الْعِلْمَ دِيْنٌ فَانْظُرُوْا عَمَّنْ تَاْخُذُوْنَ دِيْنَكُمْ۔ (راوه مسلم)

273. Sayyiduna Ibn Sirin رحمه الله said, "Surely this knowledge is religion, so, watch from whom you take it."[2]

COMMENTARY: This hadith says that one must verify the credentials of the person who conveys to him a hadith or a piece of knowledge.

(٢٧٤) وَعَنْ حُذَيْفَةَ قَالَ يَا مَعْشَرَ الْقُرَّآءِ اسْتَقِيْمُوْا فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيْدًا وَاِنْ اَخَذْتُمْ يَمِيْنًا وَّشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيْدًا۔ (رواه البخارى)

274. Sayyiduna Hudhayfah رضى الله عنه said (to the reciters), "O you reciters of the Quran, (continue to) keep on the straight path. Indeed, you have gone ahead, much ahead! But, if you go to the right or left, you will fall into a deep error."[3]

COMMENTARY: The addresses were the early Muslims. They had preceded other Muslims by firmly sticking to the Book and sunnah. The later ones could not attain their rank though they too performed pious deeds. Sayyiduna Hudhayfah رضى الله عنه said to them that keeping steadfast on the straight path is better than being miraculous or honourable.

(٢٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ جُبِّ الْحُزْنِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا جُبُّ الْحُزْنِ قَالَ وَادٍ فِيْ جَهَنَّمَ تَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ اَرْبَعَ مِائَةِ مَرَّةٍ قِيْلَ يَا رَسُوْلَ اللّٰهِ

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[1] Bukhari # 4809, Muslim # 39-2798, Darami # 173.

[2] Muslim the Muqaddamah (Introduction) Darami # 419.

[3] Bukhari # 7282.

وَمَنْ يَّدْخُلُهَا قَالَ الْقُرَّآءُ الْمُرَاءُوْنَ بِأَعْمَالِهِمْ۔ رَوَاهُ التِّرْمِذِيُّ وَكَذَا ابْنُ مَاجَةَ زَادَ فِيْهِ وَاِنَّ مِنْ اَبْغَضِ الْقُرَّآءِ اِلَى اللّٰهِ تعالىٰ اَلَّذِيْنَ يَزُوْرُوْنَ الْاُمَرَآءَ قَالَ الْمُحَارِبِيُّ يَعْنِي الْجَوَرَةَ۔ (رواه الترمذى وابن ماجة)

275. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Seek refuge in Allah from jubb ul huzn (the well of sorrow). The sahabah (Companions of Prophet) رضى الله عنه asked, "O Messenger of Allah, what is jubb ul huzn?' He said, "A valley in hell from which hell itself seeks refuge four hundred times every day." He was asked, "O Messenger of Allah, who will go to it?" He said, "The reciters of the Qur'an who are ostentatious in their deeds."
IIbn Majah adds: "And, surely, among the most detested reciters to Allah the Exalted are they who visit the rulers." Al-Muharibiy said," Meaning the tyrants."[1]

COMMENTARY: Jubbul huzn is a valley in hell resembling a very deep well. The same command applies to ostentations scholars and saintly men as to the reciters of the Qur'an. Those who visit the rulers are the reciters of the Quran who go to them for their worldly aims. If they meet the rulers of enjoin piety and forbid evil, or under compulsion to ward off their oppression, then there is no harm. The hadith refers to oppressive rulers. It does not forbid meeting the pious and just rulers because to meet pious and God-fearing rulers is in itself a form of worship.

(٢٧٦) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ اَنْ يَّاْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقٰى مِنَ الْاِسْلَامِ اِلَّا اسْمُهٗ وَلَا يَبْقٰى مِنَ الْقُرْآنِ اِلَّا رَسْمُهٗ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدٰى عُلَمَاءُهُمْ شَرُّ مَنْ تَحْتَ اَدِيْمِ السَّمَآءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيْهِمْ تَعُوْدُ۔ (رواه البيهقى فى شعب الايمان)

276. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Soon a time will come to mankind when nothing but the name of Islam and the written form of the Quran will remain. Their mosques will be occupied but will be devoid of guidance. Their scholars will be the worst of all people under the heaven. Fitnah (mischief) will emerge from them and will return among them."[2]

COMMENTARY: Islam will be there in the world but the Muslim will back the spirit and essence of Book to be read to obtain blessing. As for the 'written form' of the Quran, it means that it will be recited according to its rules but mind will not know the meanings and demands of these words. Its commands and prohibitions will be obeyed, but hearts will lack sincerity.
There will be many mosque with people occupying them. But they will not properly worship and remember Allah or engage in studies which things are the true objectives of the mosques. The Scholars will neglect their duties but will create discord among the ummah. They will support the oppressors and tyrants. In this way, they will sow the seed of fitnah in the religion to attain their personal wishes.

(٢٧٧) وَعَنْ زِيَادِ بْنِ لَبِيْدٍ قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ ذٰلِكَ عِنْدَ اَوَانِ ذَهَابِ الْعِلْمِ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْاٰنَ وَنُقْرِئُهُ اَبْنَائَنَا وَ يُقْرِئُهُ اَبْنَائُنَا اَبْنَائَهُمْ اِلٰى

[1] Tirmidhi # 2390, Ibn Majah # 256.
[2] Bayhaqi in Shu'abul Eeman # 1901.

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يَوْمِ الْقِيَامَةِ فَقَالَ ثَكِلَتْكَ أُمُّكَ زِيَادُ إِنْ كُنْتُ لَأُرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِيْنَةِ أَوَلَيْسَ هٰذِهِ الْيَهُوْدُ وَالنَّصَارٰى يَقْرَأُوْنَ التَّوْرَاةَ وَالْإِنْجِيْلَ لَا يَعْمَلُوْنَ بِشَيْءٍ مِّمَّا فِيْهِمَا۔ رَوَاهُ اَحْمَدُ وَ ابْنُ مَاجَةَ وَرَوَى التِّرْمِذِيُّ عَنْهُ نَحْوَهٗ۔ (رواه احمد وابن ماجة)

277. Sayyiduna Ziyad ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم spoke about something and said, "It will happen when knowledge withdraws." Ziyad رضی اللہ عنہ asked, "O Messenger of Allah, how will knowledge withdraw while we recite the Quran and we recite it to our children and our children will recite it to their children till the day of resurrection? He said, "May your mother lose you, [1]
O Ziyad! I thought of you as the most qualified man in Madinah Is it not that these Jews and Christians recite the Torah and the Injil? But, they do not act on any of its contents."[2]

(٢٧٨) وَكَذَا الدَّارِمِيُّ عَنْ اَبِيْ اُمَامَةَ

278. And Darimi transmitted it from Abu Umamah رضی اللہ عنہ.[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that it is not enough to merely recite the Quran. The real thing is to act on it, to abide by its commands. When the time comes, the Muslims will recite and study the Quran but their deeds will not be according to its dictates.

(٢٧٩) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوْهُ النَّاسَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا النَّاسَ تَعَلَّمُوا الْقُرْاٰنَ وَعَلِّمُوْهُ النَّاسَ فَإِنِّيْ اِمْرُئٌ مَقْبُوْضٌ وَالْعِلْمُ سَيُنْقَبِضُ وَتَظْهَرُ الْفِتَنُ حَتّٰى يَخْتَلِفَ اِثْنَانِ فِيْ فَرِيْضَةٍ لَّا يَجِدَانِ اَحَدًا يَّفْصِلُ بَيْنَهُمَا۔ (رواه الدارمی والدار قطنی)

279. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, to him, "Acquire knowledge and teach it to the people. Learn obligatory duties (or, the inheritance laws) and teach them to the people. Learn the Qur'an and teach it to the people. For, I am a man who will be taken away and knowledge will be withdrawn. Fitn (discord, mischief) will raise its head so that two people will disagree about a prescribed act but will not find any one to decide between them both."[4](This because of lack of knowledge and abundance of mischief.).

(٢٨٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ عِلْمٍ لَّا يُنْتَفَعُ بِهٖ كَمَثَلِ كَنْزٍ لَّا يُنْفَقُ مِنْهُ فِيْ سَبِيْلِ اللّٰهِ۔ (رواه احمد والدارمی)

280. Sayyiduna Allah's Messenger صلی اللہ علیہ وسلم said, "The similitude of the knowledge from which no benefit is derived is like the treasure from which nothing is spent in Allah's path."[5]
(Not desiring benefit from knowledge is to not spread it and not act according to it.)

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[1] An implication against the addressee spoken out of vehement love. (Lane 2 vi p 345).
[2] Musnad Ahmad 4-160, Ibn Majah # 4048 (Tirmidhi like it from Abu ad Darda # 2662).
[3] Darami # 240.
[4] Darmi # 221, Daraqutni # 45.
[5] Musnad Ahmad 2-499, Darimi # 556.

BOOK - III

BOOK OF PURIFICATION كتاب الطهارة

In dictionary meaning of taharah is cleanness and (ceremonial) purity. It is the opposite of impurity (najasah). Tuhur is the verbal noun. Tuhur is applied also to that which purifies, like water and earth. Tahur is also a verbal noun.[1]

In terms of Shari'ah (divine law), taharah is to purify from (نجاسة حكمية) (najasah hakmiyah) legal ceremonial impurity which is (حدث) (hadith) and (نجاسة حقيقية) (najasah haqiqiyah) which is (خبث) Khabath).[2]

SECTION I الفصل الأول

(٢٨١) عَنْ اَبِيْ مَالِكِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطُّهُوْرُ شَطْرُ الْاِيْمَانِ وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ وَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ تَمْلَآنِ اَوْ تَمْلَأُ مَابَيْنَ السَّمٰوٰتِ وَالْاَرْضِ وَالصَّلٰوةُ نُوْرٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَّكَ اَوْعَلَيْكَ كُلُّ النَّاسِ يَغْدُوْا فَبَائِعٌ نَّفْسَهٗ فَمُعْتِقُهَا اَوْمُوْبِقُهَا۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ تَمْلَآنِ مَابَيْنَ السَّمَاءِ وَالْاَرْضِ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلَا فِي الْجَامِعِ وَلٰكِنْ ذَكَرَهَا الدَّارِمِيُّ بَدَلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ۔

281. Sayyiduna Abu Maalik al Ash'ary رضی اللہ عنہ [3] **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Tuhur (to remain purified) is half of faith Al hamdulillah (praise of Allah) fills up the scale while subhan Allah and al-hamdulillah (glorifying Allah and praising Him) fill up or fills up that which is between the heavens and the earth. Salah is light and sadaqah is evidence. Patience is radiance. The Quran is a proof for you or against you. Every person begins the morning early selling his soul and sets it free or destroys it."**

According to a version: "Saying lailaha illAllah wa Allahu Akbar (there is no god but Allah and Allah is the greatest) fills what is between the heaven and earth." I could not find this version in the two sahih books or in al Humaydi's book or in the jami, But, Darimi has mentioned it instead of Subhan Allah wa alHamdulillah.[4]

COMMENTARY: This hadith high lights the merit of being purified. It is compared to half of faith. This is clear from the fact that eeman or faith erases all sins, minor and major, and wudu (ablution) gets only the minor sins forgiven, so taharah is declared as half of faith.

The sub-narrator was not sure when he spoke of subhan Allah wa al hamdulillah whether the word was 'fill' or 'fills' the space between heaven and earth, so he used both words. These words (subhan Allah.....) must be recited and one must make a habit of repeating

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[1] Hadith: impurities contracted by voiding excrement, ordure.

[2] Khabth: Dross, excrement, ordure, fifth.

[3] Some say that his name was ka'b ibn Maalik, others say Ka'b ibn Aasim, or Ubaydah, Harith or Amr. رضی اللہ عنہ Abu Malik was his kunyah. He died in the times of umar ibn Khattab. رضی اللہ عنہ.

[4] Muslim # 1-223, Musnad Ahmad 5-342, Darimi # 253, Tirmidhi # 3517, Nasa'i # 2437.

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them frequently. If these words were a body, they would occupy the entire space between heaven and earth.

Salah is described as light. It is salah alone that will provide light in the dark grave and on the day of resurrection. It keeps a believer away from sin and guides him to piety. Also, it brightens his heard with the glory of awareness of the Divine Being. The countenance of one how worships and obeys Allah is bright and shining because of the salah he offers.

Sadaqah or charity in Allah's path is described as evidence because this deed establishes the truth of a believer's claim to faith the love of Allah, Or, on the day of resurrection, sadaqah will present itself as proof that the believer had spent Allah's blessing in a pious cause to seek his pleasure.

Patience is to keep away from sin and be prepared to obey and not to wail or mourn or express restlessness at a time of distress. It is a radiant light because the heart and mind of a patient person is always bright with a resolute faith and conviction and he is successful at all stages of religion and the world.

The Qur'an will benefit one who recites it and abides by it. If anyone does not abide by it then it will be to his own disadvantage.

To sell one's soul is to devote oneself fully to whatever one undertakes to do. When a person arises in the morning from his sleep, he begins his work and occupies himself in worldly affairs. If he buys the hereafter instead of that, then he preserves his soul from punishment in the hereafter. But, if he buys the world and his worldly work in preference to the hereafter, then he ruins himself and consign his soul to punishment.

(٢٨٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكُمْ عَلٰى مَا يَمْحُو اللّٰهُ بِهِ الْخَطَايَا وَ يَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ اِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطٰى اِلَى الْمَسَاجِدِ وَ انْتِظَارُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ فَذَالِكُمُ الرِّبَاطُ۔

282. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shall I not lead you to that by which Allah erases sins and elevates ranks?" The sahabah (Companions of Prophet) exclaimed, "Of course, O Messenger of Allah!" He said, "It is to perfect ablution even in trying conditions, to walk to the mosques for off (with many steps) and to wait for the next salah after offering one. This is ribat (or guarding the frontiers)."[1]

(٢٨٣) وَفِيْ حَدِيْثِ مَالِكِ بْنِ اَنَسٍ فَذٰلِكُمُ الرِّبَاطُ فَذَا لِكُمُ الرِّبَاطُ مَرَّتَيْنِ رَوَاهُ مُسْلِمٌ وَ فِي الرِّوَايَةِ التِّرْمِذِيِّ ثَلَاثًا۔

283. The hadith of Maalik ibn Anas رحمہ اللہ has, "That is ribat. That is ribat," repeating it twice. Tirmidhi's version has it thrice.[2]

COMMENTARY: The hadith mentions those things because of which Allah erases the sins of His slaves from their record of deeds and raises their ranks in paradise. The first thing is ablution. Though it is essential perform it before offering salah, sometimes a worshipper procrastinates and uses one ablution for more than one salah or neglects its

[1] Muslim # 41-251, Tirmidhi # 51, Nasa'i # 143, Muwatta Imam Maalik, Musnad Ahmad 2-277.

[2] Muwatta Maalik 9.18.58, Tirmidhi # 52.

etiquette, sunnah and mustahab parts either because of laziness, illness, poor health or severe cold. He does not make a perfect ablution. Hence, it is about such times that if wudu (ablution) is made in a perfect manner paying attention to the little details like the mustahab and water is poured properly on all the limbs washable in ablution, three times, then it will fetch Allah's favour.

The second thing is to take many steps to the mosque. One must go to a mosque that is at a distance from one's residence (or place of work). The more the steps towards it, the more the reward.

'To wait for the next salah..' is to remain in the mosque after offering one salah. Even if he goes out of the mosque, his minds should be on the next salah. This condition is held to be most meritorious and it is called ribat. It is that a Muslim guards the frontiers of a Islamic country against the enemy encroachment. There is a reward for it and it is very excellent. Allah has mentioned it (in surah Aal Imran, verse 200):

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا

{O you who believe! Preserve and compete with each other in perseverance and guard your frontiers}.

The hadith emphasizes that to sit waiting for a salah is ribat. While the one calls for sitting against the disbeliever, the other is to sit against the devil who is the biggest enemy of Islam. The same excellence as for ribat is promised for waiting for the salah.

Since the hadith mentions ablution, it is proper say something about it here.

There are four fard (absolute obligatory actions) in Ablution:

(i) to wash the entire face.
(ii) To wash the arms up to the elbows.
(iii) To wipe one-fourth of the head.
(iv) To wash the feet up to the ankles.

The washing of the entire face is inclusive of the beard. However there is a difference of opinion on what constitutes a beard. It is stated in (متون) Mutun that it is fard to wipe those hair of the beard that are directly on the skin of the face. Fatawa Aalamgiri and Durr Mukhtar also the same thing according to a sahih opinion on which a ruling is given and they add that it is not fard to wash the over flowing beard, but is a sunnah. Allah knows best.

The sunnah of the ablution are:

(i) To wash the hands up to the wrist.
(ii) To say bismillah at the beginning of the wudu.
(iii) To use the siwak (to clean the teeth).
(iv) To rinse the mouth.
(v) To snuff up water.
(vi) To intertwine the beard and the fingers.
(vii) To wash every limb three times.
(viii) To form an intention
(ix) To follow the some sequence as is mention in the Quran.
(x) To wipe the whole hand.
(xi) To wash the limbs that are washed in ablution in quick succession.
(xi) To wipe the ears together with the head with some wet fingers (without taking fresh water).

The mustahab of the ablution are:

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(i) To begin washing the limbs from the right side (First the right hand before the left and soon).
(ii) To wipe the neck.
(iii) To sit facing the qiblah.
(iv) When washing the limbs, to rub each at the first washing.
(v) To make ablution ahead of time if there is no handicap.
(vi) To give a jerk to the ring or such a thing that one wears it one is certain that water seeps under to even without jerking but if one is not certain then it is fard to jerk the ring or whatever it is. This ıs applicable both during ablution and the purifying bath.
(vii) To perform ablution without asking anyone else to help in it.
(viii) To not indulge in conversation of a worldly concern but if there is possibility of a loss of some need then one may converse.
(ix) To recite bismillah while washing every limb or wiping a limb.
(x) To make the supplication that is recommended at the time of washing (or wiping) every limb.
(xi) To invocate blessing only and convey salaam (greeting) to the Prophet صلى الله عليه وسلم on completing the ablution. But it is written in Zayla (زيلعى) that this is a mustahab act after washing each limb.
(xii) To make supplication after completing the ablution and the testimonies that are mentioned in the hadith. (Further down the hadith follows).
(xiii) to drink the water, remaining after the ablution is complete, in a standing posture facing the qiblah.
(xvi) To ensure that the portion under the eye brows and moustaches, at the corners of the eyes and tendons of the feet are not left dry and water has reaches there.

These things are makruh (undesirable) in ablution:

(i) To throw water on the face strongly.
(ii) To be wasteful by using more water then necessary.
(iii) To wash the limbs more than three times each.
(iv) To make masah (which is to wipe) with fresh water three times.

The forbidden thing in ablution are:

(i) Ablution must not be performed by a man with the residual water after a woman has made ablution.
(ii) Ablution must not be performed at an impure place so that the water from ablution is not disesteemed.
(iii) Ablution must not be performed in the mosque, but in a vessel or at a place set aside for it.
(iv) spite or mucus , etc should not be thrown in the water set aside for ablution.

(٢٨٤) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهٖ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهٖ۔ (متفق علیه)

284. Sayyiduna Uthman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone makes ablution and makes a good ablation, then his sins come out of his

body. So much so that they come out from under his nails."[1]

COMMENTARY: To make ablution is to wash away sins from oneself. The better the ablution the more the sins that fall off. Apart from the obvious purity, one also is purified of sins.

(٢٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ اَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهٗ خَرَجَ مِنْ وَجْهِهٖ كُلُّ خَطِيْئَةٍ نَظَرَ اِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ اَوْ مَعَ اٰخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيْئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ اَوْ مَعَ اٰخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَ كُلُّ خَطِيْئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ اَوْ مَعَ اٰخِرِ قَطْرِ الْمَاءِ حَتّٰى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوْبِ۔ (رواه مسلم)

285. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "When a Muslim, or a believer, performs ablution and washes his face, then all sins to which his eyes looked (to commit) come off his face with the water or the last drop of water. When he washes his hands, all sins to which his hands stretched wash off with the water or the last drop of water. When he washes his feet, all sins towards which his feet walked wash off with the water or the last drop of water. Thus, he comes out free of all sins." [2]

(٢٨٦) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اِمْرِئٍ مُسْلِمٍ تَحْضُرُهٗ صَلَاةٌ مَّكْتُوْبَةٌ فَيُحْسِنُ وُضُوْئَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا اِلَّا كَانَتْ كَفَّارَةً لِّمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَا لَمْ يُؤْتِ كَبِيْرَةً وَذٰلِكَ الدَّهْرَ كُلَّهٗ۔ (رواه مسلم)

286. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No Muslim who finds the time of the prescribed salah and makes his ablution god, observes humility and bowing in it (the salah), without it being an expiation for his past sins provided he has not committed a major sin. And this favour) is for always."[3]

COMMENTARY: The spirit of salah is 'hope and fear' or 'submissiveness and humility.' It is the form of worship that brings out the worshippers helplessness and dependency. It will rise to high ranks commensurate with the humility observed by the worshipper in it. This can be achieved by respecting all its etiquettes so that the heart is receptive, beginning with a calm and composed standing and deep concentration throwing out all other thoughts, not creasing the garment, beard, etc. nor looking sideways, keeping the eyes open and fixed at the spot of prostration. If these tings are observed then, insha Allah, the heart will be attentive and this is a means of obtaining Allah's acceptance of it.

The hadith mentions only ruku' (bowing) because only the Muslims make ruku' in their salah. The Jews and Christians do not have it in their prayer. Thus it is mentioned and its singularity is emphasized. In conclusion, it is clarified that this kind of salah will atone only minor sins, not the major sins.

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[1] Muslim # 33-245, Musnad Ahmad 1-66, (Bukhari similar # 6433, 159, 164).

[2] Muslim # 32-244, Tirmidhi # 2 (without when he washes his feed...) Darimi # 718, Muwatta Imam Maalik 1/32 # 31.

[3] Muslim # 7-228.

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(٢٨٧) وَعَنْهُ اَنَّهُ تَوَضَّأَ فَاَفْرَغَ عَلٰى يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضْمَضَ وَ اسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى اِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُسْرٰى اِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهٖ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى ثَلَاثًا ثُمَّ الْيُسْرٰى ثَلَاثًا ثُمَّ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّاَ نَحْوَ وُضُوْئِىْ هٰذَا ثُمَّ قَالَ مَنْ تَوَضَّاَ نَحْوَ وُضُوْئِىْ هٰذَا ثُمَّ يُصَلِّىْ رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيْهِمَا بِشَىْءٍ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔ مُتَّفَقٌ عَلَيْهِ وَ لَفْظُهُ لِلْبُخَارِيِّ۔

287. Sayyiduna Uthman رضى الله عنه performed the ablution. He poured water on his hands three times, rinsed his mouth and snuffed up water. Then, he washed his face three times. Then, he washed his right arm three times up to the elbow and his left arm up to the elbow thrice. Then, he wiped his head. Then, he washed his right foot three times and then the left three times. Then, he said, "I had seen Allah's Messenger صلى الله عليه وسلم make ablution in this manner as I have done (emulating him)." Then, he said, "If any one makes ablution as this my ablution and offers two raka'ah salah without letting his mind wonder about his past sins will be forgiven him."[1]

COMMENTARY: The Scholars say that it is makruh to wash the limbs more than three times. It should not be exceeded. If it happens that half a limb is washed by a pitcher and the other half by another pitcher, then it is just once. Thus, if six pitchers are used to wash a limb, half at a time, then that would be three times.

The two raka'at, salah after the ablution is the minimum. It is better to offer more. It is called tahiyatul wudu and is mustahab. It is also enough if one offers a fard salah or a sunnah.

The hadith lays stress on being attentive to the salah one offers. One must concentrate on it and put away all distracting on it and put away all distracting thoughts. If a thought comes to mind that does not interfere with concentration, then there is no harm.

(٢٨٨) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوْئَهُ ثُمَّ يَقُوْمُ فَيُصَلِّىْ رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهٖ وَوَجْهِهٖ اِلَّا وَجَبَتْ لَهُ الْجَنَّةُ۔ (رواه مسلم)

288. Sayyiduna Uqbah ibn Aamir رضى الله عنه[2] Narrated that Allah's Messenger صلى الله عليه وسلم said, "When a Muslim perform ablution and does it well and stands to offer two raka'ah salah being attentive to it with his heart and his face (which is inwardly and outwardly), his admittance to paradise becomes obligatory."[3]

COMMENTARY: Standing up to offer the salah could be truly standing. Or, it could be a figurative expression implying 'engage in the salah,' and one may sit down and offer it particularly when one is handicapped. The hadith allows for both possibilities.

(٢٨٩) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ اَوْفَيُسْبِغُ الْوُضُوْءَثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَفِىْ

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[1] Bukhari's words # 159, Muslim # 3-262, Nasa'i # 85, Musnad Ahmad 1-66.

[2] Uqbah ibn Aamir Juhanni رضى الله عنه was his name but there is much difference of opinion on his kunyah; Abu Hammad, Abu Labid, Abu Amir, etc. He died in Egypt.

[3] Muslim # 17-234, Musnad Ahmad 4-154.

رِوَايَةٍ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ هٰكَذَا، رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ وَالْحُمَيْدِيُّ فِي أَفْرَادِ مُسْلِمٍ وَكَذَا ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ وَذَكَرَا لشَّيْخُ مُحِيُّ الدِّينِ النَّوَوِيُّ فِي آخِرِ حَدِيثِ مُسْلِمٍ عَلٰى مَا رَوَيْنَاهُ وَزَادَ التِّرْمِذِيُّ اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَالْحَدِيثُ الَّذِي رَوَاهُ الْمُحْيِ السُّنَّةِ فِي الصِّحَاحِ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ إِلٰى آخِرِهِ رَوَاهُ التِّرْمِذِيُّ فِي جَامِعِهِ بِعَيْنِهِ إِلَّا كَلِمَةَ أَشْهَدُ قَبْلَ أَنَّ مُحَمَّدًا۔

289. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone of you makes ablution and makes it the extreme perfect," or, he said, "makes it completely and then says, 'I bear witness that there is no god but Allah and that Muhammad is His servant and His messenger.'" According to another version: "I bear witness that there is no god but Allah alone who has no partner, and I bear witness that Muhammad is His servant and His Messenger,' then the gates of paradise, eight in all, will be opened for him. He may enter from whichever of them he wishes." Muslim transmitted it thus in his salah and al Humaydi among the ahadith of Muslim but not of Bukhari, and Ibn al-Athir in Jami ul usul. Shaykh Muhiyuddin an Nawawi mentioned at the end of Muslim's hadith as we have transmitted it. Tirmidhi's transmission concludes with. "O Allah cause me to be among those who repent and cause me to be among those who purify themselves."

As for the hadith of al-Muhiy us sunnah in as-sihah "who performs ablution..." to the end, Tirmidhi transmitted it in his jami' in to except the words, 'I bear witness' before 'that Muhammad.' [1]

COMMENTARY: There are eight sections of paradise in terms of stages. The eight doors mentioned here are truly the eight sections that are treated as one. Sometimes each of these is also called paradise, so that would make eight paradises.

As for the prayer beginning with the words, 'O Allah cause me to be...' it asks for enablement to make a prompt repentance if a sin is committed, being a mortal after all. But, it does not mean that sins would continue to be perpetrated. The supplicant thereby wishes to become Allah's dear slave in the light of the verse (222) of surah al Baqarah!

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِينَ۔

{Surely Allah loves those who turn to Him in repentance.}

Those people do not despair of Allah's mercy. The second portion of the prayer, 'and cause me to be among those who purify themselves." Means to ask for internal purity and removal of bad manners and evil habits. It seems to say, 'As for the external purity of the body and limbs, you have empowered us to get that, and we achieved that, but purity of our internal selves is in Your hands, so bestow on us your favour and grant us the internal purity.

To conclude, the compiler of the Mishkah points out that though the composer of the Masabih has placed this hadith in the section of the sihah from its words

[1] Muslim # 17-234, Tirmidhi # 55, Nasa'i # 148, Abu Dawud # 169 & 609, Ibn Majah # 470, Musnad Ahmad # 17316, 17398.

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فَاَحْسَنَ الْوُضوء ثم قال اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده ورسوله

اللهم اجعلني من التوابين واجعلني من المتطهرين فتحت له ثمانية ابواب الجنة يدخل من ايهاشاء

(Makes perfect ablution and says 'I bear testimony... will enter from which of them he wishes). But, these words are not in Bukhari or Muslim. Rather, they are in Tirmidhi. So, this hadith should have been placed in the section (II) hassan instead of (i) sihah. Moreover, Tirmidhi has not the words (اَشْهَدُ) (I bear witness) before the words (اَنَّ مُحَمَّدًا) (that Muhammad) صلى الله عليه وسلم.

Furthermore, Jazri رحمه الله has written in Hisn Hasin on the authority of Ibn Majah, رحمه الله Ibn Abu Shaybah رحمه الله and Ibn Sani that the testimonies should be recited three times each. The version of Nasa'i رحمه الله and Haakim رحمه الله also has after 'O Allah cause me... the prayer:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

(I declare your purity, O Allah, with your praise. I seek your forgiveness and I repent to you).

Hence, it is better to make all the prayers that are suggested after ablution. These prayers are mustahab also for one who has a purifying bath.

(٢٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُمَّتِيْ يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا

مُحَجَّلِيْنَ مِنْ اٰثَارِ الْوُضُوْءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يُطِيْلَ غُرَّتَهٗ فَلْيَفْعَلْ۔ (متفق عليه)

290. Sayyiduna Abu Hurayrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "My ummah shall be called on the day of resurrection Ghurr muhajjalin (because of their white, glowing faces, hands and feet) with traces of ablution. So, whoever of you can increase his brightness, must do so."[1]

COMMENTARY: The word 'ghurr' is the plural of 'aghur' and it means 'white face.' 'Muhajjal' is a person whose hands and feet are white. ON the day of resurrection, these limbs will be white from traces of ablution. When the worshippers who had offered the salah will be called to be led to paradise, they will be among the people with their limbs of ablution glowing.

The hadith concludes with the words that the limbs will glow if ablution is done carefully according to prayer procedure.

Tahjil (muhajjalinn) is not mentioned separately because both words ghurr and muhajjal are inseparable. When one of them is mentioned, the other is understood.

(٢٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوْءُ۔ (رواه مسلم)

291. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The adornment on a believer will reach all that portion where ablution (water) reaches."[2]

COMMENTARY: The limbs that are washed in ablution will all be adorned. The more perfect the ablution according to sunnah, the more the limbs would be adorned in paradise.

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[1] Bukhari # 136, Muslim # 35-246, Musnad Ahmad 2-334.

[2] Muslim # 40.250, Nasa'i # 149, Musnad Ahmad 2-371.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٢٩٢) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيْمُوْا وَلَنْ تُحْصُوْا وَ اعْلَمُوْٓا اَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلٰوةُ وَلَا يُحَافِظُ عَلَى الْوُضُوْءِ اِلَّا مُؤْمِنٌ۔ (رواه مالك و احمد و ابن ماجة والدارمى)

292. Sayyiduna Thawban رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "keep stead fast although you will not be able to do so. And, know that the best of your deeds is the salah. And none but a believer preserves ablution constantly."[2]

COMMENTARY: To keep straight is to be steadfast in performing deeds and stay on the straight path. This is a difficult command to follow, hence the next words imply, 'you will not be able to achieve it perfectly.' This caution is followed by a guideline to an easy way to achieve it: if you are constant in offering the salah which is the root of all worship, then that would atone for all shortcomings.

Then the prelude and an essential condition of salah, ablution is indicated. It has been described earlier as half of faith. Preserving ablution is a believer's trait. A perfect believer's heart and mind are tuned continuously to the remembrance of Allah. They are bright with the rays of the thought of Allah. But, this can be had only with outward and inward cleanliness and purity. Hence, a believer is careful of ablution, paying full attention to each of its details.

(٢٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ۔ (رواه الترمذى)

293. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone makes a fresh ablution though he is in a state of purity already, then ten pieties are recorded for him." [3]

COMMENTARY: As it is, there is a reward for performing ablution. Further, when anyone performs another ablution while the first was intact he gets this reward plus ten other blessings. The Scholars say that this additional reward accrues if a salah, fard or supererogatory, had been offered after the first ablution. Some Scholars hold that it is makruh to make a fresh ablution (in a state of purity) if no salah is offered after the first ablution.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٩٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَمِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ۔ (رواه احمد)

294. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The key to paradise is salah and the key to the salah is to be purified."[4]

COMMENTARY: Just like a locked gate may be opened only with a key, so too the salah cannot be valid without ablution and admittance to paradise is impossible without the

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[1] He was Ibn Bajdad. His kunyah was Abu Abdullah or Abu Abdur Rahman. He died in Hims in 54 AH.

[2] Muwatta Imam Malik # 2.6-37, Musnad Ahmad 5-282, Ibn Majah # 277, Darami # 655.

[3] Tirmidhi # 59, Abu Dawud # 62, Ibn Majah # 512.

[4] Musnad Ahmad 3-340.

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salah. It is a command of faith, so it must be offered without fail and never neglected or delayed, for, it is the only means to paradise.

(٢٩٥) وَعَنْ شَبِيْبِ بْنِ اَبِيْ رُوْحٍ عَنْ رَجُلٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّوْمَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلّٰى قَالَ مَا بَالُ اَقْوَامٍ يُصَلُّوْنَ مَعَنَا لَا يُحْسِنُوْنَ الطُّهُوْرَ وَاِنَّمَا يُلَبِّسُ عَلَيْنَا قُرَّآنَ اُولٰئِكَ۔ (رواه النسائى)

295. Sayyiduna Shahib ibn Abu Rawh رحمه الله narrated on the authority of one of the sahabah(Companions of Prophet) رضى الله عنه of Allah's Messenger صلى الله عليه وسلم that Allah's Messenger صلى الله عليه وسلم led the salah of fajr one morning and recited (surah) ar-room but hesitated during it, when he finished the salah, he said, "What is wrong with the people who offer the salah with us but do not make a proper ablution. They alone cause us to be uncertain while reciting the Quran."[1]

COMMENTARY: This hadith shows that the sunnah acts or the etiquette which make up a deed perfect the wajib and bring blessings into it. These blessings cover not only the doer but spread out to the others too. Hence, dereliction of duty hurts other people too and it also shows that neglect of the sunnah and the etiquette causes a deprival of unseen benefits.

This hadith teaches a lesson to those who reject the influence of companionship. They must see that the Prophet صلى الله عليه وسلم, the chief of all Messenger صلى الله عليه وسلم, in spite of his high station and nearness to Allah, was influenced while reciting the Quran by a humble member of his ummah and he hesitated in his recital of the Quran because the man had happened to fail to observe an etiquette or sunnah of ablution. Then, what may we say of those people who continue to keep company of the sinners and the bid'ahs (or innovator). Their company must be shunned totally and the true Scholars, Sufis and pious men of Allah should be visited and benefit should be derived from their assemblies. Their blessings would guarantee success in both the worlds.

The narrator of the hadith has not named the sahabi. However, Mirak shah رحمه الله has written that he is Sayyiduna Abu Dharr Ghafari رضى الله عنه.

(٢٩٦) وَعَنْ رَجُلٍ مِنْ بَنِيْ سُلَيْمٍ قَالَ عَدَّهُنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَدِيْ اَوْفِيْ يَدِهٖ قَالَ التَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَاُهُ وَالتَّكْبِيْرُ يَمْلَاُ مَابَيْنَ السَّمَآءِ وَالْاَرْضِ وَالصَّوْمُ نِصْفُ الصَّبْرِ وَالطُّهُوْرُ نِصْفُ الْاِيْمَانِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

296. A man of Banu Sulaym رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم counted what follows on his, or the man's fingers, saying, 'The tasbih (glorifying Allah) is half of the scale, and al-hamdulillah (praising Allah- praise belongs to Allah) fills it, and the takbir (extolling Allah) fills that which is between the heaven and the earth, and fasting is half of perseverance, and being purified is half of faith."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم counted on his own fingers or sahabi's رضى الله عنه, or the prophet صلى الله عليه وسلم held the sahabis's رضى الله عنه fingers and continued to close them, one

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[1] Nasa'i # 947, Musnad Ahmad 5-363.

[2] Tirmidhi # 3530, Musnad ahmad 5-363.

by me, on his palm and told him of the five commands. Fasting has been described as half patience because all patience is to bind one self to obey by abiding by the commands and desisting from sins while fasting is merely an obedience. So, it is half patience.

(۲۹۷) وَعَنْ عَبْدِاللّٰهِ الصُّنَابِحِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيْهِ وَ اِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ اَنْفِهٖ فَاِذَا غَسَلَ وَجْهَهٗ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهٖ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَشْفَارِ عَيْنَيْهِ فَاِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِ يَدَيْهِ فَاِذَا مَسَحَ بِرَأْسِهٖ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهٖ حَتّٰى تَخْرُجَ مِنْ اُذُنَيْهِ فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِ رِجْلَيْهِ ثُمَّ كَانَ مَشْيُهٗ اِلَى الْمَسْجِدِ وَصَلَاتُهٗ نَافِلَةً لَّهٗ۔ (رواه مالك و النسائى)

297. Sayyiduna Abdullah as-Sunabihi رضی اللہ عنہ [1] **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When a believing slave makes ablution and rinses him mouth, the sins get out of his mouth. When he cleans his nose, the sins got out of it. When he washes his face the sins get out of it even from under his eyelashes. When he washes his hands, the sins get out of his hands, even from underneath his fingernails. When he wipes his head, the sins get out of his head, even out from his ears. When he washes his feet, the sins get out of his feet, even from underneath his toenails. After that, his walk to the mosque and his salah earn him extra reward."[2]**

COMMENTARY: The hadith says that when one wipes one's head in ablution sin go out not only of his head but also of his ear. Thus, the ears are part of the head, so the some command applies to the ears and to the head. This is the hanafi point of view that the ears will be wiped with the same water as is used for the head. Fresh water will not be taken for wiping the ears. When the ablution is over, sins are erased. Hence, the salah will bring further elevated ranks.

(۲۹۸) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَى الْمَقْبَرَةَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ وَ اِنَّا اِنْشَآءَاللّٰهُ بِكُمْ لَاحِقُوْنَ وَدِدْتُّ اَنَّا قَدْرَأَيْنَا اِخْوَانَنَا قَالُوْا اَوَلَسْنَا اِخْوَانَكَ يَا رَسُوْلَ اللّٰهِ قَالَ اَنْتُمْ اَصْحَابِيْ وَ اِخْوَانُنَا الَّذِيْنَ لَمْ يَأْتُوْا بَعْدُ فَقَالُوْا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ اُمَّتِكَ يَا رَسُوْلَ اللّٰهِ فَقَالَ اَرَئَيْتَ اَنَّ رَجُلًا لَهٗ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ اَلَا يَعْرِفُ خَيْلَهٗ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ فَاِنَّهُمْ يَأْتُوْنَ غُرًّا مُّحَجَّلِيْنَ مِنَ الْوُضُوْءِ وَ اَنَا فَرَطُهُمْ عَلَى الْحَوْضِ۔ (رواه مسلم)

298. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said on coming to the graveyard, "As salaamualaykum, O group of believers. And, we shall join you, insha Allah. How I wish that we had seen our brother!" They (the sahabah(Companions of Prophet))** رضی اللہ عنہ **asked "Are we not your brothers, O Messenger of Allah?" He said, "You are my companions and our brothers are they**

[1] It is not certain that he was a sahabi. Yahya ibn Mu'in said that his name was Abdullah or Abu Abdullah.

[2] Muwatta Imam Malik # 2.6-31, Nasa'i # 103, Ibn Majah (similar # 282, Musnad Ahmad 4-349.

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who have not come (to the world) as yet." They asked, 'O Messenger of Allah, how will you recognize those who have not come as yet?" He asked, What do you say of a man who has horses with white blazes and white forelegs and hind legs among (other) hoses of pitch black colour. Would he not pick out his own horses?" They said, "Of course (he would), O Messenger of Allah!" He said, "Thus would they come with ghurr muhajjalin (white faces, arms and feet) from the ablution and I shall precede them at the pond."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم disclosed a strange and a subtle difference between the sahabah(Companions of Prophet) رضى الله عنه and the Muslims who were to follow. He also mentioned the distinction of the sahabah(Companions of Prophet) رضى الله عنه. He described them as his companions and brothers. The next generations of the Muslim from the tabi'un down words are his brothers in Islam. He would precede them at the pond and recommend them to be forgiven and raised in ranks.

(٢٩٩) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوَّلُ مَنْ يُؤْذَنُ لَهُ بِالسُّجُوْدِ يَوْمَ الْقِيَامَةِ وَ اَنَا اَوَّلُ مَنْ يُؤْذَنُ لَهُ اَنْ يَرْفَعَ رَأْسَهُ فَاَنْظُرُ اِلٰى مَابَيْنَ يَدَيَّ فَاَعْرِفُ اُمَّتِيْ مِنْ بَيْنِ الْاُمَمِ وَمِنْ خَلْفِيْ مِثْلَ ذٰلِكَ وَعَنْ يَمِيْنِيْ مِثْلَ ذٰلِكَ وَعَنْ شِمَالِيْ مِثْلَ ذٰلِكَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ كَيْفَ تَعْرِفُ اُمَّتَكَ مِنْ بَيْنِ الْاُمَمِ فِيْمَا بَيْنَ نُوْحٍ اِلٰى اُمَّتِكَ قَالَ هُمْ غُرٌّ مُحَجَّلُوْنَ مِنْ اَثَرِ الْوُضُوْءِ لَيْسَ اَحَدٌ كَذٰلِكَ غَيْرُهُمْ وَ اَعْرِفُهُمْ اَنَّهُمْ يُؤْتَوْنَ كُتُبَهُمْ بِاَيْمَانِهِمْ وَاَعْرِفُهُمْ تَسْعٰى بَيْنَ اَيْدِيْهِمْ ذُرِّيَّتُهُمْ۔ (رواه احمد)

299. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the first to be permitted to prostrate himself on the day of resurrection and the first to be permitted to raise his head. I shall look at those in front of me and shall recognize my ummah among all the ummahs, and like that behind me, and like that to my right, and like that to my left." Then, a man (among the sahabah(Companions of Prophet)) رضى الله عنه asked, "O Messenger of Allah, how will you recognize our ummah among the ummahs that have been between Nooh عليه السلام and your ummah?" He said, "They will have Ghurr muhajjalin (white faces, arms and feet) from marks of ablution. No one else will be like that. And I shall recognise them from their books being given to them in their right hands, And I shall recognize them by their offspring running in front of them."[2]

COMMENTARY: When the Prophet صلى الله عليه وسلم will be before Allah in the place of gathering, he will seek to intercede (for his ummah) by going down into prostration. He will continue to remain in that posture for the equivalent of a week at the end of which Allah will command him, "O Muhammad, rise your head, And, ask whatever you wish to have. I shall grant it to you." ON that, the intercessor at the gathering, the great master, the chief of the creation, the pride of the universe. The Messenger of Allah (may I be ransomed to him) will present his petition to Allah for his creatures. The initial portion of the hadith gives an inkling of the intercession.

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[1] Muslim # 39-249, Nasa'i # 150, Musnad Ahmad 2-300.

[2] Musnad Ahmad 5-199.

The hadith also gives an idea of the hugeness of the ummah of Muhammad صلى الله عليه وسلم and their ranks. They will be all around him, on his four sides, and they will be of varying degrees and ranks.

The sahabi meant to say that there had been a long period of time since Prophet Nooh عليه السلام during which, not one or two, but innumerable ummah had passed. Besides, in terms of numbers, an uncountable people were born and died. So, how would the Prophet صلى الله عليه وسلم pick out his ummah among all of them, The Prophet صلى الله عليه وسلم enlightened him about the distinguishing mark of his ummah with which they would be recognized.

Prophet Nooh عليه السلام was named exclusively to highlight the length of the time. Secondly he was more known than the other Prophet's عليه السلام [1].

CHAPTER - I

WHEN IS IT WAJIB TO MAKE ABLUTION بَابُ مَا يُوْجِبُ الْوُضُوْءَ

This chapter mentions those things that nullify ablution. According to Imam Abu Hanifah رحمه الله these things nullify ablution:

(1) Excretion from penis, vagina or anus of and kind, like fasces, urine, wind, etc. but not wind passed though the penis or vagina.

(2) Any thing that is impure (like blood, pus etc) and emerges from the body by itself to flow up to the limb that is washable in bath or ablution. For instance, if it remains on the bridge of the nose or in the eye, ablution will not be breached, because it is not necessary to wash them.

(3) Vomiting a mouthful whatever comes out with it. Ablution is not invalidated if phlegm is discharged. If dilute blood or pus is vomited then even if it is as much as spit or a major portion of the spit, ablution is nullified but if it is less, then it is not nullified, If in just one feeling of nausea, a little vomit is so much that, if it is put together then it would amount to a mouthful, then ablution is negated Ablution does not break with anything that is not impure, like a little vomit, blood out of the body that does not flow on the body in which case it is not impure.

(4) Insanity.

(5) Being intoxicated.

(6) Falling unconscious.

(7) An adult's laugh in the course of such a salah as is made up of bowing and prostration.

(8) Indecent fondling of man and woman, woman and woman or man and man, by touch of their limbs that ought to be concealed.

(9) Falling asleep by lying down or reclining on something such that when it is removed one would fall.

(10) Falling asleep on one's sides, buttocks, back, face down, resting buttocks on a wall, or stooping low with one's belly on the feet. However, if one falls asleep whi[1] standing, or bowing (ruku), or prostrating, then ablution is not nullified, pro[illegible]ded

[1] Could it also be that the creation was destroyed in the deluge in his time? Then history begins with him afresh.

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the bowing and prostration are in the sunnah manner. If bacteria infest a wound, or a piece of flesh separates from the body and falls down, then ablution remains intact.

(11) If a leech sucks blood to its full or a large tick sucks blood and fills its belly, ablution is nullified, otherwise not.

(12) If someone's eye aches and sheds tears, ablution is nullified though most people are careless about it. But, if someone's eyes shed tears continuously always then he is excused and is an exception.

(13) If an ear aches and pus or blood pours out, ablution is nullified but if pus and blood ooze from it without it aching, then ablution remains intact.

All these things mentioned in the proceeding lines are nullifiers of ablution. Except for two things on which all the Scholars agree, there is a difference of opinion on the rest. The two are: (i) anything being excreted from the penis, vagina and anus, and (ii) falling asleep. They are unanimous that these two things invalidate ablution.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٣٠٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةُ مَنْ اَحْدَثَ حَتّٰى يَتَوَضَّأَ۔

(متفق علیه)

300. Sayyidun Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The salah is not accepted of one who has passed urine, stool or wind until he makes (a fresh) ablution."[1]

COMMENTARY: If a person has water and is not precluded from using it then he is bound to make ablution to offer the salah otherwise his salah will be void.

If any one cannot find water, or is unable to use it, then, instead of ablution, he must make tayammum (or dry ablution). If anyone does not find water or pure sand or earth, or is not capable of using them, then, in the terminology of Shari'ah (divine law), he is called (Arabic). Such a person should not offer the salah, but when he finds water, etc. he may make ablution and offer the salah.

However, Imam Shafi's رحمہ اللہ contention is that such a person must respect the time of the salah and offer it without ablution of tayammum. When he finds water or sand, he must make ablution or tayammum and redeem the salah.

Our Scholars say that if anyone offers the salah deliberately without being purified and does not do so out of respect for the time of the salah then he is considered to be a disbeliever. If he offers salah without being purified for fear of other people and to show them, then he is a disbeliever. In both these cases, the person belittles Shari'ah (divine law). A person who disparages the Shari'ah (divine law) by word of mouth or by deed does not deserve to remain in the sphere of Islam and faith.

(٣٠١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُوْرٍ وَلَا صَدَقَةٌ مِنْ غُلُوْلٍ۔ (رواه مسلم)

301. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Bukhari # 135, Muslim # 2-225, Tirmidhi # 76, Abu Dawud # 60, Musnad Ahmad 2-303.

"Salah is not accepted without purification. So is sadaqah not accepted from the proceeds of unfaithful dealings."[1]

COMMENTARY: It is to think little of sadaqah (or charity) if it is given from unlawful earning. Our Scholars go to the extent to rule that if anyone gives charity from unlawful earnings and hopes for a reward there from then he is a disbeliever.

(٣٠٢) وَعَنْ عَلِيٍّ قَالَ كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ اَسْتَحْيِيْ اَنْ اَسْأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهٖ فَاَمَرْتُ الْمِقْدَادَ فَسَأَلَهٗ فَقَالَ يَغْسِلُ ذَكَرَهٗ وَيَتَوَضَّأُ۔ (متفق علیه)

302. Sayyiduna Ali رضی اللہ عنہ narrated that his prostratic fluid (madhi) flowed constantly and he felt shy to ask the Prophet صلی اللہ علیہ وسلم (about it) because of his daughter's position as his wife). So, he instructed Sayyiduna) Miqdad رضی اللہ عنہ to ask him. The Prophet صلی اللہ علیہ وسلم said, "Let him wash his penis and perform ablution."[2]

COMMENTARY: The hadith suggests that it is not proper for a son-in-law to speak of sexual excitement and intercourse to his father in law.

(٣٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تَوَضَّئُوْا مِمَّا مَسَّتِ النَّارُ۔ (رواه مسلم) قَالَ الشَّيْخُ الْاِمَامُ الْاَجَلُّ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ تَعَالٰى هٰذَا مَنْسُوْخٌ بِحَدِيْثِ

303. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger Say. "Make ablution after eating anything that is cooked on fire."[3] The honourable Shaykh, imam Muhyi us sunnah رحمہ اللہ said that this hadith is abrogated (by the hadith of)

(٣٠٤) ابْنِ عَبَّاسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔ (متفق علیه)

304. Sayyiduna Ibn Abbas رضی اللہ عنہ (who) narrated that Allah's Messenger صلی اللہ علیہ وسلم ate the shoulder of a sheep (mutton). Then he offered the salah without making ablution. [4]

COMMENTARY: Apart from the hadith of Sayyiduna Ibn Abbas رضی اللہ عنہ, the first hadith is said to mean; 'when you eat something cooked on fire, wash your hand and mouth to clean yourself and to abide by the sunnah. This is called wudu ut tu'am (ablution after eating). Thus, it is not necessary to describe the first hadith as abrogated.

(٣٠٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَتَوَضَّأُ مِنْ لُحُوْمِ الْغَنَمِ قَالَ اِنْ شِئْتَ فَتَوَضَّأْ وَاِنْ شِئْتَ فَلَا تَتَوَضَّأْ قَالَ اَنَتَوَضَّأُ مِنْ لُحُوْمِ الْاِبِلِ قَالَ نَعَمْ فَتَوَضَّأْ مِنْ لُحُوْمِ الْاِبِلِ قَالَ اُصَلِّيْ فِيْ مَرَابِضِ الْغَنَمِ قَالَ نَعَمْ قَالَ اُصَلِّيْ فِيْ مَبَارِكِ الْاِبِلِ قَالَ لَا۔ (رواه مسلم)

305. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ [5] narrated that a man asked Allah's

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[1] Muslim # 10224, Tirmidhi # 1, Ibn Majah # 272, Musnad Ahmad 2-39, Abu Dawud (from Abu Malik from his father) # 59 and so Nasa'i # 139.

[2] Bukhari # 132, Muslim # 17-303, Musnad ahmad 1-80 (Many traditions of like meaning in hadith books).

[3] Muslim # 352, Tirmidhi # 79, Nasa'i # 175, Musnad Ahmad 2-365.

[4] Bukhari # 307, Muslim # 354, Abu Dawud # 190, Musnad Ahmad 1-267.

[5] His kunyah was Abu Abdullah Aamiri. His death is placed in 66 AH or 74 AH.

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Messenger صلى الله عليه وسلم. "May we make ablution after eating mutton?" He said, "If you wish you may make ablution, if not then you may not make it." He asked, "May we make ablution after eating camel flesh?" He said, "Yes," The man asked, "May I offer the salah in the sheepfolds?" He said, "Yes," He then asked if he may offer the salah in the enclosures where camels kneel and the Prophet صلى الله عليه وسلم said, "No." [1]

COMMENTARY: Imam Ahmad bin Hanbal رحمه الله goes by the apparent meaning of the hadith. So, his verdict is that it is necessary to make ablution after eating the flesh of camel. However, Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله and Imam Maalik رحمه الله rule that a person's ablution is not breached if he eats camel flesh. They go by the dictionary meaning of the word wudu - to wash the hands and (rinse) the mouth, camel's flesh being more greasy then sheep's when the choice is the eater's and he may or may not make ablution on eating mutton.

The Prophet صلى الله عليه وسلم forbade offering the salah in the enclosures of camels. This is by way of nahi tanzihi (a restraining interdict) because the camels might disturbs the worshipper and his concentration would waver. However, the permission to offer the salah in sheepfolds is dependent on the place being pure.

(٣٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَجَدَ اَحَدُكُمْ فِيْ بَطْنِهٖ شَيْئًا فَاَشْكَلَ عَلَيْهِ اَخَرَجَ مِنْهُ شَيْءٌ اَمْ لَا فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتّٰى يَسْمَعَ صَوْتًا اَوْ يَجِدَ رِيْحًا۔ (رواه مسلم)

306. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you experiences something in his abdomen causing him doubt that something had exuded from him, or may be not, then he must not go out of the mosque till he has heard a sound or detected a smell." [2]

COMMENTARY: The words, 'till he has heard a sound or detected a smell' express the utmost degree, otherwise the implication is 'when it is known for sue.' In that case, whether he hears the sound or not senses the odour or not, he should know that his ablution is breached.

(٣٠٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ اِنَّ لَهٗ دَسَمًا۔ (متفق عليه)

307. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم drank some milk. Then he rinsed his mouth and said, "It has greasiness." [3]

COMMENTARY: This hadith says that it is mustahab to rinse the mouth after consuming something that is greasy. Some of it might stick inside the mouth and be swallowed during the salah. The same applies to every such eatable that is retained in the mouth and would be swallowed while offering the salah. Hence, to rinse the mouth is mustahab.

The Scholars deduct from it that hands should be washed before having meals unless they are already clean and tidy. So, too hands must be washed after the meals. If the

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[1] Muslim # 360, Musnad ahmad 5-86.

[2] Muslim # 99-362, Abu Dawud # 177, Musnad Ahmad 2/414.

[3] Bukhari # 211, Muslim # 95-358, Tirmidhi # 89, Nasa'i # 189, Abu Dawud # 196, Ibn Majah # 501, (from Anas رضى الله عنه), Musnad Ahmad 1-233.

food is dry or a spoon is used to eat, then they may not be washed after eating since nothing sticks on the hands.

If anyone asks why this hadith has been placed here, the answer is that it mentions rinsing of the mouth which is related to ablution, so this hadith finds its place here.

(٣٠٨) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوْءٍ وَاحِدٍ وَمَسَحَ عَلٰى خُفَّيْهِ فَقَالَ لَهٗ عُمَرُ لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهٗ فَقَالَ عَمَدًا صَنَعْتُهٗ يَا عُمَرُ۔ (رواه مسلم)

308. Sayyiduna Buraydah رضی اللہ عنہ [1] narrated that the Prophet صلی اللہ علیہ وسلم offered several salah with a single ablution on the day of the conquest (of Makkah in 8 AH) and he wiped over his sandals. (Sayyiduna) Umar رضی اللہ عنہ said to him, "You have done today what you have never done before." He said, 'I did that on purpose. O Omar."[2]

COMMENTARY: Sayiduna Umar رضی اللہ عنہ meant to ask to Prophet صلی اللہ علیہ وسلم that he used to make a fresh ablution for each salah till that day on which he offered many salah with one ablution and he did something else that he had never done before which was to wipe over his socks. The Prophet صلی اللہ علیہ وسلم explained that he had done it to show that it was allowed to do so and others could emulate him.

(٣٠٩) وَعَنْ سُوَيْدِ بْنِ النُّعْمَانِ اَنَّهٗ خَرَجَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتّٰى اِذَا كَانُوْا بِالصَّهْبَاءِ وَهِيَ مِنْ اَدْنٰى خَيْبَرَ صَلَّى الْعَصْرَ ثُمَّ دَعٰى بِالْاَزْوَادِ فَلَمْ يُؤْتَ اِلَّا بِالسَّوِيْقِ فَاَمَرَ بِهٖ فَثُرِّيَ فَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَكَلْنَا ثُمَّ قَامَ اِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔ (رواه البخاری)

309. Sayyiduna Suwayd ibn Numan رضی اللہ عنہ [3] narrated that he went out with Allah's Messenger صلی اللہ علیہ وسلم in the year of khaybar till they came to or sahba which is near Khaybar. He offered the salah of 'asr there and asked for food but nothing could be had beyond parched barley, so he instructed that it should be moistened. Then Allah's Messenger صلی اللہ علیہ وسلم and the sahabah(Companions) رضی اللہ عنہ it and afterwards he got up to offer the salah of maghrib, so he rinsed his mouth and the sahabah(Companions) رضی اللہ عنہ did so too, and he offered the salah but did not make (a fresh) ablution). [4]

COMMENTARY: This hadith makes it clear that ablution is not breached on eating any food that is cooked on fire. The Prophet صلی اللہ علیہ وسلم ate parched barley which is roasted on fire. Thereafter, he did only rinse his mouth and offered the salah without refreshing his ablution. (This was in 7 AH)

SECTION II اَلْفَصْلُ الثَّانِيْ

(٣١٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ اِلَّا مِنْ صَوْتٍ اَوْ رِيْحٍ۔ (رواه احمد والترمذی)

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[1] He was Buraydah ibn Husayb. His kkunyah was Abu Abdullah, He was a resident of Madinah and died in Marda (or Mard) in the times of Yazid in 63 AH.

[2] Muslim # 86-277, Tirmidhi # 61, Abu Dawud # 172, Nasa'i # 133, Musnad Ahmad 5-251, Ibn Majah # 510.

[3] Suwayd ibn Nu'man رضی اللہ عنہ was a resident of Madinah.

[4] Bukhari # 39, Ibn Majah (similar to it) # 492, Muwata Malik # 2.5-20, Musnad Ahmad (similar) 3-488.

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310. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said," It become wajib (obligatory) to make ablution only when one makes a sound or detects a smell."[1]

COMMENTARY: This means that ablution is not nullified on a mere doubt. It remains intact till one is certain that it is breached. A raisy stomach may cause doubt that one has broken wind but this is not the criteria. A sound or smell in this case indicates that ablution is no more intact.

(٣١١) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَذِيِّ فَقَالَ مِنَ الْمَذِيِّ الْوُضُوْءُ وَمِنَ الْمَنِيِّ الْغُسْلُ۔ (رواه الترمذی)

311. Sayyiduna Ali رضی اللہ عنہ narrated that he asked the Prophet صلی اللہ علیہ وسلم about madhi (prostratic fluid) and he said, "For madhi, perform ablution and for mani (semen), have a purifying bath." [2]

(٣١٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُوْرُ وَتَحْرِيْمُهَا التَّكْبِيْرُ وَتَحْلِيْلُهَا التَّسْلِيْمُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ وَعَنْ اَبِيْ سَعِيْدٍ۔

312. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The key of salah is purification. Its tahrim (sacred state) is the takbir (saying, Allahu Akbar, God is the Greatest) and its tahlil (legality or and of the sacred state) is the taslim (or salutation, saying assalaamu alaykum wa rahmatullah, to end it)."[3]

(٣١٣) وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ وَعَنْ اَبِيْ سَعِيْدٍ۔

313. Ibn Majah transmitted it from Sayyiduna Ali رضی اللہ عنہ and also from Sayyiduna Abu Sa'eed, رضی اللہ عنہ [4]

COMMENTARY: Takbir, or saying Allahu Akbar begins the salah. With it everything that is contradictory to the salah, like eating drinking, etc. stand prohibited. With the taslim the salah ends and with it those things that were prohibited during the salah stand restored.

(٣١٤) وَعَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَسَا اَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِيْ اَعْجَازِهِنَّ۔ (رواه الترمذی و ابوداؤد)

314. Sayyiduna Ali ibn Talq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When anyone of you breaks wind, he must make ablution. And you must not have sexual intercourse with women by their backs (anus)."[5]

(٣١٥) وَعَنْ مُعَاوِيَةَ ابْنِ اَبِيْ سُفْيَانَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا الْعَيْنَانِ وِكَاءُ السَّهِ فَاِذَا نَامَتِ الْعَيْنُ اسْتُطْلِقَ الْوِكَاءُ۔ (رواه الدارمی)

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[1] Musnad Ahmad 2-471, Tirmidhi # 74, Ibn Majah # 515.
[2] Tirmidhi # 114, Ibn Majah # 504, Musnad Ahamd 1-109, 110.
[3] Tirmidhi # 3, Abu Dawud # 64, Darimi # 687, Musnad Ahmad 1-123.
[4] Ibn Majah # 275 and (from Abu Sa'eed) 276.
[5] Abu Dawud # 205, Tirmidhi # 1167.

315. Sayyiduna Mu'awiyah ibn Abu Sufyan رضی اللہ عنہ [1] narrated that the Prophet صلی اللہ علیہ وسلم said, "The eyes are the seal of the anus. When the eye sleeps, the seal is released."[2]

COMMENTARY: As long as a person is awake he exercises some control over himself and if he happens to break wind, he knows that when he is asleep and his joints are relaxed and he had no control over himself. Hence, sleep is a nullifier of ablution.

(٣١٦) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وِكَاءُ السَّهِ الْعَيْنَانِ فَمَنْ نَامَ فَلْيَتَوَضَّأْ۔ (رواه ابوداؤد) وَقَالَ الشَّيْخُ الْاِمَامُ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا فِيْ غَيْرِ الْمُقَاعِدِ لِمَا صَحَّ

316. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The seal of the anus are the two eyes. So, he who sleep must make ablution."[3]
The shaykh, the imam Muhyi us Sunnah رحمہ اللہ said, "This applies to one who is not sitting (but is lying down and sleeps) in view of the sound hadith that:

(٣١٧) عَنْ اَنَسٍ قَالَ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُوْنَ الْعِشَاءَ حَتّٰى تَخْفِقَ رُؤُوْسُهُمْ ثُمَّ يُصَلُّوْنَ وَلَا يَتَوَضَّأُوْنَ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ اِلَّا اَنَّهٗ ذَكَرَ فِيْهِ يُنَامُوْنَ بَدَلَ يَنْتَظِرُوْنَ الْعِشَاءَ حَتّٰى تَخْفِقَ رُؤُوْسُهُمْ۔

317. Sayyiduna Anas رضی اللہ عنہ narrated that while the sahabah(Companions of Prophet) (companions) of Allah's Messenger صلی اللہ علیہ وسلم waited for the salah of isha, they dozed (sitting down). Then, they offered the salah but did not make (a fresh) ablution. However, Tirmidhi's version is 'they slept' instead of 'they waited for...isha.'[4]

COMMENTARY: Imam Muhyius sunnah said that the command of the hadith applies to those who sleep while lying down because the limbs are relaxed in this position and one does not have control over his physical condition, such a person would not know if he breaks wind.
As for one who is sitting and dozes off, when he awakes and his seat is undisturbed, his ablution is not nullified howsoever much he has slept. The books of fiqh mention the different position of sitting and they are proved through deduction and other ahadith.

(٣١٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْوُضُوْءَ عَلٰى مَنْ نَّامَ مُضْطَجِعًا فَاِنَّهٗ اِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهٗ۔ (رواه الترمذی و ابوداؤد)

318. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ablution becomes necessary for one who sleeps lying down, because when one lies down one's joints are relaxed."[5]

COMMENTARY: Mirak Shah said that this hadith is rejected. One of its sub-narrators is Yazid Dalani who has made many mistakes and was subject to doubts. He was not reliable.

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[1] His Kunya was Abu Abdur Rahman. He was one of the scribes of the revelation. He died in 60 AH.
[2] Darimi # 722, Musnad Ahad 4-97.
[3] Abu Dawud # 203, Ibn Majah # 161, Musnad Ahmad 1-111.
[4] Abu Dawud # 200, Tirmidhi # 78.
[5] Abu Dawud # 202, Tirmidhi # 97, Musnad Ahmad 1-256. (Tirmidhi is lengthier).

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(٣١٩) وَعَنْ بُسْرَةَ بِنْتِ صَفْوَانَ بْنِ نَوْفَلٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَسَّ اَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ۔ (رواه مالك واحمد وابوداؤد والترمذى والنسائى ابن ماجه والدارمى)

319. Sayyidah Busrah bint Sufwan ibn Nawfal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any of you touches his penis then he must make ablution." [1]

COMMENTARY: There is a difference of opinion on this question and even the sahabah (Companions of Prophet) رضی اللہ عنہ were not unanimous on it.

Imam Shafi'I رحمہ اللہ said that if anyone touches his penis with his bare hand then his ablution is breached.

Imam Abu Hanifah said that ablution does not nullify if anyone touches his penis and he relies on the hadith of Sayyiduna Qays ibn Talq ibn Ali رضی اللہ عنہ that follows (as narrated from his father) and he (Abu Hanifah) has many more ahadith to support his contention. See also the sharah of Mulla Ali Qari رحمہ اللہ and the translation of Mishkat by Shaykh Abdul Haq Dahlawi رحمہ اللہ (in Urdu)

Ibn Humam رحمہ اللہ said that that both these hadith are not beyond the classification of hasan. However, the hadith of Talq ibn Ali رضی اللہ عنہ will be preferred to that of Sayyidah Busrah رضی اللہ عنہ because she was a woman and Talq was a man. Clearly, a man's hadith is stronger than a woman's because man retain knowledge and hadith in memory better than woman do. Their memory is stronger than the memory of women. This is why the testimony of two women is equal to that of a man.

(٣٢٠) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَ مَا يَتَوَضَّأُ قَالَ وَهَلْ هُوَ اِلَّا بُضْعَةٌ مِنْهُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَ النِّسَاءِ يُّ وَ رَوَى ابْنُ مَاجَةَ نَحْوَهُ وَقَالَ الشَّيْخُ الْاِمَامُ مُحِيُّ السُّنَّةِ هٰذَا مَنْسُوْخٌ لِاَنَّ اَبَا هُرَيْرَةَ اَسْلَمَ بَعْدَ قُدُوْمِ طَلْقٍ وَقَدْ

320. Sayyiduna Talq [2] ibn Ali رضی اللہ عنہ narrated that Allah's Messenger was asked about a man touching his penis after having performed ablution. He said, "Is it not but a part of him?" [3]

The Shaykh and the Imam Muhyi us Sunnah said that this hadith is abrogated because Sayyiduna Abu Hurayrah رضی اللہ عنہ had embraced Islam after the coming of Sayyiduna Talq and:

(٣٢١) رَوَى اَبُوْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَفْضٰى اَحَدُكُمْ بِيَدِهٖ اِلٰى ذَكَرِهٖ لَيْسَ بَيْنَهٗ وَبَيْنَهَا شَيْءٌ فَلْيَتَوَضَّأْ۔ (رَوَاهُ الشَّافِعِيُّ وَالدَّارَ قُطْنِيُّ)

321. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when any of you touches his penis without anything being between him and

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[1] Muwatta Maalik 2.15-60, Musnad Ahmad 6-402, Abu Dawud # 181, Tirmidhi # 82, Ibn Majah # 479, Dirimi # 724.

[2] His Kunyah was Abu Ali. His Son qays narrated his ahadith.

[3] Abu Dawud # 182, Tirmidhi # 85, and (life it) 483, Musnad Ahmad 4-22.

it, he must make ablution."[1]

(٣٢٢) وَرَوَاهُ النَّسَائِيُّ عَنْ بُسْرَةَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ لَيْسَ بَيْنَهُ وَبَيْنَهَا شَيْءٌ

322. And Nasa'i transmitted if from without the words, 'without anything being between him and it.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم meant that like any other limb, the penis too is a piece of flesh of the body and just as ablution is not breached on touching the other parts, it is not invalidated on touching the penis.

As for the opinion of Imam Muhyi us Sunnah رحمه الله, it reflects the Shafi'I School of thought. He argues that Sayyiduna Abu Hurayrah رضى الله عنه embraced Islam in 57 AH at the time of the Battle of Khaybar and Sayyiduna Talq رضى الله عنه immediately after the hijrah when the Masjid Nabawi صلى الله عليه وسلم was being built. So, the latter heard the hadith much before the former whose hadith is the abrogater of the abrogated hadith of Sayyiduna Talq رضى الله عنه.

However, the hanafis argue that this would have been correct if Sayyiduna Talq رضى الله عنه had died or returned to his native land before the Islam of Sayyiduna Abu Hurayrah رضى الله عنه and so had heard no other hadith from the Prophet صلى الله عليه وسلم. Since this is not the case, it is possible that Sayyiduna Talq might have heard his hadith after Abu Hurayrah رضى الله عنه embraced Islam. Hence, the deduction of the Shafi' is not correct.

Shaykh Mazhar رحمه الله has suggested a decisive course, since the two ahadith give contradictory rulings, we must resort to the narratives of the other sahabah(Companions of Prophet) رضى الله عنه. The ahadith of many of them establish that the ablution is not breached on touching the penis. They include: (Sayyiduna) Ali, Ibn Mas'ud, Abu Darda Hudhayfah and umar رضى الله عنه.

Therefore, the hanafi point of view that touching the penis does not negate the ablution. Allah know best what is correct.

(٣٢٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ ـ رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ لَا يَصِحُّ عِنْدَ أَصْحَابِنَا بِحَالٍ إِسْنَادُ عُرْوَةَ عَنْ عَائِشَةَ وَأَيْضًا إِسْنَادُ إِبْرَاهِيمَ التَّيْمِيِّ عَنْهَا وَقَالَ أَبُوْدَاوُدَ هٰذَا مُرْسَلٌ وَإِبْرَاهِيمُ التَّيْمِيُّ لَمْ يَسْمَعْ عَنْ عَائِشَةَ ـ

323. Sayyiduna Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم would kiss one of his wives and, without making (fresh) ablution, would offer the salah.[3] Tirmidhi rated as unsound the isnad Urwa from Ayshah and Ibrahim at Taymi from her. Abu Da'wud rated as mursal saying that Ibrahim at Faymi never heard from her.

COMMENTARY: The Scholars differ on this question too. Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold that ablution is breached in touching woman who does not belong to the mahram category. Imam Malik رحمه الله says that ablution is nullified on touching her with lustful desires, not otherwise. Imam Abu Hanifah رحمه الله hold that ablution is not breached,

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[1] Musnad of Shafi'I p 12, 13 Daraqutni # 6 (Touching genitab and amr). Musnad Ahmad (like it) 2-333.

[2] Nasa'i # 163.

[3] Tirmidhi # 86, Abu Dawud # 179, Nasa'i # 170, Ibn Majah # 502, Musnad Ahmad 6.210.

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relying on this hadith as also on another hadith of Sayyidah Ayshah رضى الله عنها transmitted by bukhari. She narrated, 'When the Prophet صلى الله عليه وسلم wake up to offer the tahajjud, I would be sleeping. My feet would be at the place of his prostration. When he was about to make the prostration, he would tap my feet and I would pull them towards myself." Thus, this hadith also proves that ablution is not nullified on touching a woman. As for Tirmidhi's رحمه الله words that the isnad Urwah رحمه الله from Ayshah رضى الله عنها is unsound, it is incorrect because there are many ahadith in Bukhari رحمه الله and Muslim رحمه الله that prove that urwah رحمه الله had heard from Sayyidah Ayshah رضى الله عنها. Perhaps the compiler of the Mishkat has made an error in attributing these words to Tirmidhi because his words are not interpreted as the compiler of Mishkat does.

As for Abu Dawud رحمه الله calling this hadith as mursal it actually weakens the argument of Imam Abu Hanifah رحمه الله. However, we assert that even a mursal hadith can be provided as an evidence. In fact, the Scholars also accept the evidence of a mursal hadith. Hence, this hadith cannot be rejected for evidence.

(٣٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتِفًا ثُمَّ مَسَحَ يَدَهٗ بِمِسْحٍ كَانَ تَحْتَهٗ ثُمَّ قَامَ فَصَلّٰى۔(رواه ابوداؤد ابن ماجة)

324. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم ate a shoulder. Then he wiped his hand with a sackcloth that was spread for him to sit on. Then, he got up and offered the salah. [1]

COMMENTARY: This hadith upholds another contention of the hanafis, namely that ablution is not invalidated by eating that which is cooked on fire.

The hadith also says that it is not necessary to wash hands and mouth after eating if there is no greasiness on them.

(٣٢٥) وَعَنْ اُمِّ سَلَمَةَ اَنَّهَا قَالَتْ قَرَّبْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَنْبًا مَشْوِيًّا فَاَكَلَ مِنْهُ ثُمَّ قَامَ اِلَى الصَّلٰوةِ وَلَمْ يَتَوَضَّأْ۔ (رواه احمد)

325. Sayyidah Umm Salalamah رضى الله عنه narrated that the presented to the Prophet صلى الله عليه وسلم a piece of roasted shoulder. He ate from it and then got up for the salah without making (a fresh) ablution. [2]

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٢٦) عَنْ اَبِيْ رَافِعٍ قَالَ اَشْهَدُ لَقَدْ كُنْتُ اَشْوِيْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَطْنَ الشَّاةِ ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔(رواه مسلم)

326. Sayyiduna Abu Rafi رضى الله عنه asserted, "I testify that I used to roast the inside of sheep for Allah's Messenger صلى الله عليه وسلم who then offered the salah without making (a fresh) ablution." [3]

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[1] Abu Dawud # 189, Ibn Majah # 488.

[2] Musnad Ahmad 6-307, Tirmidhi # 1836.

[3] Muslim # 94-357.

(٣٢٧) وَعَنْهُ قَالَ أُهْدِيَت لَهُ شَاةٌ فَجَعَلَهَا فِي الْقِدْرِ فَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا هٰذَا يَا اَبَارَافِعٍ فَقَالَ شَاةٌ أُهْدِيَتْ لَنَا يَا رَسُوْلَ اللّٰهِ فَطَبَخْتُهَا فِي الْقِدْرِ فَقَالَ نَاوِلْنِي الذِّرَاعَ يَا اَبَا رَافِعٍ فَنَاوَلْتُهُ الذِّرَاعَ ثُمَّ قَالَ نَاوِلْنِي الذِّرَاعَ الْآخَرَ فَنَاوَلْتُهُ الذِّرَاعَ الْآخَرَ ثُمَّ قَالَ نَاوِلْنِي الذِّرَاعَ الْآخَرَ فَقَالَ لَهُ يَا رَسُوْلَ اللّٰهِ إِنَّمَا لِلشَّاةِ ذِرَاعَانِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا إِنَّكَ لَوْسَكَتَّ لَنَا وَلَتَنِيْ ذِرَاعًا فَذِرَاعًا مَاسَكَتَّ ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ فَاهُ وَغَسَلَ اَطْرَافَ اَصَابِعِهٖ ثُمَّ قَامَ فَصَلّٰى ثُمَّ عَادَ إِلَيْهِمْ فَوَجَدَ عِنْدَهُمْ لَحْمًا بَارِدًا فَأَكَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلّٰى وَلَمْ يَمَسَّ مَآءً۔ رَوَاهُ اَحْمَدُ وَرَوَاهُ الدَّارِمِيُّ عَنْ اَبِيْ عُبَيْدٍ إِلَّا اَنَّهُ لَمْ يَذْكُرْ ثُمَّ دَعَا بِمَآءٍ إِلٰى آخِرِهٖ۔

327. He also narrated that someone presented to him a sheep. He put its flesh in a (cooking) pot. Allah's Messenger صلى الله عليه وسلم come in, meanwhile and asked, "What is it, O Abu Rafi?" He said, 'a sheep. It is presented to us, O Messenger of Allah. So, I have cooked it in the pot." He said, "Give me a foreleg, O Abu Rafi'!" He gave it to him and he again asked for another foreleg. He gave him the second foreleg. Then he said, "Give me another foreleg," and he replied, "O Messenger of Allah, a sheep has only two forelegs Allah's Messenger صلى الله عليه وسلم said to him, "But, had you said nothing to us, you would have handed over to me a foreleg after a foreleg as long as you had been quiet." Then he asked for water and rinsed his mouth and washed the tips of his fingers before getting up to offer the salah. He came again to them and found some cold meat with them which he ate. Then he went into the mosque and offered the salah without touching water. [1]

328. Darami transmitted this hadith from Abu Ubayd except that he did not mention, 'Then he asked for water...' till the end of it.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم liked the foreleg very much because it is invigorating. It provides physical strength and thus enables one to devote deeply to worship of Allah.

The Prophet صلى الله عليه وسلم said to Abu Rafi' رضى الله عنه that if he had quietly stretched his hand to give another foreleg, then Allah would have provided him forelegs one after another as a miracle. But, he withdrew his hand and did not realize Allah's power, so Allah too stooped giving him the forelegs. Perhaps the Prophet's attention too was diverted to Abu Rafi رضى الله عنه to tell him about the miracle, otherwise Allah' s grant would not have stopped for His Prophet صلى الله عليه وسلم.

(٣٢٩) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ اَنَا وَ اُبَيٌّ وَاَبُوْ طَلْحَةَ جُلُوْسًا فَأَكَلْنَا لَحْمًا وَخُبْزًا ثُمَّ دَعَوْتُ بِوُضُوْءٍ فَقَالَا لِمَ تَتَوَضَّأُ فَقُلْتُ لِهٰذَا الطَّعَامِ الَّذِيْ اَكَلْنَا فَقَالَا اَتَتَوَضَّأُ مِنَ الطَّيِّبَاتِ لَمْ يَتَوَضَّأْ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْكَ۔ (رواه احمد)

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[1] Musnad Ahmad 6-392.

[2] Darimi # 44, Musnad ahmad 2-48.

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329. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that he Ubayy and Abu Talhah رضی اللہ عنہ sat and ate some meat and bread. Then he called for water to make ablution. They asked him why he wished to make ablution and he said, "Because of this food that we just ate. "They exclaimed, "will you make ablution for the pure things (that you have eaten)? One who was better than you did not make ablution for that." [1]

(۳۳۰) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا كَانَ يَقُوْلُ قُبْلَةُ الرَّجُلِ امْرَاَتَهٗ وَجسُّهَا بِيَدِهٖ مِنَ الْمُلَامَسَةِ وَمَنْ قَبَّلَ امْرَأَتَهٗ اَوْجَسَّهَا بِيَدِهٖ فَعَلَيْهِ الْوُضُوْءُ۔ (رواه مالك والشافعي)

330. Sayyiduna Ibn Umar رضی اللہ عنہ used to say, "A man's kissing his wife and touching her with his hands are parts of sexual intercourse. So whoever kisses his wife or touches her with his hand must make ablution." [2]

COMMENTARY: Among the nullifiers of ablution, the Qur'an also says:

اَوْلٰمَسْتُمُ النِّسَآءَ

{Or, you have touched (or had a contact with a woman.} (4:43, 5:6)

(The words is (لمستم) what is the true meaning of (ملامست)? There is a difference of opinion. Imam shafi'I رحمہ اللہ said that it is to touch a woman and his contention is that a mere touching a woman nullifies one's ablution.

This is what is hadith of Sayyiduna Ibn Umar رضی اللہ عنہ means. He said that to touch a woman or to kiss her is included in (ملامت).

Imran Abu Hanifah رحمہ اللہ said that this word means 'to have a sexual intercourse.' Hence, the Qur'an means 'sexual contact' or intercourse. Imam Abu Hanifah رحمہ اللہ has compiled a treasure of evidence, for his point of view. This may be seen in books of Ligh.

(۳۳۱) وَعَنِ ابْنِ مَسْعُوْدٍ كَانَ يَقُوْلُ مِنْ قُبْلَةِ الرَّجُلِ امْرَأَتَهٗ الْوُضُوْءُ۔ (رواه مالك)

331. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said often, 'A man's kissing his wife necessitates ablution." [3]

(۳۳۲) وَعَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ إِنَّ الْقُبْلَةَ مِنَ اللَّمْسِ فَتَوَضَّئُوْا مِنْهَا۔

332. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Sayyiduna Umar ibn Khattab رضی اللہ عنہ said, "A kiss is a part of sexual intercourse, so make an ablution because of that."[4]

COMMENTARY: These ahadith of (Sayyiduna) Ibn Mas'ud رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ uphold the Shafi'I رحمہ اللہ contention.

However, Abu Hanifah رحمہ اللہ said that these traditions do not go beyond the sahabah (Companions) رضی اللہ عنہ, so their directives are not of the same category as the Prophet صلی اللہ علیہ وسلم. Moreover, he held that these traditions are not of the standard of sound.

Apart from that, the hadith of Sayyidah Ayshah رضی اللہ عنہ says very clearly that ablution is not nullified on touching a woman. There is another hadith in Musnad Abu Hanifah narrated by Ibn Abbas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said:

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[1] Musnad ahmad 4-30.

[2] Muwatta Imam Maalik # 2.16-66, Musnad of Imam Shafi'i p 11.

[3] Muwatta Imam Maalik # 2.16-67.

[4] Daraqutni # 37.

لَيْسَ فِي الْقُبْلَةِ وُضُوْءٌ

(Ablation is not necessary after kissing). Hence, perhaps this hadith abrogates those that call for ablution at such times. Allah knows best.

(٣٣٣) وَعَنْ عُمَرَ بْنِ عَبْدِالْعَزِيْزِ عَنْ تَمِيْمِ الدَّارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْوُضُوْءُ مِنْ كُلِّ دَمٍ سَائِلٍ رَوَاهُ الدَّارَقُطْنِيُّ وَقَالَ عُمَرُ بْنُ عَبْدِالْعَزِيْزِ لَمْ يَسْمَعْ مِنْ تَمِيْمِ الدَّارِيِّ وَلَا رَآهُ وَيَزِيْدُ بْنُ خَالِدٍ وَيَزِيْدُ بْنُ مُحَمَّدٍ مَجْهُوْلَانِ۔

333. Sayyiduna Umar ibn Abdul Aziz رحمه الله [1] narrated on the authority of Sayyiduna Tamim Dari رضى الله عنه [2] that Allah's Messenger صلى الله عليه وسلم said, "Every blood that flows makes ablution necessary."[3]

Daraqutni who transmitted the two preceding traditions said that Umar ibn Abdul Aziz رحمه الله neither heard from Tamim Dari رحمه الله nor saw him. He also said that the two sub-narrattors yazid ibn Khalid and Yazid ibn Muhammad are not known – Mujhul.

COMMENTARY: Imam Abu Hanifah's رحمه الله contention is that every blood that flow from its wound necessitates ablution if it flows up to the limb that has to be washed in ablution or bath. The other imam hold that if blood flows out of the penis or the anus then it becomes necessary to make a fresh ablution, but not if it flows from elsewhere.

However, Daraqutni makes an adverse comment on the hadith. Umar ibn Abdul Aziz رحمه الله neither heard nor saw Tamim Dari رضى الله عنه. So this hadith is mursal. Moreover, two of the sub narrators, Yazid ibn Khalid and yazid ibn Muhammad are majhul (unknown).

In other words, he wishes to prove that it is not a strong evidence for Imam Abu Hanifah رحمه الله to support his point of view.

However, we wish to assert that a hadith mursal is acceptable by a majority of the Scholars, not only ourselves, as evidence and argument for any contention Also, there is a difference of opinion on whether the two named sub-narrators were actually majhul or not. Be that as it may, the main evidence of Imam Abu Hanifah رحمه الله is the hadith that the Prophet said:

مَنْ قَاءَ اَوْ رَعُفَ اَوْ اَمْذٰى فِيْ صَلٰوتِهٖ فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ وَلْيَبْنِ عَلٰى صَلٰوتِهٖ مَا لَمْ يَتَكَلَّمْ۔ (كذافى الهدايه)

"If anyone vomits or has a nosebleed or discharges madhi (semen) in his salah then he must give up the salah and make ablution, and if he has not spoken then he may resume that same salah."

Furthermore, a hadith of the same purport is found in Abu Dawud too. This shows that if blood pores out from any part of the body including from the penis and anus also then ablution is nullified.

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[1] He was a famous Khalifah. He died in Rajab 101 AH.

[2] He was TAmim ibn Aws Dari رضى الله عنه and embraced Islam in 9 AH. He died in shaam after Sayyiduna Uthman's رضى الله عنه martyrdom.

[3] Daraqutni # 27.

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CHAPTER - II

GENERAL RULES[1] OF THE PRIVY

بَابُ آدَابِ الْخَلَاءِ

Aadab or etiquettes are things to mention which is good. These things may concern deeds or words.

In this chapter, such a*hadith* are narrated as concern the etiquettes of *istinja* (cleansing after relieving oneself). They are those things that are forbidden during *istinja* or are undesirable. They are also those things that are necessary or recommended.

(٣٣٤) عَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا وَلٰكِنْ شَرِّقُوْا اَوْ غَرِّبُوْا مُتَّفَقٌ عَلَيْهِ قَالَ الشَّيْخُ الْاِمَامُ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا الْحَدِيْثُ فِي الصَّحْرَآءِ اَمَّا فِي الْبُنْيَانِ فَلَا بَأْسَ لِمَا ـ (متفق عليه)

334. Sayyiduna Abu Ayub رضی اللہ عنہ Ansari narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you go to the toilet do not face the qiblah and do not turn your back to it, but turn towards the east or towards the west."[2]

The Shaykh and Imam Muhhyi us *Sunnah* رحمہ اللہ said that this *hadith* concerns (people in the) deserts. But in cities of raised buildings, there is no harm, in view of the *hadith*:

(٣٣٥) رُوِيَ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اِرْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِيْ فَرَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْضِيْ حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ ـ

335. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated, 'I went up to the roof of Hafsah's رضی اللہ عنہا house for a purpose of mine. I saw Allah's Messenger صلی اللہ علیہ وسلم relieving himself with his back towards the qiblah and face towards Syria." [3]

COMMENTARY: The direction specified in the *hadith* is from Madinah and for those people who reside on the same latitude. The qiblah is to the south of Madinah, so they will keep their face and back towards the east and west, whereas in countries of our region, the face and back should not be turned towards the east and west, because the qiblah is towards the west.

Imam Abu Hanifah رحمہ اللہ said that neither the face nor the back should be turned towards the qiblah when relieving oneself whether one is in a desert or in a residential city. If anyone does it then he perpetrates the for bidden.

Imam shafi رحمہ اللہ said, that it is forbidden to turn the face and back towards the qiblah in a desert, but not in a city or house.

Imam Abu Hanifah رحمہ اللہ relies on the first *hadith* of Abu Ayyub Ansari رضی اللہ عنہ. The command is absolute without differentiating between a desert and a city. This *hadith* is narrated by a large number of the sahabah رضی اللہ عنہم in addition to Abu Ayyub Ansari. رضی اللہ عنہ

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[1] The title is Aadabul Khala (or etiquettes of the privy or relieving oneself) rendered here as General rules of the privy.

[2] Bukhari # 394, Muslim # 59-264, Abu Dawud # 9, Tirmidhi # 8, Nasa'i # 20, 21, Ibn Majah # 318, Musnad ahmad 5-417.

[3] Bukhari # 148, Muslim # 62-266, Tirmidhi # 11 (with the word Ka'bah instead of qiblah), Musnad Ahmad 2-12.

The second argument of Imam Abu Hanifah رحمه الله is that the Prophet صلى الله عليه وسلم forbade the turning of the face or back towards the qiblah as a mark of respect for it. This is demanded everywhere, both in a desert and in a city. It is like the prohibition to spit or stretch the legs towards the qiblah wherever one is.

The *hadith* of Abdullah ibn Umar رضى الله عنه upholds the view of Imam shafi'I رحمه الله. This *hadith* say that is allowed to turn one's back towards the qiblah in a house.

Our contention is that Abdullah ibn Umar رضى الله عنه may have deserved that Prophet صلى الله عليه وسلم in the privy in a house with his back towards the qiblah and face towards Syria before the command not to do it. Besides, ibn Umar رضى الله عنه may not have correctly judged the direction because obviously he could not have seen the Prophet صلى الله عليه وسلم on purpose or deliberately. He may have thrown only a casual look. Hence, it is not a sound evidence for Imam Shafi. رحمه الله

(٣٣٦) وَعَنْ سَلْمَانَ قَالَ قِيْلَ لَهُ يَعْنِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ اَوْ بَوْلٍ اَوْ نَسْتَنْجِيَ بِالْيَمِيْنِ اَوْ اَنْ نَسْتَنْجِيَ بِاَقَلَّ مِنْ ثَلَاثَةِ اَحْجَارٍ اَوْ اَنْ نَسْتَنْجِيَ بِرَجِيْعٍ اَوْ بِعَظْمٍ۔ (رواه مسلم)

336. Sayyiduna Salman رضى الله عنه [1] narrated "He, meaning Allah's Messenger صلى الله عليه وسلم, forbade us to face the qiblah while relieving ourselves or passing urine and to make *istinja* (cleanse ourselves) with the right hand, and to make *istinja* with less than three stones, and to make *istinja* with dung or bone."[2]

COMMENTARY: The ulama (Scholars) say: to face the qiblah while relieving oneself is *makruh tahrimi* (undesirable almost to the point to being unlawful) and to make *istinja* with the right hand is *makruh tanzihi* (undesirable but nearer lawful than unlawful).

The penis must not be touched with he right hand. The lumps of clay must be held with the left hand and the penis placed on it without using the right hand, for, it is *makruh* to use the right hand.

Imam Shafi'I رحمه الله said that it is *wajib* to use three lumps of clay. Imam Abu Hanifah رحمه الله said that if one can cleanse with less than three then that is enough. He cites the *hadith* of Ibn Mas'ud رضى الله عنه that the Prophet صلى الله عليه وسلم went to relieve himself and asked him to get three lumps of clay. He could find two, so he took dung along. The Prophet صلى الله عليه وسلم threw away the dung and used the two lumps of clay.[3]

(٣٣٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْخَلَاءَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ۔ (متفق عليه)

337. Sayyiduna Anas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم decided to enter the privy, he prayed, 'O Allah, I seek refuge in you from the

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[1] He was salaman Farsi رضى الله عنه. His kunyah was AbuAbdullah. He died in 35 AH towards the close of Uthman's رضى الله عنه Khalifah, or in early 36AH.

[2] Muslim # 57-262, Abu Dawud # 7, Tirmidhi # 16, Nasa'i (Like it) # 41, Musnad Ahmad 5-439, Ibn Majah # 316.

[3] Bukhari # 156, As for *istinja*, 'lumps of day' also stands for stones thought this chapter of purification

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impure male demons and the impure female demons." [1]

COMMENTARY: It is part of the etiquettes of entering the toilet that while going into it, one should make this supplication. If he is in a desert then he should make the supplication at the moment he decides to do it, meaning when he gathers together his clothes.

(٣٣٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ اِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ اَمَّا اَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ وَ اَمَّا الْآخَرُ فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ ثُمَّ اَخَذَ جَرِيْدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِيْ كُلِّ قَبْرٍ وَاحِدَةً قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا فَقَالَ لَعَلَّهُ اَنْ يُّخَفَّفَ عَنْهُمَا مَالَمْ يَيْبَسَا۔ (متفق علیہ)

338. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم passed by two graves and said, "Both of them are being punished, but not for a major sin. One of them was not careful enough to avoid being defiled by urine." The version in Muslim has, "did not avoid being undefiled by urine." And, "the other continued to slander people." The Prophet صلی اللہ علیہ وسلم then took a fresh palm twig, broke it into two and planted are on each grave. He was asked, "O Messenger of Allah, why did you do it?" He said, "Perhaps their punishment may be softened till they do not dry up." [2]

COMMENTARY: Another version of Muslim has the words (لایستبری) so it means 'he did not seek purity from urine.' Yet another version has the words (لایستتر) meaning, 'he did not jerk his pelvis enough to get all drops.

Whatever the words, the sense makes no difference; he did not keep himself undefiled from urine, since it is a major sin to defile from urine and the *salah* becomes void because of it, so Allah punished him.

Some people entertain the misconceptions that since the Prophet صلی اللہ علیہ وسلم is not known to have dried urine with lumps of clay, so these may not be used at all. If anyone is able to control drops from being discharged after urinating then it is enough for him to use only water to make *istinja* and he may not use the lumps of clay. But, if any one continues to get drops of urine after finishing, as is common wish most people, and he does not use lumps of clay, then his garments will be soiled, and impure. As for the Prophet صلی اللہ علیہ وسلم, he had a strong physique and exercised strict control over himself. So, he did not use lumps of clay but cleansed himself with water alone.

Moreover, if it is necessary to do something but is not known from the Prophet صلی اللہ علیہ وسلم, we cannot reject it outright. For instance he never went though a renesedion. So, if anyone is prescribed the opening of a vein, he cannot say that he would not undergo that process. Otherwise, he would suffer. We must bear in mind what the objective of *Shari'ah* and its legislator is. And the objective is 'purification.' We have obtain it by water or lumps of clay, and not remain impure. The Prophet صلی اللہ علیہ وسلم said, "Punishment in the grave is often because of urine. So purify yourself from it." He also said, "Preserve yourself from urine

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[1] Bukhari # 142, Muslim, # 12, 375, Abu Dawud # 4, Tirmidhi # 5, Nasa'i # 19, Ibn Majah Mujah # 298, Darimi # 669, Musnad Ahmad 3-99.

[2] Bukhari # 216, Muslim # 111-292, Abu Dawud # 21, Tirmidhi # 70, Nasa'i # 31, Ibn Majah (in brief # 247, Darimi # 139, Musnad Ahmad 1-225.

because it is the first part of that which subjects the dead to a grievous reckoning." (Tabarani) Moreover, it is established the Sayyiduna Umar رضی الله عنه used lumps of clay after passing water. A sahabi's practice is enough evidence in the light of the Prophet صلی الله علیه وسلم words, "Hold fast to my *sunnah* and also hold fast to the *sunnah* of the righteous caliphs." According to Musannaf Ibn Abu Shaybah: "Sayyiduna Umar رضی الله عنه wiped his penis on a wall or a stone after passing urine He did not pour water on it, at all." Further, Shah Waliullah Muhaddith Dahlawi رحمه الله said that the ahlus *sunnah wa al jama'ah* are unanimous that lumps of clay must be used to dry drop after urinating. [1]

The (next) word (النميمة) (in the *hadith*) is about one who transmits news about one to another both of whom are at loggerheads, to create more mischief. Imam Nawawi رحمه الله said: it is to convey one's words to another to cause trouble. It is 'telling tales. It is a base trait and Islam condemns it. The two sahih books of *hadith* say: 'The tale-bearer will not enter paradise.'

On the enquiry of Sayyiduna Umar رضی الله عنه Sayyiduna Ka'b Ahbar رضی الله عنه said that tale bearing is described in the Torah as the most grievous sin. Umar رضی الله عنه said, "Its sin is worse than the sin of killing." He (Ka'b) said, "Murder also follows tale bearing as do other evils originate from it."

The ulama (Scholars) say about the concluding words of the *hadith* that the Prophet observed with his spiritual eyes that the two men in their graves were being punished. He was so merciful that he could not bear to see that. He prayed to Allah for mercy and the Merciful, Forgiving Allah accepted the prayer of His beloved and decided that as long as the branches of the date palm tree planted on the graves did not dry, the punishment of the two would be softened.

This is made more clear in another version of Muslim which concludes with the words: "Allah accepted my intercession. Till so long as the branches remains moist, they will not be subjected to punishment."

Indeed, this seems to be its apparent reason. It is also confirmed by the version of Muslim. However, the ulama (Scholars) have suggested many other reasons apart from this one. Other books and expositions convey them in some detail. Thus, Kir*mani* said, "Mitigation in punishment was because of the two moist twigs. They had the characteristic of removing punishment, but the characteristic is not intrinsic to them. Rather, it was passed on to it through the blessing of the privileged hand of the chief of the worlds, the Prophet,"

The *hadith* also teaches us that the ulama (Scholars) and righteous must visit the graves so that punishment to their inmates may be softened because of them. The visit of the righteous to the graves is a means of mitigating punishment to the dead.

(٣٣٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوا الْاَعِنَّيْنِ قَالُوْا وَمَا اللَّاعِنَانِ يَا رَسُوْلَ اللّٰهِ قَالَ الَّذِيْ يَتَخَلّٰى فِيْ طَرِيْقِ النَّاسِ اَوْفِيْ ظِلِّهِمْ۔ (رواه مسلم)

339. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Preserve yourselves from the two things that bring (on you) curse." The sahabah رضی الله عنه asked, "And what are they that bring curse, O Messenger of

[1] According to the Book of purification by Shaikh Muhammad Ibrahim Memon Mdani (Darul *Isha'*at Karachi) p 131; 'Today toilet paper is used...is an acceptable alternative.

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Allah?" He said, "It is to relieve oneself on the path of the people, or in their shade (where they rest)." [1]

COMMENTARY: The ulama (Scholars) explain that the path is one that is frequented not a deserted road which is used rarely.

Shade is what is provided by a tree or a canopy (or any such cover) under which the people sit, rest or sleep. If anyone defecates here and makes these places dirty, he will hurt Allah's creatures. It does not behave a believer to hurt other people.

(٣٤٠) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَرِبَ اَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْاِنَآءِ وَاِذَا اَتَى الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهٗ بِيَمِيْنِهٖ وَلَا يَتَمَسَّحْ بِيَمِيْنِهٖ۔ (متفق علیه)

340. Sayyiduna Abu Qatadah رضی الله عنه [2] narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you drinks, let him not breathe into the vessel. When he goes to the toilet, let him not touch his penis with his right hand or cleanse himself with his right hand."[3]

COMMENTARY: If any one who is drinking something has to breathe, then he must remove the vessel to a side and breathe. Thus, he will not breathe anything into the vessel. The second advice is that one must not use his right hand to hold his genital or to make *istinja*. The right hand is to eat and it is repulsive to touch with it the organ that gives out impurity.

(٣٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنِ اسْتَجْمَرَ فَلْيُوْتِرْ۔

(متفق علیه)

341. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who makes ablution must (snuff up water and) blow his nose, And, he who cleanses himself with stones must use an odd number of them (say, three, five, etc)."[4]

(٣٤٢) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَاَحْمِلُ اَنَا وَغُلَامٌ اِدَاوَةً مِّنْ مَّآءٍ وَعَنَزَةً يَسْتَنْجِيْ بِالْمَآءِ۔ (متفق علیه)

342. Sayyiduna Anas رضی الله عنه narrated, "When the Prophet صلی الله علیه وسلم went to the toilet, I and a servant (Bilal or Ibn Mas'ud) carried a skin of water and a pointed stick. He cleansed himself with water."[5]

COMMENTARY: The Prophet صلی الله علیه وسلم took two servants along to carry water and a pointed stick when he went to the privy. He used the stick to soften the earth with it. Thus, urine would go into it and not splash or spill over. Also, it could be used to uproot stones or lumps of clay. Or, it was put to other use as necessary.

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[1] Muslim # 68-269, Abu Dawud # 25, Musnad Ahmad 2-372.

[2] His name was Harith ibn Rabi'i. He was an ansar and a Khazraji. He is better known by his kunyah abu Qatadah.

[3] Bukhari # 153, Muslim # 63-267, Abu Dawud # 31, Musnad Ahmad 5-269.

[4] Bukhari # 161, Muslim # 22-237, Tirmidhi # 27, Nasa'i # 88, Ibn Majah # 409, Darimi # 703, Muwatta Maalik # 2.1-3, Musnad Ahmad 2-236.

[5] Bukhari # 150, Muslim # 70-271, Nasa'i # 45, Musnad Ahmad 3/171.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٣٤٣) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهٗ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ وَقَالَ اَبُوْدَاوٗدَ هٰذَا حَدِيْثٌ مُنْكَرٌ وَفِيْ رِوَايَتِهٖ وَضَعَ بَدَلَ نَزَعَ۔

343. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم took off his ring when he went to the privy... Trimidhi rated it a hasan sahib gharib and Abu Dawud as munkar (rejected). Abu Dawud's version has 'put down' instead of 'took off.' [1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم removed the ring while going to the privy because it was inscribed with 'Muhammad Rasu Allah.' This *hadith* is evidence that it is *wajib* for one who makes *istinja* not to take with him to the toilet anything with the name of Allah and His Messenger صلی اللہ علیہ وسلم, and also the Quran. (Teebi) رحمہ اللہ

In fact, Abhari رحمہ اللہ has said that even if the names of the other Messenger علیہ السلام are inscribed, he must not take that inscription to the toilet.

Ibn Hajar رحمہ اللہ said that one who intends to make *istinja*, it is *mustahab* for him to remove from his person, or put off. All such things that are venerable including the names of Allah, of a Prophet or of an angel.

Though Abu Dawud has commented on this *hadith* adversely yet the ulama (Scholars) say that this *hadith* can be cited as evidence. Mulla Ali Qari has discussed this issue in detail. This *hadith* is also found in Jami Saghir as transmitted by Haakim and others.

(٣٤٤) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ الْبَرَازَ اِنْطَلَقَ حَتّٰى لَا يَرَاهُ اَحَدٌ۔ (رواہ ابوداؤد)

344. Sayyiduna Jabir رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم wanted to relieve himself, he went for off where no one could see him. [2]

(٣٤٥) وَعَنْ اَبِيْ مُوْسٰى قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَرَادَ اَنْ يَّبُوْلَ فَاَتٰى دَمِثًا فِيْ اَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ اِذَا اَرَادَ اَحَدُكُمْ اَنْ يَّبُوْلَ فَلْيَرْتَدْ لِبَوْلِهٖ۔ (رواہ ابوداؤد)

345. Sayyiduna Abu Musa رضی اللہ عنہ narrated "I was with the Prophet صلی اللہ علیہ وسلم one day. He had to pass water, so he went to a soft ground at the base of a wall and passed water. After that, he said, "When one of you wants to pass water, he should seek a soft ground to do it there." [3]

COMMENTARY: Khattabi رحمہ اللہ said that the wall at whose base the Prophet صلی اللہ علیہ وسلم passed water may not have belonged to anyone because doing that could damage the wall. It is disallowed to pass urine at someone's wall without his permission.

(٣٤٦) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهٗ حَتّٰى يَدْنُوَ مِنَ الْاَرْضِ۔ (رواہ الترمذی و ابوداؤد و الدارمی)

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[1] Abu Dawud # 19, Tirmidhi # 1725, Nasa'i # 5213, Ibn Majah # 303.

[2] Abu Dwud # 2, Ibn Majah # 335, Tirmidhi form Mughairah # 20, Darimi # 660.

[3] Abu Dawud # 3, Musnad Ahmad 4-396.

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346. Sayyiduna Anas رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم wanted to relieve himself, he raised his lower garment only when he was near the ground. [1]

COMMENTARY: One must not uncover unnecessarily one's body that is required to be concealed. When one sits to relieve oneself, it becomes necessary to uncover oneself when one is nearly on the ground. It is disallowed to uncover oneself while standing even if one is inside one's private toilet.

(٣٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهٖ اُعَلِّمُكُمْ اِذَا اَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا وَاَمَرَ بِثَلَاثَةِ اَحْجَارٍ وَنَهٰى عَنِ الرَّوْثِ وَالرِّمَّةِ وَنَهٰى اَنْ يَّسْتَطِيْبَ الرَّجُلُ بِيَمِيْنِهٖ۔ (رواه ابن ماجة والدارمى)

347. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am to you like a father to his son. I teach you that when you go to relieve yourselves, do not face the qiblah, nor turn your back it." And, he commanded that three stones should be used and forbade the use of dung and bones. He also forbade that a man should cleanse himself with his right hand. [2]

COMMENTARY: The Prophet صلى الله عليه وسلم had great love for his *ummah* to teach them religion and advise them. He compared himself to a father and his *ummah* to children. The *hadith* teaches us that the children must obey their father and it is *wajib* for a father to teach them etiquettes of every day essentials.

(٣٤٨) وَعَنْ عَائِشَةَ قَالَ كَانَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْيُمْنٰى لِطُهُوْرِهٖ وَطَعَامِهٖ وَكَانَتْ يَدُهُ الْيُسْرٰى لِخَلَائِهٖ وَمَا كَانَ مِنْ اَذًى۔ (رواه ابوداؤد)

348. Sayyidah Ayshah رضى الله عنها narrated that the right hand of Allah's Messenger صلى الله عليه وسلم was used for ablution and his food, and his left hand was for his evacuations and that which was disagreeable. [3]

(٣٤٩) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَهَبَ اَحَدُكُمْ اِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهٗ بِثَلَاثَةِ اَحْجَارٍ يَسْتَطِيْبُ بِهِنَّ فَاِنَّهَا تُجْزِئُ عَنْهُ۔ (رواه ابوداؤد والنسائى والدارمى)

349. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of you goes to ease himself, he should take with him three stones. He must cleanse himself with them, for they will suffice him." [4]

COMMENTARY: The real purpose is to obtain purity. If he uses three stones (or lumps of clay) and rids of impurity then he will not require water. However, if he uses water after that then it is better and *mustahab*.

(٣٥٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَنْجُوْا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَاِنَّهٗ

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[1] Tirmidhi # 41, Abu Dawud # 14, Darimi # 666.

[2] Ibn Majah # 313, Abu Dwud # 8, Nasa'i # 40, Musnad Ahmad in similar words.

[3] Abu Dawud # 33, Musnad Ahmad 6-2o5.

[4] Musnad Ahmad 6-108, Abu Dawud # 40, Nasa'i # 44, Darimi # 67o, Daraqutni # 4.

زَادُ اِخْوَانِكُمْ مِنَ الْجِنِّ۔ رَوَاهُ التِّرْمِذِيُّ وَ النِّسَائِيُّ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ زَادَ اِخْوَانِكُمْ مِنَ الْجِنِّ۔

350. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Do not cleanse yourselves with dung and bones for it is the provision of your brothers among the jinns." [1]
Tirmidhi and Nasa'i transmitted it, Nasa'i without the words 'for it is the provision...among the jinns.'

COMMENTARY: Just as the *Shari'ah* of Muhammad صلی اللہ علیہ وسلم is addressed to mankind so is it addressed to the jinns Hence the Prophet صلی اللہ علیہ وسلم was mindful of their welfare too both in affairs of the world and the religion. Mankind are instructed not to use dung and bones. Bones are food for the jinns and dung for their animals.

(۳۵۱) وَعَنْ رُوَيْفِعِ بْنِ ثَابِتٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُوْلُ بِكَ بَعْدِيْ فَاَخْبِرِ النَّاسَ اَنَّ مَنْ عَقَدَ لِحْيَتَهٗ اَوْ تَقَلَّدَ وَتَرًا اَوِاسْتَنْجٰى بِرَجِيْعِ دَابَّةٍ اَوْ عَظْمٍ فَاِنَّ مُحَمَّدًا مِنْهُ بَرِيْئٌ۔

(رواہ ابوداؤد)

351. Sayyiduna Ruwayfa' ib Thabit رضی اللہ عنہ [2] narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "O Ruwayfa.' Perhaps your life after me may be long. So, inform the people that Muhammad is absolved of him who ties his beard or puts a string round his neck to ward off the evil eye, or cleanses himself with animal refuse or bones." [3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم instructed Ruwayfah رضی اللہ عنہ to warn the people whom he may find involved in sin, if he survived him. 'To tie the beard' may be interpreter in different ways Most ulama (Scholars)(Scholars) say that anyone might devise ways and take pains to fix rolls on his beard to make it curly. The Prophet صلی اللہ علیہ وسلم disallowed it because it is a departure from the *sunnah*(practice of the Prophet) which is to keep the hair of the beard straight.

Some ulama (Scholars)(Scholars) point out that during the jahiliyah(ignorant era), the people tied the hair of their beard when they were engaged in warfare. The Prophet صلی اللہ علیہ وسلم disallowed is because it is a resemblance to woman.

Some ulama (Scholars)(Scholars) say that it attempts to change Allah's creation as the non-Arabs were went to do it.

The words (وتر) (water) accommodates different meanings. It may mean string by which talisman or charm is put on the necks of children, horses etc to ward off evil eye. The Prophet صلی اللہ علیہ وسلم forbade this thing. Or, it may be the strings on which the disbelievers tied bells and jingles to suspend them. It may also be the string of bows put round the horse's neck to preserve it from the evil eye. The Prophet صلی اللہ علیہ وسلم forbade all those customs because they smack of the rituals of the infidels. He did not tolerate any resemblance to the disbelievers.

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[1] Tirmidhi # 18, Nasa'i # 39.

[2] He belonged to the Banu Najjar and was of Egypt.

[3] Abu Dawud # 36, Nasa'i # 5067.

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We might ponder that if these little practices of the disbelievers displeased the Prophet صلى الله عليه وسلم how much he would be angered by those who emulate the infidels in their major rituals. What will happen to the Musims who engage in them?

(٣٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اكْتَحَلَ فَلْيُوْتِرْ مَنْ فَعَلَ فَقَدْ اَحْسَنَ وَمَنْ لَّا لَا حَرَجَ وَمَنِ اسْتَجْمَرَ فَلْيُوْتِرْ مَنْ فَعَلَ فَقَدْ اَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ وَمَنْ اَكَلَ فَمَا تَخَلَّلَ فَلْيَلْفِظْ وَمَا لَاكَ بِلِسَانِهٖ فَلْيَبْتَلِعْ مَنْ فَعَلَ فَقَدْ اَحْسَنَ وَمَنْ لَّا فَلَا حَرَجَ وَمَنْ اَتَى الْغَائِطَ فَلْيَسْتَتِرْ فَاِنْ لَّمْ يَجِدْ اِلَّا اَنْ يَّجْمَعَ كَثِيْبًا مِنْ رَمْلٍ فَلْيَسْتَدْبِرْهُ فَاِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِيْ اٰدَمَ مَنْ فَعَلَ فَقَدْ اَحْسَنَ وَمَنْ لَّا فَلَا حَرَجَ۔

(رواه ابوداؤد وابن ماجة والدارمي)

352: Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "He who applies collyrium should do it an odd number of times, so if he does that, he has done well, but if he does not then there is no harm. And, he who cleanses himself with stones must use an odd number of them, so if he does that, he had done well, but if not then there is no harm. He who eats and picks his teeth must throw away what he picks out but swallow that which he gets out with his tongue so, if he does that, he had done well, but if not then there is no harm. He who goes out to relieve himself should conceal himself even with so much as a heap of stand and he should sit putting his back to it, because the devil plays with the backs of the children of Aadam, so if he does that he does well but if not, there is no harm."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم applied collyrium three times in each eye first the right. Some people apply two in the right, one in the left and again one in the right. If anyone does not apply collyrium an odd number of times, then this is only *mustahab.*

As for the three stones for *istinja* being good, but otherwise there is no harm, this upholds the contention of Imam Abu Hanifah رحمه الله that it is not *wajib* to use three stones. One may use less or more though it is *mustahab* to use an odd number.

As for picking teeth and throwing out what is picked, this is because the use of tooth pick generally causes bleeding. Hence, it is better to throw out what is picked. There is no such risk in picking teeth with the tongue. So, what is picked may be swallowed. The Prophet صلى الله عليه وسلم said, "If anyone does not do it then there is no harm," but this applies when there is no bleeding, otherwise if blood appears then it is forbidden to swallow it. It is *wajib* to throw away anything picked out with blood.

As for one who relieves himself without concealing himself, the devil plays with his back. It means that he whispers evil in the hearts of the people and incites them to see one who has not concealed himself and defecates. Also, if one does not conceal himself, a swift breeze might splash impurity on him and his garments. Again, the Prophet صلى الله عليه وسلم said that if anyone does not do it there is no harm, but caution demands that he should conceal himself. Rather, if it most likely that people would see then it is necessary to conceal oneself.

If anyone cannot help sitting uncovered, then, anyway, it is a sin to look at him

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[1] Abu Dawud # 35, Ibn Majah # 337, Darimi # 662.

deliberately. In any case, it is very difficult to conceal one's back without some sort of a cover. One can conceal one's front with his body, however.

(٣٥٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِيْ مُسْتَحَمِّهٖ ثُمَّ يَغْتَسِلُ فِيْهِ اَوْيَتَوَضَّأُ فِيْهِ فَاِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنِّسَائِيُّ اِلَّا اَنَّهُمَا لَمْ يَذْكُرَا ثُمَّ يَغْتَسِلُ فِيْهِ اَوْيَتَوَضَّأُ فِيْهِ۔

353. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must urinate in his bathroom and then bathe in it or perform ablution in it, because most of the evil promptings emanate from it."[2]

COMMENTARY: If anyone urinates in the bathroom and afterwards makes ablution or has a bath there, then daubts arise in his mind that as water is poured, impurity might splash on him. Gradually, the doubt gets the better of him.

Of course, if the floor is sloped and all the urine drains out, then it is not detestable to urinate there. This disallowance is nahi tanzihi, not nahi tahrimi.

(٣٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِيْ جُحْرٍ۔

(رواہ ابوداؤد والنسائی)

354. Sayyiduna Abdullah ibn Sarjis رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must urinate in a hole."[3]

COMMENTARY: It is disallowed to urinate in a hole because very often a hole is home for worms, insects, snakes, scorpions, etc. It is quite possible that any of these might get irritated when urine drops on them and hurt the person who is passing water. Or, if a harmless creatures is inside the hole then it would suffer from the urine.

Or, the jinns might dwell inside a hole. It is reported of a sahabi Sa'd ibn Ubadah رضی اللہ عنہ Khazraji that when he passed water in a hold in Hawran, he jinns killed him.

However, if a hole is made with the purpose of passing urine in it, then one may urinate in it.

(٣٥٥) وَعَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّقُوْا الْمَلَاعِنَ الثَّلَاثَةَ الْبَرَازَ فِي الْمَوَارِدِ وَ قَارِعَةِ الطَّرِيْقِ وَالظِّلِّ۔ (رواہ ابوداؤد و ابن ماجۃ)

355. Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Keep away from three things that bring curse. (they are) relieving yourself in watering places, In the middle of the road and in the shade."[4]

COMMENTARY: There are three places which people use. When they come to them and find the filth, they curse the person who relieved himself there. It could also mean that this

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[1] His kunyah was Abu Sa'eed. He took up residence in madinah. Then went to Busrah being sent there by Umar صلی اللہ علیہ وسلم to teach religious rulings. He died there in 59 AH.

[2] Abu Dawud # 27, Ibn Majah # 304. And, without then 'and then bathe or perform ablution on it' Tirmidhi # 21, Nasa'i # 36.

[3] Abu Dawud # 29, Nasa'i # 34, Musnad Ahamd 5-82.

[4] Abu Dawud # 26, Ibn Majah # 326.

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person is a wrong doer and a wrong doer is always accursed.
The word mawarid translated as watering places, also means 'places where people gather to converse or discuss.'
Shade can be under a tree or of any other kind.

(٣٥٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْغَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتِهِمَا يَتَحَدَّثَانِ فَاِنَّ اللّٰهَ يَمْقُتُ عَلٰى ذٰلِكَ۔ (رواه احمد و ابوداؤد ابن ماجة)

356. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Two men should not go out together to ease themselves and bare their bodies and (continue to) converse. Surely. Allah gets angry at that."[1]

COMMENTARY: It is forbidden to both men and women to sit together to relieve themselves while their private parts are visible to one another. It is also *makruh* to converse at the same time as easing themselves. These things invite Allah's wrath.
These days, women particularly do not think it wrong to undress before each other, particularly when having bath or when relieving themselves. These women should study this *hadith* carefully and fear Allah.
According to Sharah ul *Sunnah, dhikr* (or remembrance of Allah) should not be made with the tongue when relieving oneself or being engaged in sexual intercourse.

(٣٥٧) وَعَنْ زَيْدِ ابْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْحُشُوْشَ مُحْتَضَرَةٌ فَاِذَا اَتٰى اَحَدُكُمُ الْخَلَاءَ فَلْيَقُلْ اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَآئِثِ۔ (رواه ابوداؤد و ابن ماجة)

357. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ[2] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, these latrines and haunted by the jinns and the devils. So, when one of you goes to the latrine, let him pray:

اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

(I seek refuge in Allah from the male and the female devils).[3]

COMMENTARY: The jinns and the devils come to the privies and bother those who enter to relieve themselves. One who goes to the privy uncovers his body and cannot make mention of Allah. Hence while going in, he must make this supplication (in the *hadith*) and he will be safe from their mischief. Earlier, the words of the supplication, in *hadith* # 337, are slightly different. Either of them must be made, but it is better to make both at different times, or both together.

(٣٥٨) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتْرُ مَابَيْنَ اَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِيْ اٰدَمَ اِذَا دَخَلَ اَحَدُهُمُ الْخَلَاءَ اَنْ يَّقُوْلَ بِسْمِ اللّٰهِ۔ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ اِسْنَادُهٗ لَيْسَ بِقَوِيٍّ)

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[1] Musnad Ahmad 3-36, Abu Dawud # 15, Ibn Majah # 342.

[2] He was an ansar. His kunyah was Abu Amr. He participated in 17 battles with the Prophet صلی اللہ علیہ وسلم. He resided in Kufah and died there in 68 AH,

[3] Abu Dawud # 6, Ibn Majah # 296, Musnad Ahmad 4-369.

358. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The screen between the eyes of jinns and the private parts of the children of Aadam is that when one of them enters the latrine, he should say bismillah (in the name of Allah)."[1]

COMMENTARY: The devils in the latrine cannot see a man's private parts if he recites bismillah before entering the latrine. According to Ibn Hajar, it is *sunnah* while going to the latrine to recite bismillah and then the supplication mentioned in the previous *hadith*. Though this *hadith* is da'if yet even a da'if *hadith* must be acted on to comply with excellent deeds.

(٣٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَآءِ قَالَ غُفْرَانَكَ۔

(رواه ترمذی و ابن ماجة والدارمی)

359. Sayyidah Ayshah رضی الله عنها narrated that when the Prophet صلی الله علیه وسلم came out of the toilet he said: (غُفْرَانَكَ) (O Allah, I seek your forgiveness).[2]

COMMENTARY: The ulama (Scholars) suggest two reasons for seeking forgiveness. First, the Prophet صلی الله علیه وسلم never omitted to mention Allah, except in extreme cases of helplessness, like going to the toilet. In such cases, he asked Allah's forgiveness for the lapse.

Secondly, when a person eats something it turns into blood in his body and part of it becomes waste matter that he excretes. This working is a great blessing of Allah for which His creatures cannot express gratitude to Him as is due. Hence, the Prophet صلی الله علیه وسلم sought Allah's forgiveness for the inability.

Some of the Shaykhs point out our inability and weakness. We are filled with impurity. In contrast, Allah is sacred and pure. We must reflect on it. It is better to pray after (غُفْرَانَكَ) (I seek your forgiveness)

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ۔

(Praise belongs to Allah who relieved me from the suffering and gave me health).

(٣٦٠) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَتَى الْخَلَآءَ اَتَيْتُهٗ بِمَآءٍ فِیْ تَوْرٍ اَوْ رَكْوَةٍ فَاسْتَنْجٰى ثُمَّ مَسَحَ يَدَهٗ عَلَى الْاَرْضِ ثُمَّ اَتَيْتُهٗ بِاِنَآءٍ اٰخَرَ فَتَوَضَّاَ۔ (رواه ابوداؤد و روی الدارمی و النسائی معناه)

360. Sayyiduna Abu Hurayrah narrated that when the Prophet صلی الله علیه وسلم went to the privy, he took to him water in a small vessel or a skin and he cleansed himself (with it). Then, he wiped his head on the ground Abu Hurayrah رضی الله عنه next brought to him another vessel (with water) and he made ablution with it.[3]

COMMENTARY: Abu Hurayrah رضی الله عنه took water either in a small vessel or a skin, one of the two at different times. Or, the sub narrator expressed a doubt on which of the two Abu Hurayrah رضی الله عنه mentioned.

After cleansing himself, the Prophet صلی الله علیه وسلم wiped his hand on the ground and washed them to get rid of the odour and have very clean hands. Hence, it is a *sunnah* to (purity or) wash hands in this way on coming out of the privy.

A separate vessel was brought for ablution, not because it is not proper to use the same

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[1] Tirmidhi # 606, Ibn Majah # 297.

[2] Tirmidhi # 7, Ibn Majah # 300, Darami # 680, Abu Dawud # 30, Musnad Ahamd 6-155.

[3] Abu Dawud # 45, Ibn Majah (in brief) # 358, Darimi # 678, Nasa'i # 50.

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vessel but because the water for *istinja* was just sufficient for it. However, some ulama (Scholars) do say that it is *mustahab* to have separate vessels for *istinja* and ablution.

(٣٦١) وَعَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا بَالَ تَوَضَّأَ وَنَضَحَ فَرْجَهُ۔

(رواه ابوداؤد و النسائی)

361. Sayyiduna al Hakam ibn Sufyan رضی اللہ عنہ [1] **narrated that when the Prophet** صلی اللہ علیہ وسلم **passed water, he would make ablution and sprinkle his penis.**[2]

COMMENTARY: After passing urine, the Prophet صلی اللہ علیہ وسلم made ablution and poured some of its water on his trousers over the penis to remove any doubt about drops of urine on it.
Of course, he was above all doubt, So we should resume that he did it to teach the *ummah*. If they did not pour water on their garment and felt some moistness, they will entertain doubts that drops of urine have splased on the garment. If water is sprinkled then moistness will be blamed on water and there would be peace of mind for worship.
Ibn Maalik رحمہ اللہ explained that a second reason for sprinkling on the penis could be to stop further drops of urine. They would not discharge after that.

(٣٦٢) وَعَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ كَانَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدَحٌ مِنْ عِيْدَانٍ تَحْتَ سَرِيْرَةٍ يَبُوْلُ فِيْهِ بِاللَّيْلِ۔ (رواه ابوداؤد و النسائی)

362. Sayyidah Umaymah bint Raqayqah رضی اللہ عنہا [3] **narrated that the Prophet** صلی اللہ علیہ وسلم **had a wooden bed pan under his bed. He passed water in it at night.** [4]

COMMENTARY: It was difficult and troublesome to get up in the night because of cold or some other reason. Hence, the Prophet صلی اللہ علیہ وسلم had a small pan to pass urine in. However, if we look at it deeply, his aim was to teach his *ummah* and in this way he made it easy for them if they are inconvenienced at might. The bed pen may be used at night and it may be emptied in the morning. Apart from ease, it would not be necessary to go out to the privy in the night where the devils abound and cause more suffering in the night then during the day.
It is said that one sahabi رضی اللہ عنہ unwillingly drank the urine from the Prophet صلی اللہ علیہ وسلم bedpan. As a consequence, as long as he survived, his body gave out a sweet, fragrant smell. Not only that, for many generations thereafter, his children's bodies also emitted the sweet smell.

(٣٦٣) وَعَنْ عُمَرَ قَالَ رَانِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبُوْلُ قَائِمًا فَقَالَ يَا عُمَرُ لَا تَبُلْ قَائِمًا فَمَا بُلْتُ قَائِمًا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ قَالَ الشَّيْخُ الْإِمَامُ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ قَدْ صَحَّ۔

363. Sayyiduna Umar narrated that the Prophet صلی اللہ علیہ وسلم **saw him pass urine standing. He said, "Umar do not urinate while you are standing.' Umar** صلی اللہ علیہ

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[1] His kunyah was Abu al Hakam Thaqafi. علیہ السلام.

[2] Abu Dawud # 166, Nasa'i # 134, Ibn Majah # 461, Musnad Ahmad 3-410.

[3] She was the daughter of the sister of Sayyidah Khadijah. رضی اللہ عنہا.

[4] Abu Dawud # 24, Nasa'i # 32.

وسلم said, "So, I never again urinated in a standing posture."[1] Tirmidhi and Ibn Majah transmitted it. The Shaykh and Imam Muhyi us *sunnah* رحمه الله reported a sound tradition that:

(٣٦٤) عَنْ حُذَيْفَةَ قَالَ اَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا مُتَّفَقٌ عَلَيْهِ. قِيْلَ كَانَ ذٰلِكَ لِعُذْرٍ

364. Sayyiduna Hudhayfah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came to a midden of a people and passed water standing.[2] It is said that it was with a valid reason.

COMMENTARY: The ulama (Scholars) say unanimously that it is *makruh* to pass water standing. However, their opinions differ on whether it is *makruh tahrimi* or *makruh tanzihi* (nearly unlawful or bordering the permissible).

As for Umar رضى الله عنه conduct, it was common during the pre-Islamic period to stand while urinating. So, he had that habit (till the Prophet صلى الله عليه وسلم forbade him). Or, he may have had a reason for doing that.

The Prophet too had a reason for urinating in a standing position for urinating in a standing position. The ulama (Scholars) have suggested many reasons and some of them have said that the particular place was impure (being a garbage heap) and he could find no place to sit. Some others say that his feet ached, or he had a backache and he could not sit.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٦٥) عَنْ عَائِشَةَ قَالَتْ مَنْ حَدَّثَكُمْ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُوْلُ قَائِمًا فَلَا تُصَدِّقُوْهُ مَا كَانَ يَبُوْلُ اِلَّا قَاعِدًا۔ (رواه احمد و الترمذی و النسائی)

365. Sayidah Ayshah asserted, "If anyone tells you that the Prophet صلى الله عليه وسلم passed water standing, do not vindicate him. He passed water only in a sitting position."[3]

COMMENTARY: Previously, Imam Muhyi us *Sunnah* transmitted the *hadith* (364) of Sayyiduna Hudhayfah رضى الله عنه that says explicitly that the Prophet صلى الله عليه وسلم passed water standing. But, this *hadith* (# 365) rejects that he did that asserting, 'he never passed water but while sitting.'

We may say that Sayyidah Ayshah رضى الله عنها said what she knew. She had never seen him pass water standing so she denied that he had ever done that. On the other hands, Sayyiduna Hudhayfah رضى الله عنه said what he saw the Prophet صلى الله عليه وسلم do outside and, moreover, for a valid reason. It was an exception. This leaves no contradiction in the two *hadith*.

(٣٦٦) وَعَنْ زَيْدِ بْنِ حَارِثَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ جِبْرِيْلَ اَتَاهُ فِيْ اَوَّلِ مَا اُوْحِيَ اِلَيْهِ فَعَلَّمَهُ الْوُضُوْءَ وَالصَّلٰوةَ فَلَمَّا فَرَغَ مِنَ الْوُضُوْءِ اَخَذَ غُرْفَةً مِنَ الْمَاءِ فَنَضَحَ بِهَا فَرْجَهٗ۔ (رواه احمد و الدارقطنی)

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[1] Tirmidhi exposition of # 12, Ibn Majah # 305, (from Hudayfah).

[2] Bukhari # 224, Muslim # 73, 273, Abu Dawud # 23, Tirmidhi # 31, Nasa'i # 8(26), Ibn Majah # 305, Darimi # 668, Musnad Ahmad 5-402.

[3] Musnad Ahmad 6-192, Tirmidhi # 12, Nasa'i # # 29, Ibn Majah # 307.

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366. Sayyiduna Zayd ibn Harithah رضی اللہ عنہ [1] narrated from the Prophet صلی اللہ علیہ وسلم that when JIbril علیہ السلام came to him with the first revelation he received, he taught him (how to make) ablution and (offer) the *salah*. When he had finished with the ablution, he took a handful of water and sprinkled his penis with it. [2]

COMMENTARY: Sayyiduna Jibril علیہ السلام came to the Prophet صلی اللہ علیہ وسلم in the form of a human being. He performed ablution and offered the *salah* before him to teach him. After the ablution, he sprinkled the garment over his thighs with some water to show how hesitation may be set at rest.

(٣٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ جِبْرِيْلُ فَقَالَ يَا مُحَمَّدُ اِذَا تَوَضَّأْتَ فَانْتَضِحْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَسَمِعْتُ مُحَمَّدًا يَعْنِي الْبُخَارِيَّ يَقُوْلُ الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ الرَّاوِي مُنْكَرُ الْحَدِيْثِ۔

367. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril came to me and said, 'O Muhammad when you make ablution sprinkle yourself (on the private parts).'"[3] Tirmidhi transmitted it, saying, 'This *hadith* is gharib and Muhammad (meaning, Bukhari) said that Hasan ibn Ali Hashmi is rejected for his *hadith*.'

(٣٦٨) وَعَنْ عَائِشَةَ قَالَتْ بَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عُمَرُ خَلْفَهٗ بِكُوْزٍ مِنْ مَّاءٍ فَقَالَ مَاهٰذَا يَا عُمَرُ قَالَ مَاءٌ تَتَوَضَّأُ بِهٖ قَالَ مَا اُمِرْتُ كُلَّمَا بُلْتُ اَنْ اَتَوَضَّأَ وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً۔ (رواہ ابوداؤد وابن ماجۃ)

368. Sayyiduna Ayshah رضی اللہ عنہا narrated that once when Allah's Messenger صلی اللہ علیہ وسلم passed water, Umar رضی اللہ عنہ stood behind him with a pitcher of water. He asked, "What is it, Umar?" He said, "Water, that you may perform ablution." He said, "I am not instructed to make ablution whenever I pass water. If I did that, it would become a *sunnah*."[4]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that it is not *wajib* or *fard* to make ablution every time after passing water and if he did that it would become *sunnah* mu'akkadah (an emphasized *sunnah*). The word *sunnah* means mu'akkadah in this case because to cleanse oneself with water and always remain in a state of ablution is *mustahab* in the sight of all the ulama (Scholars).

The *hadith* shows that the Prophet صلی اللہ علیہ وسلم by passed insignificant things sometimes for the sake of his *ummah*. He did that lest it become binding on them.

(٣٦٩) وَعَنْ اَبِيْ اَيُّوْبَ وَ جَابِرٍ وَ اَنَسٍ اَنَّ هٰذِهِ الْاٰيَةَ لَمَّا نَزَلَتْ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ

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[1] Zayd ibn Haritah رضی اللہ عنہ was his name and Abu Usama his kunyah. He had the distinction of being the Prophet صلی اللہ علیہ وسلم adopted son. He was martyred at the age of 55 years in the Battle of Mutah in Shaam in 8 AH.

[2] Musnad Ahamd 4-161, Daraqutni # 1, (pouring water on penis), Ibn Majah # 462.

[3] Tirmidhi # 50, Ibn Majah (Like it # 463.

[4] Abu Dawud # 432, Ibn Majah # 327, Musnad Ahmad 6/95.

يُحِبُّ الْمُطَّهِّرِيْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْاَنْصَارِ اِنَّ اللّٰهَ قَدْ اَثْنٰى عَلَيْكُمْ فِي الطُّهُوْرِ فَمَا طُهُوْرُكُمْ قَالُوْا نَتَوَضَّأُ لِلصَّلٰوةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِيْ بِالْمَآءِ قَالَ فَهُوَ ذَاكَ فَعَلَيْكُمُوْهُ۔ (رواه ابن ماجة، التوبة ۱۰۸)

369. Sayyiduna Abu Ayyub, Jabir and Anas رضی اللہ عنہ narrated that when this verse (9:108) was revealed:

فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

{In it are men who love purify themselves, and Allah loves those who purify themselves,} Allah's Messenger صلی اللہ علیہ وسلم asked, "O company of the ansar, Allah has praised you purification. What is your purification?" They said, "We make ablution for the *salah*, have a purification bath on sexual defilement and cleanse ourselves with water." He said, "That is it! You must go on doing that!" [1]

COMMENTARY: The Ansars cleansed themselves with lumps of clay or stones followed by water. This verse, therefore, mentions their excellence. The Prophet صلی اللہ علیہ وسلم lauded them and advised them to stick that procedure.

(۳۷۰) وَعَنْ سَلْمَانَ قَالَ قَالَ بَعْضُ الْمُشْرِكِيْنَ وَهُوَ يَسْتَهْزِئُ اِنِّيْ لَاَرٰى صَاحِبَكُمْ يُعَلِّمُكُمْ حَتَّى الْخِرَاءَةَ قُلْتُ اَجَلْ اَمَرَنَا اَنْ لَّا نَسْتَقْبِلَ الْقِبْلَةَ وَلَا نَسْتَنْجِيَ بِاَيْمَانِنَا وَلَا نَكْتَفِيَ بِدُوْنِ ثَلَاثَةِ اَحْجَارٍ لَيْسَ فِيْهَا رَجِيْعٌ وَلَا عَظْمٌ۔ (رَوَاهُ مُسْلِمٌ وَاَحْمَدُ وَاللَّفْظُ لَهٗ)

370. Sayyiduna Salman رضی اللہ عنہ narrated that one of the polytheist said by way of making fun, "I see that your friend teaches you (everything) even how to go to the privy." Salman رضی اللہ عنہ said, "Of course, he has commanded us that we should not face the qiblah, cleanse ourselves with our right hand, or suffice with less then three stones that should not include dung and bone." [2]

COMMENTARY: If we study deeply the reality, we shall realize that religion is a complete code of life and a perfect charter of living. It guides mankind thereby through their religious and worldly life.

If it were a set of a few beliefs, some prescribed worship and limited number of deeds then it would not be but merely a creation and ideology of the human mind.

Islam's distinction, superiority and perfection over other religions is its comprehensive and nature. Let alone the Muslims who could be partial to their own religion, even the intelligentsia and scholars of the world, who are not bound by Islam belief and commands, agree that only Islam of all the religions is a complete code of life touching on every department of man's life. It guides him through every difficulty, major or minor. Where it cover his major issues of beliefs and ideas, it also tells him how to conduct himself in little matters of life though the earthlings may consider them insignificant. This is what the polytheist had done and Sayyiduna Salman Farsi رضی اللہ عنہ had convinced him that these

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[1] Ibn Majah # 355.

[2] Ibn Majah # 316, Musnad Ahmad 5-439, Muslim # 57, 262. The words are from Musnad Ahmad.

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teachings are not laughable.

The Prophet صلى الله عليه وسلم was kind and considerate. He taught the major issues of monotheism, messenger ship, beliefs, *salah*, zakah, hajj etc. and also the little everyday things like purifying and cleansing oneself. This is how his guidance is universal and comprehensive.

The Prophet صلى الله عليه وسلم instructed us not to face or turn our back to the qiblah. Doing that is a sign of disrespect to it.

He also said, "Do not cleanse yourselves with your right hand." Clearly, the hand we use to eat and drink should not be used to clean impurities. (The left hand is to cleanse ourselves.)

He recommended the use of three stones or lumps of clay to cleanse after urinating or excretion. Dung and bone should not be used, or any other impure things. While bone is the provision of the jinns, the other things will add to the uncleanliness instead of purifying.

(٣٧١) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ يَدِهِ الدَّرَقَةُ فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ اِلَيْهَا فَقَالَ بَعْضُهُمْ اُنْظُرُوْا اِلَيْهِ يَبُوْلُ كَمَا تَبُوْلُ الْمَرْاَةُ فَسَمِعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْحَكَ اَمَا عَلِمْتَ مَا اَصَابَ صَاحِبَ بَنِيْ اِسْرَائِيْلَ كَانُوْا اِذَا اَصَابَهُمُ الْبَوْلُ قَرَضُوْهُ بِالْمَقَارِيْضِ فَنَهَاهُمْ فَعُذِّبَ فِيْ قَبْرِهٖ۔ (رواه ابوداؤد وابن ماجة)

371. Sayyiduna Abdur Rahman ibn Hasanah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came out to them with a leather shield in his hand. He put it down (ahead of him), sat and passed water facing it. Someone among them (a polytheist) remarked, 'Watch, him He urinates as a woman does." The Prophet صلى الله عليه وسلم heard him and said, "Woe to you! Do you know not what happened to the man of the Banu Isra'il? They used to cut off (their body or garment) with scissors if some urine splashed on them. He forbade them (to do such a thing) and was punished in his grave."[1]

(٣٧٢) و رواه النسائى عن ابي موسى

372. And, Nasa'i transmitted it from him from Abu Musa رضى الله عنه[2]

COMMENTARY: The *Shari'ah*(divine law) for Banu Isra'il required them to cut off the portion of their flesh which was soiled with impurity or that part of their garment on which impurity had dropped. One of them, however, refused to comply with it and also dissuaded other from doing it. Hence, he was punished in the grave.

The Prophet صلى الله عليه وسلم pointed out to that *Shari'ah*(divine law). Though it was very strict and caused loss of property and inflicted physical wound, yet it had to be obeyed. To not observe modesty and shyness can bring punishment on one. To screen oneself and be shy while passing water is desired not only by *Shari'ah*(divine law) but by common sense.

(٣٧٣) وَعَنْ مَرْوَانَ الْاَصْفَرِ قَالَ رَاَيْتُ بْنَ عُمَرَ اَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُوْلُ اِلَيْهَا

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[1] Abu Dawud # 22, Ibn Majah # 346.

[2] Nasa'i # 30 (but not from Abu Musa, only from Abdur Rahman ibn Hasanah). However, Abu Dawud has mentioned from Abu Musa in the remarks following the *hadith*.

فَقُلْتُ يَا اَبَا عَبْدِالرَّحْمٰنِ اَلَيْسَ قَدْ نُهِيَ عَنْ هٰذَا قَالَ بَلٰى اِنَّمَا نُهِيَ عَنْ ذٰلِكَ فِي الْفِضَاءِ فَاِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلَا بَأْسَ۔ (رواه ابوداؤد)

373. Sayyiduna Marwan Asfar رحمه الله narrated, "I saw Ibn Umar رضى الله عنه make his camel kneel facing the qiblah. Then, he sat down and passed water towards it. I asked, 'O Abu Abdur Rahman are we not forbidden to do this?' He said, 'Rather! It is forbidden only in the desert, but when there is between you and the qiblah something that conceals you, there is no harm.'"[1]

COMMENTARY: These words of Abdullah ibn Umar رضى الله عنه cannot be cited as evidence. He has taken cue from the *hadith* (# 335) narrated by him that he had seen the Prophet صلى الله عليه وسلم ease himself with his back towards the qiblah. We have pointed out against it that there may have been one of several possibilities for doing so. It is not proper to present an exceptional deed as an evidence moreover, it is established by many a*hadith* that the command not to face the qiblah or turn the back to it is universal without exception, not limited to the open places. Imam Abu Hanifah رحمه الله has ruled accordingly that it is forbidden to face the qiblah and to put one's back to it while relieving oneself - passing urine or stool.

(٣٧٤) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ۔ (رواه ابن ماجه)

374. Sayyiduna Anas رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم came out of the toilet, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ

(Praise belong to Allah who removed the suffering from me and gave me health).[2]

COMMENTARY: If anyone wished to count the blessings of Allah then it is impossible to do that. From his birth to death, each moment of his life, he received an uncountable number of Allah's blessings. No mortal can even thank Allah for His favours.

On the face of it, passing urine and stool may seen very insignificant, but any physician will conform that a person's life depends on it. If a person cannot pass urine or stool, he becomes restless and if this situation prolongs then he may die.

Thus, it is a great blessing of Allah that He enables man to get rid of the impurity within himself. Therefore, Allah's Messenger صلى الله عليه وسلم did not fail to thank Him for this blessing. The *hadith* teaches us that the Prophet صلى الله عليه وسلم praised Allah on emerging from the privy. O Allah, all praise belongs to you and you are worthy of it.

Some a*hadith* teach us this other prayer on coming out of the privy:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ مَا يُؤْذِيْنِيْ وَ اَبْقٰى عَلَيَّ مَا يَنْفَعُنِيْ

(All praise belongs to Allah who removed from me what caused me suffering and retained in me what profits me.)

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[1] Abu Dwud # 11.

[2] Ibn Majah # 301.

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When someone digests food, it divides in two parts. The larger part turns into waste and another which is the essence becomes blood and other energizing substance. Life depends on it. This prayer refers to these two parts of food and diet.

Only if one reflects on these two blessings, he will realize how important they are. But, how very regrettable it is that there are today many cold-hearted and careless man who have no idea of these blessings!

(٣٧٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ لَمَّا قَدِمَ وَفْدُ الْجِنِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا يَا رَسُوْلَ اللّٰهِ إِنَّهُ أُمَّتَكَ أَنْ يَسْتَنْجُوْا بِعَظْمٍ أَوْرَوْثَةٍ أَوْحُمَمَةٍ فَإِنَّ اللّٰهَ جَعَلَ لَنَا فِيْهَا رِزْقًا فَنَهَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَالِكَ۔ (رواه ابوداؤد)

375. Sayyiduna Ibn Mas'ud narrated that when the deputation of the jinn came to the Prophet صلى الله عليه وسلم, they submitted, "O Messenger of Allah, do disallow your *ummah* to use bone dung or charcoal to cleanse themselves. Indeed, Allah has made for us provision in these things." So, Allah's Messenger صلى الله عليه وسلم forbade them from doing that. [1]

COMMENTARY: While bone is the provision for the jinns, dung is food for their animals. As for charcoal, they use it to cook their food or to get light from it. Hence, they described it as their food.

CHAPTER - III

AS-SIWAK(THE TOOTH STICK) بَابُ السِّوَاكِ

The ulama (Scholars) say unanimously that to use the miswak is *sunnah*. Abu Hanifah رحمه الله said that is a *sunnah* while making ablution. Shafi'i رحمه الله said that it is a *sunnah* for ablution and at the time of the *salah*. Also great emphasis is placed on using the miswak before the *salah* of *fajr* and zuhr.

The ulama (Scholars) say that the merits of miswak are described in forty *ahadith*. Apart from the reward, much physical benefit is derived from it; the mouth remains clean without any kind of odour, the teeth become sparkling white, the gums gain strength and the teeth grow strong.

In some cases, use of the miswak is more excellent. Example are; at the time of ablution, before reciting the Quran, when teeth are pale or dirty, and on having a bed taste after sleeping, keeping quiet of feeling hungry. At these times, it is more *mustahab* to use the miswak.

However, there are some etiquettes of using miswak to use it in public in such a way that water on spittle pours out from the mouth, particularly (*makruh*) among the elders.

Miswak should be a twig of a bitter and a hard tree, like (neem) margosa or salvadora persica (pelu) which is better. The *ahadith* mention pelu. Imam Nawawi said that it *mustahab* to use the pelu.

Its tip should be softened and made like a hairy brush. Its length should be of one span. Miswak should be rubbed on the width of the teeth, not on their length which might hurt the gums. In ablution it must be done when rinsing the mouth as most ulama (Scholars)

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[1] Abu Dawud # 39.

say. However, some say that it must be used before making ablution. It *mustahab* to begin from the right side.

If anyone does not have a miswak, or has broken teeth then he must clean his teeth or gums with his finger. He may also use a thick cloth piece, tooth powder, etc. when he has a miswak but nothing to make it soft.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٣٧٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِتَاخِيْرِ الْعِشَآءِ وَبِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ۔ (متفق عليه)

376. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If it was not that I would make it difficult for my *sunnah*, I would have commanded them to delay the (*salah* of) *isha* and to use the siwak before every *salah*." [1]

COMMENTARY: It is highty excellent and *mustahab* to put off the *salah* of *isha* and use the siwak at each *salah*.

All the ulama (Scholars), except Imam shafi'I رحمہ اللہ hold that the *salah* of *isha* should be delayed to one-third or middle of the night. That is *mustahab*.

As for miswak, the Prophet صلی اللہ علیہ وسلم would have made it compulsory to use it at the time of every *salah* meaning with the ablution for it, had it not been burdensome on his *ummah*. However, he is merciful and kind to his *ummah*, so he did not make these things *fard*. The Muslims would not have been able to do it and as a result would have become sinners. This is why it is left as *mustahab*. Those who do not observe it, commit no sin and those who comply are very fortunate.

(٣٧٧) وَعَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَاَلْتُ عَائِشَةَ بِاَيِّ شَيْءٍ كَانَ يَبْدَاُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ بَيْتَهٗ قَالَ بِالسِّوَاكِ۔ (رواه مسلم)

377. Sayyiduna Shurayh ibn Hani رحمہ اللہ narrated that he asked Sayyidah Ayshah رضی اللہ عنہا, "What was the first thing Allah's Messenger صلی اللہ علیہ وسلم did on entering his house?" She said, "He used to siwak." [2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did that to remove any adour from the mouth because of a long silence or some conversation with the people. In this way, he taught his *ummah* that they should remain clean and pure with their home mates. The miswak will ward off any odour in the mouth and others will not feel discomfort.

There are as many as seventy benefits of the siwak. The most minor of these is that the person who uses the siwak will remember the Kalima shahadah at the time of death, so definitely his end will be on a good note. This is exactly how the opium addict faces seventy disadvantages, the least of which is that he will not remember the kalimah shahadah at the time of his death. We seek refuge in Allah from that.

Ibn Hajar رحمہ اللہ said that it is important for every one who enters his house that the fir-

[1] Bukhari # 887, Muslim # 42.252, Abu Dawud # 46, (his word), Tirmidhi second half of # 22, so too Ibn Majah # 287, Musnad Ahmad 2-25.

[2] Muslim # 43-252, Abu Dawud # 51, Nasa'i # 8, Ibn Majah # 290, Musnad Ahmad # 6-188.

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thing he should do is use the siwak. It will create a very pleasant smell and a good atmosphere with the people of his house.

(٣٧٨) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوْصُ فَاهُ بِالسِّوَاكِ۔

(متفق علیہ)

378. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم arose to offer the tahajjud *salah* in the night, he brushed and cleaned his mouth with the siwak. [1]

(٣٧٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَ إِسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَ ظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَآءِ يَعْنِي الْإِسْتِنْجَآءَ وَقَالَ الرَّاوِيُ وَنَسِيْتُ الْعَاشِرَةَ إِلَّا اَنْ تَكُوْنَ الْمَضْمَضَةَ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ الْخِتَانُ بَدَلَ إِعْفَآءُ اللِّحْيَةِ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَافِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهَا صَاحِبُ الْجَامِعِ وَكَذَا الْخَطَابِيُّ فِيْ مَعَالِمِ السُّنَنِ عَنْ

379. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ten things are natural (meaning that they belong to religion): trimming the moustache, growing the beard, using the siwak, snuffing up water, clipping the nails, washing the back of the fingers (on their joints), plucking hair under the armpits, shaving the pubes, abstersion with water." And, the sub-narrator said that he forgot the tenth, except that it might be 'rinsing the mouth.' [2]
According to a version, it is 'circumcision' instead of 'growing the beard,' but I did not find this version in the two sahih Books (of *hadith*) or in al-Humaydis book. However, the compiler of the Jami mentioned and so did al-Khitabiy in Mu'alim us sunan, from:

(٣٨٠) عن أبي داؤد۔ (بروایۃ عمار بن یاسر)

380. Abu Dawud as narrated by Sayyiduna Ammar ibn Yasir رضی اللہ عنہ.[3]

COMMENTARY: The ten things mentioned were *sunnah*(Practice of Holy Prophet) in the *Shari'ah*(divine law for) of all previous Prophet علیہ السلام and are *sunnah*(Practice of Holy Prophet) in the *Shari'ah*(divine law) of Prophet Muhammad صلی اللہ علیہ وسلم too Hence, most ulama (Scholars)(Scholars) hold that this is the meaning of fitrah (natural characteristic). There are other expositions that convey more comments of the ulama (Scholars), but that would make this discussion longer, so we do not reproduce them here.
The first characteristic is trimming the moustache. The correct ruling is that the tip of the upper lip must be visible. According to Imam Abu Hanifah رحمہ اللہ, the moustaches should

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[1] Bukhari # 254, Muslim # 46.205, Abu Dawud # 55, Nasa'i # 2, Ibn Majah # 286, Musnad Ahmad 5-382, (Tahajjud is the optional *salah* late in the night).

[2] Muslim # 56-261, Abu Dawud # 53, Tirmidhi # 2766, Nasa'i # 5040, Ibn Majah # 294, Musnad Ahmad 6-137.

[3] Abu Dawud # 54, Ibn Majah # 294.

be as dense as the eye-brows but the warriors are allowed to keep thicker moustaches to impress, and inspire awe in, the enemies. It is *makruh*(unbecoming) to trim the moustaches to the extent that their traces disappear or to shave them outright. In fact, same ulama (Scholars)(Scholars) say that it is forbidden and unlawful to do so. However, some ulama (Scholars)(Scholars) say that it is *sunnah* (Practice of Holy Prophet) to do so.

As for the beard, it should be grown up to one fist long, as the ulama (Scholars) hold. It should not be shorter but can be longer up to moderate length, not more. It is forbidden to shave the beard complete or to sport a shorter beard. This is what most polytheists do or as the irreligious do. To grow the beard one first long is *wajib*. It is called a *sunnah*(Practice of Holy Prophet) because it is established by *sunnah*(Practice of Holy Prophet), like the *salah* of eed is called *sunnah*(Practice of Holy Prophet) through it is *wajib*(expedient). If some hair grow out of level then it is allowed to cut and set them right to a level, but it is better that they (extra long) too should not be cut off.

If a women has hair or her beard then it is *mustahab* for her to get rid of it.

The third thing is miswak. The ulama (Scholars) are unanimous that it is *sunnah* to use it. In fact, Dawud rates it as *wajib*(expedient), and Shah Ishaq goes further to say that if anyone omits the miswak deliberately then his *salah* is invalid.

The fourth is to snuff water. It is *mustahab (desirable)* for ablution but *fard*(obligatory) for a purifying bath. AS for rinsing the mouth, it is *sunnah* for ablution but *fard*(obligatory) for the bath.

The fifth thing is to clip the nails. It is *sunnah (Practice of Holy Prophet)* to do it in any sequence, but is better to begin with the forefinger of the right hand followed by the middle finger, the ring finger, the little finger and the thumb. Then the fingernail of the left hand beginning with the little finger and ending at the thumb. Some ulama (Scholars) say that before the right hand's thumb, the left hand's finger must be clipped and the left thumb ending at the right hand's thumb. As for the toes, begin with the right foot at the small toe and end with its counterpart of the left foot.

Some ulama (Scholars) say that it is *mustahab (desirable)* to clip the nails on Friday. Some say that it is *mustahab (desirable)* to bury them in the earth but there is no harm if they are thrown away. However, it is *makruh (unbecoming)* to cast them in the privy or bathroom.

The sixth is to wash the joints of the fingers, knuckles, and their upper skin where dirt accumulates. This is more marked with those who do manual labour. Their fingers become stiff and dusty. Similarly, other portions of the body where dirt gathers should be washed, like the ears, armpits the navel.

The seventy is to pluck hair from the armpits. It is not a *sunnah (Practice of Holy Prophet)* to shave them but it is a *sunnah (Practice of Holy Prophet)* to pluck them with the hand. Some ulama (Scholars) say that it is for those who can tolerate plucking, otherwise they may be shaved or removed by a depilatory.

The eight is to shave the pubes. It is a *sunnah (Practice of Holy Prophet)*. They too be plucked or removed with a depilatory. But, if they are clipped with the scissors then that is not the *sunnah (Practice of Holy Prophet)*. It is also *mustahab (desirable)* to have hair at the buttocks. According to some version, the Prophet صلى الله عليه وسلم removed the pubes with a depilatory. But Allah knows best.

It is better for women to pluck the hair below their navel. In this way, they will curb their sexual desire which multiplies after shaving them.

The time period is forty days for shaving the pubes and hair under the armpit, clipping the nails and trimming the moustaches, at the utmost. This must be done within this period,

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beyond that it is *makruh (unbecoming).*

The ninth is to consume less water which is to cleanse after relieving oneself. The words (انتقاص الماء) have two meaning 'abstersion with water' and 'to reduce urine by abstersion (or *istinja*) with water' because of which drops of urine are withheld.

According to another version, the words is (انتقاض) instead of (انتقاص) to imply sprinkling water on the thighs as mentioned in earlier *hadith.* Both these things are *sunnah (Practice of Holy Prophet).*

As for circumcision, Imam Shafi'i رحمه الله holds that it is *wajib (expedient).* However, most ulama (Scholars) say that it is *sunnah (Practice of Holy Prophet)* for both men and women. Abu Hanifah رحمه الله says that it is *sunnah (Practice of Holy Prophet)* for men, and (مكرمة) (mukarimah, noble deed) or preferable for women.

Since circumcision is symbol of Islam, if all the people of a city abstain from being circumcised, then the imam (or ruler) of the times must declare war against them till they agree to observe it. This is like the command for adhan.

The ulama (Scholars) differ on the proper age and time when circumcision must be observed. Some of them say that it must be done on the seventh day after birth, like aqiqah. Some put the time as one year and some others at nine years. Yet others hold that there is no time limit before the child attains puberty. Imam Abu Hanifah رحمه الله said that the condition to do it before adulthood is significant because to observe circumcision is *sunnah (Practice of Holy Prophet)* and to conceal one's private parts from the age of adulthood is *wajib (expedient).* If any one has himself circumcised after attaining puberty then he will abandon a *wajib (expedient)* to observe a *sunnah (Practice of Holy Prophet)* though it is not allowed to observe a *sunnah (Practice of Holy Prophet)* at the expense of a *wajib (expedient).*

SECTION II الْفَصْلُ الثَّانِيْ

(٣٨١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ مُطَهِّرَةٌ لِّلْفَمِ مَرْضَاةٌ لِّلرَّبِّ۔ رَوَاهُ الشَّافِعِيُّ وَاَحْمَدُ وَالدَّارِمِيُّ وَالنَّسَائِيُّ وَرَوَى الْبُخَارِيُّ فِيْ صَحِيْحِهٖ بِلَا اِسْنَادٍ۔

381. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "The siwak is used to purify the mouth and is a means to earn Allah's pleasure."[1]

(٣٨٢) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مِّنْ سُنَنِ الْمُرْسَلِيْنَ الْحَيَاءُ وَيُرْوَى الْخِتَانُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ۔ (رواه الترمذى)

382. Sayyiduna Abu Ayyub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Four things are from the *sunnah (Practice of Holy Prophet)* of the Messenger عليه السلام. modesty (or, according to a version; circumcision), applying perfume, using the siwak and marriage." [2]

COMMENTARY: The Prophet's صلى الله عليه وسلم words that these four things are from the *sunnah (Practice of Holy Prophet)* of the Messengers صلى الله عليه وسلم mean 'most of the

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[1] Shafi'i in His Musnad p 14, Musnad Ahmad 6-47, Darimi # 684, Nasa'i #5, Bukhari heaving Book of Fasting chapter 27.

[2] Tirmidhi # 1083, Musnad Ahmad 6-160.

Messenger's عليه السلام, because there were those with whom some of these lacked. For instance, Sayyiduna Yahya عليه السلام did not marry.

As for modesty, it implies that one should keep away from bad things.

Some narrations tell us that (Sayyiduna) Aadam عليه السلام, Shith عليه السلام, Nuh عليه السلام, Hud عليه السلام, Salih عليه السلام, Lut عليه السلام, Shu'auyb عليه السلام, Yusuf عليه السلام, Musa عليه السلام, Sulayman عليه السلام, Zakariya عليه السلام, Easa عليه السلام, Hanzalah ibn Safwan عليه السلام who was the Prophet of Ashab ur Ra's and Prophet Muhammad صلى الله عليه وسلم was circumcised after his birth.

The Prophet صلى الله عليه وسلم was very clean and pure. He loved perfume and applied musk.

The Prophet's صلى الله عليه وسلم *Shari'ah* gives much importance to marriage and he called it his *sunnah (Practice of Holy Prophet)*, saying, "He who abstains from my *sunnah (Practice of Holy Prophet)* meaning does not marry, is not of my *ummah.*" Ibn Hajar رحمه الله said that the number of *ahadith* he had collected on the merits and excellences of marriage exceeds one hundred.

(٣٨٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ۔ (رواه احمد و ابوداؤد)

383. Sayyidah Ayshah رضى الله عنها narrated that whenever the Prophet صلى الله عليه وسلم woke up from sleep by night or by day, he used the siwak before he made ablution.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم did have a short nap and rest during the day. It is *sunnah (Practice of Holy Prophet)* to do so and it enables one to get up in the night to worship Allah. It is like having the pre-dawn meal before fasting.

It is *sunnah (Practice of Holy Prophet) muwakkadah* to use the miswak on awakening from sleep. It cleans the mouth and rids it to bad odour.

Did the Prophet صلى الله عليه وسلم use the siwak again during ablution? Perhaps he was content with the first brushing and did not use the siwak again for ablution. It is also possible that he used it again when contemplating ablution or when rinsing the mouth during ablution. Allah knows best.

(٣٨٤) وعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَاكُ فَيُعْطِينِي السِّوَاكَ لِأَغْسِلَهُ فَأَبْدَأُ بِهِ فَأَسْتَاكُ ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ۔ (رواه ابوداؤد)

384. Sayyidah Ayshah رضى الله عنها also narrated that the Prophet صلى الله عليه وسلم would use the siwak and give it to her to wash it. She then used it herself before washing it and returning it to him. [2]

COMMENTARY: It is *mustahab (desirable)* to wash the siwak after use. Ibn Humam رحمه الله saida that to use the siwak three times and wash it each time with water is *mustahab (desirable)*. Also, the siwak should be soft.

Sayyidah Ayshah رضى الله عنها used it before washing it in order to get the blessing of the Prophet's صلى الله عليه وسلم saliva. Then she washed it and gave it back to him. It is not making to use anyone else's siwak with his permission. It is also a good thing to seek blessing from the saliva or any other thing of a righteous and a saintly man.

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[1] Abu Dawud # 57, Musnad Ahmad 6-160.

[2] Abu Dawud # 52.

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SECTION III اَلْفَصْلُ الثَّالِثُ

(٣٨٥) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرَانِيْ فِي الْمَنَامِ اَتَسَوَّكُ بِسِوَاكٍ فَجَآءَنِيْ رَجُلَانِ اَحَدُهُمَا اَكْبَرُ مِنَ الْاٰخَرِ فَنَاوَلْتُ السِّوَاكَ الْاَصْغَرَ مِنْهُمَا فَقِيْلَ لِيْ كَبِّرْ فَدَفَعْتُهُ اِلَى الْاَكْبَرِ مِنْهُمَا۔ (متفق علیه)

385. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "I saw myself in a dream using the siwak when two men came to me. One of them was elder than the other. I gave the siwak to the younger of the two, but was told 'The elder!' so, I gave it to the older of the two." [1]

COMMENTARY: The *hadith* speaks of the esteem of the siwak because the Prophet صلی الله علیه وسلم was instructed to give it to the elder. A thing of esteem is given to a senior person who is respected and admired.

The *hadith* also teaches us that when serving food, applying perfume or doing any such thing. One must begin with the elder.

(٣٨٦) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَآءَنِيْ جِبْرِيْلُ عليه السلام قَطُّ اِلَّا اَمَرَنِيْ بِالسِّوَاكِ لَقَدْ خَشِيْتُ اَنْ اُحْفِيَ مُقَدَّمَ فِيَّ۔ (رواه احمد)

386. Sayyiduna Abu Umamah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Jibril علیه السلام never came to me without instructing me to use the siwak. Indeed, I am apprehensive lest I abrade the front of my mouth." [2]

COMMENTARY: This *hadith* again speaks of the merit of miswak. The Prophet صلی الله علیه وسلم abided by the command of Jibril علیه السلام to such an extent that he was afraid he might excoriate his lips or mouth.

(٣٨٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ اَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ۔ (رواه البخاری)

387. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Indeed, I have impressed upon you often (the merit) concerning the siwak."[3]

COMMENTARY: If something is reminded again and again then surely that must be very important.

(٣٨٨) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَنُّ وَعِنْدَهُ رَجُلَانِ اَحَدُهُمَا اَكْبَرُ مِنَ الْاٰخَرِ فَاُوْحِيَ اِلَيْهِ فِيْ فَضْلِ السِّوَاكِ اَنْ كَبِّرْ اَعْطِ السِّوَاكَ اَكْبَرَهُمَا۔ (رواه ابوداؤد)

388. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم was using the siwak while two man, one older than the other, were with him. So, a revelation descended on him about the merit of the siwak and he was instructed to give preference to the older of the two and to give it to him. [4]

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[1] Bukhari # 246, Muslim # 19-2271.

[2] Ibn Majah # 289, Musnad Ahmad 5 263.

[3] Bukhari # 888, Nasa'i # 6 Darimi # 682, Musnad ahmad 3-143.

[4] Abu Dawud # 50

(٣٨٩) وعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلَاةُ الَّتِيْ يُسْتَاكُ لَهَا عَلَى الصَّلَاةِ الَّتِيْ لَا يُسْتَاكُ لَهَا سَبْعِيْنَ ضِعْفًا۔ (رواه البيهقي في شعب الايمان)

389. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *salah* for which the siwak is used excels the *salah* for which the siwak is not used by seventy times." [1]

COMMENTARY: In other words, the reward for the *salah* for which siwak was used in ablution is seventy times the reward of the *salah* for which no ablution was made.

(٣٩٠) وَعَنْ اَبِيْ سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ لَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَاخَّرْتُ صَلَاةَ الْعِشَآءِ اِلٰى ثُلُثِ اللَّيْلِ قَالَ فَكَانَ زَيْدُ بْنُ خَالِدٍ يَّشْهَدُ الصَّلَوٰتِ فِي الْمَسْجِدِ وَسِوَاكُهُ عَلٰى اُذُنِهٖ مَوْضِعَ الْقَلَمِ مِنْ اُذُنِ الْكَاتِبِ لَا يَقُوْمُ اِلَى الصَّلٰوةِ اِلَّا اسْتَنَّ ثُمَّ رَدَّهُ اِلٰى مَوْضِعِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ وَلَاَ خَّرْتُ صَلَاةَ الْعِشَآءِ اِلٰى ثُلُثِ اللَّيْلِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔ (رواه ابوداؤد و الترمذی)

390. Sayyiduna Abu Salamah رحمہ اللہ [2] reported that Sayyiduna Zayd ibn Khalid رضی اللہ عنہ [3] Juhanni narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If it was not that I may make it difficult for my *ummah*. I would have commanded them to use the siwak before every *salah* and I would delay the *salah* of *isha* till lone third of the night had passed."

He also reported that Zayd ibn Khalid رضی اللہ عنہ had the siwak on his ear like a scribe puts his pen over his ear when he came to the mosque for his *salah*. He did not offer the *salah* till he had used the siwak and after that he replaced it where it was (on his ear). [4]

Abu Dawud does not have; 'I would delay the *salah* of *isha* till one third... passed.'

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[1] Musnad Ahmad 6-276, Bayhaqi in Sha'ub ul Eeman.

[2] He was a tabi'i رحمہ اللہ. He died in 94 AH at the age of 72 years.

[3] He was a well-know sahabi رضی اللہ عنہ. His kunyah was Abu Abdur Rahman. He died when he was 85 in 78 AH in the times of Abdul Malik, or the last days of Mu'wiyah's rule.

[4] Tirmidhi # 29, Abu Dawud # 47, Musnad Ahmad 4-116.

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CHAPTER - IV

THE *SUNNAHS* OF ABLUTION

بابسننالوضوء

In this chapter the *sunnah (Practice of Holy Prophet)*s of ablution mean the deeds and the sayings of the Prophet صلى الله عليه وسلم concerning ablution. They cover the *fard, sunnah (Practice of Holy Prophet)* and etiquettes of ablution.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

(٣٩١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَيْقَظَ اَحَدُكُمْ مِنْ نَوْمِهٖ فَلَا يَغْمِسْ يَدَهٗ فِي الْاِنَاءِ حَتّٰى يَغْسِلَهَا ثَلَاثًا فَاِنَّهٗ لَا يَدْرِيْ اَيْنَ بَاتَتْ يَدُهٗ۔ (متفق عليه)

391. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of you wakes up from sleep, he must not immerse his hand in the vessel (of water) before washing it three times, because he cannot say where his hand spent the night."[1]

COMMENTARY: It is *sunnah (Practice of Holy Prophet)* to wash the hand before making ablution. There was much shortage of water during those days and the Arabs did not use water to cleanse themselves but used lumps of clay or stones. In the severe heat and hot winds, they perspired much and it was very likely that their hand stretched to their sexual organs in the night and became unclean. So, the Prophet صلى الله عليه وسلم commanded them to first wash their hands before immersing them in the vessel containing water. Then they could use it for ablution.

However, apart from this the ulama (Scholars) hold that everyone, even who has not arisen from sleep, must wash his hands before making ablution. It is *sunnah (Practice of Holy Prophet)*. Even one who is awake may have dirty or impure hands.

This command is neither *fard* not *wajib (expedient)*, but *sunnah (Practice of Holy Prophet)*. If anyone does not comply, there is no harm and the water will not become impure, but Imam Ahmad رحمه الله holds that it is *wajib (expedient)* to wash hands first on arising from sleep.

(٣٩٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَيْقَظَ اَحَدُكُمْ مِنْ مَنَامِهٖ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثًا فَاِنَّ الشَّيْطَانَ يَبِيْتُ عَلٰى خَيْشُوْمِهٖ۔ (متفق عليه)

392. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you gets up from sleep and performs ablution, let him (snuff up water and) clear his nose three times because the devil spends the night in the depths[2] of his nose."[3]

COMMENTARY: The true meaning of the devil spending the night in anyone's nasopharynx is known only to Allah and His Messenger صلى الله عليه وسلم. Our perception is

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[1] Bukhari # 162, Muslim # 87-278, Abu Dawud # 105, Tirmidhi # 24, Nasa'i # 1, Ibn Majah # 398, Darimi # 766, Muwatta Maalik # 2.2-؟ Musnad Ahmad 2-241.

[2] The Arabic is (خيشومه) his nasopharynx.

[3] Bukhari # 3295, Muslim # 23-238, Nasa'i # 90.

unable to grasp the implication of these words. The best course to follow is to accept what the Prophet صلى الله عليه وسلم has said and not to probe into the message.
Some people have attempted to explain it as a physical condition of one who sleeps and awakes a dreamy state.

(٣٩٣) وَقِيْلَ لِعَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَاصِمٍ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَدَعَا بِوَضُوْءٍ فَأَفْرَغَ عَلٰى يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ مَضْمَضَ وَ اسْتَنْثَرَ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهٗ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ اِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهٗ بِيَدِهٖ فَأَقْبَلَ بِهِمَا وَاَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهٖ ثُمَّ ذَهَبَ بِهِمَا اِلٰى قَفَاهُ ثُمَّ رَدَّهُمَا حَتّٰى رَجَعَ اِلَى الْمَكَانِ الَّذِىْ بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ۔ رَوَاهُ مَالِكٌ وَ النَّسَائِىُّ وَلِاَبِىْ دَاوٗدَ نَحْوُهٗ ذَكَرَهٗ صَاحِبُ الْجَامِعِ وَفِى الْمُتَّفَقِ عَلَيْهِ

393. Sayyiduna Abdullah ibn Zayd ibn Aasim رضى الله عنه [1] Was asked how Allah's Messenger صلى الله عليه وسلم made the ablution. He asked for water for ablution. He poured some of it on his hands and washed each hand twice and then rinsed his mouth and cleared his nose snuffing up water, three times. Then he washed his face thrice and his arms up to the elbow twice. He then wiped his head with his hands, beginning at the forehead and taking them to the nape of his neck and bringing them back to where he had commenced and then he washed his feet.[2]
In the version of Bukhari & Muslim:

(٣٩٤) قِيْلَ لِعَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَاصِمٍ تَوَضَّأْلَنَا وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِاِنَآءٍ فَأَكْفَأَ مِنْهُ عَلٰى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا ثُمَّ اَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَمَضْمَضَ وَ اسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ فَفَعَلَ ذٰلِكَ ثَلَاثًا ثُمَّ اَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهٗ ثَلَاثًا ثُمَّ اَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيْهِ اِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ اَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهٖ فَأَقْبَلَ بِيَدَيْهِ وَاَدْبَرَ ثُمَّ غَسَلَ رِجْلَيْهِ اِلَى الْكَعْبَيْنِ ثُمَّ قَالَ هٰكَذَا كَانَ وُضُوْءُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِىْ رِوَايَةٍ فَأَقْبَلَ بِهِمَا وَاَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهٖ ثُمَّ ذَهَبَ بِهِمَا اِلٰى قَفَاهُ ثُمَّ رَدَّهُمَا حَتّٰى رَجَعَ اِلَى الْمَكَانِ الَّذِىْ بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ وَفِىْ رِوَايَةٍ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلَاثًا بِثَلَاثِ غُرَفَاتٍ مِنْ مَّآءٍ وَفِىْ اُخْرٰى فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفَّةٍ وَاحِدَةٍ فَفَعَلَ ذٰلِكَ ثَلَاثًا وَفِىْ رِوَايَةٍ لِلْبُخَارِىِّ فَمَسَحَ رَأْسَهٗ فَأَقْبَلَ بِهِمَا وَ اَدْبَرَ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ اِلَى الْكَعْبَيْنِ وَفِىْ اُخْرٰى لَهٗ فَمَضْمَضَ وَاسْتَنْثَرَ ثَلَاثَ مَرَّاتٍ مِنْ غُرْفَةٍ وَاحِدَةٍ۔

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[1] He was know better as Umm Umarah. His Kunyah was Abu Muhammad. He was martyred in the day of Yazid in 64 AH رضى الله عنه.

[2] Bukhari # 185, Muslim # 18-235, Abu Dawud # 118, Nasa'i # 97, Ibn Majah # 434, Muwatta Maalik # 2.1-1.

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394. Sayyiduna Abdullah ibn Zayd ibn Aasim رضى الله عنه was requested to demonstrate to them the ablution of Allah's Messenger صلى الله عليه وسلم. He called for a vessel and poured from it on his hands, washing both of them three times. Then, he put his hand (in the vessel) and brought it out and rinsed his mouth and snuffed up water from the palm of one hand, doing that three times. He then inserted his hand and brought it out and washed his face thrice. Again, he inserted his hand and bringing it out washed each of his arms up the elbows two times. Again, he put his hand in and brought it out and wiped his hand in and brought it out and wiped his head with his hands from the front to the back. Then he washed his feet up to the ankles. Then he said, "This is how Allah's Messenger صلى الله عليه وسلم performed ablution."[1]

According to a version: He moved both of them from the front to the back, beginning at the front of his head, moving up to the nape of his neck, drawing then back of where he had begun. Then he washed his feet.

According to another version: He rinsed his mouth, snuffed up water and blew his nose three times with three handfuls of water.

Another version has: He rinsed his mouth and snuffed up water from one palm, and did that thrice.

According to a version of Bukhari: He wiped his head with both hands from the front to the back just once. Then he washed his feed up to the ankles.

According to yet another version of Bukhari: He rinsed his mouth and snuffed up water three times from one handful. [2]

COMMENTARY: The first portion of these *ahadith* (# 393) says that Abdullah ibn Zayd رضى الله عنه washed his hands twice though we know that the Prophet صلى الله عليه وسلم washed them three times. The ulama (Scholars) say that the *sunnah (Practice of Holy Prophet)* is to wash them thrice but it is allowed to wash them twice, so Abdullah ibn Zayd رضى الله عنه meant to emphasise the permission.

The *mustahab (desirable)* method of wiping the head is to place three fingers of each hand. The thumbs and the index fingers and the palm should be detached from the head. The six fingers should be moved back to the nape of the neck. Then the two palms should be placed on the backside of the head any drawn to the fore. Then the uppers of the two ears and their insides should be wiped respectively by the thumbs and the index fingers.

The versions that begin (after the *hadith* # 393) with the words: 'In the version of Bukhari and Muslim' are not narrated by the compiler of the mashabih, but have been added by the compiler of the mishkat. Though the tradition preceeding it is not found in Bukhari and Muslim, yet the compiler of the masabih has included them in section I (which is for these two books) called the sihah. So the compiler of the Mishkat made amends by adding the versions of Bukhari.

As for the final version from Bukhari and Muslim (However, it seem that the *hadith* # 393 is found in Bukhari # 185 and Muslim #18-235) that he rinsed his mouth and snuffed up water three times from the handful, it does not mean he used just one handful for clearing his nose three times. Rather, he snuffed up water thrice taking one handful each time. For

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[1] As against # 393, Bukhari 186, 191, 192, 197, 199 Muslim # 18-235, 218-255, 19-235.

[2] The version beginning with # 394 are additions by the compiler if the Mishkat. They are not narrated by the compiler of the Masabih.

three times, he used three handfuls.

Different *ahadith* are narrated about it in different ways. Imam Shafi'i رحمه الله said both rinsing and snuffing up must done with three handfuls in such a way that from the first handful a little water should be used to rinse the mouth and the remaining to clear the nose. Then the second handful and the third should be used in the same way.

Imam Abu Hanifah رحمه الله differed, saying three handfuls should be taken for rinsing the mouth and then again three rinsing the mouth and then again three for clearing the nose (after the rinsing is over). The mouth and the nose are two separate limbs. Just as the other limbs of ablution are not combined, so two these two should not be combined. It is a rule of fiqh that the *hadith* which is according to deduction should be preferred.

It is pointed out by shami in the fatawa zihriyah that combining the two is also allowed by Imam Abu Hanifah رحمه الله and that separating them is also permitted by Imam Shafi'i رحمه الله. This means that both accommodate one other's ruling.

Imam Tirmidhi رحمه الله has said (against *hadith* # 28) that Imam Shafi رحمه الله says, "It is allowed if anyone does both things with one handful (of water) but I think that is better to use separate scoops." Hence, his contention in the same as Abu Hanifah's رحمه الله (Tirmidhi v1 p 27 Darul *Isha*'at Karachi).

(٣٩٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً لَمْ يَزِدْ عَلٰى هٰذَا۔ (رواه البخارى)

395. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made ablution treating each limb just once. He did not exceed over that.[1]

(٣٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ۔ (رواه البخارى)

396. Sayyiduna Abdullah ibn Zayd narrated that the Prophet صلى الله عليه وسلم made ablution treating each limb twice. [2]

(٣٩٧) عَنْ عُثْمَانَ اَنَّهٗ تَوَضَّأَ بِالْمَقَاعِدِ فَقَالَ اَلَا اُرِيْكُمْ وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا۔ (رواه مسلم)

397. Sayyiduna Uthman رضى الله عنه made ablution (before the people) in the assembly, saying, "Shall I not show you the ablution of Allah's Messenger صلى الله عليه وسلم?" And he made ablution over each limb thrice.[3]

COMMENTARY: These *ahadith* tell us that the Prophet صلى الله عليه وسلم washed the limbs covered by ablution once each, twice each or thrice each. It is known also that he washed them often three times each.

He meant to teach that it is allowed to wash the limbs once as also twice. Ablution is valid in each case, because at least once is *fard* and the maximum is three which is *sunnah*

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[1] Bukhari # 157, Abu Dawud # 138, Tirmidhi # 42, Ibn Majah # 41, Darimi # 696, Musnad Ahmad 1-332, Nasa'i # 80.

[2] Bukhari # 158, Musnad Ahmad 4-41, Abu Dawud (from Abu Hurahray رضى الله عنه # 136, and so Tirmidhi # 43.

[3] Muslim # 9-230, and named in the chapter from Ali ibn Abu Talib رضى الله عنه cord Abu Hurayrah رضى الله عنه.

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(Practice of Holy Prophet) and makes ablution perfect. Some *ahadith* mention washing some limbs thrice, some twice and some once (in a single ablution). It is disallowed to wash more than three times.

Some ulama (Scholars) say that to wash just once is sinful, but is it not so because it is established by the *ahadith* themselves that one may wash once. It is wrong to call it a sin.

Wiping the head is only once even if washing limbs is three times.

(٣٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ رَجَعْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ مَّكَّةَ إِلَى الْمَدِيْنَةِ حَتّٰى إِذَا كُنَّا بِمَآءٍ بِالطَّرِيْقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّأُوْا وَهُمْ عُجَّالٌ فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوْحُ لَمْ يَمَسَّهَا الْمَآءُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوْءَ۔ (رواه مسلم)

398. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that they returned from Makkah to Madinah with Allah's Messenger صلی الله علیه وسلم and came upon some water on the way. There some people (among them) made haste in performing ablution for the *salah* of asr, too much haste. When they caught up with them, there heels were dry and water had not touched them. So, Allah's Messenger صلی الله علیه وسلم said, "Woe to the heels from the fire! Let the ablution be perfect." [1]

COMMENTARY: During their return journey to Madinah, the Prophet صلی الله علیه وسلم and his sahabah encountered the hour of the *salah* of asr. They stopped at a pond. Some of them rushed to the water and hurried through their ablution when the Prophet صلی الله علیه وسلم reached them and observed their dry heels he called. "Woe to the heels from the fire!"

Some of the ulama (Scholars) say that it means 'a severe punishment.' Some say the (ویل) (wayl) is a mountain in hell made of pus and blood. Others opine that the word is expressed by one who is grieved because of destruction.

Anyway, the message here is that heels face ruin. They are named particularly because they were overlooked in ablution some ulama (Schoiars) say that the address to the heels in actually to the men who left them dry.

In conclusion, the Prophet صلی الله علیه وسلم said, "Make ablution complete!" Its details that are *fard, sunnah (Practice of Holy Prophet)* or *mustahab (desirable)* must be observed, even the etiquette. According to another *hadith*, "If even so much as a nail's space of any limb of ablution remains dry then that ablution is not correct."

This *hadith* is evidence that it is a *fard (obligatory)* to wash the feet in ablution. If it was not so, then there would have been no warning against the heels remaining dry. The ulama (Scholars) have though all generations confirmed that the feet must be washed in ablution because it is *fard (obligatory)* to do so. It is not enough to merely wipe over them. Moreover, the noble sahabah رضی الله عنه who described the Prophet's صلی الله علیه وسلم ablution and who are called (حاکی) (narrators) like Sayyiduna رضی الله عنه Ali, Uthman رضی الله عنه and Abdullah ibn Umar رضی الله عنه – all of them were unanimous that if the Prophet صلی الله علیه وسلم was not already wearing socks then he washed his feet while making ablution.

There are innumerable *ahadith* of the category of tawatar (handed down to one after the

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[1] Muslim # 26-241, Bukhari (of like meaning) # 60, Abu Dawud # 97, Nasa'i # 111, Majah # 450, Darimi # 706, Musnad Ahmad 2-193.m

other all reliable people) that prove that the feet are to be washed while making ablution. They sound a warning on not washing them.

Sayyiduna Abdullah رضی الله عنه said that the sahabah used to make *masah* of the feet (meaning, wiped them) till the Prophet صلی الله علیه وسلم commanded that the ablution should be made complete (by washing the feet). He warned them against neglecting that. So, the sahabah رضی الله عنه gave up the *masah* their earlier practice was abrogated.

Tahawi reported that Abdul Malik ibn Sulayman رحمه الله asked Ata Khurasani رحمه الله a noted tabi'I, "Do you know of even a single *hadith* of any of the Prophet's صلی الله علیه وسلم companions who wiped his feet in ablution?" He said, "No, by Allah!"

The command in the Qur'an about the feet in this regard is subject to interpretation. The *sunnah (Practice of Holy Prophet)* of the Prophet صلی الله علیه وسلم both verbal and practical and continuously coming down to us has explained and interpreted it to make washing of the feet necessary. Thus, it is *fard (obligatory)* to wash the feet in ablution.

As for the Shi'ah merely wiping the feet in ablution, not washing them in spite of explicit words and deeds of the Prophet صلی الله علیه وسلم, it is a grave mistake, and that is contrary to *Shari'ah.*

(٣٩٩) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ بِنَاصِيَتِهٖ وَعَلَى الْعِمَامَةِ وَعَلَى الْخُفَّيْنِ۔ (رواه مسلم)

399. Sayyiduna al Mughirah ibn Shi'bah رضی الله عنه[1] narrated that the Prophet صلی الله علیه وسلم made ablution (during which) he wiped his forelocks, over the turban and the socks.[2]

COMMENTARY: The ulama (Scholars) differ on how much of the head should be wiped. Imam Maalik رحمه الله contends that the whole head should be wiped as *fard (obligatory).* Imam Shafi'I's رحمه الله contention is that it is enough to wipe some portion of the head, even only three stands of hair. Imam Abu Hanifah رحمه الله holds that it is *fard (obligatory)* to make *masah* of one-fourth of the head, and he cites this very *hadith* nasiyah (saying that the word (ناصیته) nasiyah, translated as forelocks, cover one fourth of the front of the head). If, according to Imam Maalik رحمه الله it was *fard (obligatory)* to wipe the entire head, then the Prophet صلی الله علیه وسلم would not have said, nasiyah but mentioned the entire head. Hence, wiping the head all of it, is not *fard (obligatory).* If, as Imam Shafi'i رحمه الله says, it is less then one fourth of the head that is *fard (obligatory),* the Prophet صلی الله علیه وسلم would have made that very clear, but it is established that he did not make *masah* of less than one-fourth of the head. Hence, it is proved that *masah* is *fard (obligatory)* of one fourth of the head. Hence, it is proved that *masah* is *fard (obligatory)* of one-fourth of the head.

As for the turban, the Prophet صلی الله علیه وسلم wiped one forth of the head which is *fard (obligatory).* Then, to complete or perfect the ablution and observe the *sunnah (Practice of Holy Prophet)* (for, it is *sunnah (Practice of Holy Prophet)* to wipe the entire head), he wiped over the turban instead of wiping the rest of the head. Some people suggest that he may not have wiped over the turban but merely put it right which caused the narrator to presume that he had wiped over the turban. Allah knows best.

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[1] His Kunyah was Abu Abdullah and Abu Easa. He died at the ege of 70 in 50 AH.

[2] Muslim # 83-274, Tirmidhi # 100, Nasa'i # 107, Musnad Ahmad 4-255.

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As for the ruling, it is not proper to wipe over the turban without wiping the head at all. This is the unanimous ruling of the three imams Shafi'I رحمه الله Abu Hanifah رحمه الله and Maalik رحمه الله. However, Imam Ahmad رحمه الله said that it is correct provided the turban was put on the head after having made ablution and the turban covers the head completely, just like the ruling of wiping over the socks.

(٤٠٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِيْ شَانِهٖ كُلِّهٖ فِيْ طُهُوْرِهٖ وَتَرَجُّلِهٖ وَتَنَعُّلِهٖ۔ (متفق علیه)

400. Sayyidah Ayshah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم loved to commence with the right (side) as for as possible in his affairs, all of them, (like) in his purification, combing his hair and putting on his sandals.[1]

COMMENTARY: The *hadith* brings out the importance of beginning all good things with the right hand.

Purification means ablution in which the right hand and foot is washed first followed by the left. While bathing, the right side is washed first. The *hadith* mentions only three things by way of example but every work that is good is begun from the right side.

In the same way, every thing that is not respectable may begun from the left side, that being *mustahab (desirable)*, like putting the left foot forward in the privy, coming out of the mosque, etc. In this way, the right side gains respect. If one puts the left foot outside the mosque before the right then the right is honoured because it remains in an honourable place longer. This is why the angel of the right side has more respect than of the left, of the two angels with every person. So too the neighbour on the right side is given preference over me on the left side.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٤٠١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَبِسْتُمْ وَ اِذَا تَوَضَّأْتُمْ فَابْدَأُوْا بِاَيَامِنِكُمْ۔ (رواه احمد و ابوداؤد)

401. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you put on your garments and when you make ablution begin with you right side."[2]

(٤٠٢) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ لِمَنْ لَّمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ۔ (رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

402. Sayyiduna Sa'eed ibn Zayd رضی الله عنه[3] narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone does not mention the name of Allah before making ablution, then his ablution is not valid."[4]

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[1] Bukhari # 426, Muslim # 67-268, Abu Dawud # 4140, Tirmidhi # 608, Nasa'i # 421, Ibn Majah # 401, Musnad Ahmad 6-94.

[2] Abu Dawud # 4141, Musnad ahmad 2-354.

[3] His Kunyah was Abau al-A'wai. He was a Quraysh, Adawi. He was one of ten to whom glad tidings of paradise is given. He died in 50 AH or 51 AH at the age of 70 years at Atiq.

[4] Tirmidhi # 25, Ibn Majah # 398.

(٤٠٣) وَرَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ عَنْ اَبِيْ هُرَيْرَةَ

403. And, Ahmed and Abu Dawud transmitted it from Sayyiduna Abu Hurayrah رضی اللہ عنہ[1]

(٤٠٤) وَالدَّارِمِيُّ عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ عَنْ اَبِيْهِ وَزَادَ فِيْ اَوَّلِهٖ لَا صَلَاةَ لِمَنْ لَّا وُضُوْءَ لَهٗ

404. And, Darimi from Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ **who from his father, and they added in the beginning of it. "The *salah* is not valid of one who has not made ablution."[2]**

COMMENTARY: If anyone does not recite bismillah while beginning to make ablution then his ablution will not be perfect and he will not be perfect and he will get no reward for it. Imam Ahmad رحمہ اللہ regards recital of bismillah before commencing ablution as *wajib (expedient)*, but the majority of the scholars say that it is *sunnah (Practice of Holy Prophet)* or *mustahab (desirable)*.

The predecessor scholars say that these words are recited before making ablution.

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Others say that it is better to recite (اَعُوْذُ بِاللّٰهِ) and then (بسم اللہ الرحمٰن الرحیم), and the better known words are (بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ). The words towards the end 'from Sayyiduna Abu Sa'eed Khudri from his father' are perhaps the scribe's mistake. It should be 'from Abu Sa'eed Khudri from the Prophet صلی اللہ علیہ وسلم.'

(٤٠٥) وَعَنْ لَقِيْطِ بْنِ صَبَرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِيْ عَنِ الْوُضُوْءِ قَالَ اَسْبِغِ الْوُضُوْءَ وَخَلِّلْ بَيْنَ الْاَصَابِعِ وَ بَالِغْ فِي الْاِسْتِنْشَاقِ اِلَّا اَنْ تَكُوْنَ صَآئِمًا۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ وَ الدَّارِمِيُّ اِلٰى قَوْلِهٖ بَيْنَ الْاَصَابِعِ)

405. Sayyiduna Laqit ibn Sabirah رضی اللہ عنہ (صبرۃ) **narrated that he asked, "O Messenger of Allah, inform me about ablution." He said, "Make it perfect. Entwine your fingers and, if you are not fasting. Snuff up water deep inside (your nostrils)."[3]**

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said, "Make your ablution perfect." He meant that the minor details of the *mustahab (desirable)* should be observed alongwith the *fard (obligatory)* and *sunnah (Practice of Holy Prophet)*.

Imam Abu Hanifah رحمہ اللہ and imam Shafi'I رحمہ اللہ said that it is *sunnah (Practice of Holy Prophet)* to thread the fingers through each other provided they are well spread and distanced from each other. However, if they are close together and it is difficult to run water between them, then it is *wajib (expedient)* to entwine them. The method to do it as suggested by Abu Hanifah رحمہ اللہ is to place the palm of the right hand over the back of the left hand and thread the fingers of the right hand through those of the left hand.

The little finger of the left hand must be inserted between the toes from the bottom (side of

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[1] Musnad Ahmad 2-418, Ibm Majah # 398.

[2] Darimi # 691.

[3] Abu Dawud # 142, Tirmidhi # 788, Nasa'i # 8.7, Ibn Majah # 407, DArimi # 698, The last two up to Entwine your fingers?

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the sole) upwards beginning from the little toe of the right foot and ending at its counterpart on the left foot.

Snuffing up water should be deep upto the soft tissue inside the nostrils - to make it more perfect, the water must go beyond that, but not if one is fasting. If one is fasting, then to snuff up water so deep is *makruh (unbecoming).*

According to Imam Abu Hanifah رحمه الله, to rinse the mouth and snuff up water is *sunnah (Practice of Holy Prophet)* when making ablution, but *fard (obligatory)* when having a purifying bath. But, in the sight of Imam Shafi'I رحمه الله, they are *sunnah (Practice of Holy Prophet)* in both cases.

(٤٠٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَخَلِّلْ اَصَابِعَ يَدَيْكَ وَ رِجْلَيْكَ۔ (رَوَاهُ التِّرْمِذِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ)

406. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you make ablution, run your finger between your fingers and your toes."[1]

COMMENTARY: It is to make Khilal of the fingers and toes after washing hands and feet (Khilal is to intertwine them). This procedure is the best.

(٤٠٧) وَعَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ يَدْلُكُ اَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهٖ۔ (رواه الترمذی و ابوداؤد و ابن ماجة)

407. Sayyiduna Al-Mustawid ibn Shaddad رضی الله عنه [2] narrated that he observed Allah's Messenger صلی الله علیه وسلم make ablution during which he rubbed his toes with his little finger.[3]

COMMENTARY: The Arabic word (يدلك) means to rub or to make khilal of the toes with the little finger of the left hand. This explanation is confirmed by the *hadith* that Ahmad transmitted. It says clearly that he made Khilal which makes it *mustahab (desirable)* to run the little finger of the left hand between the toes. Or, the meaning would be that the Prophet صلی الله علیه وسلم rubbed the little finger of his left hand over his toes. This would mean that it is *mustahab (desirable)* that all the limbs join together.

(٤٠٨) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ اَخَذَ كَفًّا مِنْ مَّآءٍ فَاَدْخَلَهٗ تَحْتَ حَنَكِهٖ فَخَلَّلَ بِهٖ لِحْيَتَهٗ وَقَالَ هٰكَذَا اَمَرَنِيْ رَبِّيْ۔ (رواه ابوداؤد)

408. Sayyiduna Anas رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم made ablution, he took a handful of water, put it under his chin and let it intersperse through his beard.[4]

COMMENTARY: This kind of Khilal of the beard is *mustahab (desirable).* It should be done after washing the face. The fingers must intertwine into the beard from below and come

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[1] Tirmidhi # 39, Ibn Majah # 447.

[2] He was a Fahri and Quraysh, one of the sahabah رضی الله عنه.

[3] Tirmidhi # 40, Abu Dawud # 418, Ibn Majah # 446, Musnad Ahmad 4-229.

[4] Abu Dawud # 145.

out above it.

(٤٠٩) وَعَنْ عُثْمَانَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ لِحْيَتَهٗ۔ (رواه الترمذی و الدارمی)

409. Sayyiduna Uthman رضی الله عنه narrated that (while making ablution) the Prophet صلی الله علیه وسلم used to run his fingers through his beard. [1]

(٤١٠) وَعَنْ اَبِيْ حَيَّةَ قَالَ رَاَيْتُ عَلِيًّا تَوَضَّاَ فَغَسَلَ كَفَّيْهِ حَتّٰى اَنْقَاهُمَا ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهٗ ثَلَاثًا وَذِرَاعَيْهِ ثَلَاثًا وَمَسَحَ بِرَاْسِهٖ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ اِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَاَخَذَ فَضْلَ طَهُوْرِهٖ فَشَرِبَهٗ وَهُوَ قَآئِمٌ ثُمَّ قَالَ اَحْبَبْتُ اَنْ اُرِيَكُمْ كَيْفَ كَانَ طُهُوْرُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

(رواه الترمذی والنسائی)

410. Sayyidun Ali Huyyah رحمه الله [2] narrated that he saw Sayyiduna رضی الله عنه Ali perform ablution. He washed both of his hands throughly. Then he rinsed his mouth three times and snuffed up water three times, and washed his face three times and washed his forearms three times. Then he wiped his head once then he washed his feet up to the ankles. Then he stood up, took the water that remained after his ablution and drank it while he was standing and said, 'I wished to show you how the Messenger صلی الله علیه وسلم of Allah performed ablution."[3]

COMMENTARY: There is blessing in the residual water of ablution. So one must drink it. It is allowed to drink it while standing.

(٤١١) وَعَنْ عَبْدِ خَيْرٍ قَالَ نَحْنُ جُلُوْسٌ نَنْظُرُ اِلٰى عَلِيٍّ حِيْنَ تَوَضَّاَ فَاَدْخَلَ يَدَهُ الْيُمْنٰى فَمَلَاَ فَمَهٗ فَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرٰى فَعَلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ مَنْ سَرَّهٗ اَنْ يَنْظُرَ اِلٰى طُهُوْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهٰذَا طُهُوْرُهٗ۔ (رواه الدارمی)

411. Sayyiduna Abd Khayr رحمه الله [4] narrated that they sat down observing Sayyiduna Ali رضی الله عنه perform ablution. He put his right hand (into the vessel, took water and) filled his mouth and rinsed it. Then he snuffed up water and blew out of his nose with his left hand. He did it three times. Then he said, "If it pleases anyone to see the ablution of Allah's Messenger صلی الله علیه وسلم, then this is it."[5]

COMMENTARY: The narrator's purpose was to show how he rinsed his mouth and cleared his nose. Hence, he did not describe the rest of the ablution.

(٤١٢) وَعَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَّاحِدٍ

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[1] Tirmidhi # 31, Darami # 704, Majah # 430.

[2] His name was Amr Ibn Nasr Anwari Hamdani رحمه الله but was better known by his Kunyah Abu Easa. He was a tabi'i.

[3] Tirmidhi # 48, Abu Dawud # 116, Nasa'i # 96.

[4] He was Abd Khayr Yazid and his kunyah was Abu Umarah Hamdani. He was a tabi'i resident of Kufah.

[5] Darimi # 701, Nasa'i # 91.

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فَعَلَ ذٰلِكَ ثَلَاثًا۔ (رواه ابوداؤد و الترمذی)

412. Sayyiduna Abdullah ibn Zayd رضی الله عنه narrated that he saw Allah's Messenger صلی الله علیه وسلم rinse his mouth and snuff up water from one handful. He did that three times.[1]

COMMENTARY: The *hadith* could means:

(i) The Prophet صلی الله علیه وسلم used only one handful to rinse his mouth and snuff up water and he did it three times (in this way).

(ii) Or, he raised his mouth with three handfuls and snuffed up water with other three handfuls.

The second meaning is more plausible and nearer the other narrations.

There may be a third meaning; he rinsed his mouth three times for just one handful and snuffed up water. He did not take a second handful. These three possibilities can be true for the earlier *hadith* too.

(٤١٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهٖ وَاُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَا بَتَيْنِ وَظَاهِرَ هُمَا بِاِبْهَامَيْهِ۔ (رواه النسائی)

413. Sayyiduna Ibn Abbas رضی الله عنه narrated that that the Prophet صلی الله علیه وسلم wiped his head and his ears, the insides with his forefingers and the outsides with his thumbs.[2]

(٤١٤) وَعَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ اَنَّهَا رَاَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ قَالَتْ فَمَسَحَ رَأْسَهٗ مَا اَقْبَلَ مِنْهُ وَمَا اَدْبَرَ وَصُدْغَيْهِ وَاُذُنَيْهِ مَرَّةً وَاحِدَةً وَفِيْ رِوَايَةٍ اَنَّهٗ تَوَضَّأَ فَاَدْخَلَ اِصْبَعَيْهِ فِيْ جُحْرَيْ اُذُنَيْهِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ الرِّوَايَةَ الْاُوْلٰى وَاَحْمَدُ وَابْنُ مَاجَةَ الثَّانِيَةَ)

414. Sayyidah Rubay bint Mu'awwidh رضی الله عنه[3] narrated that she saw the Prophet صلی الله علیه وسلم make ablution. She said that he wiped his head both its front and back, both his temples and both his ears, once. According to another version: He made ablution, putting his two fingers in his ear-holes.[4]

COMMENTARY: The *masah* or wiping of the temples and ears was with the some water as used for the head. He took water on his hands and wiped his head and with the same water, he wiped his temples and his ears without taking fresh water for wiping both of them. This is what Imam Abu Hanifah رحمه الله follows.

The word (صدغ) (temples) is the portion between the ear and the eye including the hair in this portion (Qamus). Ibn Malik رحمه الله said that (صدغ) are the hair on both sides of the head between the ear and the forehead. This is the correct meaning.

According to sharah us *sunnah (Practice of Holy Prophet)*, the ulama (Scholars) differ whether

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[1] Abu Dawud # 119, Tirmidhi # 28.

[2] Nasa'i # 102, Tirmidhi (like it) # 36, Ibn Majah # 439.

[3] She was Mu'awwidh's daughter and a prominent companion and as ansar. She was present in the Ba'yah Ridwan, to pledge under the tree.

[4] Abu Dawud # 129, Tirmidhi # 34, Musnad Ahmad 6.359, and the second version: Abu Dawud # 131, Musnad Ahmad 6-359, Ibn Majah # 441.

it is *sunnah (Practice of Holy Prophet)* to make *masah* three times or not? Most of the scholars say that it should be done only once. This is the practice of Abu Hanifah رحمه الله Ahmad رحمه الله and Maalik رحمه الله. Imam Shafii'i رحمه الله contends that *masah* should be done three times with fresh water each time and this is *sunnah (Practice of Holy Prophet)*, as most of the Shafi'i scholars say. However, Imam Shafi'i رحمه الله himself said that to make *masah* three times is *mustahab (desirable)*.

Abu Dawud رحمه الله said that all a*hadith* narrated by Sayyiduna Uthman رحمه الله are sahih (sound) and they prove that *masah* is done just once.

Shamni رحمه الله said that it is bid'ah to make *masah* three times with fresh water each time. But it says in Hidayah that it is allowed to make *masah* three times with the same water. This is also reported from Imam Abu Hanifah رحمه الله. But, Allah knows best.

(٤١٥) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ اَنَّهٗ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّاَ وَاَنَّهٗ مَسَحَ رَاْسَهٗ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ۔

(رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ مُسْلِمٌ مَعَ زَوَائِدَ)

415. Sayyiduna Abdullah ibn Zayd رضى الله عنه narrated that he observed the Prophet صلى الله عليه وسلم make ablution. (in the course of it) he wiped his head with water that was not residual after washing his hands (meaning it was fresh water).[1]

COMMENTARY: The books of the Hanafi fiqh tell us by way of example that if anyone, who makes ablution, washes hands and after washing them there remains moistness on them with which he wipes his head, then his *masah* will be valid. But, after having wiped some limb moistness persists on his hands and he wipes his head with that, then his *masah* is void. Anyway, it is better to take fresh water for the *masah* of the head, but it is allowed to make *masah* with the water that remains on the hand.

(٤١٦) وَعَنْ اَبِيْ اُمَامَةَ ذَكَرَ وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانَ يَمْسَحُ الْمَاقَيْنِ وَقَالَ الْاُذُنَانِ مِنَ الرَّاْسِ رَوَاهُ ابْنُ مَاجَةَ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَذَكَرَا قَالَ حَمَّادٌ لَا اَدْرِيْ اَلْاُذُنَانِ مِنَ الرَّاْسِ مِنْ قَوْلِ اَبِيْ اُمَامَةَ اَمْ مِنْ قَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

416. Sayyiduna Abu Umamah رضى الله عنه described the ablution of Allah's Messenger صلى الله عليه وسلم. He said that he used to wipe the corners of his eyes, And, he said, "The ears are inclusive with the head." Hammad رحمه الله remarked that he could not say whether the words, 'The ears are inclusive with the head' were spoken by Abu Umamah رضى الله عنه himself or he quoted the words of Allah's Messenger صلى الله عليه وسلم.[2]

COMMENTARY: It is *mustahab (desirable)* to rub the corners of both the eyes when washing the eyes to clear the eyes of dust etc.

The saying that the ears are inclusive with the head means that the *masah* of the ears must be done with that of the head and the same water as is taken for the head must be used for the ears. It is not necessary to take fresh water to make *masah* of the ears.

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[1] Tirmidhi # 37, Abu Dawud (of like meaning) # 120, Muslim (in a lengthy *hadith*) # 19-236.

[2] Ibn Majah # 444, Abu Dawud # 134, Tirmidhi # 37. The saying of Hammad رضى الله عنه is transmitted by the last two.

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All the four imams agree about the first ruling but they differ about the second. While Abu Hanifah رحمه الله, Maalik رحمه الله and Ahmad رحمه الله agree that the *masah* of the ears must be done with the water that remains after the *masah* of the head, Shafi'i رحمه الله holds that fresh water must be taken for the *masah* of the ears. There are many a*hadith* from which the three imams have deduced their ruling and there is also one *hadith* that upholds Imam Shafi'i's ruling.

It is possible that the Prophet صلى الله عليه وسلم (made ablution and) wiped the head and the ears with the same water. However, when there was no moistness on his hands, he sometimes perhaps took fresh water for the *masah* of the ears.

(٤١٧) وَعَنْ عَمْرِو ابْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ جَآءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهٗ عَنِ الْوُضُوْءِ فَاَرَاهُ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ هٰكَذَا الْوُضُوْءُ فَمَنْ زَادَ عَلٰى هٰذَا فَقَدْ اَسَآءَ وَتَعَدّٰى وَظَلَمَ۔ (رواه النسائى وابن ماجة و روى ابوداؤد معناه)

417. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father who from his grandfather that a villager came to the Prophet صلى الله عليه وسلم and asked him about ablution. He described it to him with each action three times. Then he said, "This is the ablution. If anyone exceeds over that then he has done wrong, gone beyond the limit and has hurt himself."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم taught him the ablution and instructed him not to exceed that. He used three words for anyone who did more:

(i) (فقداساء) - has done wrong, because he neglected the *sunnah (Practice of Holy Prophet).*

(ii) (تعدى) - gone beyond the limit to exceed the *sunnah (Practice of Holy Prophet).*

(iii) (ظلم) - has hurt himself by going against the practice and *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم.

(٤١٨) وَعَنْ عَبْدِاللّٰهِ بْنِ الْمُغَفَّلِ اَنَّهٗ سَمِعَ ابْنَهٗ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْقَصْرَ الْاَبْيَضَ عَنْ يَمِيْنِ الْجَنَّةِ قَالَ اَيْ بُنَيَّ سَلِ اللّٰهَ الْجَنَّةَ وَتَعَوَّذْ بِهٖ مِنَ النَّارِ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهٗ سَيَكُوْنُ فِيْ هٰذِهِ الْاُمَّةِ قَوْمٌ يَّعْتَدُوْنَ فِي الطُّهُوْرِ وَالدُّعَآءِ۔ (رواه احمد و ابوداؤد وابن ماجة)

418. Sayyiduna Abdullah ibn Mughaffal رضى الله عنه is reported to have heard his son pray, "O Allah, I ask you for a white castle towards the right side of paradise." So, he exclaimed, "O my son, ask Allah for paradise and seek refuge in Him from the Fire. Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say that there will arise some people in this *ummah* who will transgress the bounds in ablution and supplication."[2]

COMMENTARY: Sayyiduna Abdullah ibn Mughaffal رضى الله عنه warned his son not to make supplication conditional. It does not behave one who should submit in servitude. All a person must do is pray for paradise and deliverance from hell. Then, it is for Allah how high a rank He would bestow on his slave.

It is not proper to exceed the limit it any thing, even those thing that are recognized by

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[1] Nasa'i # 140, Ibn Majah # 422, Abu Dawud (n a lengthy version) # 135, Munad Ahamd 2-180.

[2] Musnad Ahmad 4-87, Abu Dawud # 96, Ibn Majah (in brief) # 3864 (only about supplication).

Shari'ah. The Prophet صلى الله عليه وسلم foretold that in his *ummah* some people would go beyond the bounds in making supplication and performing ablution.
The transgression in ablution is to wash the limbs more than three times, to use water more than necessary and to overdo in washing the limbs out of confusion, doubts and misgivings.
The transgression in supplication is to make it in disrespectful way or to place unnecessary and in reasonable conditions, or to ask for such things as are beyond human ability and impossible for mankind.

(٤١٩) وَعَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلْوُضُوْءِ شَيْطَانًا يُقَالُ لَهُ اَلْوَلَهَانُ فَاتَّقُوْا وَسْوَاسَ الْمَآءِ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ عِنْدَ اَهْلِ الْحَدِيْثِ لِاَنَّا لَا نَعْلَمُ اَحَدًا اَسْنَدَهُ غَيْرَ خَارِجَةَ وَهُوَ لَيْسَ بِالْقَوِيِّ عِنْدَ اَصْحَابِنَا۔

419. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, there is a devil for ablution. He is called Al-Walahan. So guard against the temptations caused by water."[1]

COMMENTARY: Al-Walahan means 'loosing one's senses and being confused.' The devil is so named because he prompts people and confuses them and turn them dumb so that they forget whether they have washed their limbs or not, washed them once or twice?
The Prophet صلى الله عليه وسلم says that if anyone gets such doubts then he must ignore them lest he violate the limits of *sunnah (Practice of Holy Prophet)*. This devil's very aim is to confuse and get the person wash his limbs more than three times and use very much water whereby he would exceed the limits of the *sunnah (Practice of Holy Prophet)*.

(٤٢٠) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهٖ۔

(رواه الترمذى)

420. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that he saw that when Allah's Messenger صلى الله عليه وسلم had performed ablution, he wiped his face (dry) with the edge of his garment.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم took the hem of his cloak or shirt and dried his face with it after ablution. Zayla'i has written in Sharah Kanz that it is allowed to wipe (the water) after ablution (and) dry oneself with a piece of cloth. The same thing is known of (Sayyiduna) Uthman, Anas and Hasan ibn Ali رضى الله عنه, as also the next *hadith* confirms it.
The author of Muniyah has said, that it is *mustahab (desirable)* to wipe dry after ablution.
Some books of the Hanafi school of thought write that if anyone wipes after ablution with a handkerchief or towel (or any piece of cloth) ostentatiously then it is *makruh (unbecoming)*, otherwise it is not *makruh (unbecoming)*.
On the other hand, Imam shafi رحمه الله contends that to wipe oneself is not *sunnah (Practice of Holy Prophet)* both after ablution and after bath. He relies on the *hadith* that when the Prophet صلى الله عليه وسلم had made ablution, the mother of the believers, Sayyidah Maymunah

[1] Tirmidhi # 57. Ibn Majah # 421, Musnad Ahmad 5-136.
[2] Tirmidhi # 54.

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رضی اللہ عنہ presented a Kerchief to him that he might dry himself but he returned it is blushed off the water with his hand. The Hanafi scholars contend that he might have found the cloth not suitable or there may have been another reason.

(٤٢١) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِرْقَةٌ يُنَشِّفُ بِهَا أَعْضَاءَهُ بَعْدَ الْوُضُوْءِ۔

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ بِالْقَائِمِ وَأَبُوْ مُعَاذٍ الرَّاوِيُّ ضَعِيْفٌ عِنْدَ أَهْلِ الْحَدِيْثِ۔

421. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم had a piece of cloth with which he towelled his limbs after (making) ablution.[1] (Tirmidhi who transmitted it said that one of its narrators, Abu Mu'adh, was regarded as weak.)

COMMENTARY: Not only has Tirmidhi rated this *hadith* as weak but has said also that there is no Sahih *hadith* from the Prophet صلی اللہ علیہ وسلم about wiping the moist limbs with cloth. Rather Some Sahabah رضی اللہ عنہ and some tabi'un رحمہ اللہ have given permission to wipe the limbs after making ablution, but even their permission is not drawn from any saying of the Prophet صلی اللہ علیہ وسلم, or any of his deeds. It is their own judgment. Sayyid Jamaluddin Shafi'i رحمہ اللہ has reproduced this passage.

However, the hanafi reject this statement and assert that the great Sahabah رضی اللہ عنہ named in the preceding lines were known to wipe their limbs after ablution and they must have had a precedence from the Prophet صلی اللہ علیہ وسلم. This could not have been their own innovation. Moreover, it is an accepted practice that even a weak *hadith* must be followed against a personal opinion howsoever strong.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٢) وَعَنْ ثَابِتِ ابْنِ أَبِيْ صَفِيَّةَ قَالَ قُلْتُ لِأَبِيْ جَعْفَرٍ هُوَ مُحَمَّدُ الْبَاقِرُ حَدَّثَكَ جَابِرٌ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلَاثًا ثَلَاثًا قَالَ نَعَمْ۔ (رواه الترمذی و ابن ماجة)

422. Sayyiduna Thabit [2] ibn Abu Sufiyah رحمہ اللہ narrated that he asked Abu Ja'far who was Muhammad al Baqir رحمہ اللہ [3] if Jabir رحمہ اللہ had narrated to him that the Prophet صلی اللہ علیہ وسلم used to wash the limbs in ablution sometimes once each, sometimes twice and sometimes thrice. He answered. "Yes!"[4]

COMMENTARY: Among the narrators of *hadith*, the student narrates a *hadith* to his teacher and asks, "Did so and so narrate to you?" and continues with the chain of narrators up to the Prophet صلی اللہ علیہ وسلم. The teacher listens quietly as he goes on asking till he comes to the Prophet صلی اللہ علیہ وسلم when the teacher says, "Yes!" This is what Tha'bit ibn Abu Sufyah رحمہ اللہ followed asking his teacher Imam Muhammad Baqir رحمہ اللہ. He asked whether Sayyiduna Jabir رضی اللہ عنہ had narrated the *hadith*. He answered in the affirmative.

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[1] Tirmidhi # 53.

[2] Thabit ibn Abu Safiyah رحمہ اللہ was a Tabi'i. His Kunya was Abu Hamzah. He died in 148 AH.

[3] Muhammad Baqir رحمہ اللہ was the son of Imam Zayn ul Aabidin رحمہ اللہ. He was born in 56 AH and died in 117 or 118 AH in Madinal and was buried in al Baqi.

[4] Tirmidhi # 45, Ibm Majah # 410.

(٤٢٣) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ وَقَالَ نُوْرٌ عَلٰى نُوْرٍ۔

423. Sayyiduna Abdullah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made ablution washing each limb twice, and saying, "Light upon light."[1]

COMMENTARY: Washing the limbs once in ablution discharges the *fard (obligatory)*. That is like one light. The second washing completes the *sunnah (Practice of Holy Prophet)* and this is also a light. So, light is upon light.

(٤٢٤) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا وَقَالَ هٰذَا وُضُوْئِى وَوُضُوْءُ الْاَنْبِيَآءِ قَبْلِىْ وَوُضُوْءُ اِبْرَاهِيْمَ رَوَاهُمَا رَزِيْنٌ وَالنَّوَوِىُّ ضَعَّفَ الثَّانِىَ فِىْ شَرْحِ مُسْلِمٍ۔

424. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made ablution washing the limbs three times each. Then, he said, "This is my ablution and the and the ablution of the Prophet's علیہ السلام before me and the ablution of Ibrahim علیہ السلام."[2] Both those *hadith* are transmitted by Razin, Nawawi rated the second as weak in his Sharah of Muslim.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم mentioned all the Prophet علیہ السلام and then named Prophet Ibrahim علیہ السلام. He came from the general to the specific. The reason is that Ibrahim علیہ السلام was very particular about cleanliness and purity.

(٤٢٥) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَكَانَ اَحَدُنَا يَكْفِيْهِ الْوُضُوْءُ مَالَمْ يُحْدِثْ۔ (رواه الدارمى)

425. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made (fresh) ablution for every *salah* but to each of them the ablution sufficed till it was not nullified.

COMMENTARY: In the beginning, it was *wajib (expedient)* for the Prophet صلی اللہ علیہ وسلم to make ablution for every *salah*. Later, the command was abrogated as the next *hadith* discloses. Some ulama (Scholars) say that he made a fresh ablution for every *salah* because it is better and more meritorious.

(٤٢٦) وَعَنْ مُحَمَّدِ بْنِ يَحْيٰى بْنِ حَبَّانَ قَالَ قُلْتُ لِعُبَيْدِ اللّٰهِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ رَأَيْتُ وُضُوْءَ عَبْدِاللّٰهِ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا كَانَ اَوْ غَيْرَ طَاهِرٍ عَمَّنْ اَخَذَهُ فَقَالَ حَدَّثَتْهُ اَسْمَآءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ اَنَّ عَبْدَاللّٰهِ بْنَ حَنْظَلَةَ بْنِ اَبِىْ عَامِرٍ الْغَسِيْلِ حَدَّثَهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اُمِرَ بِالْوُضُوْءِ لِكُلِّ صَلَاةٍ طَاهِرًا كَانَ اَوْ غَيْرَ طَاهِرٍ فَلَمَّا شَقَّ ذٰلِكَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرَ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَوُضِعَ عَنْهُ الْوُضُوْءُ اِلَّا مِنْ حَدَثٍ قَالَ فَكَانَ عَبْدُاللّٰهِ يَرٰى اَنَّ بِهٖ قُوَّةً عَلٰى ذٰلِكَ فَفَعَلَهُ حَتّٰى مَاتَ۔ (رواه احمد)

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[1] Razin, but this tradition is questioned.

[2] Razin, but it is questioned.

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426. Sayyiduna Muhammad ibn Yahya ibn Habban رحمه الله narrated that he asked Ubaydullah ibn Abdullah ibn Umar رحمه الله, "Tell me did Abdullah ibn Umar رضى الله عنه make fresh ablution for every *salah* whether he had his ablution intact or not and from whom did he acquire this habit?" He informed him that (sayyidah) Asma bint Zayd ibn Khattab رحمه الله narrated to him (meaning, Abdullah ibn Umar رضى الله عنه) that Abdullah ibn Hanzalah ibn Abu Aamir, al-Ghasil narrated to her that Allah's Messenger صلى الله عليه وسلم was commanded to make ablution for every *salah* whether his ablution was intact or not. When that prove difficult for Allah's Messenger صلى الله عليه وسلم, he was commanded to use the siwak before every *salah* and the (making of) ablution was set aside unless his ablution was nullified. He added, "Abdullah perceived in himself the ability over that. Hence, he preserved in doing that till he died."[1]

COMMENTARY: The word al-Ghasil means 'one who was given a bath! This describes Sayyiduna Hanzalah رضى الله عنه. When he died, the angels gave him a bath. According to urwah's رضى الله عنه narration the Prophet صلى الله عليه وسلم asked the wife of Hanzalah رضى الله عنه, "In what state was he (when he departed from home for the battle)?" She disclosed that he was in a state of impurity and had just washed a part of his head when he heard the call to enlist (for jihad). So, he departed in that state and attained martyrdom (in the battle of uhud). The prophet صلى الله عليه وسلم said, "I saw that the angels gave him a bath."

Tabi pointed out that this *hadith* emphasizes the excellence of siwak. This is why siwak replaced the *wajib (expedient)* ablution.

Sayyiduna Abdullah ibn Umar رضى الله عنه deduced that though it was not *wajib (expedient)* to make a fresh ablution for every *salah*, there was great merit in it for one who had the power and ability to maintain the practice. Since he felt in himself the required ability, he did not deprive himself of the great good fortune till death took him away.

(٤٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَاهٰذَا السَّرَفُ يَا سَعْدُ قَالَ اَفِي الْوُضُوْءِ سَرَفٌ قَالَ نَعَمْ وَاِنْ كُنْتَ عَلٰى نَهْرٍ جَارٍ۔ (رواه احمد و ابن ماجة)

427. Sayyiduna Abdullah Amr ibn Aas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم passed by Sa'd رضى الله عنه who was making ablution and exclaimed, "Why this wastage, O Sa';d?" He said, "Yes, even if you were by a running river!"[2]

COMMENTARY: Whether one is making ablution or having a bath, more water than is necessary must not be used because that is a wastage. *Shari'ah* does not approve wastage. This was impressed on Sa'd رضى الله عنه by the Prophet صلى الله عليه وسلم.

The ulama (Scholars) explained that extravagance in spite of abundance of water at the river by using more water than allowed by *Shari'ah* implies misuse of life and time.

Allamah Teebi رحمه الله said that when there is wastage in what cannot be imaginably wasted, then how will it be in those things in which wastage is possible. Hence, while performing ablution or having a bath, one must not use more water than necessary.

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[1] Musnad Ahmad 5/225, Abu Dawud # 48.

[2] Musnad Ahmad 2-221, Ibn Majah # 425.

(٤٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ وَ ابْنِ مَسْعُوْدٍ وَ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ وَ ذَكَرَ اسْمَ اللّٰهِ فَاِنَّهٗ يُطَهِّرُ جَسَدَهٗ كُلَّهٗ وَ مَنْ تَوَضَّأَ وَلَمْ يَذْكُرِ اسْمَ اللّٰهِ لَمْ يُطَهِّرْ اِلَّا مَوْضِعَ الْوُضُوْءِ۔

428. Sayyiduna Abu Hurayrah رضی اللہ عنہ, Ibn Mas'ud رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone makes ablution and mentions the name of Allah (by reciting the basmalah at the beginning) then he puries his whole body (from sin). But, if he does not mention Allah's name while he makes ablution, then he purified nothing beyond the limbs of ablution."[1]

COMMENTARY: This *hadith* mentions the merit of commencing ablution by reciting Bismillah in full (بسم اللہ الرحمن الرحیم). It is *sunnah (Practice of Holy Prophet)* or *Mustahab (desirable)* to recite it, but no *wajib (expedient)*.

(٤٢٩) وَعَنْ اَبِيْ رَافِعٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ وُضُوْءَ الصَّلَاةِ حَرَّكَ خَاتَمَهٗ فِيْ اِصْبَعِهٖ رَوَاهُمَا الدَّارَقُطْنِيُّ وَرَوَى ابْنُ مَاجَةَ الْاَخِيْرَ۔

429. Sayyiduna Abu Rafi رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم made the ablution for the *salah*, he moved his ring on his finger.[2]

COMMENTARY: The ruling is that if the ring is loose and one believes that the water of ablution passes under it on the finger, then it is *sunnah (Practice of Holy Prophet)* to move the ring. If it is lightly gripped and water cannot possibly reach the finger under it, then it is *wajib (expedient)* to move the ring so that water must go to the finger.

CHAPTER - V

GHUSL (BATH) بَابُ الْغُسْلِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٤٣٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَلَسَ اَحَدُكُمْ بَيْنَ شُعَبِهَا الْاَرْبَعِ ثُمَّ جَهَدَ هَا فَقَدْ وَجَبَ الْغُسْلُ وَاِنْ لَّمْ يُنْزِلْ۔ (متفق علیہ)

430. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you sits between the four folds of his wife and strives with her, indeed, bath becomes obligatory, even if there is no seminal discharge."[3]

COMMENTARY: The four folds of his wife in an allusion to her legs and things when a man sit to have a sexual intercourse with her.

The *hadith* means that when simply the tip of the penis is inserted, bath becomes *wajib (expedient)*, even if there is no seminal discharge. The four caliphs, رضی اللہ عنہ most of the sahabah رضی اللہ عنہ and the four imams give this interpretation.

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[1] Daraqutni # 12, in the chapter on taking Allah's name in ablution.

[2] Daraqutni 1/83, Description of the Prophet صلی اللہ علیہ وسلم ablution, Ibn Majah # 449.

[3] Bukhari # 291, Muslim # 87-348, Nasa'i # 191, Ibn Majah # 610, Musnad Ahmad 2-347.

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IN BATH WAJIB (EXPEDIENT)

(٤٣١) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا الْمَآءُ مِنَ الْمَآءِ رَوَاهُ مُسْلِمٌ قَالَ الشَّيْخُ الْاِمَامُ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا مَنْسُوْخٌ وَقَالَ

431. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Water is from water (meaning, with a seminal discharge, bath becomes necessary)."[1] Muslim transmitted it, and the Shaykh and Imam Muhyi us-*Sunnah (Practice of Holy Prophet)* said that it is abrogated and:

(٤٣٢) اِبْنُ عَبَّاسٍ اِنَّمَا الْمَآءُ مِنَ الْمَآءِ فِي الْاِحْتِلَامِ رَوَاهُ التِّرْمِذِيُّ وَلَمْ اَجِدْهُ فِي الصَّحِيْحَيْنِ۔

432. Sayyiduna Ibn Abbas رضی اللہ عنہ asserted that water is from water only when there is a seminal discharge.[2]
Tirmidhi transmitted it but I could not find this *hadith* in the two Sahih books.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had to teach his *ummah* but his modesty did not permit him to speak out directly, so he used camouflaged words.

This *hadith* affirms that bath is *wajib (expedient)* only when there is an emission. However, the preceding *hadith* asserts that bath becomes *wajib (expedient)* when the tip of the penis is inserted even if there is no emission.

Imam Muhyi us-*Sunnah (Practice of Holy Prophet)* رحمہ اللہ says that this command was abrogated by the *hadith* of Ubayy ibn Ka'b رضی اللہ عنہ that says, "This was a concession granted in early Islam (that bath is *wajib (expedient)* only on an emission), but later it was withdrawn."

Imam Tirmidhi رحمہ اللہ also said that many of the Sahabah رضی اللہ عنہ agreed that this command was enforced in early Islam but was abrogated later. It was replaced by the command that when the sexual organs of man and woman have contact and the tip of the penis is inserted in the vagina, bath is *wajib (expedient)* though there may not have been an emission.

However, Ibn Abbas رضی اللہ عنہ gives another interpretation. He says about this command that it pertains to nocturnal dreams. He means that the Prophet صلی اللہ علیہ وسلم said that bath does not become *wajib (expedient)* simply on having a dream but if on awakening one's garments are moist or have stains of *mani* (seminal discharge), bath is *wajib (expedient)*. Given this interpretation of Ibn Abbas رضی اللہ عنہ there is no need to consider the *hadith* as abrogated but the fact is not as he says and the *hadith* embraces all situation, nocturnal dreams and otherwise and the command was in early Islam and was later abrogated.

(٤٣٣) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ اُمُّ سُلَيْمٍ يَا رَسُوْلَ اللّٰهِ اِنَّ اللّٰهَ لَا يَسْتَحْيِيْ مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْاَةِ مِنْ غُسْلٍ اِذَا احْتَلَمَتْ قَالَ نَعَمْ اِذَا رَاَتِ الْمَآءَ فَغَطَّتْ اُمُّ سَلَمَةَ وَجْهَهَا وَقَالَتْ يَا رَسُوْلَ اللّٰهِ اَوَتَحْتَلِمُ الْمَرْاَةُ قَالَ نَعَمْ تَرِبَتْ يَمِيْنُكِ فَبِمَ يُشْبِهُهَا وَلَدُهَا مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ بِرِوَايَةِ اُمِّ سُلَيْمٍ۔

433. Sayyidah Umm Salamah رضی اللہ عنہا narrated that (Sayyidah) Umm Salym رضی اللہ عنہا[3]

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[1] Muslim # 80-343, Abu Dawud # 217, Tirmidhi (linked to) # 122, Musnad Ahmad 3-29.

[2] Tirmidhi # 112.

[3] Her name is given variously as Salamah, Ramlah or Mulaykah. She was a mother of Sayyiduna Anas رضی اللہ عنہ.

Said, "O Messenger of Allah, Allah is not ashamed of the truth. Is it *wajib (expedient)* for a woman to have a bath if she has a sexual dream?" He said, "Yes, when she observes (the discharge) liquid." (Sayyidah) Umm Salamah رضى الله عنه covered her face and exclaimed, "O Messenger of Allah, does a woman experience a wet dream?" He said, "Yes, may your right hand be dusty! How then does her child resemble her?"[1] Bukhari and Muslim transmitted it. Muslim added to the version of Sayyidah Umm Salaym رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said also:

(٤٣٤) اَنَّ مَآءَ الرَّجُلِ غَلِيْظٌ اَبْيَضُ وَمَآءَ الْمَرْاَةِ رَقِيْقٌ اَصْفَرُ فَمِنْ اَيِّهِمَا عَلَا اَوْسَبَقَ يَكُوْنُ مِنْهُ الشَّبَهُ

434. "The sperm of man is coarse and whitish and of woman thin and yellowish. The resemblance, therefore, is from whichever is on top or precedes."[2]

COMMENTARY: Bath does not become *wajib (expedient)* on merely having a dream about intercourse unless there is a seminal discharge or a clear sign of it is seen an awakening, like stain or moistness on body or clothes.

The words 'may your right hand be dusty' mean, 'you surprise me! Do you not know this simple thing?'

As for the description of the sperm, this is a common observation but there are exceptions and the colour and coarseness may vary. If a man is weak, then his sperm will not be coarse. If he indulges in too much sex then its colour will be radish.

Resemblance of the child will be to the father or mother whoever's sperm drops first in the womb, or dominates.

(٤٣٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُدْخِلُ اَصَابِعَهٗ فِي الْمَآءِ فَيُخَلِّلُ بِهَا اُصُوْلَ شَعْرِهٖ ثُمَّ يَصُبُّ عَلٰى رَأْسِهٖ ثَلَاثَ غَرَفَاتٍ بِيَدَيْهِ ثُمَّ يُفِيْضُ الْمَآءَ عَلٰى جِلْدِهٖ كُلِّهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ قَبْلَ اَنْ يُدْخِلَهَا الْاِنَآءَ ثُمَّ يُفْرِغُ بِيَمِيْنِهٖ عَلٰى شِمَالِهٖ فَيَغْسِلُ فَرْجَهٗ ثُمَّ يَتَوَضَّأُ۔

435. Sayyidah Ayshah رضى الله عنها narrated that whenever Allah's Messenger صلى الله عليه وسلم took bath for a major sexual defilement, he began by washing his hands, made ablution as for the *salah* and then immersed his fingers into the water and then rubbed the roots of his hair with them. Then he poured three handfuls (of water) on his head, filling both hands. After that, he poured water over all his skin.[3] Bukhari and Muslim.

According to another version in Muslim: He began and washed his hands before immersing them into the vessel. Then he poured water with his right hand over his left and washed his private parts and made ablution.[4]

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[1] Bukhari # 130, Muslim # 32-313, Nasa'i # 197, Ibn Majah # 600 (more or less in same), Tirmidhi (some of it) # 122, Abu Dawud # 237.

[2] Muslim # 30-311, Ibn Majah # 601.

[3] Bukhari # 249 (he has body instead of skin), Muslim # 35-316, Nasa'i # 247, Muwatta Maalik # 2.17-69, Musnad Ahmad 6-330.

[4] Muslim # 35-316.

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COMMENTARY: After washing his hands, the Prophet صلى الله عليه وسلم made ablution. If water did not accumulate but flowed away from there then he washed his feet too during the ablution, otherwise he moved aside after his bath and washed his feet. This is what the Hidayah also writes that if water does not drain out then one must defer washing of his feet, complete his bath, move aside and wash his feet.

Something of importance in what Tabarani transmits. Its narrative discloses that the Prophet صلى الله عليه وسلم never had a wet dream not did any of the other Prophet صلى الله عليه وسلم have it.

(٤٣٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَتْ مَيْمُوْنَةُ وَضَعْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَسَتَرْتُهُ بِثَوْبٍ وَصَبَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثُمَّ صَبَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثُمَّ صَبَّ بِيَمِيْنِهِ عَلَى شِمَالِهِ فَغَسَلَ فَرْجَهُ فَضَرَبَ بِيَدِهِ الْأَرْضَ فَمَسَحَهَا ثُمَّ غَسَلَهَا فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ صَبَّ عَلَى رَأْسِهِ وَافَاضَ عَلَى جَسَدِهِ ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ فَنَا وَلْتُهُ ثَوْبًا فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ۔ (مُتَّفَقٌ عَلَيْهِ وَلَفْظُهُ لِلْبُخَارِيِّ)

436. Sayyiduna Ibn Abbas رضى الله عنه reported that Sayyidah Maymunah رضى الله عنه [1] narrated, "I placed water for the Prophet's صلى الله عليه وسلم bath and screened him with a garment. He poured water on his hands and washed them. Then, with his right hand he poured water over his left and washed his private parts, struck his hand on the ground and wiped it. Then he washed it, rinsed his mouth, snuffed up water, washed his face and forearms. Then he poured water over his head and then over his entire body. Then, moving aside, washed his feet. I offered him a piece of cloth to wipe himself, but he did not take it. Then he went away jerking his hands."[2]

COMMENTARY: This *hadith* confirms that if water does not drift away from under the feet, then they may be washed on moving aside after the bath.

The Prophet صلى الله عليه وسلم did not take the cloth to wipe himself. There could be many reasons for that as the ulama (Scholars) say. Perhaps it is better not to wipe the body, or he was in a hurry to reach somewhere, or it may have been too hot and he liked to remain soaked, or the cloth could have been dirty. Anyway, it was for some reason so it cannot be deduced that one may not wipe oneself after bath or ablution. Neither is it *sunnah (Practice of Holy Prophet)* not to wipe nor is it *makruh (unbecoming)* to wipe. The *hadith* concludes with the words 'jerking his hands while going away. It was in the manner of a strong, healthy man.

(٤٣٧) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ امْرَأَةً مِنَ الْأَنْصَارِ سَأَلَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ غُسْلِهَا مِنَ الْمَحِيْضِ فَأَمَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ خُذِيْ فِرْصَةً مِّنْ مِّسْكٍ فَتَطَهَّرِيْ بِهَا قَالَتْ كَيْفَ أَتَطَهَّرُ بِهَا فَقَالَ تَطَهَّرِيْ بِهَا قَالَتْ كَيْفَ أَتَطَهَّرُ بِهَا قَالَ سُبْحَانَ اللّٰهِ تَطَهَّرِيْ بِهَا فَاجْتَذَبْتُهَا إِلَيَّ فَقُلْتُ تَتَبَّعِيْ بِهَا أَثَرَ الدَّمِ۔ (متفق عليه)

437. Sayyidah Ayshah رضى الله عنها narrated that a woman of the ansar asked the Prophet صلى الله عليه وسلم about her bath after the menstruation. He advised her how she might do it. And said, "Take some cotton soaked in musk and purify yourself with

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[1] She was the daughter. Harith and wife of the Prophet صلى الله عليه وسلم. She died in Saif in 61 AH or 57 AH.

[2] Bukhari # 276, Muslim # 37-317, Abu Dawud # 245, Tirmidhi # 103, Nasa'i # 253, Ibn Majah # 573, Musnad Ahmad 6-335.

it." She asked, "How may I purify myself with it?" He repeated, "Purity yourself with it." She asked again "How may I purify myself with it?" He said, "Allah is without blemish (subhanAllah)! Purify yourself with it." Sayyidah Ayshah رضی اللہ عنہا said, "I pulled her towards me and said, 'Rub it over the traces of blood.'"[1]

COMMENTARY: In answers to questions to this nature, the Prophet صلی اللہ علیہ وسلم had to fulfil his obligation and also to be mindful of his modesty. He gave answers in the best possible indirect words without sounding shameful. Sayyidah Ayshah رضی اللہ عنہا took over and explained to the woman quietly what she had to do.

With a slightly different spelling the Arabic word (مِسك), (musk) could become (مَسك) (leather). The *hadith*, however, accommodates the first meaning, musk.

The jurists say that is *mustahab (desirable)* for a woman to place musk or a piece of cloth coloured with it on her under clothing to ward off the bad odour.

(٤٣٨) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّي امْرَأَةٌ اَشُدُّ ضَفْرَ رَأْسِيْ اَفَأَنْقُضُهٗ لِغُسْلِ الْجَنَابَةِ فَقَالَ لَا اِنَّمَا يَكْفِيْكِ اَنْ تَحْثِيْ عَلٰى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ ثُمَّ تُفِيْضِيْنَ عَلَيْكِ الْمَآءَ فَتَطْهُرِيْنَ۔ (رواہ مسلم)

438. Sayyidah Umm Salamah رضی اللہ عنہ narrated that she asked, "O Messenger of Allah, I keep my hair closely plaited. Shall I undo them when I bathe to purify myself after sexual defilement He said, "No Only pouring three handfuls of water over your head will suffice you. After that, pour water over yourself. You will be purified."[2]

COMMENTARY: The first portion of the *hadith* is for woman only. If hair are closely plaited before having a bath and water is poured over it such that it reaches the roots of hair then it is enough. However, if water will not reach the roots then hair must be undone. Men must undo their hair in all cases.

(٤٣٩) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ اِلٰى خَمْسَةِ اَمْدَادٍ۔

(متفق علیہ)

439. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used a mudd of water for ablution and from one sa' up to five mudd for his bath.[3]

COMMENTARY: Mudd is a measure of approximately two thirds of a kilogramme. Sa' is about four mudd, approximately three kilograms.

In this *hadith*, mudd and sa' mean the weight of water used in ablution and bath. Hence, it is *sunnah (Practice of Holy Prophet)*, not *wajib (expedient)*, to use this much water for ablution and bath. The quantity of water used by the Prophet صلی اللہ علیہ وسلم for ablution is also stated in some narrations to be two-thirds of a mudd and in some as half a mudd. Hence, we may say that he often used one mudd for ablution, but sometimes lesser than that.

(٤٤٠) وَعَنْ مُعَاذَةَ قَالَتْ قَالَتْ عَائِشَةُ كُنْتُ اَغْتَسِلُ اَنَا وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اِنَآءٍ وَّاحِدٍ بَيْنِيْ وَبَيْنَهٗ فَيُبَادِرُنِيْ حَتّٰى اَقُوْلَ دَعْ لِيْ دَعْ لِيْ قَالَتْ وَهُمَا جُنُبَانِ۔ (متفق علیہ)

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[1] Bu khari # 213, Muslim # 60-332, Abu Dawud # 315, (similar) Nasa'i # 251, Ibn Majah # 642,

[2] Muslim # 58-33, Abu Dawud # 251, Tirmidhi # 105, Nasa'i # 241, Ibn Majah # 603, Musnad Ahmad (the like of it) 6-314, 315.

[3] Bukhari # 201, (with change in sequence of words), Muslim # 51-325.

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440. Sayyidah Mu'adhah رحمه الله narrated that (Sayyiday) Ayshah رضى الله عنها said, "I and Allah's Messenger صلى الله عليه وسلم would bath from a single vessel that was between us. He would overtake me and I would plead, 'Leave some for me, leave some (water) for me!'" She added, "And, they would be sexually defiled (before the bath)."[1]

COMMENTARY: The vessel from which the Prophet صلى الله عليه وسلم and Sayyidah Ayshah رضى الله عنها bathed themselves was like a tub holding three sa' of water. Each of them took out water from it with their hands at the same time, the tub being placed between them. Ibn Maalik رحمه الله deduces from the words, 'they both were sexually defiled' that if a sexually impure man or woman puts his or her hand in water, the water remains pure and valid for purifying.

Imam Ibn Human رحمه الله stated explicitly that if any one is without ablution or sexually defiled or menstruating but their hands are clean and purified, and they put their hand in the vessel to get a handful of water, then the water does not become (impure and) unuseable. The reason is that they need to collect water from the vessel. He cites this very *hadith* to support his ruling. He adds, however, that if a sexually defiled person immerses his feet or his head in the vessel then the water is unuseable because he did not need to do it nor was it necessary to employ this method.

SECTION II اَلْفَصْلُ الثَّانِي

(٤٤١) عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ اِحْتِلَامًا قَالَ يَغْتَسِلُ وَعَنِ الرَّجُلِ يَرَى اَنَّهُ قَدِ احْتَلَمَ وَلَا يَجِدُ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ اُمُّ سُلَيْمٍ هَلْ عَلَى الْمَرْاَةِ تَرَى ذٰلِكَ غُسْلٌ قَالَ نَعَمْ اِنَّ النِّسَآءَ شَقَآئِقُ الرِّجَالِ۔ (رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَرَوَى الدَّارِمِيُّ وَ ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ لَا غُسْلَ عَلَيْهِ)

441. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was asked about a man who detected moisture (on his garment) but could not remember a nocturnal dream. He said, "He should have a bath." He was asked also of a man who thought that he had experienced a nocturnal dream but did not detect any moisture. He said, "He need not have a bath." Also, Sayyidah Umm Sulaym رضى الله عنه asked, "Must a woman have a purifying bath if she has this experience?" He said, "Yes, Surely women have like nature as men."[2]

COMMENTARY: The *hadith* says that for a bath to become *wajib (expedient), mani* or *madhi* should be detected on the garment or body. It does not depend on recalling a dream or not. It is the same with men and women. If they detect moisture on their clothing or body, they must have a purifying bath. The innate nature of men and women is identical.

A section of the tabi'un and Imam Abu Hanifah رحمه الله have ruled according to this *hadith.* Bath becomes obligatory on merely seeing the moisture even if one is not certain that *mani* was discharged with excitement.

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[1] Bukhari (without 'He would overtake...' till the end) # 250, Muslim # 46-321, Nasa'i # 239, Musnad Ahmad 6-91.

[2] Abu Dawud # 136, Tirmidhi # 113, Darimi (up to 'need not have a both') # 165, Musnad Ahmad 6-256, Ibn Majah # 612.

However, most scholars contend that bath is not *wajib (expedient)* till one knows that ejaculation was with excitement. If a person knows that *mani* was discharged with excitement then bath becomes obligatory (*wajib (expedient)*), otherwise not though it is *mustahab (desirable)* to have bath to be on the safe side.

A relevant question arises. If husband and wife sleep on the same bed and on awakening detect moisture of *mani* on the bed but neither of them can say which of the two is responsible for it, then on whom will bath be *wajib (expedient)*? The answer is that the colour of the *mani* should be examined. If it is white, it belongs to the husband and bath is *wajib (expedient)* on him. If it is yellow then bath is *wajib (expedient)* on the wife. However, it is safer if both of them have a bath.

(٤٤٢) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ فَعَلْتُهُ أَنَا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاغْتَسَلْنَا۔ (رواه الترمذی و ابن ماجة)

442. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the organs that are circumcised pass one another, bath becomes *wajib (expedient)* (to purify). Allah's Messenger صلی اللہ علیہ وسلم and I did that and then both had a bath."[1]

COMMENTARY: The circumcised parts are the tip of the penis and the slightly raised part on the vagina. Purifying bath is *wajib (expedient)* when the head of the penis penetrates the vagina, even if there is no ejaculation.

(٤٤٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ فَاغْسِلُوا الشَّعْرَ وَ اَنْقُوا الْبَشَرَةَ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَالْحَارِثُ بْنُ وَجِيْهٍ الرَّاوِی وَهُوَ شَيْخٌ لَيْسَ بِذَاكَ)

443. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'under every stand of hair is sexual defilement. So, wash thoroughly the hair and purify your body."[2]

Tirmidhi rated it as *hadith* gharib and said: al-Harith ibn *Wajib (expedient)* a sub narrator who was a shaykh is unreliable.

COMMENTARY: The hair on the head must be washed thoroughly to cause water to soak the roots of the hair otherwise purity will not be achieved. The relative books tell us that if even a single stand of hair is left dry at its root then bath will be incomplete.

The body too must be washed minutely. It should be rubbed rigorously and rid of dirt, and water should be poured all over it leaving no portion dry. If any thing remains on it, water will not go under it on the body with the result that impurity will remain on it.

(٤٤٤) وَعَنْ عَلِيٍّ رضی اللہ عنہ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِّنْ جَنَابَةٍ لَّمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ فَمِنْ ثَمَّ عَادَيْتُ

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[1] Tirmidhi # 108, Ibn Majah # 6168, Musnad Ahmad 6-129.

[2] Abu Dawud # 248, Tirmidhi # 106, Ibn Majah # 597.

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رَأْسِيْ ثَلَاثًا رَوَاهُ اَبُوْ دَاوٗدَ وَاَحْمَدُ وَالدَّارِمِيُّ اِلَّا اَنَّهُمَا لَمْ يُكَرِّرَا فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ۔

444. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone leaves unwashed so much as a hair's space, such and such a thing will be done with him in the fire." Sayyiduna Ali رضی اللہ عنہ said, "Since then I have antagonized my head. Since then I have antagonized my head. Since then I have antagonized my head." Three times. (He meant to have slaved his head.)[1]

COMMENTARY: This *hadith* elaborates on the previous *hadith* 'such and such...' is a figurative expression of saying 'a heavy punishment will be inflicted on him who leaves the roots of hair dry.'

Sayyiduna Ali رضی اللہ عنہ meant to say that he was apprehensive lest he miss a spot on his head and leave it dry and then face punishment for that. So just as one eliminates one's enemy, he eliminated his hair on the head treating them as his enemy.

This enlightens us that a man is allowed to shave one's head, but it is better and a *sunnah (Practice of Holy Prophet)* too to let hair on the head grow because the Prophet صلی اللہ علیہ وسلم and the righteous caliphs رضی اللہ عنہ let the hair on the head alone. As for Sayyiduna Ali رضی اللہ عنہ, he shaved his head for no reason other than what he said. In this way he disclosed why he abandoned that which Allah's Messenger صلی اللہ علیہ وسلم did with regularity.

(٤٤٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ۔ (رواه الترمذی و ابوداؤد و النسائی و ابن ماجة)

445. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم did not make ablution after he had had a bath.[2]

COMMENTARY: The ablution made before bath suffices. If any one wishes to offer the *salah* after having a bath, then he does not need to make a fresh ablution.

(٤٤٦) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهٗ بِالْخِطْمِيِّ وَهُوَ جُنُبٌ يَجْتَزِئُ بِذَالِكَ وَلَا يَصُبُّ عَلَيْهِ الْمَآءَ۔ (رواه ابوداؤد)

446. Sayyiday Ayshah رضی اللہ عنہا narrated that when he was sexually defiled, the Prophet صلی اللہ علیہ وسلم washed his head with marsh mallow (hibiscus) being satisfied with that. He did not pour water over it again.[3]

COMMENTARY: The Arabs used to wash their head with hibiscus. Whenever the Prophet صلی اللہ علیہ وسلم had a purifying bath, he poured the water mixed with hibiscus over his head. He applied hibiscus on his head and washed it with water in which hibiscus was mixed. When he poured water again on his body, he did not pour it on his head. The first washing was enough. It seems that the water he used to wash his head was dilute with hibiscus (and not concentrated), so that it maintained its properties and flowed smoothly.

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[1] Abu Dawud # 249, Musnad ahmad 1-94, Darimi # 751, Ibm Majah # 599, except that Ahmad and Darimi did not repeat ; 'Since then I have antagonized my head.

[2] Tirmidhi # 107, Abu Dawud # 250, Ibn Majah # 579, Nasa'i # 252, Musnad Ahmad 6-68.

[3] Abu Dawud # 256.

(٤٤٧) وَعَنْ يَعْلٰى قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ اللّٰهَ حَيِيٌّ سَتِيْرٌ يُحِبُّ الْحَيَآءَ وَالتَّسَتُّرَ فَاِذَا اغْتَسَلَ اَحَدُكُمْ فَلْيَسْتَتِرْ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَالنِّسَائِيُّ وَفِيْ رِوَايَتِهٖ قَالَ اِنَّ اللّٰهَ سَتِّيْرٌ فَاِذَا اَرَادَ اَحَدُكُمْ اَنْ يَغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ)

447. Sayyiduna Ya'la رضی اللہ عنہ [1] **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **saw a man having bath in the open. So he went up the pulpit, praised and glorified Allah. Then he (delivered the sermon and) said, "Surely Allah is distinguished by modesty and extreme veiling. He loves modesty and concealing. Hence, when one of you has a bath, let him screen himself." The version of Nasai'i has, 'surely, Allah is known for screening. So when one of you intends to have bath, let him conceal himself behind something.'[2]**

COMMENTARY: It was the habit of the Prophet صلی اللہ علیہ وسلم that when he had to say something important, he would climb up the pulpit and deliver the sermon after praise and glorification of Allah. This is what he did here. He taught the significance of modesty and humility.

Allah's attributes encompass all sacred and pure distinctions. Modesty and concealment are among them. He loves that his slaves should brighten their minds and hearts with these attributes. They should endeavour to the 'utmost to grow His attributes in themselves. They must observe modesty and shyness and never abandon concealment (of faults, short comings and nakedness). All Muslims must be mindful of these qualities.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٤٨) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ اِنَّمَا كَانَ الْمَآءُ مِنَ الْمَآءِ رُخْصَةً فِيْ اَوَّلِ الْاِسْلَامِ ثُمَّ نُهِيَ عَنْهَا۔ (رواه الترمذی وابوداؤد والدارمی)

448. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ **narrated that in early Islam bath was wajib (expedient) only when there was an emission, as a concession. Later, it was disallowed (meaning withdrawn).[3]**

COMMENTARY: This *hadith* is mentioned in the commentary against the *hadith* # 431, 432. The command stands withdrawn, replaced with the command that bath is *wajib (expedient)* when the penis penetrates the vagina even though there is no ejaculation.

(٤٤٩) وَعَنْ عَلِيٍّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ وَصَلَّيْتُ الْفَجْرَ فَرَاَيْتُ قَدْرَ مَوْضِعِ الظُّفُرِ لَمْ يُصِبْهُ الْمَآءُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ اَجْزَاَكَ۔ (رواه ابن ماجة)

449. Sayyiduna Ali رضی اللہ عنہ **narrated that a man came to the Prophet** صلی اللہ علیہ وسلم **and submitted that after he had had a bath against sexual defilement and had offered the *salah* of *fajr*, he detected a tiny spot, the size of a nail, that water had not**

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[1] It is not clear whether he was Ya'la ibn Umayyah Tamimi or Ya'la ibn Murah Thaqafi Both were very prominent companions of the Prophet صلی اللہ علیہ وسلم.

[2] Abu Dawud # 4012, Nasa'i # # 406, Musnad Ahmad (like it) 4-224.

[3] Tirmidhi # 110, Abu Dawud # 214, Darami # 759.

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touched Allah's Messenger صلى الله عليه وسلم said, "Had you stroked it with your (moist) hand that would have sufficed you."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم told him that if he had rubbed the dry spot while bathing or washed it lightly, his bath would have been correct. "If you observed a little later than you should have washed, even a simple washing, and redeemed the *salah* that you had offered."

(٤٥٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتِ الصَّلَاةُ خَمْسِيْنَ وَالْغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مَرَّاتٍ وَغَسْلُ الْبَوْلِ مِنَ الثَّوْبِ سَبْعَ مَرَّاتٍ فَلَمْ يَزَلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ حَتّٰى جُعِلَتِ الصَّلَاةُ خَمْسًا وَغُسْلُ الْجَنَابَةِ مَرَّةً وَغُسْلُ الثَّوْبِ مِنَ الْبَوْلِ مَرَّةً۔ (رواه ابوداؤد)

450. Sayyiduna Ibn Umar رضى الله عنه said that (in the beginning) the (prescribed) *salah* was fifty times and bath against sexual defilement was seven times and washing a garment soiled with urine was seven times. Allah's Messenger صلى الله عليه وسلم did not cease to pray till the *salah* was made five (prescribed) times and bath against sexual defilement once and washing a garment soiled with urine once.[2]

COMMENTARY: When the Prophet صلى الله عليه وسلم crossed all stages of spiritual and physical heights and on the night of the miraj (bodily ascension) gained real nearness to Allah, He presented to His creatures a remembrance of this great and auspicious moment. It is the *salah*, a corresponding mi'raj of the creatures. It is the greatest means of gaining nearness to Allah for His pious and obedient slaves. Fifty *salah* were prescribed every day to enable them to use this means to optimum benefit.

Howsoever great that be, but would man be able to discharge the obligation? The Prophet صلى الله عليه وسلم perceived man's weakness, benefactor of mankind as he was. If his *ummah* was given this duty and they failed to discharge it, then they would face a severe punishment in the hereafter because of their disobedience. He showed extreme compassion to them and prayed to Allah for a reduction in the number of *salah*. He accepted the prayer of his dear Prophet صلى الله عليه وسلم and made some reduction, but he was not satisfied for his *ummah* and continued to make more requests till five *salah* were made obligatory.

This *hadith* refers to the mi'raj when fifty *salah* were prescribed and brought down at the Prophet's صلى الله عليه وسلم plea gradually to five. At every request, five were cut down till finally five remained.

In the same way, a sexual defilement could be purified only by having bath seven times. Later, it was brought down to just one *wajib (expedient)* bath. It is to pour water over the whole body once as *fard (obligatory)*, but the *sunnah (Practice of Holy Prophet)* is to pour it three times. The *hadith* in Bukhari and Muslim about this mentions only the *salah* but does not mention bath and washing clothes soiled by urine, but this *hadith* of Abu Dawud mentions both these things, so this narration is rated as da'if (or weak).

This *hadith* says apparently that is garments are soiled with urine to only impurity then it is enough to wash them it is enough to wash them just once. Imam Shafi'i رحمه الله rules accordingly

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[1] Ibn Majah # 664.

[2] Abu Dawud # 247.

that a garment is rendered pure by washing it just once. The Hanafi ulama (Scholars) maintain, however, that a garment must be wasted till one is convinced that it is purified of urine and filth they have specified three washings and, after every washing, it must be squeezed. By doing this three times, one is strongly convinced that the garment is purified.

It is pertinent to show here the times when bath is *wajib (expedient)* and when it is *mustahab (desirable);*

(1) Bath becomes *fard (obligatory)* when *mani* ejaculates with excitement and there is a lustful desire when it separates from the backbone though the desire may have died down when *mani* comes out (*mani* is semen)

(2) If an awakening from sleep anyone observes, on his bed, body or clothing moisture of *mani* even if it is *madhi,* bath becomes *wajib (expedient)* even if he does not remember a dream because of which *mani* may have come out.

(3) If anyone inserts his penis in the vagina or anus of a women who is alive, or indulges in homosexuality, then bath is *fard (obligatory),* or both of them, the doer and to whom it is done.

(4) Bath becomes *fard (obligatory)* when the menses are over and when post childbirth bleeding is over.

(5) If any one inserts his penis into the front or back of an animal or a dead body and there is an ejaculation, then bath becomes *wajib (expedient),* but not if there is no ejaculation.

(6) Bath does not become *wajib (expedient)* if *madhi* and wadi ejaculate similarly, if one remembers a dream but there is no moisture of *mani* on the bed or elsewhere and there is no sign of it at all, then bath is not *wajib (expedient).*

(7) If anyone embraces Islam while he was sexually defiled, bath is *wajib (expedient)* on him. If he was not sexually defiled, then bath is not *wajib (expedient)* but merely msutahab.

(8) It is *wajib (expedient)* kifayah on the living to give a bath to a dead body (of a Muslim). This means that if some people give the bath, everyone will be absolved of the duty, otherwise all the people are sinners.

(9) Bath is a *sunnah (Practice of Holy Prophet)* for the *salah* of Friday, for assuming the ihram and on the day of Arafah.

(10) If anyone has not performed ablution, then he is not permitted to touch the Qur'an. But, if the Qur'an is wrapped with a piece of cloth or placed in a case, then he is allowed to carry it. If only a covering is attached to its binding then it is not proper to touch it.

(11) If anyone has not performed ablution, then it is *makruh (unbecoming)* for him to hold or touch the Qur'an with the sleeves of his shirt or with any kind of a garment that is on his body (like a sheet of cloth, etc. that he has put over him). If he removes the cloth away from his body and holds or touches the Qur'an with it then he is allowed to do so.

(12) If anyone has not performed ablution then it is *makruh (unbecoming)* for him to touch such books as are of the exegesis (of the Qur'an) or of *hadith* or *fiqh* (jurisprudence). However, it is agreed unanimously that such books may be touched with the sleeves.

(13) If a surah of the Qur'an is inscribed on a coin then anyone who has no performed ablution is not allowed to touch it. However, he may carry it in a purse, etc.

(14) A sexually defiled person may not enter a mosque. If it is very necessary, then he may go to it. Also, he is not allowed to recite the Qur'an, even less then one verse. However, he may read it by way of supplicated or praise of Allah. In the same context, a person who is sexually defiled is allowed to make dhikr (remembrance of Allah), glorify Allah, count the rosary or beads, or make supplication to Allah.

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In all these rulings, the same command applies to woman experiencing menstruation and lochia as to the sexual defiled.[1]

- Heavenly ornaments (Bahishti Zewar) of Mawlana Ashraf Ali Thanwi, relevant chapters.
- A gift for women, Mufti MuhammadAashiq Elahi Buland Shehri رحمه الله, relevant chapters pp 101 to 125.

CHAPTER - VI

MINGLING OF THE SEXUALLY DEFILED WITH OTHERS AND WHAT IS ALLOWED TO SUCH A ONE

بَابُ مُخَالَطَةِ الْجُنُبِ وَمَا يُبَاحُ لَهُ

In this chapter a*hadith* of two kinds are reproduced:

(1) Those about mixing with one who needs to have a purifying bath, being sexually defiled - like, handshake, conversation and other dealings.

(2) Those about what such a person is permitted to do while he is in an impure state.

SECTION I الْفَصْلُ الْأَوَّلُ

(٤٥١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ لَقِيَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا جُنُبٌ فَاَخَذَ بِيَدِيْ فَمَشَيْتُ مَعَهُ حَتّٰى قَعَدَ فَانْسَلَلْتُ فَاَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ فَقَالَ اَيْنَ كُنْتَ يَا اَبَا هُرَيْرَةَ فَقُلْتُ لَهُ فَقَالَ سُبْحَانَ اللّٰهِ اِنَّ الْمُؤْمِنَ لَا يَنْجَسُ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ مَعْنَاهُ وَزَادَ بَعْدَ قَوْلِهٖ فَقُلْتُ لَهُ لَقِيَتَنِيْ وَاَنَا جُنُبٌ فَكَرِهْتُ اَنْ اُجَالِسَكَ حَتّٰى اغْتَسِلَ وَكَذَا الْبُخَارِيُّ فِيْ رِوَايَةٍ اُخْرٰى۔

451. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم met me while I was sexually defiled. He took me by my hand and I walked with him till he sat down. I got away quietly and came home and had a bath. Then I came while he was (still) seated. He asked, 'where were you, O Abu Hurayrah?' when I informed him, he said 'subhan Allah! The believer is never impure.' This is as Bukhari transmits. Muslim has of the same purport with this much more after the words, I informed him: "that when he met me I was defiled and disliked to sit with him until I had bathed myself." Bukhari too has these words in another version.[2]

COMMENTARY: The *hadith* says that the impurity is by law as defined by Shariah. Bath becomes *wajib (expedient)* for it. But, a person who is defiled is not really impure. His leftover is not impure, nor is his perspiration. To mingle with him is no way disallowed and there is no abhorrence in that.

(٤٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ تُصِيْبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ۔ (متفق عليه)

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[1] Further reading:

[2] (Bukhari # 285, Muslim # 371, Abu Dawud # 231, Tirmidhi (in brief) # 121, Nasa'i # 269, Ibn Majah # 534, Musnad Ahmad 2-382, Bukhari's other # 283).

452. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (Sayyiduna) Umar ibn Khattab رضی اللہ عنہ spoke to Allah's Messenger صلی اللہ علیہ وسلم about the seminal impurity that he sometimes experienced during the night. So, Allah's Messenger صلی اللہ علیہ وسلم said to him, (when that happens) perform ablution, wash your penis and go to sleep."[1]

COMMENTARY: If a sexually defiled person makes ablution and sleeps, it is as though he sleeps in a pure state. The *hadith* syas that if anyone experiences a nocturnal dream or has a sexual intercourse and wishes to sleep or cannot have purifying bath at that time, then it is *sunnah (Practice of Holy Prophet)* for him to make ablution.

One may get the impression from the *hadith* that after making ablution, the penis must be washed, but it is not so. The correct meaning is to first wash the penis and then make ablution. The sequence of the words in the *hadith* is to recognize the significance of ablution.

(٤٥٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَّأْكُلَ أَوْ يَنَامَ تَوَضَّأَ وُضُوْءَهُ لِلصَّلٰوةِ۔ (متفق علیہ)

453. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم was sexually defiled and decided to eat or to sleep, he made ablution as the ablution for the *Salah*.[2]

(٤٥٤) وَعَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتٰى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَّعُوْدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوْءً۔ (رواہ مسلم)

454. Sayyiduna Abu Saeed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when one of you goes to his wife and then intends to repeat, he must make an ablution between the two intercourses."[3]

COMMENTARY: Ibn Maalik رحمہ اللہ said that if a man has intercourse with his wife twice and makes ablution between the two visits, there are two advantages in that ablution:

(i) he gains purity,

(ii) he gets more enjoyment.

Both the *hadith* tell us that it is *mustahab (desirable)* for a defiled person if he wishes to eat or sleep or have another intercourse, then he must wash his penis and makes ablution.

Some ulama (Scholars) say that the ablution mentioned in these a*hadith* before consuming food or drink is not the prescribed ablution, but it means washing of hands at that time. There is a *hadith* in Nasa'i that say so very clearly.

However, we tan reconcile the two views by saying that the Prophet صلی اللہ علیہ وسلم sometimes merely washed his hands to make it short, but often made a complete ablution.

(٤٥٥) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوْفُ عَلٰى نِسَآئِهٖ بِغُسْلٍ وَّاحِدٍ۔ (رواہ مسلم)

455. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم would have

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[1] (Bukhari # 290, Muslim # 25-305, Nasa'i # 260, Darimi # 756, Muwatta Imam Maalik # 2.19-78, Musnad Ahmad 2-64).

[2] (Muslim # 22-305, Musnad Ahmad 6-126).

[3] (Muslim # 27-305, Abu Dauwd # 220, Tirmidhi # 141, Nasa'i # 262, Ibn Majah # 587, Musnad Ahmad 3-21).

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sexual intercourse with his wives and (then) had only a single (purifying) bath. [1]

COMMENTARY: The Prophet صلى الله عليه وسلم visited all his wives during a night and had a bath in the end, not that he had intercourse with one wife and had a bath first before going to his other wives. It is possible that he made ablution between visits, or he may have omitted the ablution to demonstrate that it was allowed to omit it.

Sayyiduna Abu Sa'eed رضى الله عنه said that the Prophet صلى الله عليه وسلم was not bound (by a *wajib (expedient)*) to allot separate nights to his wives which is the minimum portion of each of the co-wives if a man has more than a wife. But, he had allotted to each a night of his own accord as a good will gesture. However, most of the ulama (Scholars) hold that even the Prophet صلى الله عليه وسلم was bound and it was *wajib (expedient)* on him to apportion a separate night to each wife. As for visiting all his wives in a single night, (when he did that,) he had their consent. Thus this leaves no doubt at all.

(٤٥٦) وَعَنْ عَائِشَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللّٰهَ عَلٰى كُلِّ اَحْيَانِهٖ۔ (رَوَاهُ مُسْلِمٌ وَحَدِيْثُ ابْنِ عَبَّاس سَنَذْكُرُهٗ فِيْ كِتَابِ الْاَطْعِمَةِ اِنْ شَآءَ اللّٰهُ تَعَالٰى)

456. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم remembered Allah at every moment of his life. [2]

COMMENTARY: He never neglected to mention and to remember Allah at any moment even when he was in a defiled state or without ablution.

Some ulama (Scholars) say that here the meaning is remembrance in the heart and thought of Allah. His heart was occupied in that at all moments.

The *hadith* of Sayyiduna Ibn Abbas رضى الله عنه will be reproduced in the book kitab ul Ati'mah (Frods), insha Allah.[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

(٤٥٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اغْتَسَلَ بَعْضُ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَفْنَةٍ فَاَرَادَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَوَضَّأَ مِنْهُ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ كُنْتُ جُنُبًا فَقَالَ اِنَّ الْمَآءَ لَا يَجْنِبُ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَرَوَى الدَّارِمِيُّ نَحْوَهٗ و

457. Sayyiduna Ibn Abbas رضى الله عنه narrated that one of the wives of the Prophet صلى الله عليه وسلم bathed from a large tub. The Prophet صلى الله عليه وسلم then intended to make ablution from it, but she exclaimed, "O Messenger of Allah. I was sexually impure!" He said, 'Water does not become defiled." [4]

(٤٥٨) فِيْ شَرْحِ السُّنَّةِ عَنْهُ عَنْ مَيْمُوْنَةَ بِلَفْظِ الْمَصَابِيْحِ۔

458. Sharah us *Sunnah (Practice of Holy Prophet)* has the wordings of al Masabih

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[1] Muslim # 28-304, Abu Dawud # 218, Tirmidhi # 140, Nasa'i # 264, Ibn Majah # 588, Musnad Ahmad 3-225.

[2] Muslim # 117-373, Abu Dawud # 18, Tirmidhi # 3395, Ibn Majah # 302, Musnad ahmad 6-70, Bukhari in the Book of Adhan chapter 19 in the sub-heading.

[3] *Hadith* # 4209.

[4] Tirmidhi # 65, Abu Dawud # 68, Nasa'i # 325, Ibn Majah # 370, Darimi # 734.

from Ibn Abbas رضی اللہ عنہ from (Sayyidah) Maymunah رضی اللہ عنہ. [1]

COMMENTARY: Though this *hadith* allow a man to make ablution from the water remaining after a woman's purifying bath, yet a *hadith* that follow (# 471) quotes the Prophet صلی اللہ علیہ وسلم as forbidding a man from making ablution with the water left over by his wife who had had a purifying bath. Hence, though this *hadith* is evidence of permission, the later *hadith* recommends that it is better not to do it.

(٤٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِئُ بِيْ قَبْلَ اَنْ اَغْتَسِلَ۔ (رَوَاهُ ابْنُ مَاجَةَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ)

459. Sayyidah Ayshah رضی اللہ عنہا narrated that after having a bath to purify from sexual defilement. Allah's Messenger صلی اللہ علیہ وسلم warmed himself against her before she did have a bath.[2] Sharah us *Sunnah (Practice of Holy Prophet)* has the words of al-Masabih.

COMMENTARY: After the Prophet صلی اللہ علیہ وسلم had his purifying bath, since it was cold, he would embrace her and get the warmth. This means that one is allowed to lie down with one's life partner who may be sexually defiled. The body of a defiled person is pure.

(٤٦٠) وَعَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنَ الْخَلَاءِ فَيُقْرِئُنَا الْقُرْاٰنَ وَيَاْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ اَوْ يَحْجُزُهُ عَنِ الْقُرْاٰنِ شَيْءٌ لَيْسَ الْجَنَابَةَ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ)

460. Sayyiduna Ali رضی اللہ عنہ narrated, "After the Prophet صلی اللہ علیہ وسلم came out of the privy, he recited the Qur'an to us and also ate meat with us. Nothing prevented him from (reciting) the Quran but sexual defilement."[3]

COMMENTARY: This *hadith* explains two issues (i) It is allowed to recite the Quran even if one has not performed ablution. (ii) But, the reciter must not touch the copy of the Quran. It is disallowed to touch it if one is not in a state of ablution.

(٤٦١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقْرَءُ الْحَآئِضُ وَلَا الْجُنُبُ شَيْئًا مِّنَ الْقُرْاٰنِ۔ (رواه الترمذی)

461. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The menstruating woman and the sexually defiled person must not recite anything from the Quran."[4]

COMMENTARY: These two kinds of people are not permitted to recite even part of verse of the Quran. This is also the ruling of Imam Abu Hanifah رحمہ اللہ and Imam Shafi رحمہ اللہ. However, some ulama (Scholars) hold that while it is unlawful for them to recite even a

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[1] Musabih us *Sunnah* # 315, Musnad Ahmad 1-337, Dareaqutni # 3 Kitab ul Taharah, Sharah us *Sunnah* # 259.

[2] Ibn Majah # 580, Tirmidhi # 123 (like it)

[3] Abu Dawud # 229, Nasa'i # 265, Ibn Majah (similar) # 594, Tirmidhi (brief) # 146, Musnad Ahmad 1-84.

[4] Tirmidhi # 131, Ibn Majah # 596.

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single verse yet the recital of less than one verse is not unlawful. And if they read some portion of the Quran not with intention to recite it but proposing to show gratitude then it is allowed, like saying:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

(Praise belongs to Allah, Lord of the worlds). There is no harm in it.

(٤٦٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجِّهُوْا هٰذِهِ الْبُيُوْتَ عَنِ الْمَسْجِدِ فَاِنِّيْ لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ۔ (رواه ابوداؤد)

462. Sayyidah Ayshah narrated that Allah's Messenger said, "Turn away (the doors of) these houses from the mosque, because I do not make (entry into) the mosque lawful to a menstruating woman or a sexually defiled person."[1]

COMMENTARY: The mosque is Allah's House. Its sanctity must be observed. Reverence demands that anyone who is defiled or in an impure state must not enter it. So, the Prophet instructed that such houses whose doors opened into the mosque, and to enter which their residents had to go through the mosque, must change their directions. Thus, the sexually defiled and the menstruating were not be compelled to use the mosque as a passage.

Imam Shafi'i and Imam Maalik have ruled that if a sexually defiled person and a menstruating woman wish to go through the mosque to another place on the other side then they may do so, but they cannot stay within the mosque as long as they are not purified.

However, Imam Abu Hanifah contends that they should not even go through the mosque, it being unlawful for them. He decides on the basis of this *hadith*. The prophet has forbidden these two people from entering the mosque outright irrespective of whether they go through it or sit in it. Thus, they must be disallowed to enter the mosque even to go to the other side.

(٤٦٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُ الْمَلَآئِكَةُ بَيْتًا فِيْهِ صُوْرَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ۔ (رواه ابوداؤد و النسائی)

463. Sayyiduna Ali narrated that Allah's Messenger said, "The angels do not go into a house that has a picture, a dog or a person who is defiled."[2]

COMMENTARY: The angels mentioned here are the angels of mercy. They do not enter the houses mentioned in the *hadith* and do not bring mercy and blessing into such houses. They descend to listen to the remembrance of Allah.

If a picture is of a living creature and is placed on a height like a wall, ceiling, curtains, etc, the angels of mercy do not come to this place. However, if it is on a bed or on the floor where one puts his feet, then there is no harm.

If the picture is of an inanimate object, like a tree, a house, etc. then it is allowed to keep them. Also, if the picture is a living being with the head cut off, it is permitted. So too, if a picture is where it is trampled under foot then it is allowed, like the flooring, pillow etc.

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[1] Abu Dawud # 232.

[2] Abu Dawud # 227, Nasa'i # 261, Ibn Majah # 3650, Musnad Ahmad 1-83, Durami # 2663.

Angels do enter such houses. Similarly, minor girls are permitted to keep dolls.
As for coins or paper currency with picture, all predecessor scholars kept them and used them in daily transactions, None of them ever disallowed the use or keeping of them.
As for dogs, if they are kept to conform to fashion or hobby, then it is not allowed to keep them with oneself. If they are kept to guard livestock, fields or for any need then it is allowed to keep them.
As for the sexually defiled person, this is not just any defiled one, Rather, such a one as a lethargic and procrastinates habitually in having a bath so that the time of *salah* expires. Another such a one is who neglects to make an ablution (see *hadith* # 452)

(٤٦٤) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تَقْرَبُهُمُ الْمَلَائِكَةُ جِيْفَةُ الْكَافِرِ وَالْمُتَضَمِّخُ بِالْخَلُوْقِ وَالْجُنُبُ إِلَّا اَنْ يَتَوَضَّأَ۔ (رواه ابوداؤد)

464. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ [1] **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "There are three whom the angels do not approach. (They are:)**

(i) the body of disbeliever,
(ii) a man who applies khaluq,
(iii) a defiled person who does not make ablution." [2]

COMMENTARY: The word (جيفة) (Jifah) means the body of an infidel whether alive or dead. Actually, it means a dead body and clearly an infidel is like a dead, lifeless body, because he does not keep away from wine, interest, etc and so remains impure and filthy.
Khaluq is a perfume of saffron, etc. Men apply it to immitate women though they are not allowed to use it because it is colourful. Only women are permitted to use it. If a man applies it, the angels of mercy do not go near him.
The fact is that whoever contravenes the *sunnah (Practice of Holy Prophet)*, is impure and worse than a dog.
As for the Prophet's words about the sexually defiled, this is a warning and a reproach to keep this person alive to the need of not delaying a purifying bath. If he is not warned then he becomes a habitual procrastinator.

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[1] His kunyah was Abu Yaqzan. He was among the very first Muslims His mother Sumayyah رضی اللہ عنہ was the first woman to be martyred in Allah's path. He, his mother and his father were among the very early Muslims, entrants to Islam. Ammar رضی اللہ عنہ was among those Sahabah رضی اللہ عنہ who were oppressed because they had embraced Islam but they emerged like lustrous gold from the kiln. He had embraced Islam when Allah's Messenger صلی اللہ علیہ وسلم was hiding in the safe house of Arqam رضی اللہ عنہ. He and Suhayb ibn Sinan embraced Islam together. Ammar ibn Yasir رضی اللہ عنہ was much tormented. When he did not budge of the idolaters, they would burn him in the fire. The Prophet صلی اللہ علیہ وسلم often witnessed his plight and stroked his head and say, "O Fire! Cool down for Ammar as you did for Ibrahim علیہ السلام." when he was Wounded (in the battle of siffin), he instructed, 'Bury me in these very clothes. I wish to stand before Allah in them.' So, Ali رضی اللہ عنہ buried him (when he was martyred) in those clothes. It was in Rabi ul Awwal 37 AH, at the age of 94, that he was martyred in the Battle of siffin. (Asad ul ghabah).

[2] Abu Dawud # 4180.

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(٤٦٥) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِ و بْنِ حَزْمٍ أَنَّ فِي الْكِتَابِ الَّذِيْ كَتَبَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَمْرِو بْنِ حَزْمٍ اَنْ لَّا يَمَسَّ الْقُرْآنَ اِلَّا طَاهِرٌ۔ (رواه مالك والدار قطني)

465. Sayyiduna Abdullah ibn Abu Bakr ibn Muhammad ibn Amr [1] ibn Hazm narrated that it was stated in the letter sent by Allah's Messenger صلى الله عليه وسلم to Amr ibn Hazm that none but the pure should touch the Quran. [2]

COMMENTARY: The Prophet صلى الله عليه وسلم had made Amr ibn Hazm رضى الله عنه governor of a city of Yeman. He had written down guidelines for him. There were rules and laws about obligations, inheritance, charities, blood wit, and so on. It also had the command mentioned in this *hadith*.

(٤٦٦) وَعَنْ نَافِعٍ قَالَ انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِيْ حَاجَةٍ فَقَضَى ابْنُ حَاجَتَهُ وَكَانَ مِنْ حَدِيْثِهِ يَوْمَئِذٍ اَنْ قَالَ مَرَّ رَجُلٌ فِيْ سِكَّةٍ مِنَ السِّكَكِ فَلَقِيَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتّٰى إِذَا كَادَ الرَّجُلُ اَنْ يَّتَوَارٰى فِي السِّكَّةِ ضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ عَلَى الْحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ ضَرْبَةً أُخْرٰى فَمَسَحَ ذِرَاعَيْهِ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ وَقَالَ اِنَّهُ لَمْ يَمْنَعْنِيْ اَنْ اَرُدَّ عَلَيْكَ السَّلَامَ اِلَّا اَنِّيْ لَمْ اَكُنْ عَلٰى طُهْرٍ۔ (رواه ابوداؤد)

466. Sayyiduna Rafi رحمه الله narrated that he went alongwith (Sayyiduna) Ibn Umar رضى الله عنه when he went to relieve himself. After that, during his conversation that day, he narrated that a man who passed by one of the streets met Allah's Messenger صلى الله عليه وسلم who had then come out of the privy, or had then passed water. The man offered him the salaam (greetings) but he did not respond. When the man was almost gone in the next street, Allah's Messenger صلى الله عليه وسلم struck his hands on a wall and with them wiped his face. Then he truck a second strike and wiped his forearms (up to his elbows). Then he returned to the man the salaam and said, "Nothing prevented me from responding to your salaam but that I was not in a state of ablution."[3]

COMMENTARY: Actually, As-salaam is the name of Allah, the exalted. Normally, the real meaning of salaam is not expressed but it signifies 'peace!' (It is a form of greeting; as-salaam u alaykum!) In spite of that the Prophet صلى الله عليه وسلم showed respect to its original significance and did not deem it proper to call Allah's name without being in a pure state. In this way, the Prophet صلى الله عليه وسلم pointed the superior and difficult course for his *ummah* otherwise, as we read in the previous a*hadith*, the easy and convenient course is that one can recite the Quran and teach others and engage in dhikr and make remembrance of Allah; The Prophet صلى الله عليه وسلم demonstrated that it is allowed to take the name of Allah without

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[1] Amr ibn Hazm رضى الله عنه was the name. Kunyah was Abu Dahhak an ansar. His first battle was the Battle of Treiches. The Prophet صلى الله عليه وسلم made him governor of Najran when he was just 17 years old. He died in 51 AH or 54 AH in Madinah.

[2] Muwwata Imam Maalik # 15.1-1, Daraqutni # 2 in Nahaal *hadith* in sunil Quran.

[3] Abu Dawud # 330.

performing ablution, but it is better and more meritorious to perform ablution first.
This *hadith* teaches two things (i) It is *wajib (expedient)* to respond to someone's greeting (salaam). (ii) If any one cannot give the response promptly then it is musthab that later he should disclose the reason for not responding so that he should not be mistaken for an arrogant person.

(٤٦٧) وَعَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُوْلُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتّٰى تَوَضَّأَ ثُمَّ اعْتَذَرَ إِلَيْهِ وَقَالَ إِنِّيْ كَرِهْتُ أَنْ أَذْكُرَ اللّٰهَ إِلَّا عَلٰى طُهْرٍ رَوَاهُ أَبُوْدَاوٗدَ وَرَوَى النَّسَائِيُّ إِلٰى قَوْلِهٖ حَتّٰى تَوَضَّأَ وَقَالَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ۔

467. Sayyiduna al Muhajir ibn Qunfudh رضی اللہ عنہ [1] narrated that he passed by the Prophet صلی اللہ علیہ وسلم while he was passing water. He offered salaam but he did not give him a response until he had made ablution. Then, he explained to him, saying, "I dislike that I should mention (the name of) Allah without having performed ablution." Nasai'i's version is up to 'he made ablution' and adds, 'when he had performed ablution, he gave the response.'[2]

COMMENTARY: The word *makruh (unbecoming)* (dislike) does not mean that it is disallowed to call the name of Allah without having performed ablution. Rather, the Prophet's صلی اللہ علیہ وسلم words mean that it is better to take the sacred and blessed name of Allah in a state of purify. If anyone who is without ablution takes His name, there is not sin on him.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٦٨) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجْنِبُ ثُمَّ يَنَامُ ثُمَّ يَتَنَبَّهُ ثُمَّ يَنَامُ۔

(رواہ احمد)

468. Sayyidah Umm Salamah رضی اللہ عنہ narrated that (even when) Allah's Messenger صلی اللہ علیہ وسلم would be defiled, he would go to sleep, got up again and once more go to sleep.[3]

COMMENTARY: Earlier, we have seen in *hadith* # 453, that if the Prophet صلی اللہ علیہ وسلم wished to sleep though he was sexually defiled, he would first make ablution and then go to sleep. Though not stated in this *hadith*, yet it is implicit that he made ablution before going to sleep. Or, sometimes he did not make ablution and straightaway went to sleep. In this way, he demonstrated that one could do so, but the better course was to make ablution first.

(٤٦٩) وَعَنْ شُعْبَةَ قَالَ إِنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ بِيَدِهِ الْيُمْنٰى عَلٰى يَدِهِ الْيُسْرٰى سَبْعَ مَرَّاتٍ ثُمَّ يَغْسِلُ فَرْجَهُ فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ فَسَأَلَنِيْ فَقُلْتُ لَا أَدْرِيْ فَقَالَ لَا أُمَّ لَكَ وَمَا يَمْنَعُكَ أَنْ

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[1] He was a Quraysh Taymi. Muhajir and Qunfudh are said to be titles and his name was Amr ibn Khalaf رضی اللہ عنہ. He embraced Islam after the conquest of Makkah and after hijrah, took up residence in Busrah till he died.

[2] Abu Dawud # 17, Nasa'i # 38, Ibn Majah # 350, Musnad Ahmad 4-345.

[3] Musnad Ahmad 6-298.

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تَدْرِىْ ثُمَّ يَتَوَضَّأُ وُضُوْءَهٗ لِلصَّلٰوةِ ثُمَّ يُفِيْضُ عَلٰى جِلْدِهِ الْمَآءَ ثُمَّ يَقُوْلُ هٰكَذَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَطَهَّرُ۔ (رواه ابوداؤد)

469. Sayyiduna Shu'bah رحمه الله narrated that when (Sayyiduna) Ibn Abbas رضى الله عنه had a bath to purify from sexual defilement, he poured water from his right hand over his left hand seven times. Then, he washed his penis. Once he forgot how many times she had poured water, so he asked Shu'bah رحمه الله but he said, "I cannot recall." He reproached him, "May you lose your mother! what prevented you from remembering?" Then he made ablution as the ablution prescribed for the *salah*, poured water over his skin (body) and said, 'This is how Allah's Messenger صلى الله عليه وسلم used to obtain purity."[1]

COMMENTARY: The *ahadith* that mention that the Prophet صلى الله عليه وسلم washed hands before washing his private parts, either do not give the number of times he washed his hands or say that he washed his hands two or three times. An earlier *hadith* (# 436) that is narrated by Ibn Abbas رضى الله عنه states that the Prophet صلى الله عليه وسلم washed his hands but does not say how many times. But, this *hadith* narrated by Shubah رحمه الله states that Ibn Abbas رضى الله عنه washed the hands seven times.

We may conclude, therefore, that Ibn Abbas رضى الله عنه had some particular reason for washing hands seven times. Or, he may not have known that the command to wash them seven times was abrogated.

A student must be very attentive before his teacher and mentor and note every action of his teacher. The *hadith* is evidence that a mentor or teacher has a right to scold his student when he is negligent or inattentive.

(٤٧٠) وَعَنْ اَبِىْ رَافِعٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَافَ ذَاتَ يَوْمٍ عَلٰى نِسَآئِهٖ يَغْتَسِلُ عِنْدَ هٰذِهٖ وَعِنْدَ هٰذِهٖ قَالَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اَلَا تَجْعَلُهٗ غُسْلًا وَّاحِدًا اٰخِرًا قَالَ هٰذَا اَزْكٰى وَاَطْيَبُ وَاَطْهَرُ۔ (رواه احمد وابوداؤد)

470. Sayyiduna Abu Rafi' رضى الله عنه narrated that once Allah's Messenger صلى الله عليه وسلم went round his wives having a bath with each of them (after intercourse with her). So, Abu Rafi رضى الله عنه asked, "Why O Messenger of Allah, did you not have a single bath at the end?" He said, "This is pure, dear, perfect."[2]

COMMENTARY: Previously, the *hadith* # 455 informs us that the Prophet صلى الله عليه وسلم had intercourse with all his wives in a single night and then had his purifying bath just once at the end. This *hadith* speaks about the night when he had the purifying bath after every intercourse.

We may say that the earlier *hadith* reflects an easy and convenient procedure for the *ummah*. The superior and better way, however, is to have a bath better way, however, is to have a bath after every intercourse.

While replying to the question of Abu Rafi رضى الله عنه the Prophet صلى الله عليه وسلم used three words: (i) azka (ازكى) (ii) atyab (اطيب) and (iii) athar (اطهر). Allmah Teebi رحمه الله explains the

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[1] Abu Dawud # 246.

[2] Musnad Ahmad 6-8, Abu Dawud # 219, Ibn Majah # 590.

subtle difference in these three words.
Tathir (تطهير) from which athar is derived is used for the apparent purity. The other two - tazkiyah (تزكية) and tatyib (تطيب) concern internal purity. Thus, tathir removes bad manners while Tazkiyah and tatyib grows good habits and peculiarities. In other words, having a purifying bath after every sexual intercourse removes bad manners like anger, etc and develops good habits and traits like knowledge righteousness etc.

(٤٧١) وَعَنِ الْحَكَمِ بْنِ عَمْرٍو وَقَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَوَضَّأَ الرَّجُلُ بِفَضْلِ طُهُوْرِ الْمَرْأَةِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَ زَادَ اَوْقَالَ بِسُؤْرِهَا وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)

471. Sayyiduna Hakam [1] ibn Amr رضی اللہ عنہ narrated, Allah's Messenger صلی اللہ علیہ وسلم disallowed that a man should make ablution with the water remaining after a woman's ablution." Tirmidhi has these words more: "Or, he said, 'her leftovers."[2]

COMMENTARY: Here, 'leftovers' refers to the water remaining from ablution or bath.
In the commentary on the *hadith* # 457, we have explained the apparent difference in that *hadith* and this.
Allamah Sayyid Jamaluddin رحمہ اللہ said that the disallowance in this *hadith* and the next is nahi tanzihi (a restraining interdict).[3]
This means that each *hadith* is worthy of being following and there seems to be no contradiction in them.

(٤٧٢) وَعَنْ حُمَيْدٍ الْحِمْيَرِيِّ قَالَ لَقِيْتُ رَجُلًا صَحِبَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ سِنِيْنَ كَمَا صَحِبَهُ اَبُوْهُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ اَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ زَادَ مُسَدَّدٌ وَلْيَغْتَرِفَا جَمِيْعًا رَوَاهُ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَزَادَ اَحْمَدُ فِيْ اَوَّلِهٖ نَهٰى اَنْ يَّمْتَشِطَ اَحَدُنَا كُلَّ يَوْمٍ اَوْ يَبُوْلَ فِيْ مُغْتَسَلٍ۔

472. Sayyiduna Humayd [4] al Himyari رحمہ اللہ narrated that he met a man who had been the Prophet's صلی اللہ علیہ وسلم companion رضی اللہ عنہ for four years just as (Sayyiduna) Abu Hurayrah رضی اللہ عنہ had been. He said, "Allah's Messenger صلی اللہ علیہ وسلم forbade that a woman should have bath with the water that remains after a man's bath or that a man should have bath with the water that remains after a woman's bath." Musaddad (a sub narrator) added, 'And they should take handfuls together (and bath).' Ahmad added in the beginning. "He forbade us that one of us should comb his hair everyday, or pass water in the place where one bathes."[5]

(٤٧٣) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ

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[1] He is known by the tribe Ghifar. After the death of the Prophet صلی اللہ علیہ وسلم he emigrated to Busrah. His step brother, Ziyad, made him governor of Khurasan. He died there in Marw in 50 AH.
[2] Abu Dawud # 82, Ibn Majah # 373, Tirmidhi # 64, Musnad Ahmad 5-66.
[3] nearer lawful, not forbidden.
[4] He was Ibn Abdur Rahman of Himyar. He was learned and exceptional, so was the imam of Busrah.
[5] Abu Dawud # 81, Nasa'i # 238, Musnad Ahmad 4-110.

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473. Ibn Majah transmits it from Abdullah ibn Sarjis.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم forbade combing of the hair every day because it is the manner of these who adorn themselves. The *sunnah (Practice of Holy Prophet)* is to comb the hair every third day. Urinating at the place where one bathes creates doubts in the hearts. As a result, they hinder concentration in worship.

CHAPTER - VII

LAWS ABOUT WATER(OF DIFFERENT KINDS) بَابُ اَحْكَامِ الْمِيَاهِ

SECTION I اَلْفَصْلُ الْاَوَّل

(٤٧٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِي الْمَآءِ الدَّآئِمِ الَّذِيْ لَا يَجْرِيْ ثُمَّ يَغْتَسِلُ فِيْهِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ لَا يَغْتَسِلُ اَحَدُكُمْ فِي الْمَآءِ الدَّآئِمِ وَهُوَ جُنُبٌ قَالُوْا كَيْفَ يَفْعَلُ يَا اَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُ تَنَاوُلًا۔

474. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of you must urinate in motionless water that is not running, and then have a bath in it."[2]

A version in Muslim quotes him as saying, "None of you must have a purifying bath in standing water while he is sexually defiled." They asked him, "How to do it, then, O Abu Hurayrah?" He said, "Take out of it little by little (in handfuls and bathe outside the mass of water.)"[3]

COMMENTARY: The *hadith* speaks of Maaqalil (little water) because maa Kathir (plenty of water) attracts the law of running or following water and does not become impure through urine, etc. and it is allowed to have bath in it.

Some ulama (Scholars) say, however, that it is disallowed to pass urine even in maa kathir (plenty of water) though the water does not become impure through urine, etc. If anyone urinates in it, other will follow suit and soon all the people would take it as a place to pass urine there. Gradually, the water will change colour, taste and odour. It will lose its property and become impure.

Thus, the command in the *hadith* will be; (i) when water is little (the disallowance to urinate in it is of the kind of unlawful because urinating in little water makes it impure. (ii) when water is plenty, it is of the kind of repugnance or undesirable.

As for what is little water and what plenty of it (or abundant water), insha Allah this will be explained in the next few pages.

The *hadith* qualifies the water as running or flowing. If it is flowing water then both little or abundant water will not become impure if urine or any other impurity drops into it.

Moreover, the ulama (Scholars) assert that these details apply during day time. As for

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[1] Ibn Majah # 374.

[2] Bukhari # 239, Muslim # 90-282, Abu Dawud # 69, Tirmidhi # 68, Nasa'i # 57, 58, Darimi # 78, Musnad Ahmad 2-346.

[3] Muslim # 97-283.

nightfall, it is *makruh (unbecoming)* to relieve oneself in any kind of water absolutely because of the fear of jinns who haunt the places where water is at night. They spend the night in ponds, lakes, rivers, etc.

If a sexually defiled person puts his hand in the water to draw a handful, the water does not become 'used,' or unworthy of use. But, if he puts his hand into it to wash off the impurity from his hand, then the water becomes 'used' and unworthy of use.

(٤٧٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُبَالَ فِي الْمَآءِ الرَّاكِدِ۔ (رواه مسلم)

475. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that anyone should urinate in motionless water.[1]

(٤٧٦) وَعَنِ السَّآئِبِ بْنِ يَزِيْدَ قَالَ ذَهَبَتْ بِي خَالَتِيْ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ ابْنَ اُخْتِيْ وَجِعٌ فَمَسَحَ رَأْسِيْ وَدَعَالِيْ بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوْئِهٖ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهٖ فَنَظَرْتُ اِلٰى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ۔ (متفق عليه)

476. Sayyiduna As-Sa'ib ibn Yazid رضی اللہ عنہ narrated that his maternal aunt took him to the Prophet صلی اللہ علیہ وسلم. She said, "O Messenger of Allah, my nephew is unwell." He stroked his head, prayed for blessing on him and performed ablution, the used water of which he drank. Then he stood behind his back and looked at the seal of Prophethood between his shoulders resembling the button on a bride's bed.[2]

COMMENTARY: 'Performed ablution' whose water Sa'ib رضی اللہ عنہ drank. It was the water that remained in the vessel after the Prophet صلی اللہ علیہ وسلم had made ablution. Or, as the Prophet صلی اللہ علیہ وسلم performed it, Sa'ib رضی اللہ عنہ drank the water that dropped from his limbs to collect blessings.

Allah the Exalted, sent the Prophet صلی اللہ علیہ وسلم with prophethood and messenger ship to the world. He gave him many signs and miracles to testify to his truthfulness. One of the great sign was the seal of prophethood between his shoulders. Sa'ib رضی اللہ عنہ describes it here.

It is called the seal of prophethood because there had been many Prophet's صلی اللہ علیہ وسلم before him and the Books that Allah had revealed to them gave tidings of his coming with the sign of the seal of prophethood between his shoulders. Thus, when he was sent, he was recognized by this sign as the Prophet of the final times spoken of in the earlier Books. The seal of prophethood was recognized as the symbol and sign of his prophethood and messengership.

The ulama (Scholars) have enumerated other reasons for this nomenclature, but they are not mentioned here for want of sufficient space.

The ulama (Scholars) say that the inside of the sign of prophethood was inscribed with (وَحْدَهٗ لَاشَرِيْكَ) (He is one. Without any partner). And the words:

تَوَجَّهْ حَيْثُ مَا كُنْتَ فَاِنَّكَ مَنْصُوْرٌ

(wheresoever you turn, you shall be helped and be successful).

The ulama (Scholars) say that the sign of the prophethood was first seen after his heart was

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[1] Muslim # 94-281, Musnad Ahmad 2-350.

[2] Bukhari # 190.

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opened and replaced. Or, it came up quickly after his birth. Or, he was born with it. صلى الله عليه وسلم Allah knows best.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٤٧٧) عَنِ ابْنِ عُمَرَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَآءِ يَكُوْنُ فِي الْفَلَاةِ مِنَ الْاَرْضِ وَمَا يَنُوْبُهُ مِنَ الدَّوَآبِ وَ السِّبَاعِ فَقَالَ اِذَا كَانَ الْمَآءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ۔ (رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَ ابْنُ مَاجَةَ وَفِيْ اُخْرٰى لِاَبِيْ دَاوٗدَ فَاِنَّهٗ لَا يَنْجَسُ)

477. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about water that accumulates on land in the desert to which animals and beasts come often. He said, "When the water is enough for two pitchers, it does not carry any impurity."[1]

Another version of Abu Dawud has the words, "It does not become impure."

COMMENTARY: The word (قلة) (pitcher) is a large container and (قلتين) (two containers) with a capacity of one and a half water skin, each. On the basis of this *hadith*, Imam Shafi'I رحمه الله has ruled that if water is as much as two large pitchers and impurity or filth drops into it, then, as long as the water does not change colour, taste and odour, it is not impure.

However, the ulama (Scholars) disagree on the soundness is this *hadith*. The renowned scholar of *hadith* and writer of safar us sa'dah writes, 'A section of the ulama (Scholars) regards this *hadith* as sahih, but another classify it as 'not sahih.'

Ali ibn Madini رحمه الله the teacher of Imam Bukhari رحمه الله wrote, "This *hadith* is not at all traced to the Prophet صلى الله عليه وسلم."

Moreover the ulama (Scholars) write that the a majority of the sahabah رضى الله عنه had conducted themselves in a way contrary to this *hadith*. Once, an Ethiopian fell down in the well of zamzam and ibn Abbas رضى الله عنه and Ibn Zubayr رضى الله عنه had all the water of the well drawn out. None of the very many sahabah رضى الله عنه who witnessed that demurred.

Further, neither the Hanafis nor the Shafi'is have found a *hadith* that specifies the amount of water that becomes impure when an impurity falls into it, and the amount that will not lose its purity.

Imam Tahawi رحمه الله said that though this *hadith* is sahih, yet they cannot abide by it. He gave the reason that the word (قلة) (Qillah) has many meanings. It is a pitcher as well as a water skin. The peak of mountain is also a qillah. Hence, if the exact meaning of this word in this *hadith* cannot be determined, how may one follow it?

Those ulama (Scholars) who go by the words of the a*hadith* and their literal sense, say that the water does not turn impure when an impurity or the like drops into it whether the water is little or abundant, flowing or standing, and whether it changes colour, taste and odour. They cite the *hadith* (# 478) that follows, quoting its words:

اِنَّ الْمَآءَ طَهُوْرٌ لَّا يُنَجِّسُهٗ شَيْءٌ

(water is pure, nothing defiles it)

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[1] Musnad Ahmad 2-27, Abu Dawud # 63, Tirmidhi # 67, Nasa'i # 52 (from Ibn Umar from his further), Darami # 732, Ibn Majah # 517, (The other version) Abu Dawud # 65.

though it does not speak about just any water, but of abundant water. Apart from them, all the ulama (Scholars) and scholars of *hadith* hold that if there is plenty of water, it will not become impure on any impurity failing into it, but if there is little water then it will turn impure when an impurity drops into it.

The next issue is to define 'abundant' and 'little' water. The four imams disagree on a definition. Imam Maalik رحمه الله said that when an impurity falls in water and it does not change its colour, taste or odour, then this is maa kathir (abundant water). When there is a change, the water is maa qalil (little water),

Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله go by this *hadith*: water that is equal to two qillah is abundant, less than that is little. (or maaqalil)

Imam Abu Hanifah رحمه الله said that so much water is abundant when it is agitated at one extreme, the other extreme is motionless and unmoving. But, if the other end stirs, then the water is little.

Some hanafis of later day define as abundant water, the water in pond ten cubits square and so deep that retrieving a handful of water will not reveal the bottom. This kind of a pond is called 'daholardah'. If, in such a pond, impurity falls such as is invisible after falling into it, then it is allowed to make ablution from its four corners. This kind of impurity could be urine, blood, wine, etc. However, if so much of impurity falls into it (this pond) as changes the colour or taste of the water or gives out a bad odour, then the water is impure. A pond that measures twenty cubits in lengthy and five in width, or twenty five cubits by four cubits it also a dahdardah.

(٤٧٨) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُلْقٰى فِيْهَا الْحِيَضُ وَ لُحُوْمُ الْكِلَابِ وَالنَّتْنُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَآءَ طَهُوْرٌ لَا يُنَجِّسُهٗ شَيْئٌ۔ (رواه احمد و الترمذی و ابو داؤد النسائی)

478. Sayyiduna Abu Sa'eed al-khudri رضی الله عنه narrated that someone asked, "O Messenger of Allah, may be make ablution out of the well of Buda'ah?" It was a well into which menstrual rags, dead dogs and stinking things were thrown. He said, "Water is pure. Nothing defiles it."[1]

COMMENTARY: The bi'r (or well) Buda'ah was a well in Madinah. It was on the path of an open drain which emptied its contents into it. However, the speaker seemed to say that people threw the impurities into it. That is not so because not even an ordinary Muslim would do such a things. So, how may the superior believers be expected to do an unethical and an unpermitted thing.

There was too much water in this well and it was like a spring. Any impurity that fell into it flowed out with the water. The well had running water that flowed into a garden. It was because of this quality and peculiarity of the well that the Prophet صلى الله عليه وسلم gave the same ruling for as for abundant water.

The words of the *hadith* must not be taken to mean that if impurity drops into it, water does not become impure even if it is little. Rather, this command in only for abundant water, not little water.

Some hanafi scholars say that a well like a spring is like a running water. The same ruling

[1] Musnad Ahmad 3-31, Tirmidhi # 66, Abu Dawud # 66, Nasa'i # 326.

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applies to it as to running water.

(٤٧٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيْلَ مِنَ الْمَآءِ فَإِنْ تَوَضَّأْنَا بِهٖ عَطِشْنَا اَفَنَتَوَضَّأُ بِمَآءِ الْبَحْرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ الطُّهُوْرُ مَاؤُهٗ وَالْحِلُّ مَيْتَتُهٗ۔ (رواه مالك والترمذى و ابوداؤد والنسائى و ابن ماجة والدارمى)

479. Sayiduna Abu Hurayrah رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "O Messenger of Allah, we travel by sea and carry with us only a little water. So, if we make ablution with it, we shall go thirsty. Shall we make ablution with sea-water?" Allah's Messenger صلى الله عليه وسلم said, "Its water is pure and its dead creatures are lawful food."[1]

COMMENTARY: The word (ميتة) (maytah) in this *hadith* is the animal that has died its death without being slaughtered. It is the fish. To catch it in the net or to bring it out of water is tantamount to slaughtering it. However, the fish that dies in the water is not lawful in the sight of the hanafis.

The fish is lawful in the view of all the scholars while there is a difference of opinion about the other sea animals.

(٤٨٠) وَعَنْ اَبِيْ زَيْدٍ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ لَيْلَةَ الْجِنِّ مَا فِيْ إِدَاوَتِكَ قَالَ قُلْتُ نَبِيْذٌ قَالَ تَمْرَةٌ طَيِّبَةٌ وَّمَآءٌ طَهُوْرٌ رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ اَحْمَدُ وَ التِّرْمِذِيُّ فَتَوَضَّأَ مِنْهُ وَقَالَ التِّرْمِذِيُّ اَبُوْ زَيْدٍ مَجْهُوْلٌ وَصَحَّ

480. Sayyiduna Abu Zayd رحمه الله reported that Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that on the night of the jinn, the Prophet صلى الله عليه وسلم asked him, 'what do you have in your skin vessel?" He said, 'Nabidh.' He remarked, "Dates are fresh and water purifies." Then he performed ablution with it.[2]

Tirmidhi said that Abu Zayd is unknown. But the sound tradition is that:

(٤٨١) عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَمْ اَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

481. Alqamah reported that Abdullah ibn Mas'ud رضى الله عنه said, "I was not with Allah's Messenger صلى الله عليه وسلم on the night of the jinn."[3]

COMMENTARY: Laylatul jinn or the night of the jinn was the night when the jinns came to the Prophet صلى الله عليه وسلم. He invited them to Islam and recited to them the Quran. . They went to their fellow jinns and invited them to Islam and conveyed to them what the Quran teaches. This occasion has reference to it in surah of jinn in the Qur'an.

As for nabidh tamr, dry dates are soaked in water for a few days. A sweet drink is produced thereby with a slight stimulating effect. As long as it does not numb the senses, it is lawful. It is said that nabidh tami was prepared for the Prophet صلى الله عليه وسلم too.

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[1] Tirmidhi # 69, Abu Dawud # 83, Nasa'i # 59, Ibn Majah # 386, Musnad Ahmad 2-361, Muwatta Maalik # 213-12.m

[2] Abu Dawud # 84, Musnad Ahmad 1-450, Tirmidhi # 88, Ibn Majah # 384.

[3] Muslim # 152-450.

Views differ on whether it can be used for ablution. Abu Hanifah رضی اللہ عنہ said that if water is unavailable nabidh tamr may be used for ablution. When it is there, *tayammum* is not permitted. Imam Shafi'I رحمہ اللہ does not agree with this contention. Imam Abu Hanifah رحمہ اللہ cites this *hadith* to establish his ruling about ablution with nabidh, but the followers of Imam Shafi'i رحمہ اللہ call this *hadith* weak and Tirmidhi says that Abu Zayd a sub narrator was unknown and establishes through Alqamah that Ibn Masr'ud رحمہ اللہ was not with the Prophet صلی اللہ علیہ وسلم on the night of jinn.

However, Abu Hanifah رحمہ اللہ holds a correct contention and as for the sub-narrator being unknown, it does not reflects on the *hadith*. The remark against a sub-narrator can be proved wrong through other sources.

As for Ibn Mas'ud رضی اللہ عنہ, his presence on the night of jinn is established through other a*hadith*. According to one of them the Prophet صلی اللہ علیہ وسلم had asked Ibn Mas'ud رحمہ اللہ to wait for him within a circle that he had etched around him. He himself went to present the teachings of the Qur'an to the jinns.

As for the tradition of Alqamah, رحمہ اللہ, it is sound but, it does not imply that Ibn Mas'ud رضی اللہ عنہ was simply not there. Rather, when the Prophet صلی اللہ علیہ وسلم was conversing with the jinns, he was not with him. Or, he was not with the Prophet صلی اللہ علیہ وسلم when he was going to the jinns, but came there in the last part of the night. Allah knows best.

(٤٨٢) وَعَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ وَكَانَتْ تَحْتَ ابْنِ اَبِيْ قَتَادَةَ اَنَّ اَبَا قَتَادَةَ دَخَلَ عَلَيْهَا فَسَكَبَتْ لَهٗ وَضُوْءً فَجَاءَتْ هِرَّةٌ تَشْرَبُ مِنْهُ فَاَصْغٰى لَهَا الْاِنَاءَ حَتّٰى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَاٰنِيْ اَنْظُرُ اِلَيْهِ فَقَالَ اَتَعْجَبِيْنَ يَا ابْنَةَ اَخِيْ قَالَتْ فَقُلْتُ نَعَمْ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّهَا لَيْسَتْ بِنَجَسٍ اِنَّهَا مِنَ الطَّوَّافِيْنَ عَلَيْكُمْ اَوِ الطَّوَّافَاتِ۔ (رواہ مالك واحمد والترمذی وابوداؤد والنسائی وابن ماجة والدارمی)

482. Sayyidah Kabshah bint ka'b ibn Maalik رضی اللہ عنہ, the wife of Ibn Abu Qatadah رضی اللہ عنہ narrated that Abu Qatadah رضی اللہ عنہ visited her. She poured out for him water for ablution. Suddenly a cat came in to drink from it. He tilted the vessel for her and she drank her fill. He observed kabshah watch him and asked, "Are you surprises, O my niece?" She said, "Yes!" He said, "Indeed, Allah's Messenger صلی اللہ علیہ وسلم had said, 'She is not impure. She is among those who move round us.' (He used the masculine (طوافین) or the feminine (طوافات) for the cat.)"[1]

COMMENTARY: Abu Qatadah رحمہ اللہ called Sayyidah Kabshah رحمہ اللہ his niece though she was not related to him. It is a custom among the Arabs to call their addressee who is young, 'nephew' or 'niece' on the basis of Islamic brotherhood.

The cat is referred to in both genders and these words (طوافین) and (طوافات) also mean hare 'domestic help.' The cats help men in many ways, like getting rid of harmful rodents. Also, there is reward in looking after servants, so perhaps this is why a cat is called 'domestic help.' It being rewarding to care for cats. And, like servants, cats too move about in the house.

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[1] Muwatta Maalik # 2.3-13, Musnad Ahmad 5-303, Tirmidhi # 92, Abu Dawud # 75, Nasa'i # 68, Ibn Majah # 368, Darimi # 736, Shafi'i in his musnad p 90.

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If a cat's leftover was declared impure then that would cause immense hardship to the people. This *hadith* points out that a cat's leftover is pure. Imam Shafi'I رحمه الله gave the some ruling.
Imam Abu Hanifah رحمه الله ruled that a cat's leftover is *makruh (unbecoming) tanzihi*. If there is no other water, but a cat's leftover, then that may be used for ablution. It is leftover is there then it is not necessary to make *tayammum*. If there is other water, too, then it is *makruh (unbecoming)* to make ablution with water leftover by a cat.
According to another *hadith* the cat is described as a beast. Beasts are impure. So, Imam Abu Hanifah رحمه الله compromised the meanings of both *hadith*. He declared a cat's leftover as *makruh (unbecoming)*, not impure.

(٤٨٣) وَعَنْ دَاوٗدَ بْنَ صَالِحِ بْنِ دِيْنَارٍ عَنْ اُمِّهٖ اَنَّ مَوْلَاتَهَا اَرْسَلَتْهَا بِهَرِيْسَةٍ اِلٰى عَائِشَةَ قَالَتْ فَوَجَدْتُّهَا تُصَلِّيْ فَاَشَارَتْ اِلَيَّ اَنْ ضَعِيْهَا فَجَاءَتْ هِرَّةٌ فَاَكَلَتْ مِنْهَا فَلَمَّا انْصَرَفَتْ عَائِشَةُ مِنْ صَلَاتِهَا اَكَلَتْ مِنْ حَيْثُ اَكَلَتِ الْهِرَّةُ فَقَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّهَا لَيْسَتْ بِنَجَسٍ اِنَّهَا مِنَ الطَّوَّافِيْنَ عَلَيْكُمْ وَاِنِّيْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِفَضْلِهَا۔ (رواه ابوداؤد)

483. Sayyiduna Dawud ibn Salih ibn Dinar رحمه الله reported that his mother narrated (to him) that her mistress had sent her to Sayyidah Ayshah رضى الله عنها with some harisah. She found her offering the *salah*. She indicated to her to put it down. Then a cat came and ate from it. When Sayyidah Ayshah رضى الله عنها had finished the *salah* she ate from where the cat had eaten and said, "Allah's Messenger صلى الله عليه وسلم had said, indeed, that she is not impure being among those who move round among you. And surely I did see him make ablution with water left by her."[1]

COMMENTARY: Sayyidah Ayshah رضى الله عنها made a slight gesture to the woman to put down the food somewhere. This is evidence that such a simple gesture in *salah* is permissible what negates a *salah* is conversation or overdoing something (that is not part of the *salah*).
This *hadith* discloses that the Prophet himself made ablution with the water leftover by a cat. Imam Abu Hanifah رحمه الله and others who say that it is *makruh (unbecoming) tanzihi* point out that the Prophet's صلى الله عليه وسلم action means that it is a concession and an easy way for the *ummah* and that it is allowed (when necessary). Other who say that a cat's leftover is pure, they have this *hadith* as evidence and need to make no interpretation or assumption.

(٤٨٤) وَعَنْ جَابِرٍ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَتَوَضَّأُ بِمَا اَفْضَلَتِ الْحُمُرُ قَالَ نَعَمْ وَ بِمَا اَفْضَلَتِ السِّبَاعُ كُلُّهَا۔ (رواه فى شرح السنة)

484. Sayiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "May we make ablution with water leftover by the asses?" He said, "Yes and with the leftover of all beasts of prey."[2]

COMMENTARY: The question whether the leftover water of donkeys or mules is pure cannot be answered satisfactorily. The a*hadith* on this issue give both rulings: It is forbidden and also it is permitted. Mirqat has collected a*hadith* of both kinds. So, no final verdict is

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[1] Abu Dawud # 76, Harisah is a sweet pastry mixture of flour, melted butter and sugar.

[2] Musnad of Shafi'i رحمه الله p 8, sharah us *Sunnah* # 287.

possible. Moreover, the sahabah رضی الله عنه, too, held divergent views. For instance, (Sayyiduna) Ibn Umar رضی الله عنه termed what a donkey or a mule left as impure, but (Sayyidunna) Ibn Abbas رضی الله عنه held that it is pure.

On the face of it, this *hadith* declares that what the beasts of prey leave is pure. Imam Shafi'I رحمه الله subscribes to this view, but Imam Abu Hanifah رحمه الله holds that their leavings are impure, because they will drop their saliva definitely in water and saliva grows from flesh and their flesh is impure.

The ulama (Scholars) question the authenticity of the a*hadith* that declare the leftover of beasts of prey as pure. Moreover, if the a*hadith* are sahih, it will be presumed that such a*hadith* refer to the water in large reservoirs in the deserts and this is explained in the a*hadith* of yahya and Abu Sa'eed رضی الله عنه that follow. They affirm that if a wild beast drinks from water that is abundant then the water is pure. If there is little water then it will turn impure when the wild beast drinks from it.

Moreover, the leftover of dogs is impure by consensus. Therefore, it follows by reasoning that those a*hadith* that declare the water left by beasts of prey as pure mean water in large ponds, etc. in a desert and is very abundant.

In passing, let us touch on a ruling about the dog. Its saliva is impure. If it drops on anyone's body or clothing then it must be washed and purified However, if a dog grabs someone's body or clothing in anger then it will not be impure. But, if it catches it in play and not in anger then it will become impure. This is because when it grabs in anger, it uses its teeth which do not have any moisture on them so they will not make anything impure. When a dog holds something in play and mischief, it does not use its teeth. Since its lips are soaked with its saliva, the impurity passes on to what it holds. That must be washed and purified.

(٤٨٥) وَعَنْ أُمِّ هَانِئٍ قَالَتْ اِغْتَسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ وَمَيْمُوْنَةُ فِيْ قَصْعَةٍ فِيْهَا أَثَرُ الْعَجِيْنِ۔ (رواه النسائی و ابن ماجة)

485. Sayyidah Umm Hani رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم and (Sayyidah) Maymunah رضی الله عنه had both from a single basin that had traces of dough on it. [2]

COMMENTARY: The contention of the Shafi'is is that if water changes in any way though something pure and permissible or forbidden and impure, then that water is unsuitable to make ablution or to have bath. So, they explain this *hadith* that the paste of dough was too little to change the water in any manner. This is why the Prophet صلی الله علیه وسلم and (Sayyidah) Maymunah رضی الله عنه had bath in it.

The hanafis need not make any premise because they hold that if water undergoes a change because of something that is pure but not does not make it dense, then ablution and bath will be proper with it.

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[1] She was Fakhtah but known by her kunyah. She was the daughter of Abu Talib and real sister of Ali ibn Abu Talib رضی الله عنه.

[2] Nasa'i # 243 (or 240), Ibn Majah # 378, Musnad ahmad 6-342.

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SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٨٦) وَعَنْ يَحْيَى بْنِ عَبْدِالرَّحْمٰنِ قَالَ اِنَّ عُمَرَ خَرَجَ فِيْ رَكْبٍ فِيْهِمْ عَمْرُوابْنُ الْعَاصِ حَتّٰى وَرَدُوْا حَوْضًا فَقَالَ عَمْرُو يَا صَاحِبَ الْحَوْضِ هَلْ تَرِدُ حَوْضَكَ السِّبَاعُ فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ يَا صَاحِبَ الْحَوْضِ لَا تُخْبِرْنَا فَاِنَّا نَرِدُ عَلَى السِّبَاعِ وَ تَرِدُ عَلَيْنَا رَوَاهُ مَالِكٌ وَ زَادَ رَزِيْنٌ قَالَ :

486. Sayyiduna Yahya ibn Abdur Rahman رحمه الله reported that once (Sayyiduna) Umar ibn Khattab رضى الله عنه set out with some riders. (Sayyiduna) Amr ibn Aas رضى الله عنه was one of them. They came to a watering - place where Amr رضى الله عنه asked. "O owner of the pond, do beasts of prey come to it?" Umar رضى الله عنه ibn Khattab رضى الله عنه interjected, "O owner of the pond, do not inform us, for we drink after beasts of prey and they drink after us."[1]
(sometimes, we came to water and sometimes they but they do not make it impure because there is very much water).
Razzin added that some transmitters said:

(٤٨٧) زَادَ بَعْضُ الرُّوَاةِ فِيْ قَوْلِ عُمَرَ وَ اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَهَا مَا اَخَذَتْ فِيْ بُطُوْنِهَا وَمَا بَقِيَ فَهُوَلَنَا طَهُوْرٌ وَ شَرَابٌ۔

487. (Sayyiduna) Umar صلى الله عليه وسلم also said, "And, I had heard Allah's Messenger صلى الله عليه وسلم say, "For them is what they take in their bellies what remains as for us, purifying and drinkable."[2]

(٤٨٨) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْحِيَاضِ الَّتِيْ بَيْنَ مَكَّةَ وَ الْمَدِيْنَةِ تَرِدُهَا السِّبَاعُ وَ الْكِلَابُ وَالْحُمُرُ عَنِ الطُّهْرِ مِنْهَا فَقَالَ لَهَا مَا حَمَلَتْ فِيْ بُطُوْنِهَا وَلَنَا مَا غَبَرَ طَهُوْرٌ۔

(رواه ابن ماجة)

488. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about the watering - places or ponds that abound between Makkah and Madinah to which predators, dogs and donkeys advance. He said, "For them is that which they carry in their bellies, and for us is what remains. It purifies."[3]

COMMENTARY: The command in these two *hadith* about water being pure and a purifier does not mean just any water after the beasts of prey drink from it. Rather, it is the command about large watering places and ponds where abundant water accumulates (and predators drink from them).

(٤٨٩) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ لَا تَغْتَسِلُوْا بِالْمَآءِ الْمُشَمَّسِ فَاِنَّهُ يُوْرِثُ الْبَرَصَ۔ (رواه الدارقطني)

489. Sayyiduna Umar ibn al Khattab رضى الله عنه said, "Do not have a bath with water

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[1] Muwatta Maalik # 2.3-14.

[2] Razin.

[3] Ibn Majah # 519.

that is heated by sunlight. It is the cause of leprosy."[1]

COMMENTARY: This applies to water that is exposed to the sun and gets heated.
Mirak shah رحمه الله, however, said that this saying of Sayyiduna Umar رضى الله عنه is not strong and has no support in any *hadith* of the Prophet صلى الله عليه وسلم.
On the other hand, Imam Shafi رحمه الله has transmitted this tradition of Sayyiduna Umar رضى الله عنه through another line of narrators who are trustworthy. Hence, the soundness of this *hadith* should not be questioned.
What Umar رضى الله عنه means is that one should not make a habit of using water heated by sunlight regularly for making ablution or having bath.
As for the ruling, there is no harm in water that is heated in sunlight. The three imams Abu Hanifah رحمه الله Maalik رحمه الله and Ahmad رحمه الله see no dislike in it. Imam Shafi'i رحمه الله regarded it as *makruh (unbecoming)* to have bath in water heated by sunlight. However, his (Shafi's) ulama (Scholars) of later date have concurred with the other three imams, and have ruled that there is no dislike in having bath in such water.

CHAPTER - VIII

THE CLEANSING OF IMPURITIES بَابُ تَطْهِيْرِ النَّجَاسَاتِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٤٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَرِبَ الْكَلْبُ فِيْ اِنَآءِ اَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ طُهُوْرُ اِنَآءِ اَحَدِكُمْ اِذَا وَلَغَ فِيْهِ الْكَلْبُ اَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ اُوْلَاهُنَّ بِالتُّرَابِ۔

490. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when the dog drinks from the vessel of one of you, he must wash it seven times."[2] Another version in Mudim is he said, "The cleansing of the vessel of one of you when the dog licks the water in it is that he should wash is seven times, the first time with earth."[3]

COMMENTARY: This is how most scholars and the three imams rule. But, Imam Abu Hanifah رحمه الله has bracketed this with other kinds of impurities, saying that the vessel should be washed only three times without earth. He said that the command to wash seven times is not a *wajib (expedient)* but merely a choice. Or, the command to wash seven times was implemented in early Islam. Later it was abrogated Allah knows best.

(٤٩١) وعَنْهُ قَالَ قَامَ اَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَا وَلَهُ النَّاسُ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعُوْهُ وَهَرِيْقُوْا عَلٰى بَوْلِهٖ سَجْلًا مِنْ مَّآءٍ اَوْ ذَنُوْبًا مِّنْ مَّآءٍ فَاِنَّمَا بُعِثْتُمْ مُيَسِّرِيْنَ وَلَمْ تُبْعَثُوْا مُعَسِّرِيْنَ۔ (رواه البخارى)

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[1] Daraqutni # 4 (Baab Muskhan).
[2] Bukhari # 172, Muslim # 90-279, Nasa'i # 63, Ibn Majah # 364, Muwatta Maalik # 2.6-36, Musnad Ahmad 2-245.
[3] Muslim # 91-279, Abu Dawud # 71.

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491. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a villager stood up and passed water in the mosque. The people grabbed him, but the Prophet said, "Let him alone and pour over his urine a bucketful of water. Indeed, you have been sent as those who make things easy and are not sent as creator of difficulty." [1]

COMMENTARY: The Arabic text has two alternative word (سجلا) and (ذنوبا). Both mean bucket. The sub narrator was unsure of the word used.

The Prophet صلى الله عليه وسلم was very merciful of his *ummah.* Not only did he not say anything to the erring villager. He also dissuaded his sahabah رضى الله عنه from scolding him. There is a lesson in this for his *ummah,* They should not put others in difficulty and hardship nor should they distress them.

If there is impurity on the ground, pouring much water on it or causing it to drift away will make the ground pure.

If the water in which the impurity is washed does not change (colour, etc) then it is pure. If it strains through something and drops on the ground then such a things does not become impure. Though the scholars differ on this issue, the correct verdict is that if the purifying water falls on the ground after it is rid of the impurity and purified then it will be pure. The purifying water that falls on the place of impurity before it is purified then it will be impure. If the purifying water has changed colour, taste or odour then it is agreed that it is impure.

Feebi رحمه الله said that if the ground becomes impure because of an impurity then it will not become pure on drying. Purity will be achieved only by pouring water and ridding the place of impurity. It is not necessary to scrap the place or to dig out earth from there and throw it away.

However, Imam Abu Hanifah رضى الله عنه holds that if the earth or ground dries, it will become pure. If anyone wants to hasten the purifying then he must scrap the earth and throw it away. That place will become pure.

The hanafi scholars deduct the conclusion from this *hadith* that the people may have offered the *salah* before the place, where the villager has passed water, had dried. Hence, the command was issued that an impure place cannot be cleansed without pouring water.

As for pouring water, the Prophet صلى الله عليه وسلم gave the command in the hope that the impurity might decrease and the colour and bad odour of the urine may disappear. However, that portion of the ground would have become pure only on drying.

Mulla Ali Qari has presented many other arguments and evidences in the exposition of the Mishkat in Mirqat. They may be studied there.

(٤٩٢) وَعَنْ اَنَسٍ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَآءَ اَعْرَابِيٌّ فَقَامَ يَبُوْلُ فِي الْمَسْجِدِ فَقَالَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوْهُ دَعُوْهُ فَتَرَكُوْهُ حَتّٰى بَالَ ثُمَّ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهٗ اِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِّنْ هٰذَا الْبَوْلِ وَالْقَذَرِ اِنَّمَا هِيَ لِذِكْرِ اللّٰهِ وَالصَّلَاةِ وَقِرَآءَةِ الْقُرْاٰنِ اَوْكَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاَمَرَ رَجُلًا مِّنَ الْقَوْمِ فَجَآءَ بِدَلْوٍ مِّنْ مَّآءٍ فَسَنَّهٗ عَلَيْهِ۔ (متفق عليه)

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[1] Bukhari # 220, Abu Dawud # 380, Tirmidhi # 147, Nasa'i # 56, Ibn Majah # 529, Musnad Ahmad 2-239, Ibn Majah also from Anas رضى الله عنه.

492. Sayyiduna Anas رضى الله عنه narrated that while they were in the mosque with Allah's Messenger صلى الله عليه وسلم a villager come and stood passing urine in the mosque. The sahabah رضى الله عنه of Allah's Messenger صلى الله عليه وسلم exclaimed. "No no!" But, Allah's Messenger صلى الله عليه وسلم said, "Do not prevent him, let him finish." So, they left him alone till he had urinated. Then Allah's Messenger صلى الله عليه وسلم called him and said to him, "Surely, these mosques are not proper places for urine and filth. They are only for remembrance of Allah the *salah* and the recital of the Qur'an." or as Allah's Messenger صلى الله عليه وسلم said. Then he instructed a man of the people (around) and he brought a bucketful of water and he poured it over it.[1]

(٤٩٣) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ سَاَلَتِ امْرَاَةٌ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِحْدَانَا اِذَا اَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصَابَ ثَوْبَ اِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ فَلْتَقْرُصْهُ ثُمَّ لْتَنْضَحْهُ بِمَآءٍ ثُمَّ لِتُصَلِّ فِيْهِ۔ (متفق عليه)

493. Sayyidah Asma bint Abu Bakr رضى الله عنه narrated that a woman asked Allah's Messenger. "O Messenger of Allah, what should one of us do when blood from her menses soils her garment?" He said, 'when blood from the menses of any one of you soils her garment, she should scrape it with her finger and then wash with water. Then she may offer the *salah* in it."[2]

(٤٩٤) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ سَاَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ يُصِيْبُ الثَّوْبَ فَقَالَتْ كُنْتُ اَغْسِلُهُ مِنْ ثَوْبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ اِلَى الصَّلَاةِ وَاَثَرُ الْغُسْلِ فِيْ ثَوْبِهٖ۔ (متفق عليه)

494. Sayyiduna Sulayman[3] ibn Yasar رحمه الله said that he asked Sayyidah Ayshah رضى الله عنها about *mani* (or prostratic fluid) that might soil the garment. She said, "I used to wash it off from the garment of Allah's Messenger صلى الله عليه وسلم. He would then go to offer the *salah* with the traces of washing still on his garment."[4]

COMMENTARY: *'Mani'* is impure and if it drops on the garment it must be cleansed. While Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله rule in this way, Imam Shafi'i رحمه الله said that, like mucus, it is pure.

(٤٩٥) وَعَنِ الْاَسْوَدِ وَهَمَّامٍ عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

رَوَاهُ مُسْلِمٌ

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[1] Bukhari # 219 (brief), Muslim # 99-284, Tirmidhi # 148, (from Abu Hurayrah رضى الله عنه), Nasa'i # 53, 54, Darami (brief) # 740, Musnad Ahmad 3-110.

[2] Bukhari # 307, Muslim # 110-291, Abu Dawud # 361, Tirmidhi # 295, Ibn Majah # 536, Musnad Ahmad 6-142.

[3] His Kunyah was Abu Ayyub. He died in 107 AH at the age of 53 years.

[4] Bukhari # 230, Muslim # 108-289, Abu Dawud # 303, Nasa'i # 295, Ibn Majah # 532, Musnad Ahmad 6-142.

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495. Sayyiduna Al-Aswad رحمه الله [1] and Hammam رضى الله عنه [2] reported that Sayyidah Ayshah رضى الله عنها said, "I used to scrape the prostrates fluid from the garment of Allah's Messenger صلى الله عليه وسلم."[3]

(٤٩٦) وَبِرِوَايَةِ عَلْقَمَةَ وَالْاَسْوَدِ عَنْهَا نَحْوَهُ ثُمَّ يُصَلِّيْ فِيْهِ۔

496. The version of Alqamah and Aswad from her is like it with this addition: "Then he would offer the *salah* in it."[4]

COMMENTARY: The contention of Imam Abu Hanifah رحمه الله is upheld by this *hadith* too. If the prostratic fluid is moist, it should be washed away. If it is thick and not absorbed in the garment then, after it dries, it should be scraped or rubbed off.

(٤٩٧) وَعَنْ اُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ اَنَّهَا اَتَتْ بِابْنٍ لَهَا صَغِيْرٍ لَمْ يَاْكُلِ الطَّعَامَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَجْلَسَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حِجْرِهٖ فَبَالَ عَلٰى ثَوْبِهٖ فَدَعَا بِمَآءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ۔

(متفق عليه)

497. Sayyidah Umm Qays رضى الله عنه [5] bint Mihsan narrated that she brought her infant son who had not been weaned till then to Allah's Messenger صلى الله عليه وسلم. He put him on his lap, but the infant passed urine on his garment. He asked for some water and sprinkled it and did not wash it. [6]

COMMENTARY: While Imam Shafi'i رحمه الله follows this *hadith* and rules that water should be sprinkled when an infant who is no it weaned urinates, Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that it must be washed. Both of them translate the Arabic word (نضح) to mean 'wash.' They explain the last words (لايغسله) did not wash it) as 'did not wash it thoroughly.' But washed it in an ordinary way by pouring water over it. They went through this elaborate exercise because other a*hadith* make it clear that a through washing is necessary, for example: (التنزلهومن البول) (cleanse yourself from urine).

Tahawi رحمه الله said that in this *hadith* (نضح) means to wash without rubbing and squeezing (but pouring water).

It is *mustahab (desirable)* to take children to the elders and the saintly to get their prayers.

(٤٩٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا دُبِغَ الْاِهَابُ فَقَدْ طَهُرَ۔

(رواه مسلم)

498. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that he heard Allah's

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[1] Aswad ibn Bilal Maharabi, a tabi'i. He died in 84 AH.

[2] Hamman ibn Harith Nahfi, a tabi'i.

[3] Muslim # 106-288, Abu Dawud # 371, 372, Tirmidhi # 116, Nasa'i # 297, 300,m Ibn Majah # 537, 539, Musnad ahmad 1-135.

[4] Muslim # 105, 288.

[5] She was Mihsan's daughter and Ukkashah's sister. She embraced Islam in its early days. In Makkah.

[6] Bukhari # 223, Muslim # 103-287, Abu Dawud # 374, Tirmidhi # 71, Nasa'i # 302, Ibn Majah # 524, Darimi # 741, Muwatta Maalik # 2.30-111, 112, Musnad Ahmad 6-350.

Messenger صلى الله عليه وسلم say, "The hide when it is tanned is pure."[1]

COMMENTARY: cleansing skin is through tanning. It is odone in many ways; by heating on fire or drying in the heat. If it is dried without sunlight then that is not tanning. While Imam Abu Hanifah(RH holds that the hide of swine and of human being cannot be purified Imam Shafi'i رحمه الله, said that even the dog's skin cannot be purified. However the holding says that all hides, except a human being's and swine's, are purified through tanning. The former is because of his excellence and distinction and the latter because of its impurity and debasement.

(٤٩٩) وَعَنْهُ قَالَ تُصُدِّقَ عَلٰى مَوْلَاةٍ لِّمَيْمُوْنَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلَّا اَخَذْتُمْ اِهَابَهَا فَدَبَغْتُمُوْهُ فَانْتَفَعْتُمْ بِهٖ قَالُوْا اِنَّهَا مَيْتَةٌ فَقَالَ اِنَّمَا حُرِّمَ اَكْلُهَا۔ (متفق عليه)

499. Sayyiduna Abdulah Ibn Abbas رضى الله عنه narrated that a sheep was presented as charity to a freed female slave of (Sayyidah) Muymunah, رضى الله عنه but it died. Allah's Messenger صلى الله عليه وسلم passed by it and asked, "why do you not take its hide and tann it and profit from it?" They said, "It is carrion," He said, 'Only eating it is forbidden."[2]

COMMENTARY: This *hadith* tells us about animals that die a natural death. Those of their parts, like meat, that are eaten after slaughtering it become unlawful when it dies without being slaughtered. However, such things as its tanned hide, teeth, hair horn, etc, may be put to use to bought and sold.

(٥٠٠) وَعَنْ سَوْدَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا ثُمَّ مَازِلْنَا نُنَبِّذُ فِيْهِ حَتّٰى صَارَ شَنًّا۔ (رواه البخارى)

500. Sayyidah Sawdah رضى الله عنه [3] the wife of the Prophet صلى الله عليه وسلم narrated, "One of our sheep died. So we tanned its skin and did not cease to prepare nabidh in it till it wore out." [4]

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٠١) عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ كَانَ الْحُسَيْنُ بْنِ عَلِيٍّ فِيْ حِجْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَالَ عَلٰى ثَوْبِهٖ فَقُلْتُ اِلْبَسْ ثَوْبًا وَ اَعْطِنِيْ اِزَارَكَ حَتّٰى اَغْسِلَهٗ فَقَالَ اِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْاُنْثٰى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوٗدَ وَالنَّسَائِيُّ

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[1] Muslim # 105-366, Abu Dawud # 4123, Tirmidhi # 1734, Nasa'i # 4241, Ibn Majah# 3609, Muwatta Maalik # 35.6-17, Darimi # 1985, Musnad Ahmad 1-219,

[2] Bukhari # 1492, Muslim # 100-363, Abu Dawud # 4120, Nasa'i # 4236, Ibn Majah # 3610, Darimi # 1988, Muwatta Maalik # 25.6-16.

[3] The mother of the believers, Sayyidah Sawdah رضى الله عنه was the daughter of Zama'ah. She embraced Islam from its beginning. She died in 54 AH in Madinah.

[4] Bukhari # 6686, Nasa'i # 4240, Musnad Ahmad 6-426.

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501. Sayyidah Lubabah bint Harith رضى الله عنه [1] narrated that (Sayyiduna) Husayn ibn Ali رضى الله عنه (who was then an infant) was sitting in the lap of Allah's Messenger صلى الله عليه وسلم and urinated on his garment. She said, "Put on a (new) garment and give me your trousers that I may wash them." He said, "Only the urine of the female (child) is washed but the urine of the male (child) is sprinkled."[2]

(٥٠٢) عَنْ اَبِي السَّمْحِ قَالَ يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ۔

502. Abu as-Samh narrated that Allah's Messenger صلى الله عليه وسلم said, "Washing is for a girl's urine and sprinkling on a boy's urine."[3]

COMMENTARY: Imam Tahawi رحمه الله said that 'sprinkling' is used here to say. 'pour water without rubbing or scraping and squeezing. And 'washing' is to wash thoroughly with effort Sayyidah Ayshah's رضى الله عنه *hadith* has that when an infant male urinate on the Prophet صلى الله عليه وسلم, garment, he said, 'pour water on it.' This shows that a male infant's urine is also washed. The difference is that it is enough to pour water over a boy's urine without rubbing over it because it does not spread while the urine of a girl does spread out. It is for this reason that a girl's urine is washed well.

(٥٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَطِئَ اَحَدُكُمْ بِنَعْلِهِ الْاَذٰى فَاِنَّ التُّرَابَ لَهُ طَهُوْرٌ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَلِابْنِ مَاجَةَ مَعْنَاهُ)

503. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'When one of you walks with his sandals on filth, surely earth purifies it."[4]

COMMENTARY: If anyone has his sandals on him and happens to walk on an unclean or dirty place, when he walks ahead and comes to clean earth, it will purify his sandals as it rubs on it.

Imam Abu Hanifah رحمه الله and one of his pupils Imam Muhammad رحمه الله say that the impurity or filth is solid and dry. If it sticks to the sandals or socks, clean earth will purify them when he walks on it. If it is not dry then it will not be got rid of by rubbing.

However, his other student Imam Abu Yusuf رحمه الله holds the same opinions Imam Shafi'i رحمه الله that the *hadith* refers to any kind of filth be it dry or moist. If it is rubbed on earth, it will be purified. But, Imam Shafi'i رحمه الله in his revised ruling said that filth will have to be washed off whatever nature, dry or moist. It will not be purified on rubbing on earth.

The hanafi jurists follow the verdict of Imam Abu Yusuf رحمه الله. If solid filth sticks to the sandals or socks, whether dry or moist, it will purify on rubbing on earth vigorously.

It must be borne in mind that this difference of opinion among the scholars is about solid, physical filth like dung, etc. As for filth and impurity that has no body, like urine and wine,

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[1] Her kunyah was Umm Fadl. She was the wife of Sayyiduna Abbas ibn Abdul Muttalib رضى الله عنه and sister of Sayyidah Maymunah رضى الله عنه wife of the Prophet صلى الله عليه وسلم.

[2] Abu Dawud # 375, Ibn Majah # 522, Musnad Ahmad 6-339.

[3] Abu Dawud # 376, Nasa'i # 304, Ibn Majah # 526.

[4] Abu Dawud # 385, (Ibn Majah # 532, of some purport: The characteristic of the earth is the earth is that some of it purifies the impurity stuck on the feet.

all are of an unanimous opinion that it is *wajib (expedient)* to wash it.

(٥٠٤) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ لَهَا اِمْرَأَةٌ اِنِّي اُطِيْلُ ذَيْلِيْ وَاَمْشِيْ فِي الْمَكَانِ الْقَذِرِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطَهِّرُهُ مَا بَعْدَهُ۔ (رَوَاهُ مَالِكٌ وَ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَقَالاَ الْمَرْأَةُ اُمُّ وَلَدٍ لِاِبْرَاهِيْمَ بْنِ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ)

504. Sayyidah Umm Salamah رضی اللہ عنہ narrated that a woman said to her that she had a long shirt. She walked in filthy places (and it dragged). She informed the woman that Allah's Messenger صلی اللہ علیہ وسلم had said (about it), "It is cleansed by what follows it." Abu Dawud and Darimi said that the woman was the umm walad of Ibrahim ibn Abdur Rahman ibn Awf.[1]

COMMENTARY: This command is about dry impurity. When the shirt drags on clean earth, they drop off and the shirt is cleansed.

As against sandals, a garment is cleansed only on washing This is why the ulama (Scholars) have specified the application of the command to dry impurities.

(٥٠٥) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبُسِ جُلُوْدِ السِّبَاعِ وَالرُّكُوْبِ عَلَيْهَا۔ (رواه ابوداؤد و النسائی)

505. Sayyiduna Al-Miqdam ibn Ma'dikharib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade them to wear the skins of predators and to ride on them (as saddles).[2]

COMMENTARY: It is disallowed to make dresses of the hides of wild beasts and to sit on them while riding or to put them on the reins of horses. (This is the practice of the arrogant and the 'worldly. The pious should refrain from this. In this sense, perhaps, it would be nahi tanzihi (prohibition bordering on the lawful). But, those who hold that hair of carrion is impure and cannot be cleansed even on dyeing say that it is nahi tahrimi (prohibition absolutely unlawful).

(٥٠٦) وَعَنْ اَبِي الْمَلِيْحِ بْنِ اُسَامَةَ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ جُلُوْدِ السِّبَاعِ۔ (رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَالنِّسَائِيُّ وَزَادَ التِّرْمِذِيُّ وَالدَّارِمِيُّ اَنْ تُفْتَرَشَ)

506. Sayyiduna Abu al-Malih رحمہ اللہ ibn Usamah رضی اللہ عنہ narrated from his father that the Prophet صلی اللہ علیہ وسلم forbade the use of the skin of the wild beasts.[3]
And tirmidhi and Darimi added: 'and spreading them as carpets.'[4]

(٥٠٧) وَعَنْ اَبِي الْمَلِيْحِ اَنَّهٗ كَرِهَ ثَمَنَ جُلُوْدِ السِّبَاعِ۔ (رواه الترمذی)

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[1] Muwatta Maalik # 2.4-16, Musnad Ahmad # 6-290, Tirmidhi # 143, Abu Dawud # 383, Ibn Majah # 531, Darimi # 742.

[2] Abu Dawud # 5131 (in a lengthy *hadith*), Nasa'i # 4255.

[3] Musnad Ahmad 5-74, Abu Dawud # 4132, Nasa'i # 4253, Tirmidhi # 1271.

[4] Tirmidhi # 1770, Darimi # 1983.

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507. Sayyiduna al Malih رحمه الله disliked the pricing of the skins of beasts of prey.[1]

COMMENTARY: It is not proper to buy and sell skin of beats of prey. This is the verdict of Ibn Malik رحمه الله and of Ibn al Malih. It is stated in fatawa Qadi Khan that if skins of wild beasts are sold before being tanned then it is void. In the original copy of the Mishkat there was a blank space after the word (رواه) 'narrated.' The text was added later on.

(٥٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عُكَيْمٍ قَالَ اَتَانَا كِتَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَا تَنْتَفِعُوْا مِنَ الْمَيْتَةِ بِاِهَابٍ وَّلَا عَصَبٍ۔ (رواه الترمذی و ابوداؤد و النسائی وابن ماجة)

508. Sayyiduna Abdullah ibn Ukaym رضی الله عنه [2] narrated that they (of the tribe Juhaynah) received a letter of Allah's Messenger صلی الله علیه وسلم instructing them not to derive benefit from what dies a natural death with its hide or sinews.[3]

COMMENTARY: This command covers the hide and sinew that the not tanned. Until that is done, they cannot be put to use.

(٥٠٩) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَاَنْ يُسْتَمْتَعَ بِجُلُوْدِ الْمَيْتَةِ اِذَا دُبِغَتْ۔

(رواه مالك و ابوداؤد)

509. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم commanded them that they should derive benefit from the hides of carrion once they were tanned.[4]

COMMENTARY: This subject is the some as in the *hadith* # 299. However, Imam Maalik رحمه الله puts a restriction to the use. After tanning, the skin, though it becomes pure, can be used only for something dry and keeping in water. It cannot be used for any liquid other than water that is thin and juicy.

(٥١٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ مَرَّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّوْنَ شَاةً لَّهُمْ مِثْلَ الْحِمَارِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَخَذْتُمْ اِهَابَهَا قَالُوْا اِنَّهَا مَيْتَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطَهِّرُهَا الْمَآءُ وَالْقَرَظُ۔ (رواه احمد وابوداؤد)

510. Sayyidah Maymunah رضی الله عنه narrated that some people went by the Prophet صلی الله علیه وسلم pulling a (dead) sheep like an ass. He asked them, Perhaps you used its skin?" They said, "It has died a natural death." He said, 'water and leaves of mimosa flava purify it (by curing)."[5]

COMMENTARY: Tanning is done in many ways, but the way mentioned in this *hadith* cures skin perfectly. This method is *mustahab (desirable)* because the *hadith* mentions it. Other methods include curing though sunlight, etc.

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[1] Tirmidhi with the foregoing without mention of pricing.

[2] Abdullah ibn Ukaym (RT) was a contemporary of Allah's Messenger صلی الله علیه وسلم, but it cannot be verified whether he met him or not.

[3] Tirmidhi # 1735, Abu Dawud # 4127, Nasa'i # 4251, Ibn Majah # 3613.

[4] Muwatta Maalik # 25.16-18, Abu Dawud # 4124, Nasa'i # 4252, Ibn Majah # 3612.

[5] Musnad Ahmad 6-334, Abu Dawud # 4126, Nasa'i # 4248.

(٥١١) وَعَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَآءَ فِيْ غَزْوَةِ تَبُوْكَ عَلٰى اَهْلِ بَيْتٍ فَإِذَا قِرْبَةٌ مُعَلَّقَةٌ فَسَأَلَ الْمَآءَ فَقَالُوْا لَهٗ يَا رَسُوْلَ اللّٰهِ إِنَّهَا مَيْتَةٌ فَقَالَ دِبَاغُهَا طُهُوْرُ هَا۔ (رواه احمد و ابوداؤد)

511. Sayyiduna Salamah ibn Muhabbiq رضی اللہ عنہ narrated that during the Battle of Tabuk Allah's Messenger صلی اللہ علیہ وسلم came to the people of a house. He behold a water skin suspended above. So he asked for some water. They pleaded, "O Messenger of Allah, it is (the skin of) a carrion." He said, "Its tanning is its purification." (The water skin had been tanned already, so he told them that it was purified thereby.)[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥١٢) عَنِ امْرَأَةٍ مِنْ بَنِيْ عَبْدِالْاَشْهَلِ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَنَا طَرِيْقًا إِلَى الْمَسْجِدِ مُنْتِنَةً فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا قَالَتْ فَقَالَ أَلَيْسَ بَعْدَ هَا طَرِيْقٌ؟ هِيَ اَطْيَبُ مِنْهَا قُلْتُ بَلٰى قَالَ فَهٰذِهٖ بِهٰذِهٖ۔ (رواه ابوداؤد)

512. A woman of Banu Abd al Ashhal narrated that she said, "O Messenger of Allah, we have a road to the mosque that stinks. How should we conduct ourselves when it rains?" He asked, "Is there not after that a cleaner road?" She said, "Yes!" He said, "So this compensates for that."[2]

COMMENTARY: Read this *hadith* with the commentary on *hadith* # 504. The impurity is cleansed on walking on the clean road with the rubbing thereon as long as it is a solid filth having a body, like dung, on shoes or socks. But if an impurity is like urine on sandals, garment or body then it must be washed. Solid impurity on a garment will have to be washed too, unlike on sandals, shoes or socks.

(٥١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنَّا نُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا نَتَوَضَّأُ مِنَ الْمَوْطِئِ۔

(رواه الترمذی)

513. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said. "We used to offer the *salah* with Allah's Messenger صلی اللہ علیہ وسلم but never made (a fresh) ablution because of walking on the earth."[3]

COMMENTARY: He means "we made ablution for the *salah* before leaving our home. Whatever impurity stuck on our bare feet. Sandals or socks we washed off.
Again, this is about dry impurity that fell off on walking on clean road, or they washed it. As for moist impurity, all the ulama (Scholars) agree that it has to be washed from the feet. Or whatever it soils.

(٥١٤) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتِ الْكِلَابُ تُقْبِلُ وَ تُدْبِرُ فِي الْمَسْجِدِ فِيْ زَمَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Musnad Ahmad 3-476, Abu Dawud # 4125, Nasa'i # 4244 (from Sayyidah Ayshah رضی اللہ عنہا)

[2] Abu Dawud # 384, Majah # 533.

[3] Tirmidhi (comment son) # 143, Abu Dawud # 204.

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وَسَلَّمَ فَلَمْ يَكُوْنُوْا يَرُشُّوْنَ شَيْئًا مِنْ ذٰلِكَ۔ (رواه البخاری)

514. Sayyiduna Ibn Umar رضی الله عنه narrated that dogs (entered and) moved have there in the mosque in the times of Allah's Messenger صلی الله علیه وسلم But, nothing was washed because of their encroaching.[1]

COMMENTARY: There were no doors or gates in those days. The dogs could not be kept off and their feet were dry, so nothing had to be washed. When doors were introduced, their encroachment was checked.

(٥١٥) وَعَنِ الْبَرَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا بَأْسَ بِبَوْلِ مَا يُؤْكَلُ لَحْمُهٗ

515. Sayyiduna Bara رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There is nothing wrong in the urine of the animal whose flesh is consumed."[2]

(٥١٦) وَفِيْ رِوَايَةِ جَابِرٍ قَالَ مَا أُكِلَ لَحْمُهٗ فَلَا بَأْسَ بِبَوْلِهٖ۔ (رواه احمد والدار قطنی)

516. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Whose flesh is eaten, There is no harm in its urine."[3]

COMMENTARY: The imams Maalik رحمه الله Ahmad رحمه الله, Muhammad رحمه الله and some scholars of the Shafi' school have deduced from this *hadith* that the urine is pure of the animals whose flesh is consumed. Imams Abu Hanifah (H), Abu Yusuf رحمه الله and all the ulama (Scholars) رحمهم الله say that it is impure. They cite the haidith:

اِسْتَنْزِهُوْا مِنَ الْبَوْلِ فَاِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ

(Cleanse yourself of urine because the punishment in the grave is mostly because of it.) This *hadith* has a general, universal-application. Hence, it is better to be safe and call the urine of animals, even whose flesh is consumed, as impure.

CHAPTER - IX

WIPING OVER THE SOCKS

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

The permission to make *masah* [4] over the socks is proved through *sunnah (Practice of Holy Prophet)* and known aathar. The *hadith* about it is mutawatir. More than eighty sahabah رضی الله عنهم have transmitted it, the ashrah mubashshirah among them.

Allamah Abdul Barr رحمه الله said that he could not say if anyone ever rejected it among the predecessor scholars. Hasan Busri رحمه الله said that he knew of seventy sahabah رضی الله عنهم who believed in it. Imam Karkhi رحمه الله said, "If anyone does not accept the issue of wiping on socks then I fear that he might become a disbeliever, because the *ahadith* permitting it have attained the limit of tawatar."

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[1] Bukhari # 174, Abu Dawud # 382 (a lengthy *hadith*), Musnad Ahmad 2-71.

[2] Darqutni # 3 chapter Impurity.

[3] Daraqutni # 4 chapter Impurity.

[4] *Masah* is wiping.

Imam Abu Hanifah رحمه الله also said that he was convinced of the permissibility of *masah* on socks when he realized the very many a*hadith* emphasizing it. Thus, there is no doubt about validity of wiping on socks, given so many testimonies.

However, it must be understood that wiping over socks is a concession[1] and a convenience. To wash the feet is better and more rewarding. It says in the Hiadayah that if anyone does not believe in wiping over socks then he is a bidah (an innovator), but if anyone believes in it yet does not wipe over socks and prefers to wash his feet then he is best owed great reward.

It is stated in Mawahib Ladunniyahah that the ulama (Scholars) disagree on whether it is better to wipe over socks or to remove them and such the feet. Some of them hold that is better to wipe over the socks because this belies the bid'atis, the Rawafid and the khawarij who question this practice. Imam Ahmad agreed with it. Imam Nawawi said that their ulama (Scholars) of the Shafi'I school of thought contend that it is better to wash the feet because this is the actual but one must not abandon wiping over socks totally.

The author of Safar u ssa'adah wrote that the Prophet صلى الله عليه وسلم did not find difficulty in either option. When he had the socks on, he did not remove them and if he did not have them on, he washed his feet directly.

The correct thing is to act on the sunnha. Muslims must do what the Prophet صلى الله عليه وسلم did, without hesitation.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥١٧) عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَأَلْتُ عَلِيَّ بْنَ اَبِيْ طَالِبٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ جَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ اَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِّلْمُقِيْمِ۔ (رواه مسلم)

517. Sayyiduna Shurayh ibn Hani رضى الله عنه narrated that he asked Sayyiduna Ali ibn Abu Talib رضى الله عنه about wiping over socks. He said that Allah's Messenger صلى الله عليه وسلم had fixed the period of three days and three nights for the traveller, and one day and one night for the resident.[2]

COMMENTARY: The traveller may wipe over his socks for three days and three night while making ablution. The resident is allowed to do that for one day and one night. This period begins when the ablution is nullified. For example if a resident made ablution at noon and wore socks and his ablution was nullified in the evening. The time period of *masah* begins from then and he is permitted to make *masah* on his socks till evening of the next day.

(٥١٨) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّهٗ غَزَا مَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوْكَ قَالَ الْمُغِيْرَةُ فَتَبَرَّزَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ الْغَآئِطِ فَحَمَلْتُ مَعَهٗ اِدَاوَةً قَبْلَ الْفَجْرِ فَلَمَّا رَجَعَ اَخَذْتُ اُهْرِيْقُ عَلٰى يَدَيْهِ مِنَ الْاِدَاوَةِ فَغَسَلَ يَدَيْهِ وَوَجْهَهٗ وَعَلَيْهِ جُبَّةٌ مِنْ صُوْفٍ ذَهَبَ يُخْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ فَاَخْرَجَ

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[1] If we study in rules of the *Shari'ah* of Islam, we shall learn that it aims at making things easy for it adherents. It is an unlimited love of the Prophet صلى الله عليه وسلم for his *ummah*. Islam makes allowances for human nature and weakness, otherwise Muslim would have faced many difficulties. Take ablution, it becomes trying to do it in winter and the most difficult part is to wash the feet when it is cold. So, permission is granted to merely wipe over the socks (instead of washing feet).

[2] Muslim # 85, 276, Nasa'i # 128 Ibn Majah # 552, Darimi # 714, Musnad Ahmad 1-96.

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يَدَيْهِ مِنْ تَحْتِ الْجُبَّةِ وَاَلْقَى الْجُبَّةَ عَلٰى مَنْكِبَيْهِ وَغَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ بِنَاصِيَتِهٖ وَعَلَى الْعِمَامَةِ ثُمَّ اَهْوَيْتُ لِاَنْزِعَ خُفَّيْهِ فَقَالَ دَعْهُمَا فَاِنِّيْ اَدْخَلْتُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا ثُمَّ رَكِبَ وَرَكِبْتُ فَاَنْتَهَيْنَا اِلَى الْقَوْمِ وَقَدْ قَامُوْا اِلَى الصَّلَاةِ وَيُصَلِّيْ بِهِمْ عَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً فَلَمَّا اَحَسَّ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ يَتَاَخَّرُ فَاَوْمَا اِلَيْهِ فَاَدْرَكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْدَى الرَّكْعَتَيْنِ مَعَهٗ فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقُمْتُ مَعَهٗ فَرَكَعْنَا الرَّكْعَةَ الَّتِيْ سَبَقَتْنَا۔ (رواه مسلم)

518. Sayyiduna Mughirah ibn shu'bah رضی اللہ عنہ narrated that he had accompanied Allah's Messenger صلی اللہ علیہ وسلم to the Battle of Tabuk. He said that Allah's Messenger صلی اللہ علیہ وسلم relieved himself along a low ground before the *salah* of *fajr*, and Mughirah رضی اللہ عنہ was carrying a small water skin. When he returned, Mughirah رضی اللہ عنہ poured water from the water skin over his hands and he washed his hands and face. He had on a woolen gown of long sleeves and he could not get his fore arms out of the narrow sleeves of the gown. Hence, he brought them out from under the gown which he threw over his shoulders and then washed his forearms, and then wiped his forelock and over his turban. Then Mughirah made to remove his socks, but he said, "Let them be. My feet were pure when I had put the socks on them." Then he rubbed over them. Then he mounted his beast and Mughirah his till they came to the (other) people. Indeed, they had stood for the *salah* in which (Sayyiduna) Abdur Rahman ibn Awf رضی اللہ عنہ led them and had completed one raka'a with them. When he perceived that the Prophet صلی اللہ علیہ وسلم was there, he began to move back, but he gestured to him to carry on The Prophet صلی اللہ علیہ وسلم got one raka'ah of the two with him. When he offered the salutation (to end the *salah*), the Prophet صلی اللہ علیہ وسلم stood and Mughirah رضی اللہ عنہ also stood with him and they offered the raka'ah that had preceded them (thereby completing the *salah*).[1]

COMMENTARY: He described the Prophet's صلی اللہ علیہ وسلم ablution but passed over rinsing of the mouth and snuffing up water, touching only on what was important here.

As for wiping over the turban, he wiped over one fourth of his head and, instead of wiping over the whole head, he wiped over his turban. Thus the *sunnah (Practice of Holy Prophet)* of wiping over the entire head was discharged. See also the *hadith* # 399.

Six things are confirmed through this *hadith*. They are:

(i) The Prophet صلی اللہ علیہ وسلم going out to relieve himself before the *salah* of *fajr* shows that it is *mustahab (desirable)* to make preparations for worship, like *salah* etc, before its appointed hour.

(ii) If another person helps someone make ablution then it is allowed,

(iii) It is allowed for a senior and better person to stand behind a junior how leads the congregation.

(iv) If anyone misses some part of the *salah* then he must stand up when the imam

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[1] Muslim # 81-274, Abu Dawud # 149, Nasa'i # 125, Ibn Majah # 545, Darimi # 714, Musnad Ahamd 4-251, Bukhari/both brief and lengthy/ # 182, 2918, 4421, 5798, 5799.

makes the salutation and complete the raka'at. According to Imam Shafi'i رحمه الله, it is absolutely disallowed to stand before the imam's salutation to offer the remaining raka'ah. According to Abu Hanifah رحمه الله, it is *makruh (unbecoming) tahrimi* (disliked to the point of being disallowed) to stand up (to complete the *salah*) before the imam's salutation unless the worshipper apprehends that his *salah* would become void. Examples are the *salah* of *fajr* when he is afraid that the sun may rise before he completes the remaining raka'ah. This issue is explained in detail in books of fiqh.

(v) If the imam is not there at the appointed hour and it cannot be said when he will come then it is *mustahab (desirable)* not to wait for him. Someone else may take over. But, if it is known when he would come then it is *mustahab (desirable)* to wait for him. If his house is near the mosque then it is *mustahab (desirable)* to inform him that the time is up.[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥١٩) عَنْ اَبِيْ بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ رَخَّصَ لِلْمُسَافِرِ ثَلَاثَةَ اَيَّامٍ وَلَيَالِيَهُنَّ وَلِلْمُقِيْمِ يَوْمًا وَلَيْلَةً اِذَا تَطَهَّرَ فَلَبِسَ خُفَّيْهِ اَنْ يَمْسَحَ عَلَيْهِمَا۔ (رَوَاهُ الْاَثْرَمُ فِيْ سُنَنِهٖ وَ ابْنُ خُزَيْمَةَ وَالدَّارَ قُطْنِيُّ وَقَالَ الْخَطَّابِيُّ هُوَ صَحِيْحُ الْاِسْنَادِ هٰكَذَا فِي الْمُنْتَقٰى)

519. Sayyiduna Abu Bakrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم allowed the traveller three days and three nights and the resident one day and one night to wipe over his socks if he was with ablution when he had put them on.[2]

(٥٢٠) وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْمُرُنَا اِذَا كُنَّا سَفْرًا اَنْ لَّا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ اَيَّامٍ وَلَيَالِيَهُنَّ اِلَّا مِنْ جَنَابَةٍ وَّلٰكِنْ مِّنْ غَائِطٍ وَبَوْلٍ وَّنَوْمٍ۔ (رواه الترمذى و النسائى)

520. Sayyiduna Safwan ibn Assal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم had ordered them not to remove their socks during travel till three days as and three night except for sexual defilement, but not because of relieving themselves, urinating or sleeping.[3]

COMMENTARY: It is not necessary within the stipulated time to remove the socks to make ablution. They must be wiped over. When bath becomes *wajib (expedient)* for sexual defilement However, it is necessary to remove the socks and mere *masah* is not in order.

(٥٢١) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ وَضَّاْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ فَمَسَحَ اَعْلَى الْخُفِّ وَاَسْفَلَهٗ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا الْحَدِيْثُ مَعْلُوْلٌ وَسَاَلْتُ اَبَازُرْعَةَ وَمُحَمَّدً يَعْنِي الْبُخَارِيَّ عَنْ هٰذَا الْحَدِيْثِ فَقَالَ لَيْسَ بِصَحِيْحٍ وَكَذَا ضَعَّفَهٗ اَبُوْدَاوٗدَ)

521. Sayyiduna Al-Mughirah ibn Shu'bah رضى الله عنه narrated that he helped the Prophet صلى الله عليه وسلم through ablution during the Battle of Tabuk. He wiped the top

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[1] The original does not have the sixth.

[2] Daraqutni # 1 chapter wiping over socks, Ibn majah # 556.

[3] Tirmidhi # 96 Nasa'i # 127, Ibn Majah # 478m Musnad Ahmad 4-239.

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and bottom of his socks.[1]
(Tirmidhi said that it is a weak *hadith*, mu'lul).

COMMENTARY: Imam Maalik رحمه الله and Imam Shafi'i رحمه الله held that it is *wajib (expedient)* to make *masah* on the top of the socks and *sunnah (Practice of Holy Prophet)* to make it on the bottom. Imam Abu Hanifah رحمه الله and Imam Ahmad held that *masah* is done only on the top of the socks, They point out that this *hadith* is weak. Many a*hadith* say that *masah* is done only on the top of the socks.

The scholars of *hadith* say that a *hadith* ma'lul is one with such reasons that make it necessary not to abide by it.

There are two reasons why it is weak:

(1) It is not established that the chain of narrators is traced up to Mughirah رضى الله عنه. It is traced only up to his freed slave and scribe, Bulad. And,

(2) Thawar ibn Zayd has narrated it from Raja ibn Haywah رحمه الله though his hearing from Raja رحمه الله cannot be proved.

Moreover, the *hadith* # 518 of Mughirah رحمه الله simply mentions *masah* and says noting of the top or bottom of the socks, Also, another, *hadith* of Mughirah رضى الله عنه will follow. It says explicitly that the Prophet صلى الله عليه وسلم made *masah* on top of the socks.

Therefore, this *hadith*, under discussion is confusing and it is the reason why it must not be put in action and is ma'lul.

(٥٢٢) وَعَنْهُ اَنَّهُ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ عَلٰى ظَاهِرِهِمَا۔ (رواه الترمذى و ابوداؤد)

522. He also narrated that he saw the Prophet صلى الله عليه وسلم wipe over the top of his socks (or the visible portion).[2]

COMMENTARY: The method of wiping the socks is to place the fingers of the right hand on the top of the right foot and of the left hand on the top of the left foot. Then they should be pulled up to above the ankles. The fingers should be kept wide open, not joined to each other. If anyone makes it thrice with fresh water each time and wipes a new place each time, it will be proper otherwise not. The books of fiqh have many other methods which may be seen.

(٥٢٣) وعَنْهُ قَالَ تَوَضَّاَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ۔ (رواه احمد و الترمذى و ابوداؤد ابن ماجة)

523. He also narrated that the Prophet صلى الله عليه وسلم made ablution and wiped over his socks and sandals.[3]

COMMENTARY: The jurab (sock) is an envelope of the foot. There are many kinds of it. We write here some of its commands and rules.

According to the Hanafis, wiping over the socks is correct when they are bound with leather on top and bottom, or only in the bottom which is muna'al (منعل) and they should be hard, thick and firm (متخنين mathkhanayn) with which a person may walk on farsakh.[4]

It must not be tied or fastened, resting on the shin or calf. Its inside should be invisible

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[1] Abu Dawud # 165, Ibn Majah # 550, Tirmidhi # 97, Tirmidhi said that he asked Abu Zur'ah and Bukhari and they said that it is not sound.

[2] Tirmidhi # 98, Abu Dawud # 161.

[3] Musnad ahmad 4-252, Tirmidhi # 99, Abu Dawud # 159, Ibn Majah # 559.

[4] a league or three and three quarters of a mile (3.75).

and it should be waterproof and impermeable. Moreover, the socks should be mathkhanayn or thaknayn too if they are mun'al, for *masah* on muna'al socks is not allowed if they are not also thaknayn.

In the view of Imam Shafi'i رحمه الله *masah* on socks is not proper even if they are muna'al. Hence this *hadith* is the Hanafi's evidence against them. The Prophet صلى الله عليه وسلم made *masah* as did (his sahabah) رضى الله عنه Sayyiduna Ali رضى الله عنه. Ibn Mas'ud رضى الله عنه, Anas ibn Maalik رضى الله عنه, Umar ibn Khattab رضى الله عنه.

The *hadith* concludes with the words; 'wiped over his socks and sandals.' There can be two possibilities of na'layn or sandals. (i) They were shoes. So he made *masah* on the socks with the shoes. The Arabs at that time wore shoes that were like slippers leaving the upper foot.[1] visible. So there was no difficulty in making *masah* of the socks. (ii) Or, it means that he wiped over the socks that had heater underneath them.[2]

ABOUT *MASAH* OVER REGULAR SOCKS

In Arabic, "khuf" refers to shoes that cover the entire foot including the ankle. Since khuf is translated s "leather socks" these days, people confuse them with today's regular socks and, therefore, consider it permissible to make *masah* over them as well. It is very clear from studying the a*hadith* that khuf were not socks, but rather shoes.

In Bukhari, there is a *hadith* which talks about a man who brought water out of a well for a thirsty dog in his khuf. The words of the *hadith* are: "So he filled his khuf with water." It is impossible to use today's regular socks, which are usually made of cotton or nylon, to carry or hold water.

It is also clear from the a*hadith* that they used to go out and walk with these khuf without wearing shoes over them. They used to travel wearing these khuf. Today , the use of socks is completely different. We wear shoes over our ordinary socks and to consider these socks the same as khuf is incorrect. This misunderstanding arises from not understanding the proper meaning and use of khufs. It is impermissible to person over the socks we normally wear today.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٢٤) عَنِ الْمُغِيْرَةِ قَالَ مَسَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُفَّيْنِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ نَسِيْتَ قَالَ بَلْ اَنْتَ نَسِيْتَ بِهٰذَا اَمَرَنِيْ رَبِّيْ عَزَّ وَجَلَّ۔ (رواه احمد و ابوداؤد)

524. Sayyiduna al Mughairah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم wiped over the socks. So he pointed out, "O Messenger of Allah, you have forgotten (to remove socks and wash feet)." He said, 'Rather, you have forgotten (that you attribute forgetfulness tome). This, my Lord, Mighty and Glorious, has commanded me to do."[3]

(٥٢٥) وَعَنْ عَلِيٍّ اَنَّهٗ قَالَ لَوْ كَانَ الدِّيْنُ بِالرَّأْيِ لَكَانَ اَسْفَلُ الْخُفِّ اَوْلٰى بِالْمَسْحِ مِنْ اَعْلَاهُ وَقَدْ رَأَيْتُ

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[1] which had the sock on it.

[2] Aside from the text, the translator reproduces from the book al Purification by sh. M Ibrahim Memon Madani (Dar ul *Isha'*at Karachi) the following portion from p 259.

[3] Abu Dawud # 156, Musnad Ahmad 4-253.

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رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلٰى ظَاهِرِ خُفَّيْهِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ الدَّارِمِيّ مَعْنَاهُ)

525. Sayyiduna Ali رضی اللہ عنہ asserted, "Had religion been dictated by opinion, then surely it was more reasonable to wipe over the bottom of the socks than the uppers. Indeed, I did observe Allah's Messenger صلی اللہ علیہ وسلم wipe over the top of his socks."[1]

COMMENTARY: Sayyiduna Ali رضی اللہ عنہ meant that since impurity and filth would soil the underneath of the socks, reason demands that they should be wiped not the upper portion. But *Shari'ah* calls for wiping of the uppers reason has no say in this matter. Reasoning is always subservient to *Shari'ah*. It is helpless in understanding Divine wisdom and its implications. Hence, an intelligent person must submit himself to *Shari'ah*, not to reasoning. It is the disbelievers, the philosophers and the pursuers of whims who rely on their intelligence and so are misled and awry.

While concluding this chapter, we present some rulings concerning *masah*.

(1) If a sock is torn exposing so much of the foot as equals three toes, then it is not proper to make *masah* on that. The same applies if a sock is torn at many places and if all the torn portions were together they would equal what three toes cover. However if both socks are torn at different places such that if the torn. Portions were put together, then they would equal the area of three toes, then that does not matter and the *masah* on them would be correct.

(2) Whatever nullifies ablution, nullifies *masah* too.

(3) If socks are removed after ablution is nullified then *masah* will become invalid, too.

(4) *Masah* is nullified after its appointed period ends, provided there is no fear of less of foot due to severe cold. In such cases, *masah* will not be invalidated till the fear persists.

(5) If *masah*, is nullified because of removing socks, or expiry of the appointed period but ablution is intact, then it is not necessary to make a fresh ablution but it is enough to wash the feet and put on the socks again.

(6) If more than half of a foot is exposed out of the sock, *masah* is nullified.

(7) If a resident makes *masah* but undertakes a journey before expiry of one day and one night, then he may go on making *masah* for the appointed period of the traveller, three days and three nights. And, if a traveller who has made *masah* becomes a resident then he must remove socks at the expiry of one day and one night, because his appointed period ends.

(8) If a handicapped person makes ablution say at the time of zuhr and puts on the socks and his ablution becomes void for some reason other than his handicap then he is allowed to make *masah* on the socks till the expiry of the appointed time. When the appointed time ends, his *masah* will be nullified.

CHAPTER - X

TAYAMMUM (DRY ABLUTION) بَابُ التَّيَمُّم

Tayammum (dry ablution)[2] is substitute for ablution and bath. The word *tayammum (dry ablution)* means 'to intend,' 'to aim,' 'go toward.' In *Shari'ah* it means to seek or go to 'clean earth,' or to seek an alternative to it, like stone, lime etc. and, with the objective of purity to

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[1] Abu Dawud # 162, Darimi (of similar content) # 715.

[2] Tayammum was prescribed in 5 AH. The Quran says (Arabic) {and (if) you find no water, then seek clean earth and wipe your faces and hands with it.} (5:6).

rub it on the hands and face.

The ulama (Scholars) disagree on this issue on the number of strikes; two or one? The Imams Abu Hanifah, Abu Yusuf, Maalik and Ahmad say that *tayammum (dry ablution)* comprises of two strikes. The palms should be struck on pure (sand or) earth, or its substitute pure lime, stone, etc. twice, once for a face and the second time for the fore arms up to the elbow.

The chosen contention of Imam Shafi'i رحمه الله and of some of Hanbalis is the same as this. However, the well-known contention of Imam Ahmad ibn Hanbal and the ancient opinion of Imam Shafi'i رحمه الله is that there is only one strike of *tayammum (dry ablution)*. The palms should be struck on pure earth and the face and both fore arms up to the elbows should be wiped with them. The same method is ascribed to Imam Awza'I رحمه الله, Ata رحمه الله and Makhul رحمه الله. Both methods are known from the a*hadith* which will be narrated insha Allah in the following lines, with necessary explanation.

Let us now mention some commands and occasions when *tayammum (dry ablution)* is allowed. It is permitted in these situations:[1]

(1) One does not possess water enough to make ablution and bath, but will have to travel one mile or more for it.

(2) There is water but it belongs to someone else or is snatched from another person.

(3) The price of water is extra ordinarily high.

(4) Water is unavailable at any price irrespective of whether it is available on loan and whether on borrowing it one is capable (to repay) or not. But, if he possesses the resources and can get loan for an agreed specified time then he must take the loan.

(5) When there is fear of illness if water is used, or of an existing malady becoming serious, or of delay in recovery from an illness.

(6) If it is very cold and use of water may deform a limb or cause an illness and warm water is unavailable.

(7) If water is at any place where beasts abound or enemies, creditors, robbers, etc may hurt one. Or water is available with a hooligan or an indecent man and a woman fears molestation at their hands.

(8) If water is used for ablution or bath then there will be no water or insufficient water for cooking or drinking for oneself or others, or for the animals unless used water may suffice the animals.

(9) There is a well but nothing with which water may be drawn out, not even some cloth that might be soaked and water squeezed out of it to make ablution or have a bath. Or water is in a container but there is nothing to bring it out if it nor can the container be tipped to one side to pour out water. Or, the hands may be impure and there is no one else to get the water out for him, or wash his hands.

(10) If one makes ablution or has a bath, by the time he finishes, he may miss such a *salah* that is never redeemed, like the *salah* of eed or of a funeral.

(11) Forgetting that one possesses water. A person thinks that he has no water though he has it but has forgotten. [2]

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[1] More command are given at he end of this chapter.

[2] Six more commands follow at the end of this chapter.

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THE MASNUN AND MUSTAHAB (DESIRABLE) METHOD OF MAKING TAYAMMUM (DRY ABLUTION)

One must recite the basmalah and form an intention to make *tayammum (dry ablution)*. Then strike the palms on pure earth or whose impurity was washed off. The palms should be spread wide before striking and rubbed on the earth. Then they should be raised and dusted down. Then he should wipe his entire face with his hands, leaving no space at all where his palms have not touched. Again, he must strike the earth with his palms, rub them, dust them off. The three fingers of his left counting from the little finger he must put at the back of knuckles of the fingers of the right hands and slide them up to the elbow in such a way that the palm of the left hand also slides and the elbows are also wiped. Then the two remaining finger and thumb and the palm he must put on the other side of the forearm and slide them down to the fingers. Then he must make the *masah* of the left hand in the same way.

This is the method of *tayammum (dry ablution)* for both ablution and bath and only *tayammum (dry ablution)* is enough for both, if an intention is formed for them both.

Here are some of the laws [1]and ruling of *tayammum (dry ablution)*:

(1) It is *fard (obligatory)* to form an intention when making *tayammum (dry ablution)* to gain purity from the *hadith* (that had nullified ablution or bath) or to do something like offering the funeral *salah* or reciting the Qur'an. However, *salah* will be valid only when the intention is made to cleanse oneself from an impurity, or an intention is formed for such a desired worship that cannot be valid without purity.

(2) It is *fard (obligatory)* to remove from the limbs that will be wiped such things as might prevent sand or earth from contact with the skin, like oil, greasy substance, etc.

(3) It is *wajib (expedient)* to remove a tight fitting ring, bracelets, bangles etc. from one's person.

(4) If somehow presence of water in the vicinity is presumed then it is *wajib (expedient)* to search for it oneself, or send someone else to search, up to one hundred steps.

(5) It is *wajib (expedient)* to request one how had it for water if there is hope of getting it from him.

(6) It is *sunnah (Practice of Holy Prophet)* to make *tayammum (dry ablution)* in the same sequence in which the Prophet صلى الله عليه وسلم had done it, beginning with the face, followed by the forearms.

(7) It is *sunnah (Practice of Holy Prophet)* to interlace fingers through the beard while wiping the face.

(8) If anyone has hope of finding water then it is *mustahab (desirable)* for him to try for it till the final hour of the *salah*. For example, there is a wall and he has high hopes of acquiring rope and bucket before the hour of the *salah* expires, or he is in a moving train and knows that before the hour expires, the train will stop at a station (he must try to get water in both cases).

(9) *Tayammum (dry ablution)* is *wajib (expedient)* if the hour of the *salah* approaches its expiry but it is not *wajib (expedient)* at the inception of the hour.

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[1] Reproduced from the book of Abdush Shakur Lakhnawi.

(10) If there is ample time for one to make *tayammum (dry ablution)* and offer the *salah* then it is *wajib (expedient)* to make *tayammum (dry ablution)* but if there is not enough time to offer the *salah* then it is not *wajib (expedient)* to make *tayammum (dry ablution).*

(11) Whenever ablution is *fard (obligatory),* to do something its substitute *tayammum (dry ablution)* will also be *fard (obligatory)* for that (when water is unavailable). Whenever ablution is *wajib (expedient)* to perform something, its substitute *tayammum (dry ablution)* will also be *wajib (expedient)* (when water is not had). And is ablution is *sunnah (Practice of Holy Prophet)* or *mustahab (desirable)* for an act, its substitute *tayammum (dry ablution)* will also be a *sunnah (Practice of Holy Prophet)* or *mustahab (desirable).* The same applies when *tayammum (dry ablution)* is done is lieu of bath.

(If anyone is sexually defiled and has a pressing need to enter the mosque then it is *wajib (expedient)* for him to make *tayammum (dry ablution)* (before entering it).

(13) As for worships to do which it is not binding to cleanse oneself from a major defilement[1] and from a minor defilement (when ablution is nullified), like offering the greeting salaam or responding to it, one may make *tayammum (dry ablution)* for them without any reason. Similarly, *tayammum (dry ablution)* may be made without necessity, for such worships for which purity is not binding against minor defilement, like reciting the Quran, calling the adhan etc, this *tayammum (dry ablution)* being a substitute for ablution.

(14) If anyone has water of which he has doubts, like being a donkey's leftover, and, if it is necessary, he must first make ablution or take bath, as the case may be, and then make *tayammum (dry ablution).*

(15) If the reason for which *tayammum (dry ablution)* had to made was because of other peoples fear then, when that cause if removed, all the *salah* that had been offered after making *tayammum (dry ablution)* must be redeemed. For example, he was imprisoned and denied water or someone may have prevented him from making ablution.

(16) If a few men make ablution at one place from one lump of clay, then it is allowed.

(17) If anyone cannot find water and sand or cannot use them because of an illness, then he must offer the *salah* without purity but redeem it later after purifying himself. This can happen to a man in the train or in a prison when he faces such a situation and the time of *salah* goes out of hand. The *salah* must then be redeemed.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٢٦) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ جُعِلَتْ صُفُوْفُنَا كَصُفُوْفِ الْمَلٰئِكَةِ وَجُعِلَتْ لَنَا الْاَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُوْرًا اِذَا لَمْ نَجِدِ الْمَاءَ۔ (رواه مسلم)

526. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We are made more excellent than other people in three ways; our rows are regarded like the rows of the angels, the entire earth is made as a mosque for us, and its sand is made for us a means of purifying ourselves when water is unavailable."[2]

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[1] making both obligatory.

[2] Muslim # 522, Musnad Ahmad 5-383.

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COMMENTARY: As it is, the Prophet's صلى الله عليه وسلم ummah is superior to all the past peoples. Here, the Prophet صلى الله عليه وسلم names three particular distinctions of this *ummah* for which they excel over the previous ones.

The rows of this *ummah* whether in *salah* or in jihad are compared to the rows of the angels who arrange themselves before Allah and thereby attain nearness to Him. This *ummah*, too, attain nearness to Him through jihad or *salah* when they close ranks. This is why they are superior to the past *ummah*s who did not form rows or offer congregational *salah* but they offered it in an unarranged manner. Though their rows and congregation this *ummah* earns honour and distinction, the more they observe it, the more their distinction.

Relative to the past *ummah*s, Allah favoured this *ummah* by making the whole earth a place of prostration. A person may bow down before Allah on any piece of pure land and offer the *salah*. His *salah* will be accepted. The previous people could offer their prayer in their houses of worship only like churches and synagogues, and were not allowed to offer it elsewhere.

The third thing is that *tayammum (dry ablution)* is made permissible for this *ummah*. Thereby Allah has favoured them over the other people considerably. They can make *tayammum (dry ablution)* in the absence of water or inability to use it or it being inaccessible.

This *hadith* seems to say that *tayammum (dry ablution)* is done only with earth (or sand) as Imam Shafi'i رحمه الله and others hold. However, Imam Abu Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Muhammad رحمه الله hold that *tayammum (dry ablution)* is proper with every thing that is from the earth. Their attribute is that they do not melt on burning in fire, nor turn soft, nor become ashes, such as sand, stone and lime and the like. They rely on the Prophet's صلى الله عليه وسلم saying as narrated by Sayyiduna Jabir رضى الله عنه and transmitted in *salah* Bukhari: (جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُوْرًا) (The earth has been made for me a mosque and a means of purifying.[1]

In this saying, the words (الارض), the earth) embrace everything that belongs to its soil, meaning, is of its kind.'

(٥٢٧) وَعَنْ عِمْرَانَ قَالَ كُنَّا فِيْ سَفَرٍ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِالنَّاسِ فَلَمَّا انْفَتَلَ مِنْ صَلَاتِهٖ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ مَامَنَعَكَ يَا فُلَانُ اَنْ تُصَلِّيَ مَعَ الْقَوْمِ قَالَ اَصَابَتْنِيْ جَنَابَةٌ وَلَا مَاءَ قَالَ عَلَيْكَ بِالصَّعِيْدِ فَإِنَّهُ يَكْفِيْكَ۔ (متفق عليه)

527. Sayyiduna Imran رضى الله عنه narrated that they were a journey with the Prophet صلى الله عليه وسلم turning which he led them in the *salah*. When he finished his *salah*, he beheld a man distanced (from them) who had not joined the congregation. So, he asked, "O you, what had prevented you from offering the *salah* with the people?" He pleaded, "I became sexually defiled and found no water." He said, "You ought to have used earth. That should suffice you."[2]

(٥٢٨) وَعَنْ عَمَّارٍ قَالَ جَاءَ رَجُلٌ إِلٰى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّيْ اَجْنَبْتُ فَلَمْ اَصِبِ الْمَاءَ فَقَالَ عَمَّارٌ

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[1] Bukhari # 335, Muslim # 3-521, Nasa'i # 432, Musnad Ahmad 1-259 or 5-161, 162.

[2] Bukhari # 344 (part of lengthy *hadith*), Muslim # 312-682(of like meaning). Musnad Ahmed 4-434, Darimi # 743.

لِعُمَرَ اَمَا تَذْكُرُ اَنَّا كُنَّا فِيْ سَفَرٍ اَنَا وَ اَنْتَ فَاَمَّا اَنْتَ فَلَمْ تُصَلِّ وَاَمَّا اَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا كَانَ يَكْفِيْكَ هٰكَذَا فَضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ اَلْاَرْضَ وَ نَفَخَ فِيْهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ رَوَاهُ الْبُخَارِيُّ وَ لِمُسْلِمٍ نَحْوُهُ وَفِيْهِ قَالَ اِنَّمَا يَكْفِيْكَ اَنْ تَضْرِبَ بِيَدَيْكَ اَلْاَرْضَ ثُمَّ تَنْفُخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ۔

528. Sayyiduna Ammar رضی اللہ عنہ narrated that a man came to (Sayyiduna) Umar ibn al-Khatab رحمہ اللہ and submitted, "I became sexually defiled but could not find any water." So Ammar رضی اللہ عنہ reminded Umar رضی اللہ عنہ that they were on a journey and while Umar رضی اللہ عنہ did not offer the *salah*, he rolled himself on the ground and then offered the *salah*. Later, he mentioned that to the Prophet صلی اللہ علیہ وسلم who informed him that it was enough for him he had done as he demonstrated..Then, the Prophet صلی اللہ علیہ وسلم struck this palms on the earth, dusted them off and wiped with them his face and his palms[1]

(Muslim has a similar version with:) "It would suffice you if you strike with your hands the earth, then blow, then wipe your face and palms of your hand with them."[2]

COMMENTARY: This *hadith* does not mention Sayyiduna Umar's رضی اللہ عنہ reply (to the man). Some versions of the *hadith* have his answer. He said, "Do not offer the *salah*." Till water was not found, he instructed the man, not to offer the *salah*. So, his contention was that a sexually defiled person was not permitted to make *tayammum (dry ablution)*.

Perhaps, Umar رضی اللہ عنہ observed silence because he did not remember that a sexually defiled person could make *tayammum (dry ablution)*. So, Ammar رضی اللہ عنہ reminded him of their past experience when Umar رضی اللہ عنہ had not offered the *salah* because he was defiled. Perhaps, he may have hoped that he would find water before the hour of the *salah* expired, and he would have a bath and offer the *salah*. Perhaps, he thought that *tayammum (dry ablution)* was a substitute only of ablution, not of bath. He did not know the issue thoroughly. He may not have had an opportunity to ask the Prophet صلی اللہ علیہ وسلم about it.

Sayyiduna Ammar رضی اللہ عنہ said of himself that he rolled himself on the earth before offering the *salah*. He too, did not remember the facts correctly. He presumed that like bath, *tayammum (dry ablution)* was made on the entire body.

The Prophet صلی اللہ علیہ وسلم, however, demonstrated to Ammar رضی اللہ عنہ the method of making *tayammum (dry ablution)*. He struck the earth with the palms of his hands and blew off the dust from them before wiping his face with them. He blew off the dust lest the dust right stick on his face and spoil its features. That would have amounted to mutilation which is prohibited. Mutilation is to alter the natural built of one's body, or spoil Allah's creation. Anyone who applies any substance on his face to alter his features is badly misled.

This *hadith* is evidence that it is enough to strike the earth just once as other scholars say but the Imams Abu Hanifah رحمہ اللہ Maalik رحمہ اللہ and Shafi'i رحمہ اللہ say that there are two strikes.

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[1] The text means 'his face and fore arms incli. Elbow, see commentary last paragraph.

[2] Bukhari # 338, Abu Dawud # 322, Nasa'i # 312, Ibn Majah # 569.

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So, Imam Shaykh Muhayuddin رحمه الله explains it thus; The Prophet's صلى الله عليه وسلم aim was merely to tell Ammar رضى الله عنه that the palms should strike the earth and how *tayammum (dry ablution)* should be done for sexual defilement. There was no need to roll over on the earth. He did not intend to describe the entire procedure, so Ammar رضى الله عنه mentioned only one strike to teach. This is why the other a*hadith* narrated by Ammar رضى الله عنه himself about *tayammum (dry ablution)* say very clearly that the palms must strike the earth twice. There is another point. The *hadith* says (كفين) but it refers to (ذراعين) meaning forearms up to the elbows not palms. This means that the Prophet صلى الله عليه وسلم wiped his forearms up to the elbows.

(٥٢٩) وَعَنْ اَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ قَالَ مَرَرْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُوْلُ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتّٰى قَامَ اِلٰى جِدَارٍ فَحَتَّهُ بِعَصًا كَانَتْ مَعَهُ ثُمَّ وَضَعَ يَدَيْهِ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ رَدَّ عَلَيَّ وَلَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهُ فِيْ شَرْحِ السُّنَّةِ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

529. Sayyiduna Abu al-Juhaym ibn al-Harith ibn as-*Sunnah (Practice of Holy Prophet)* رضى الله عنه narrated that he passed by the Prophet صلى الله عليه وسلم when he was urinating and he offered the salaam, but the Prophet صلى الله عليه وسلم gave no reply. Then he got up to a wall, scraped it with a staff that he had with him. Then, he put both his hands on the wall and wiped his face and forearms. Then, he responded to him (his salaam).[1]

I did not find this *hadith* in the two sahih books, nor in the kitab ul Humaydi, but Baghawi had mentioned it in Sharh us *Sunnah (Practice of Holy Prophet)* and said that the *hadith* is hasan.

(it ought not to have found a place in Section I).

COMMENTARY: The Prophet صلى الله عليه وسلم scraped the wall with his stick that dust may rise from it because it is better to make *tayammum (dry ablution)* on that. Also, it earns more reward. This *hadith* is evidence that it is *mustahab (desirable)* to be in a pure state to engage in Allah's remembrance. It is also *mustahab (desirable)* to be pure and clean all the time.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٣٠) عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّعِيْدَ الطَّيِّبَ وَضُوْءُ الْمُسْلِمِ وَاِنْ لَّمْ يَجِدِ الْمَاءَ عَشْرَ سِنِيْنَ فَاِذَا وَجَدَ الْمَاءَ فَلْيَمَسَّهُ بَشَرَهُ فَاِنَّ ذٰلِكَ خَيْرٌ۔ (رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَى النَّسَائِيُّ نَحْوَهُ اِلٰى قَوْلِهٖ عَشْرَ سِنِيْنَ)

530. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Pure earth is a means of ablution for a Muslim even if he does not find water for ten years. Then, when he finds water, let him touch it to his body, for it is better for him."[2]

COMMENTARY: The 'ten years' is not a limit but an expression to show 'many years.'

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[1] Not found in these words in Bukhari or Muslim, but in the words of the *hadith* # 535, following (Bukhari # 337, Muslm # 114-369) Shafi'i has transmited in hese words in his Musnad p 12.

[2] Musnad Ahmad 5-155, Tirmidhi # 124, Abu Dawud # 332 (lengthy), Nasa'i # 322 (till 'ten year').

When he find water, he must use it for bath and ablution if it is in excess of his needs for drinking and if he is able to use it. In this case it will be *wajib (expedient)* to have a bath or make ablution, as the case may be and *tayammum (dry ablution)* will not be allowed.
The *hadith* is evidence that *tayammum (dry ablution)* is not negated when the hour of the *salah* expires. Rather, the same commands [1] as are for ablution apply to it. Just as an ablution is valid as long as it is not nullified, so too the *tayammum (dry ablution)* made in lieu of it is valid for *salah* till it is nullified. This is the contention of Imam Abu Hanifah رحمه الله too, but Imam Shafi' رحمه الله says, that *tayammum (dry ablution)* is like the ablution of the handicapped in whose case when the hour of *salah* is over, his ablution becomes invalid, so too *tayammum (dry ablution)* is nullified when the times of the *salah* expires.

(٥٣١) وَعَنْ جَابِرٍ قَالَ خَرَجْنَا فِيْ سَفَرٍ فَاَصَابَ رَجُلًا مِنَّا حَجَرٌ فَشَجَّهُ فِيْ رَأْسِهِ فَاحْتَلَمَ فَسَأَلَ اَصْحَابَهُ هَلْ تَجِدُوْنَ لِيْ رُخْصَةً فِي التَّيَمُّمِ قَالُوْا مَا نَجِدُ لَكَ رُخْصَةً وَاَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَاغْتَسَلَ فَمَاتَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُخْبِرَ بِذٰلِكَ قَالَ قَتَلُوْهُ قَتَلَهُمُ اللّٰهُ اَلَّا سَأَلُوْا اِذَا لَمْ يَعْلَمُوا فَاِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ اِنَّمَا كَانَ يَكْفِيْهِ اَنْ يَّتَيَمَّمَ وَيُعَصِّبَ عَلٰى جُرْحِهٖ خِرْقَةً ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهٖ۔

(رَوَاهُ اَبُوْدَاوٗدَ)

531. Sayyiduna Jabir رضى الله عنه narrated that when they were on a journey, one of their men was struck by a stone on his head and was wounded. Then, he experienced a nocturnal dream. So he asked his colleagues, "Do you suppose I have permission to make *tayammum (dry ablution)*?" They said, 'No because you have access to water." So, he had a bath but he died. When they came to the Prophet صلى الله عليه وسلم, he was informed of that and he said, "They have killed him. May Allah kill them! Why did they not ask what they did not know? For, the only remedy of ignorance is to ask. What was enough for him was to make *tayammum (dry ablution)* tie a bandage over his wound and wipe over it and pour water over the rest of his body (and bathe it)."[2]

(٥٣٢) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَطَاءِ بْنِ اَبِيْ رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ

532. The version of Ibn Majah is narrated by (Sayyiduna) Ata ibn Rabah رضى الله عنه from (Sayyiduna) Ibn Abbas رضى الله عنه.[3]

COMMENTARY: Sometimes lack of knowledge can be very dangerous. In this case, it cost a life. *Tayammum (dry ablution)* was allowed to this man because water was harmful to him. This *hadith* asserts that *tayammum (dry ablution)* should be done at such times and the rest of the body should be washed. This is to what Imam Shafi'i رحمه الله subscribes, but Imam Abu Hanifah رحمه الله says that one of the two things is enough. The hanafis say that the *hadith* is weak and also contrary to judgements. In short, it is enough for such a person to make

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[1] The Tayammum or placing ablution is negating. The tayammum replacing bath is negated as bath is negated.

[2] Abu Dawud # 336, Daraqutni # 3 in the chapter permission of *tayummum* to the wounded.

[3] Ibn Majah # 572, Zawaid says the isnad is weak. Also, Bukhari # 337.

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tayammum (dry ablution) and it is a unanimous verdict.
If anyone has a wound on his body or an inflammation (or boil abscess), then Imam Shafi'i رحمه الله says that if removing the bandage might cost him his life, he must wipe over the bandage and make *tayammum (dry ablution)*. But, Imam Abu Hanifah رضى الله عنه and Imam Maalik رحمه الله say that if more of his body is sound and less of it covered with wound, then the sound portion will be washed and the wounded area will be wiped over, If a larger portin is covered by the wound then he will make *tayammum (dry ablution)* and washing will be waived. Imam ahmad ibn Hanbal رحمه الله says that the sound portion should be washed and for the area covered with wound, *tayammum (dry ablution)* will be made.

(٥٣٣) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ خَرَجَ رَجُلَانِ فِيْ سَفَرٍ فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيْدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَاَعَادَ اَحَدُهُمَا الصَّلٰوةَ بِوُضُوْءٍ وَلَمْ يُعِدِ الْاٰخَرُ ثُمَّ اَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذٰلِكَ فَقَالَ لِلَّذِيْ لَمْ يُعِدْ اَصَبْتَ السُّنَّةَ وَاَجْزَأَتْكَ صَلَاتُكَ وَقَالَ لِلَّذِيْ تَوَضَّأَ وَاَعَادَ لَكَ الْاَجْرُ مَرَّتَيْنِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَ رَوَى النَّسَائِيُّ نَحْوَهُ وَقَدْ رَوَى هُوَ وَاَبُوْدَاوٗدَ اَيْضًا)

533. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that two men set out on a journey. When the time of the *salah* was on them and they had no water, they performed *tayammum (dry ablution)* with pure earth and offered the *salah*. Then, they found water shortly thereafter, so one of them made ablution and repeated the *salah* but the other did not repeat it. Then, they came to Allah's Messenger صلى الله عليه وسلم (later) and mentioned that (to him). He said to the one who had not repeated (the *salah*), "You followed the *sunnah (Practice of Holy Prophet)*. Your *salah* is enough for you." And, he said to the one who had made ablution and repeated (the *salah*). "For you, the reward is twice over."[1]

(٥٣٤) عَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا

534. Sayyiduna Ata ibn Yasar رضى الله عنه narrated it is a mursal form.[2]

COMMENTARY: The ulama (Scholars) say unanimously that if anyone has offered the *salah* after making *tayammum (dry ablution)* and soon finds water, it is not necessary for him to repeat the *salah*. However, if he observes water while offering the *salah*, the ulama (Scholars) say that he must not give up his *salah* but complete it. His *salah* is correctly offered. But, according to one opinion of Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله his *tayammum (dry ablution)* becomes void, he must give up the *salah*, make ablution and begin the *salah* afresh.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٣٥) وَعَنْ اَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ قَالَ اَقْبَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ نَحْوِ بِئْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهٖ وَيَدَيْهِ ثُمَّ رَدَّ عليه

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[1] Abu Dawud # 338, Darami # 744, Nasa'i # 433.
[2] Abu Dawud # 339 (Mursal), Nasa'i # 434 (mursal).

السلام۔ (متفق علیہ)

535. Sayyiduna Abu Al-Juhaym ibn Harith ibn Simmah narrated that while the Prophet صلی اللہ علیہ وسلم was coming from the side of Bi'r Jamal (a well in Madinah), a man met him and offered him the salaam. However, the prophet صلی اللہ علیہ وسلم did not respond till he came to a wall, wiped his face and his hand and responded to his salaam.[1]

(٥٣٦) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ اَنَّهٗ كَانَ يُحَدِّثُ اَنَّهُمْ تَمَسَّحُوْا وَهُمْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالصَّعِيْدِ لِصَلَاةِ الْفَجْرِ فَضَرَبُوْا بِاَكُفِّهِمُ الصَّعِيْدَ ثُمَّ مَسَحُوْا بِوُجُوْهِهِمْ مَسْحَةً وَاحِدَةً ثُمَّ عَادُوْا فَضَرَبُوْا بِاَكُفِّهِمُ الصَّعِيْدَ مَرَّةً اُخْرٰى فَمَسَحُوْا بِاَيْدِيْهِمْ كُلِّهَا اِلَى الْمَنَاكِبِ وَالْاٰبَاطِ مِنْ بُطُوْنِ اَيْدِيْهِمْ۔ (رواہ ابوداؤد)

536. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ narrated often that when they were with Allah's Messenger صلی اللہ علیہ وسلم (once), they made *tayammum (dry ablution)* with (clean) earth for the *salah* of *fajr*. They struck the earth with their palms and wiped their faces once. Again, they struck the earth with their palms and wiped their arms all over up to the shoulders and the arm-pits from the insides of their hands.[2]

COMMENTARY: The last sentence of the *hadith* (مِنْ بُطُوْنِ اَيْدِيْهِمْ) 'from the insides of their hands' means that they began to wipe from the inner sides of their arms, not their uppers. The jurist write that it is *mustahab (desirable)* to begin wiping from the uppers of the arms. Or, the more correct meaning is that they began to wipe from their palms.

These sahabah رضی اللہ عنہ wiped their hands up to the arm-pits and shoulders. Perhaps they interpreted the word (hand) to mean the hand complete, because the verse does not say explicitly how much of the hand. So, they wiped the entire hand from the finger tips to the shoulders and armpits. It was their own deduction. But, the ulama (Scholars) say that if *tayammum (dry ablution)* replaces ablution, the fore arms will be wiped up to the elbows. The Quran makes it clear about ablution that it is *fard (obligatory)* to wash the forearms up to the elbows. So, the same applies to *tayammum (dry ablution)*.

Some commands were reproduced at the beginning of this chapter. The chapter ends with this *hadith*, so it is proper that six other commands of *tayammum (dry ablution)* that were not mentioned there be reproduced here.

As stated earlier, *tayammum (dry ablution)* is done with those things that are of the some category as earth. They are sand, dust, lime stone, lime antimony, brick, sulphurate of arsenic. It is done also with all kinds of jewels apart from pearl and coral.

It is not necessary that there should be dust on these things that possess the same quality as earth. *Tayammum (dry ablution)* will be valid even if there is no dust on them. If *tayammum (dry ablution)* is done with such things as do not belong to the category of earth then it is necessary that they should have dust on them otherwise the *tayammum (dry ablution)* done on them will be invalid. Example are wood, cloth, gold and silver, etc. If there is dust on them, *Tayammum (dry ablution)* will be valid.

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[1] Bukhari # 337, Muslim # 114-369, Abu Dawud # 329, Nasa'i # 311, Musnad Ahmad 4-169.

[2] Abu Dawud # 318, Nasa'i # 314, Musnad Ahmad 4-320.

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For *tayammum (dry ablution)* to be permissible, there are four conditions.

(1) Inability to use water in reality or legally.
(2) That with which *tayammum (dry ablution)* is done should be pure.
(3) The limbs of *tayammum (dry ablution)* should be wiped completely leaving no spot unwiped.
(4) Forming an intention. As stated previously *salah* will be valid with *tayammum (dry ablution)* only if an intention is made for purity from defilement or impurity. It is not necessary to spell out the kind of defilement or sexual impurity. Or, intention should be formed for such a worship that cannot be valid without purity.

Thus, if a person makes *tayammum (dry ablution)* to embrace Islam, or if anyone makes *tayammum (dry ablution)* to enter a mosque, and thereafter wishes to offer the *salah* with the same *tayammum (dry ablution)*, then the *salah* is not valid with it. There is (only one and the) same method of *tayammum (dry ablution)* for a person who is sexually defiled and who has nullified his ablution, or a woman who is menstruating or has lochia. This has been described earlier.[1]

CHAPTER - XI

BATH AS APPROVED BY SUNNAH (PRACTICE OF HOLY PROPHET) بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٣٧) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَ اَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ۔

(متفق علیہ)

537. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you come for the *salah* of Friday, let him have a bath."[2]

COMMENTARY: The agreed view is that the bath is for the Friday *salah* which must be offered with this very purity. However, some people say that it is to give respect to the day of Friday. Anyway, all the ulama (Scholars) say that it is *mustahab (desirable) mu'hadah* to have a bath for the *salah* of Friday. But, one verdict of Imam Maalik رحمہ اللہ is that it is *wajib (expedient)* to have the bath.

(٥٣٨) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلٰى كُلِّ مُحْتَلِمٍ۔

(متفق علیہ)

538. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The bath on Friday is *wajib (expedient)* on every person who has attained puberty."[3]

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[1] Relative chapters may be seen in the English translation of Bahishti zewar of Mawlana Thanawi and of Tuhfa Khawateen (Gift for woman) both published by Darul *Isha'*at, Karachi.

[2] Bukhari # 877, Muslim # 1-844, Abu Dawud # 340, Tirmidhi # 492, Nasa'i # 1376, Ibn Majah # 1088, Darimi # 1536, Muwatta Imam Maalik # 5.1-5, Musnad Ahmad 2-9.

[3] Bukhari # 895, Muslim # 5-846, Dawud # 341, Nasa'i # 1377, Ibn Majah # 1089, Muwatta Maalik # 5-1/4, Darimi # 1537, Musnad Ahmad 3-60.

COMMENTARY: Here, *'wajib (expedient)'* does not imply that one who does not have a bath on Friday will be a sinner. But, it is not proper to go without a bath. The ulama (Scholars) say that it is emphasized. The main reason for this is that in those days the mosques were overcrowded and very small and the Muslims used to wear wool and were hard-working labourers. When they perspired, the odour was an bearable by the others. So the Prophet صلى الله عليه وسلم used the word *wajib (expedient)* to emphasize the need to have a bath.

(٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ اَنْ يَّغْتَسِلَ فِيْ كُلِّ سَبْعَةِ اَيَّامٍ يَوْمًا يَغْسِلُ فِيْهِ رَأْسَهُ وَجَسَدَهُ۔ (متفق عليه)

539. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is binding on every Muslim to have a bath once a week in which he should bathe his head and his body."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٤٠) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَالْغُسْلُ اَفْضَلُ۔ (رواه احمد و ابوداؤد و الترمذى و النسائى والدارمى)

540. Sayyiduna Sammarah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who makes ablution on Friday, does good. And he who has a bath, indeed, bathing is better."[2]

COMMENTARY: He who makes ablution discharges a *fard (obligatory)*, an excellent doing! This *hadith* makes it clear that a bath on Friday is not *wajib (expedient)*, but it is a *sunnah (Practice of Holy Prophet)*.

(٥٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَسَّلَ مَيِّتًا فَلْيَغْتَسِلْ۔ (رَوَاهُ ابْنُ مَاجَةَ وَ زَادَ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ)

541. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who gives bath to a dead body must then have a bath himself."[3]
Another version adds, "And he who carried it, must make ablution."[4]

COMMENTARY: One who gives a bath to a corpse must himself bathe because he might have possibly have got drops from that on him. Most of the ulama (Scholars) say that this command is of the kind of *mustahab (desirable)* because another *hadith* makes it clear, "If you give bath to a corpse then it is not necessary for you to bathe yourself." Also, he who intends to give shoulder to the bier must make ablution beforehand so that he may join the funeral *salah* directly on putting it down, otherwise while he makes ablution, the funeral *salah* might be over. This command too is of the kind *mustahab (desirable)*. It is not necessary to make ablution before carrying the funeral bier.

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[1] Bukhari # 897, Muslim # 9-849, Musnad Ahmad 2-342.

[2] Musnad Ahmad 5-16, Abu Dawud # 354, Tirmidhi # 497, Nasa'i # 1380, Darimi # 1540.

[3] Ibn Majah # 1463.

[4] Musnad Ahmad # 2-454, Tirmidhi # 995, Abu Dawud # 3161.

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(٥٤٢) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنْ اَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَمِنْ غُسْلِ الْمَيِّتِ۔ (رواه ابوداؤد)

542. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم prescribed bath for four reasons: (i) sexual defilement, (ii) on Friday, (iii) after undergoing cupping and (iv) after giving bath to the dead body. [1]

COMMENTARY: If we go by the literal meaning of (يغتسل) (yaghtasilu) then, it means 'he had bath for the four reasons.' Since it is not known that he ever gave bath to a corpse, so this word is rendered, 'he gave the command....' Anyway, bath for sexual defilement is *fard (obligatory)*, the others are *mustahab (desirable)*. The bath after being cupped is to tidy oneself and wash off stain of blood, if any.

(٥٤٣) وَعَنْ قَيْسِ بْنِ عَاصِمٍ اَنَّهُ اَسْلَمَ فَاَمَرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّغْتَسِلَ بِمَاءٍ وَسِدْرٍ۔

(رواه الترمذی و ابوداؤد و النسائی)

543. Qays [2] ibn Aasim رضی اللہ عنہ is reported to have been commanded by the Prophet صلی اللہ علیہ وسلم when he had embraced Islam to bath with water and lote-tree leaves. [3]

COMMENTARY: If a disbeliever who is sexually defiled embraces Islam then it is *wajib (expedient)* for him to have a purifying bath. In other cases, when anyone embraces Islam, it is *mustahab (desirable)* for him to have a bath. However, the correct thing for him is to first recite the kalimah shahadah and then have a bath. It is also *sunnah (Practice of Holy Prophet)* for him to shave his head before he bathes. The Prophet صلی اللہ علیہ وسلم commanded Qays رضی اللہ عنہ to use lote-tree leaves with water because that has a tremendous cleansing effect.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٤٤) عَنْ عِكْرِمَةَ قَالَ اِنَّ نَاسًا مِنْ اَهْلِ الْعِرَاقِ جَاءُوْا فَقَالُوْا يَا ابْنَ عَبَّاسٍ اَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ لَا وَلٰكِنَّهُ اَطْهَرُ وَخَيْرٌ لِّمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَ سَأُخْبِرُكُمْ كَيْفَ بَدْأُ الْغُسْلُ كَانَ النَّاسُ مَجْهُوْدِيْنَ يَلْبَسُوْنَ الصُّوْفَ وَيَعْمَلُوْنَ عَلٰى ظُهُوْرِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مَقَارِبَ السَّقْفِ اِنَّمَا هُوَ عَرِيْشٌ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِيْ ذٰلِكَ الصُّوْفِ حَتّٰى صَارَتْ مِنْهُمْ رِيَاحٌ اٰذٰى بِذٰلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الرِّيَاحَ قَالَ يَا اَيُّهَا النَّاسُ اِذَا كَانَ هٰذَا الْيَوْمُ فَاغْتَسِلُوْا وَلْيَمَسَّ اَحَدُكُمْ اَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهٖ وَطِيْبِهٖ قَالَ ابْنُ عَبَّاسٍ ثُمَّ جَاءَ اللّٰهُ بِالْخَيْرِ وَلَبِسُوْا غَيْرَ الصُّوْفِ وَكُفُوا الْعَمَلَ وَوُسِّعَ مَسْجِدُهُمْ وَذَهَبَ بَعْضُ الَّذِيْ كَانَ يُؤْذِيْ بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ۔ (رواه ابوداؤد)

544. Sayyiduna Ikrimah رضی اللہ عنہ narrated that some people of Iraq came and asked

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[1] Abu Dawud # 248, Musnad Ahmad 6-152.

[2] His Kunyah was Abu Ali.

[3] Tirmudhi # 605, Abu Dawud # 355, Nasa'i # 188, Musnad Ahmad # 5-61.

(Sayyiduna) Ibn Abbas رضى الله عنه "Do you think that the bath on Friday is *wajib (expedient)*?" He said, "No, but it is purer and better for one who bathes and if anyone does not have a bath then it is not binding on him. I shall inform you how (the customs of bathing (on Friday) began. The people were hard pressed, compelled to wear woolen clothing. They worked (carrying burden) on their backs. Their mosque was small with a low ceiling of twigs of date trees. One hot day. Allah's Messenger صلى الله عليه وسلم came out while the people perspired in that woolen garb so that a bad odour came out of them annoying each other, When Allah's Messenger صلى الله عليه وسلم observed that odour, he said, 'O you people, when this day comes, have a bath and each of you must rub on himself the best of oil and perfume he had.'" And, Ibn Abbas رضى الله عنه also said, "Afterwards, Allah gave them (a life of) ease (and goodness) and they wore other than woolen garments and were relieved of toil. Their mosques were spacious. There was relief from the discomfort caused by the perspiration to each other to a great extent."[1]

COMMENTARY: In early Islam, the Muslims were very poor and endured a very difficult life. There were just a few wealthy sahabah (companions) رضى الله عنه. A vast majority of them were engaged in manual labour but were sincere in faith. But, soon this state of life gave way to a life of prosperity and ease as Islam spread beyond the frontiers of Makkah and Madinah and Muslims armies raised the name of Allah's and His Messenger صلى الله عليه وسلم in spite of hardship and anxieties knocking at the doors of the Qaysar and Kisra. They raised aloft the standard of Islam over most of the world. Muslims were no longer poor and needy. They did not now endure a life of hardship and labour but lived in wealth and plenty.

This is how Ibn Abbas رضى الله عنه has drawn a pen picture of life in the beginning of Islam and of how it changed to a better life. Their perspiring, bad smelling woolen clothes were replaced with batter, comfortable garments. Allah opened for them means of livelihood and abundant prosperity.

The *hadith* concludes (بعضا من العرق) and elaborates which word means here 'most'. Hence, the sentence says; 'The perspiration of most people that had perspiration of most people that had caused discomfort to each other was removed because of ease and access to a multitude of means to a rich livelihood.'

In short, (Sayyiduna) Ibn Abbas رضى الله عنه spoke of the heavy had odour of perspiration in the advent of Islam because of which it was *wajib (expedient)* to have a bath on Friday. However, when affluence and comfort brought this thing down considerably, the command making bath obligatory was withdrawn. It is *sunnah (to follow practice of Holy Prophet* صلى الله عليه وسلم*)* to bath on Friday.

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[1] Abu Dawud # 353.8.

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CHAPTER - XII

MENSTRUATION باب الحيض

The dictionary meaning of *hayd* (حيض) is 'to discharge.' In the terminology of *Shari'ah*(divine law), it is 'the blood that comes out of a woman's womb without illness or childbirth,' In common parlance, it is 'menstruation,' 'menses,' or 'the monthly period.'

The blood from a woman's womb because of an illness is *istihadah* (استحاضه) or excessive bleeding.

The blood that continues to flow after childbirth is called *nifas* (نفاس) or postnatal bleeding of lochia.

The period of the menses is between three days and ten days. During this period, discharge of blood of whatever colour, except pure white, will be said to be menstruation. The colour could be red, black, green, pale yellow or muddy. During these days, a woman will neither fast nor offer the *salah*. When the period is over, she must redeemed the fasts the missed but the *salah* is not redeemed.

Some of the ruling about menstruation are reproduced here. (They are adopted from Ilm ul Fiqh).

(1) If a woman detects blood on awakening from sleep, her menstruation will be considered to have begun when she awake, not before that. If a menstruating woman finds herself free of menses on awakening from sleep, she will be said to be pure from the time she had gone to sleep.

(2) When a woman goes through menstruation and post-natal bleeding, it is *makruh (unbecoming) tahrimi* to look at her body between her navel and knees, or to put one's own body there unless a piece of cloth (or garments) cover that portion. And, it is forbidden and unlawful to have sexual intercourse with her during these days.

(3) If a menstruating woman teaches the Qur'an to someone, then she may teach one word at a time with pauses. She is not allowed to recite the whole verse at once.

(4) It is allowed to kiss a woman who menstruates, to drink her left-over, to sleep while embracing her, to put one's body over her body at her naval or above it and below her knees without any kind of cloth between the two bodies. It is also allowed to join bodies between her naval and knees with some cloth separating them. But it is *makruh (unbecoming)* to keep apart from her during her menses.

(5) If a woman's menstruation ends after ten days and nights, then sexual intercourse may be had with her as soon as bleeding stops though she may not have had a bath. If it ends in less than that time and it is less than her regular menstrual cycle too, then it is not allowed to have sexual intercourse with her even if she may have had a bath till her regular cycle is over. If it ends at the end of her regular cycle (and it is less than the maximum period) then sexual intercourse cannot be had wither till she has bathed herself, or the time of the *salah* has passed, in which case sexual intercourse may be had even though she may not have bathed herself. As for the time of *salah* having passed, if bleeding stops when the hour of *salah* begins then she should wait for the rest of the time to pass. If bleeding ends when the time of *salah* is about to end, then there should be at least so much time to permit her to bath herself and from an intention to after the *salah*. But if there is not even this much time then it is ignored and the full time of the next *salah* must pass. The same command applies to *nijas* or post-natal bleeding. If bleeding stops at the end of forty days, then immediately with that they may have sexual intercourse, it being immaterial whether she has bathed or not. If bleeding stops before forty days and also before the regular period, then they should let the regular period pass. If it stops according to the regular period (but

less than forty days), then they can have sexual intercourse after she has had a bath or the time of one *salah* is over. In all these cases, it is *mustahab (desirable)* that the intercourse may not be had unless she has had a bath.

(6) If bleeding stops before ten days and ten nights and, if her regular habit is known that it is leaser than the regular cycle then it is *wajib (expedient)* for her to delay her bath till the *mustahab (desirable)* time is about to end for *salah* lest bleeding begins again for example, if bleeding stops when the time of *ishas* begins, then she must put off her bath till the final *mustahab (desirable)* time of *isha* which is near midnight. However, if menstrual bleeding stops at the end of ten days or according to her regular cycle then it is *mustahab (desirable)* for her to delay her bath till the final *mustahab (desirable)* hour of the *salah*.

(7) If a woman takes some such medicine outside the period of her menstrual cycle whereby blood begins to discharge then it is not menstruation. For example, if a woman menstruates for five days in a month and she takes the medicine fifteen days after that whereby she begins to bleed then it is not menstruation.

(8) If menstrual bleeding of a woman begins and continues but she does not remember her normal cycle, or the date an which she gets it each month and on which it ends, or she does not recall both things, then she must act according to her strong presumption. Then she must abide by the rules of menstruation during the period she presumes is her normal cycle, and abide by the commands of purity during the period she presumes to be her days without menstruation. However, if she cannot rest her mind on either side then she must make a fresh ablution at the time of every *salah* and offer the *salah*. She must also fast but when she recovers from this malady, she must redeem her fasts. If she experiences doubt, then there are two options in it. The first is that if she doubts whether she goes through the period that is of her menstrual cycle or not, then she must make a fresh ablution this period for every *salah* and offer it. The second is that she has doubts about a period of time whether it is of her menstrual cycle or of her purity or of coming out of her menstrual cycle, then she must have a bath at the hour of every *salah* and offer it.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٤٥) عَنْ اَنَسٍ قَالَ اِنَّ الْيَهُوْدَ كَانُوْا اِذَا حَاضَتِ الْمَرْاَةُ فِيْهِمْ لَمْ يُؤَاكِلُوْهَا وَلَمْ يُجَامِعُوْهُنَّ فِي الْبُيُوْتِ فَسَاَلَ اَصْحَابُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ اٰلْاٰيَةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا كُلَّ شَيْءٍ اِلَّا النِّكَاحَ فَبَلَغَ ذٰلِكَ الْيَهُوْدَ فَقَالُوْا مَا يُرِيْدُ هٰذَا الرَّجُلُ اَنْ يَدَعَ مِنْ اَمْرِنَا شَيْئًا اِلَّا خَالَفَنَا فِيْهِ فَجَاءَ اُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ الْيَهُوْدَ تَقُوْلُ كَذَا وَكَذَا اَفَلَا نُجَامِعُهُنَّ فَتَغَيَّرَ وَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى ظَنَنَّا اَنْ قَدْ وَجَدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَّبَنٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَرْسَلَ فِيْ اٰثَارِهِمَا فَسَقَاهُمَا فَعَرَفَا اَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا۔ (رواه مسلم)

545. Sayyiduna Anas رضی الله عنه narrated that when a woman among them menstruated, the Jews did not eat with her. And they refrained from living with them in the houses. The Prophet's صلی الله علیه وسلم Sahabah رضی الله عنه asked him, so

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Allah, the Exalted revealed:

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ۔ الْاٰيَةُ

{And they ask you concerning menstruation....(2:222)}

Allah's Messenger صلى الله عليه وسلم said, "You may do everything, except sexual intercourse." The Jews learnt of that and remarked. "All this man intends is to leave nothing of our affairs without going against us in it." On that Usayd ibn Hudayr رضى الله عنه and Abbad ibn Bishr رضى الله عنه came (to them) and said "O Messenger of Allah, indeed, the Jews say 'this and that' Shall we not then cease to live with them?"[1]

The face of Allah's Messenger صلى الله عليه وسلم changed and they thought that he was angry with them. They went out only to find a gift of milk being brought to the Prophet صلى الله عليه وسلم. He sent for them both and gave them to drink (some of it). Thus they realized that he was not angry at them.[2]

COMMENTARY: The entire verse is

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ قُلْ هُوَ اَذًى فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ۔

{And they ask you concerning menstruation. Say, "It is a hurt, so keep aloof from women during menstruation, and go not near them till they are clean.} (2:222)

The Prophet صلى الله عليه وسلم explained them that men must not have sexual intercourse with their wives when they menstruate, but they were allowed to do all else, like eating, living, touching them.

If anyone has sexual intercourse during his wife's menstruation, he will commit a sin, and doing it is forbidden. If he commits sexual intercourse with his menstruating wife on the assumption that it is allowed then he is a disbeliever, because the Qur'an says that it is forbidden. The intention of the two sahabah رضى الله عنه in seeking permission to keep away from menstruating wives was to stop the Jews from taunting them and to create an atmosphere of co-operation with them.

(٥٤٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اَغْتَسِلُ اَنَا وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اِنَاءٍ وَّاحِدٍ وَكِلَانَا جُنُبٌ وَكَانَ يَأْمُرُنِي فَاَتَّزِرُ فَيُبَاشِرُنِي وَاَنَا حَائِضٌ وَكَانَ يُخْرِجُ رَأْسَهُ اِلَيَّ وَهُوَ مُعْتَكِفٌ فَاَغْسِلُهُ وَاَنَا حَائِضٌ۔ (متفق عليه)

546. Sayyidah Ayshah narrated, "I used to have bath - I and the Prophet صلى الله عليه وسلم - from one (and the same) vessel. While both of us would be sexually defiled. He would instruct me to wrap myself at the waist while I would be menstruating and he would embrace me. And, he would stretch out his head to me while he observed I'tikaf (within the mosque) and I would wash it though I would be menstruating."[3]

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[1] This is (Arabic) (shall be not live them?) in some version it is (Arabic) we shall not live with them?) See Muslim in 508 to this *hadith* 16-302. (The pronoun refers to their women).

[2] Muslim # 16-302, Abu Dawud # 258, Tirmidhi # 2988, Nasa'i # 288, Darimi # 1053, Musnad Ahmad 3-132, Tirmidhi has (shall we not have sexual intercourse with them while they menstruate: (افلانجامعهن في المحيض). Nasa'i is brief up to the verse only.

[3] Bukhari # 299, 300, 301, Muslim # 5-296, 8-297, Nasa'i # 411, 388. (Bukhari's and Muslim's are in different a*hadith*, so too Nasa'i)

COMMENTARY: It was the practice of the Arabs and the Prophet صلى الله عليه وسلم and Sayyidah Ayshah رضى الله عنها had between them a large vessel, like a tub. They each took handfuls from it to bathe.

This *hadith* is evidence that it is forbidden to touch the naked body of a menstruating women between her navel and knees. This is more clear in other a*hadith* and the imams Abu Hanifah رحمه الله, Abu Yusuf رحمه الله, Shafi'i رحمه الله and Maalik رحمه الله rule accordingly. However, the imams Muhammad and Ahmad رحمه الله and some scholars of the Shafi'i school of thought say that only sexual intercourse with a menstruating women is forbidden"

The room of Sayyidah Ayshah رضى الله عنها was attached directly to the mosque and its doors opened into the mosque. So, when he observed the I'tikaf in the mosque, the Prophet صلى الله عليه وسلم stretched his head out of the mosque through the door into the room. She sat inside it and washed his head. This shows that if a man observes the I'tikaf and puts a portion of his body outside the mosque then his i'tikaf is not flowed.

(I'tikaf is to seclude oneself and devote to worship of Allah, abstaining from all worldly pursuits. Men do it in the mosque and women at home. It may be for a short while or for ten days at the end of Ramadan.)

(٥٤٧) وَعَنْهَا قَالَتْ كُنْتُ اَشْرَبُ وَاَنَا حَائِضٌ ثُمَّ اُنَا وِلُهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلٰى مَوْضِعِ فِي فَيَشْرَبُ وَ اَتَعَرَّقُ الْعَرْقَ وَ اَنَا حَائِضٌ ثُمَّ اُنَا وِلُهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلٰى مَوْضِعِ فِيَّ۔ (رواه مسلم)

547. Sayyidah Ayshah رضى الله عنها narrated, "I would drink and hand over (the cup) to the Prophet صلى الله عليه وسلم and he would put his mouth at the very place my mouth had touched and drink (from it) though I was menstruating. And, I would pluck flesh from a bone and hand it over to the Prophet صلى الله عليه وسلم and he would put his mouth at the same spot at which my mouth had been though I was menstruating.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم did it for two reasons. First, he loved Sayyidah Ayshah رضى الله عنها immensely. Secondly, he wished to contradict the Jews who were wrong in spurning menstruating women. This *hadith* is evidence that it is allowed to eat, drink and live with a menstruating women. It also is proof that her body is not unclean or impure.

(٥٤٨) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَّكِئُ فِي حِجْرِي وَاَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ۔

(متفق عليه)

548. SAyyidah Ayshah رضى الله عنها narrated that though she would be menstruating, the Prophet صلى الله عليه وسلم would rest on her lap and recite the Quran.[2]

COMMENTARY: This *hadith* too stresses that a menstruating women is not impure. If she were, the Prophet صلى الله عليه وسلم would not have reclined on her lap and recited the Qur'an.

(٥٤٩) وَعَنْهَا قَالَتْ قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاوِلِيْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ فَقُلْتُ اِنِّي حَائِضٌ فَقَالَ

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[1] Muslim # 14-300, Abu Dawud # 259, Nasa'i # 282, Ibn Majah (similar) # 643, Musnad Ahmad 6-127.

[2] Bukhari # 297, Muslim # 15-301, Abu Dawud # 260, Nasa'i # 274, Ibn Majah # 634.

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إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ۔ (رواه مسلم)

549. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم asked her to fetch for him a small mat of palm leaves from the mosque. She said, "I am menstruating." He said, "Your menstruation is not on your hand."[1]

COMMENTARY: A menstruating woman may stand outside the mosque and pull something out of it. She only is forbidden to enter the mosque and may stretch her hand into it.

(٥٥٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي مِرْطٍ بَعْضُهُ عَلَيَّ وَبَعْضُهُ عَلَيْهِ وَاَنَا حَائِضٌ۔ (متفق علیہ)

550. Sayyidah Maymunah رحمہ اللہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم would offer the *salah* in such a sheet of cloth whose portion lay over him and a portion over me while I was menstruating."[2]

COMMENTARY: The whole body of a menstruating woman is not impure. Rather, apart from her vagina, her entire body is pure. If that were not so, then *salah* would not be correct in a garment that was partly over her.

Sayyid Jamaluddin رحمہ اللہ said that this *hadith* is not found in Bukhari and Muslim in these words.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٥١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى حَائِضًا اَوِ امْرَاَةً فِيْ دُبُرِهَا اَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا اُنْزِلَ عَلٰى مُحَمَّدٍ۔ (رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ وَفِيْ رِوَايَتِهِمَا فَصَدَّقَهُ بِمَا يَقُوْلُ فَقَدْ كَفَرَ وَقَالَ التِّرْمِذِيُّ لَا نَعْرِفُ هٰذَا الْحَدِيْثَ اِلَّا مِنْ حَدِيْثِ الْاَكْثَرِمِ عَنْ اَبِيْ تَمِيْمَةَ عَنْ اَبِيْ هُرَيْرَةَ)

551. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "If anyone has sexual intercourse with a menstruating woman, or goes to a woman at her anus, or goes to a soothsayer, then he has disbelieved in that which is revealed to Muhammad."[3] In the version of Ibn Majah and Darimi these words are also found; "And, substantiated him as right, then he (too) has disbelieved."[4]

COMMENTARY: If anyone considers it lawful to have a sexual intercourse with a menstruating woman, or to commit an unnatural act with a woman, or to visit a kahin who tells him about the unknown and he believes that, then, in all these cases, he is a disbeliever (in Islam).

If, on the other hand, he accepts his doings with the women to be sinful, then he is not a disbeliever but an indecent sinner. So, too, if he goes to a kahin (soothsayer) but does not confirm his predictions or disclosures, then he is a sinner. He will be said to show ingratitude to the blessings he enjoys.

A kahin is one who predicts the future. The astrologer is who sees into the future through the

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[1] Muslim # 11-298, Abu Dawud # 261, Tirmidhi # 134, Nasa'i # 771, Musnad Ahmad 6-45.

[2] This *hadith* is not found in both B :khari and Muslim. But in Ibn Majah # 653, Musnad Ahmad 1/330. (The like: Bukhari # 379), Muslim # 273, 513, 80, 213-510, Abu Dawud # 369).

[3] Tirmidhi # 135. (Abu Dauwd # 3904, Musnad Ahmad 2-408).

[4] Ibn Majah # 209, Darimi # 1136.

movement of stars and foretells it. The same command applies to both, kahin and astrologer.
This *hadith* speaks of the wrong of committing an unnatural act with a woman. To commit homosexuality is worse than that.

(٥٥٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَا يَحِلُّ لِيْ مِنْ اِمْرَأَتِيْ وَهِيَ حَائِضٌ قَالَ مَافَوْقَ الْاِزَارِ وَالتَّعَفُّفُ عَنْ ذٰلِكَ اَفْضَلُ۔ (رَوَاهُ رَزِيْنٌ وَقَالَ مُحْيِ السُّنَّةِ اِسْنَادُهُ لَيْسَ بِقَوِيٍّ)

552. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, what is lawful to me in my wife when she experiences menstruation?" He said, "What is above the waist wrapper (or, lower garment), but abstinence from that too is better."[1]

Muhyi us *Sunnah (Practice of Holy Prophet)* said that its sanad is not strong.

COMMENTARY: It is allowed to touch or embrace a menstruating women above her lower garment though it is superior to refrain from it. It is recommend because a man might be carried away and perpetrate the unlawful.

As for the Prophet صلی اللہ علیہ وسلم, he had control over his emotions. The same thing cannot be expected from other.

This *hadith* lends support to the contention of the hanafis.

(٥٥٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَ الرَّجُلُ بِاَهْلِهٖ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِيْنَارٍ۔ (رواه الترمذی و ابوداؤد و النسائی و الدارمی و ابن ماجة)

553. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man has sexual intercourse with his wife who is menstruating, then he must give a sadaqah of half dinar."[2]

COMMENTARY: Khattabi رحمہ اللہ said that most of the ulama (Scholars) contented that the expiation of having sexual intercourse with a menstruating wife is to seek forgiveness of Allah. This is what Imam Abu Hanifah رحمہ اللہ and Imam Shafi'i رحمہ اللہ hold, but the latter adds that if a man does it while blood was being discharged than it is *mustahab (desirable)* for him to give charity of one dinar, and if he does it after bleeding stops then it is *mustahab (desirable)* to give half a dinar in charity.

Ibn Hamman Hanafi رحمہ اللہ said that if any man does not it believing it to be lawful, them he becomes a disbeliever and if he does it knowing it to be unlawful then he commits a major sin and he should be ashamed and make a repentance and seek Allah's forgiveness, and give one dinar or half of it as a *mustahab (desirable)* charity.

The scholars say that this *hadith* is mursal or mawquf at Ibn Abbas رضی اللہ عنہ. It is not traced up to the Prophet صلی اللہ علیہ وسلم a marfu.

(٥٥٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ دَمًا اَحْمَرَ فَدِيْنَارٌ وَاِذَا كَانَ دَمًا اَصْفَرَ فَنِصْفُ دِيْنَارٍ۔ (رواه الترمذی)

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[1] Razin, Abu Dawud # 213.

[2] Tirmidhi # 136, Abu Dawud # 266, Nasa'i # 289, Darimi # 1113, Ibn Majah # 640 (with the words; 'a dinar or half of it), Musnad Ahamd 1-272

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554. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that from the Prophet صلی اللہ علیہ وسلم, "If the blood is red then he must give one dinar. If it is yellow then he must give half a dinar."[1]

COMMENTARY: The ulama (Scholars) rely on this *hadith* when they say that if sexual intercourse is had when menstruation commences, the atonement is one dinar but when it is at its ebd half a dinar, because blood is red in the beginning and yellow when it is about to end.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٥٥) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ اِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَايَحِلُّ لِيْ مِنِ امْرَأَتِيْ وَهِيَ حَائِضٌ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشُدُّ عَلَيْهَا اِزَارَهَا ثُمَّ شَانُكَ بِاَعْلَاهَا۔

(رَوَاهُ مَالِكٌ وَ الدَّارِمِيُّ مُرْسَلًا)

555. Sayyiduna zayd ibn Aslam رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم 'what is lawful to me in my wife when she is menstruating?" He said, "Get her to wrap her waist wrapper tightly around her lower part. Then it is as you wish above it."[2]

(٥٥٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيْرِ فَلَمْ نَقْرُبْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ نَدْنُ مِنْهُ حَتّٰى نَطْهُرَ۔ (رواه ابوداؤد)

556. Sayyidah Ayshah رضی اللہ عنہا narrated that when she menstruated, she came down from the bed to the reed mat. Then neither Allah's Messenger صلی اللہ علیہ وسلم approached her nor she came near him till she was purified.[3]

COMMENTARY: On the face of it, this *hadith* seems to contradict those a*hadith* that say that the Prophet صلی اللہ علیہ وسلم used to live with his wives when they menstruated and embraced them too.

Perhaps, those a*hadith* abrogate this *hadith*. Or, in this *hadith* the word 'approach' and 'come near' may mean 'have sexual intercourse' as in the words of the Quran:

وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ

{and go not near them (for intercourse) till they have cleansed themselves} (2:222)

The words (نقرب) and (ندن) in this *hadith* are (يقرب) and (تدن) in many copies of Mishkat. But Jamaluddin رحمہ اللہ has said that these words are correct with.(ن)

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[1] Tirmidhi # 137, Darami # 1111.

[2] Muwatta Maalik 2-26-95, Darami # 1032.

[3] Abu Dawud # 271.

CHAPTER - XIII

AL-MUSTAHADAH

بَابُ الْمُسْتَحَاضَةِ

SECTION I. اَلْفَصْلُ الْاَوَّلُ

THE WOMAN WITH EXCESSIVE BLEEDING

(٥٥٧) عَنْ عَائِشَةَ قَالَتْ جَآءَتْ فَاطِمَةُ بِنْتُ اَبِي حُبَيْشٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّي امْرَاَةٌ اُسْتَحَاضُ فَلَا اَطْهُرُ اَفَاَدَعُ الصَّلٰوةَ فَقَالَ لَا اِنَّمَا ذٰلِكِ عِرْقٌ وَ لَيْسَ بِحَيْضٍ فَاِذَا اَقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلَاةَ وَاِذَا اَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي۔ (متفق علیه)

557. Sayyidah Ayshah رضی اللہ عنہا narrated that (sayyidah) Fatima bint Abu Hubaysh رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I am a woman who has a continuous flow of blood and I am never purified. Shall I stop offering the *salah*?" He said, "No! That is but a vein (that bleeds). It is not menstruation. When you have your menses, stop offering the *salah* and when they are over, wash off the blood from your body and offer the *salah*."[1]

COMMENTARY: About such a woman, Imam Abu Hanifah رحمہ اللہ said that if she is one who had been having a regular menstrual cycle. Say five days every month, and after words becomes from mu'tadah to mustahadah, then she should deem her menstruation to be on those same number of days on their regular dates and stop offering the *salah*, etc. When those days are over she should wash off the blood and have a bath and begin to offer the *salah* etc.

If she is a mubtadiyah, meaning the women who has never experience a regular menstrual cycle but always had *istihadah* which is a continuous flow of blood, then she must determine the maximum cycle of menstruation, ten days, as her days of menstruation. She should stop offering the *salah*, etc. during those days, then she must have a bath to cleanse herself and begin to offer the *salah* etc.

According to the other imams, she will have to distinguish the bleeding. If blood is of a black colour then that should be distinguished as menstrual bleeding, otherwise it would be *istihadah* or a continuous bleeding. The next *hadith* defines it so. However, Imam Abu Hanifah رحمہ اللہ says of that *hadith* as narrated by Urwah رحمہ اللہ that it is transmitted in a mursal form as well as a mudtarib manner (which is confused). Moreover, he says that it is strange that only Urwah's رحمہ اللہ *hadith* speaks of distinguishing the colour of blood, so to base a contention on this *hadith* is to make the contention weak. Against this the foregoing *hadith* which calls for computing and is cited by him is sahih. So, it is better to go by this *hadith*. As for Sayyidah Fatimah bint Abu Hubaysh رضی اللہ عنہ who had brought her problem to the Prophet صلی اللہ علیہ وسلم, she was perhaps mu'tadah.

Imam Shafi'i رحمہ اللہ said that a mustahadah must wash her vagina for every *fard (obligatory) salah*. And, Imam Abu Hanifah رحمہ اللہ said that she should wash it at the hour of *salah*, not again, and wrap herself and make ablution quickly. Thereafter, she will be regarded as

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[1] Bukhari # 228, Muslim # 62-333, Abu Dawud # 282, Tirmidhi # 125, Nasa'i # 359, Ibn Majah # 621, Darimi # 774, Musnad Ahmad 6-194.

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excused for the bleeding that continues. She may recite and offer *salah* she chooses till the time (of that *salah*) expires.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٥٨) عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ اَبِيْ حُبَيْشٍ اَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ دَمُ الْحَيْضِ فَاِنَّهُ دَمٌ اَسْوَدُ يُعْرَفُ فَاِذَا كَانَ ذٰلِكَ فَاَمْسِكِيْ عَنِ الصَّلٰوةِ فَاِذَا كَانَ الْاٰخَرُ فَتَوَضَّئِيْ وَصَلِّيْ فَاِنَّمَا هُوَ عِرْقٌ۔ (راوه ابوداؤد و النسائی)

558. Sayyiduna Urwah [1] ibn zubayr رحمه الله narrated that on the authority of Sayyidah Fatimah bint Abu Hubaysh رضی الله عنه that she suffered from continuous bleeding. The Prophet صلی الله علیه وسلم said to her, "When it is the blood of menstruation, it is black blood, clearly distinguished. Hence, that is there, give up the *salah*. But When it is another (colour), make ablution and offer the *salah* because that is only a vein (bleeding)."[2]

COMMENTARY: In the previous commentary, we have spoken of this *hadith*.
The colour of blood stated here is in terms of a general experience, but it is not always this case. Sometimes the blood of menstruation is red etc.
The hanafis say that even if this *hadith* is accepted as sahih, it will imply distinguishing relative to normal experience. And if even after the days of menstruation, the colour continues to be the same then that will be considered to be *istihadah*.

(٥٥٩) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ اِنَّ امْرَاَةً كَانَتْ تُهْرَاقُ الدَّمَ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَتْ لَهَا اُمُّ سَلَمَةَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِتَنْظُرْ عَدَدَ اللَّيَالِيْ وَ الْاَيَّامِ الَّتِيْ كَانَتْ تَحِيْضُهُنَّ مِنَ الشَّهْرِ قَبْلَ اَنْ يُصِيْبَهَا الَّذِيْ اَصَابَهَا فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَاِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ ثُمَّ لْتَسْتَثْفِرْ بِثَوْبٍ ثُمَّ لِتُصَلِّ۔ (رَوَاهُ مَالِكٌ وَ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَ رَوَى النَّسَائِيُّ مَعْنَاهُ)

559. Sayyidah Umm salamah رضی الله عنه narrated that in the time of the Prophet صلی الله علیه وسلم, a woman had excessive bleeding. So, (Sayyidah) Umm Salamah رضی الله عنه asked the Prophet صلی الله علیه وسلم on her behalf and he said, "She should see how many nights and days she used to menstruate each month before this thing began to afflict her. And, she should stop offering the *salah* during this number of days each month. When that is over, she should have a bath, put a cloth tightly on her private parts and offer the *salah*."[3]

COMMENTARY: The cloth is bound to stop bleeding, but if it continues then it makes no difference on the *salah*. It will be correct. No redeeming will be necessary. This command applies to incontinence of urine too.

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[1] He was a great tabi'i. He was born in 22 AH.

[2] Abu Dawud # 286, Nasa'i # 362.

[3] Muwatta Imam Maalik # 2129-107, Shafi in his musnad p 311, Musnad ahmad 6-293, Ibn Majah # 623, Daraqutni # 57, Abu Dawud # 274, Darimi # 780, Nasa'i # 208 (of some purport).

(٥٦٠) وَعَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ يَحْيٰى بْنُ مَعِيْنٍ جَدُّ عَدِيٍّ اسْمُهٗ دِيْنَارٌ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ فِي الْمُسْتَحَاضَةِ تَدَعُ الصَّلَاةَ اَيَّامَ اَقْرَائِهَا الَّتِي كَانَتْ تَحِيْضُ فِيْهَا ثُمَّ تَغْتَسِلُ وَ تَتَوَضَّأُ عِنْدَ كُلِّ صَلٰوةٍ وَتَصُوْمُ وَ تُصَلِّيْ۔ (رواه الترمذی و ابوداؤد)

560. Sayyiduna Ali ibn Thabit رحمه الله reported from his father who from his grandfather whose name was Dinar رضی الله عنه that the Prophet صلی الله علیه وسلم said about a woman who bleeds continuously that she should stop offering the *salah* during her accustomed number of days of menses. Then she should have purifying bath and make ablution for every *salah* and may fast and offer the *salah*.[1]

COMMENTARY: The *hadith* is weak. Another *hadith* has the words!

فَتَوَضَّأُ لِوَقْتِ كُلِّ صَلٰوةٍ

(She should make ablution at the time of every *salah*).

(٥٦١) وَعَنْ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ كُنْتُ اُسْتَحَاضُ حَيْضَةً كَثِيْرَةً شَدِيْدَةً فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْتَفْتِيْهِ وَ اُخْبِرُهٗ فَوَجَدْتُهٗ فِيْ بَيْتِ اُخْتِيْ زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُسْتَحَاضُ حَيْضَةً كَثِيْرَةً شَدِيْدَةً فَمَا تَأْمُرُنِيْ فِيْهَا قَدْ مَنَعَتْنِي الصَّلَاةَ وَ الصِّيَامَ قَالَ اَنْعَتُ لَكِ الْكُرْسُفَ فَاِنَّهٗ يُذْهِبُ الدَّمَ قَالَتْ هُوَ اَكْثَرُ مِنْ ذٰلِكَ قَالَ فَتَلَجَّمِيْ قَالَتْ هُوَ اَكْثَرُ مِنْ ذٰلِكَ قَالَ فَاتَّخِذِيْ ثَوْبًا قَالَتْ هُوَ اَكْثَرُ مِنْ ذَالِكَ اِنَّمَا اَثُجُّ ثَجًّا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاٰمُرُكِ بِاَمْرَيْنِ اَيَّهُمَا صَنَعْتِ اَجْزَأَ عَنْكِ مِنَ الْاٰخَرِ وَاِنْ قَوِيْتِ عَلَيْهِمَا فَاَنْتِ اَعْلَمُ قَالَ لَهَا اِنَّمَا هٰذِهٖ رَكْضَةٌ مِنْ رَكَضَاتِ الشَّيْطَانِ فَتَحَيَّضِيْ سِتَّةَ اَيَّامٍ اَوْسَبْعَةَ اَيَّامٍ فِيْ عِلْمِ اللّٰهِ ثُمَّ اغْتَسِلِيْ حَتّٰى اِذَا رَاَيْتِ اَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَاْتِ فَصَلِّيْ ثَلَاثًا وَعِشْرِيْنَ لَيْلَةً اَوْاَرْبَعًا وَعِشْرِيْنَ لَيْلَةً وَاَيَّامَهَا وَصُوْمِيْ فَاِنَّ ذٰلِكِ يُجْزِئُكِ وَكَذٰلِكِ فَافْعَلِيْ كُلَّ شَهْرٍ كَمَا تَحِيْضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ مِيْقَاتَ حَيْضِهِنَّ وَطُهْرِهِنَّ وَاِنْ قَوِيْتِ عَلٰى اَنْ تُؤَخِّرِيْنَ الظُّهْرَ وَتُعَجِّلِيْنَ الْعَصْرَ فَتَغْتَسِلِيْنَ وَتَجْمَعِيْنَ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ وَتُؤَخِّرِيْنَ الْمَغْرِبَ وَ تُعَجِّلِيْنَ الْعِشَاءَ ثُمَّ تَغْتَسِلِيْنَ وَتَجْمَعِيْنَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِيْ وَتَغْتَسِلِيْنَ مَعَ الْفَجْرِ فَافْعَلِيْ وَصُوْمِيْ اِنْ قَدَرْتِ عَلٰى ذٰلِكِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهٰذَا اَعْجَبُ الْاَمْرَيْنِ اِلَيَّ۔ (رواه احمد و ابوداؤد و الترمذی)

561. Sayyidah Hamnah bint Jahsh رضی الله عنه narrated that she used to have too much and strong continuous bleeding. She went to the Prophet صلی الله علیه وسلم to ask him about it. She met him at the house of her sister Zaynab bint jahsh رضی الله عنه and complained to him that she suffered from a severe and abundant flow of blood

[1] Abu Dawud # 297, Tirmidhi # 126, Ibn Majah # 625, Darimi # 793.

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ceaselessly. She asked, "What should I do about it. I cannot offer the *salah* and cannot fast." He instructed her to use cotton which stops blood but she said that it was too much for that. Then he instructed her to fasten a tight rug, but again she pleaded that it was too much for that. So, he asked her to use a cloth, but she pleaded that her bleeding was for too much for that and kept flowing. On that, he said, 'I command you two things and it is enough for you abide by one of them. But, only you can say if you are able to follow both of them. It is the devil's kick. First, determine six or seven days for your menses but Allah alone knows how many days. Then have a bath. Observe that you are clean and purified and begin to offer the *salah* for twenty three or twenty four nights and days, and fast. That should be enough for you. So keep doing like this every month as the menstruating women do and as they who cleanse themselves do at the time of their menstruation and their purification. And, if you are able to do so, postpone the *salah* of zuhr and bring forward the asr, have a purifying bath and offer the two *salahs* together. And, postpone the *salah* of maghrib and bring forward the *salah* of *isha*, have a bath and offer these two *salahs* together. And have a bath with the (vise of) *fajr* (and offer the *salah*). And, if you can, fast."

Allah's Messenger صلى الله عليه وسلم said, "This (second) is the one that pleases me more."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said about the *istihadah*, though it is an illness, "It is the devil's kick." This is because the devil seizes the opportunity to create confusion and doubt through this illness. Doubts are raised about purity and *salah* etc. To cope with that, he suggested two ways out. One of those was to fix six or seven days as the days of menstruation doing which she was to follow the commands relative to menstruation. This means that she was a mu'tadah but had forgotten her days. She was to go by the stronger assumption of six or seven days while Allah knew best. This could also mean that the narrator was unsure whether the Prophet صلى الله عليه وسلم had said, "Six days" or "seven days." She was also to determine at what time of the month she had the menses in the beginning middle or end. This is as with every woman.

At the end of these days, she was to have a bath and then for every *salah* too she had to bathe.

The second option was to combine two *salahs* and have bath at the fag and of the hour of the *salah* as the hour of the next was to begin. She was to offer the two *salah* together. This could mean one of the two things. The first is to put off zuhr and maghrib to beyond their hours into the times of asr and *isha* respectively. Then zuhr and asr should be offered in the time of asr and maghrib and *isha* in the time of *isha*, as Imam Shafi'i رحمه الله held. His view is that a traveller may do so.

The other possibility that the zuhr should be offered when its hour is about to end and the asr just when its time commences. And so maghrib at the last ments of its hour and *isha* right at the beginning of its hour. This is how the Hanifis combine two *salahs*. It is called jam suri. The next *hadith* elaborates on it. In this second option, bath was to be had every day for zuhr and asr, for maghrib and *isha* and for *fajr*.

As for the comments against the first option that bath was to be had for every *salah*, this is not stated in the *hadith*, but it is indicated in the Prophet's صلى الله عليه وسلم words 'only you can say if you are able to do it? It is a fear that she might not be able to have a bath for every

[1] Musnad Ahmad 1-439, Abu Dawud # 287, Tirmidhi # 128, Ibn Majah (same meaning in two *hadith* # 622, 627.

salah. This was the contention of the amir ul muminin, Sayyiduna Ali رضی اللہ عنہ, Abdullah ibn Mas'ud رحمہ اللہ and Ibn Zubayr رضی اللہ عنہ and others. Sayyiduna Ibn Abbas رضی اللہ عنہ held that two *salah* should be offered together after having a bath, and this contention is nearer to this *hadith*. It is comparatively easier then the other. This is the one the Prophet صلی اللہ علیہ وسلم liked, too. He always preferred for the *ummah* the easier course.

The Hanafis believe that this command is abrogated. Or, the Prophet's صلی اللہ علیہ وسلم instructions to have a bath, in each of these two options, may have been as a deterrent to the severity and excess of blood.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٦٢) عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ فَاطِمَةَ بِنْتَ اَبِي حُبَيْشٍ اُسْتُحِيْضَتْ مُنْذُ كَذَا وَكَذَا فَلَمْ تُصَلِّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ اِنَّ هٰذَا مِنَ الشَّيْطَانِ لِتَجْلِسْ فِيْ مِرْكَنٍ فَاِذَا رَاَتْ صَفَارَةً فَوْقَ الْمَاءِ فَلْتَغْتَسِلْ لِلظُّهْرِ وَ الْعَصْرِ غُسْلًا وَّاحِدًا وَّ تَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَّاحِدًا وَّ تَغْتَسِلْ لِلْفَجْرِ غُسْلًا وَّاحِدًا وَّتَوَضَّأُ فِيْمَا بَيْنَ ذٰلِكَ۔ (رَوَاهُ اَبُوْدَاوٗدَ)

562. Sayyidah Asma bint Umays رضی اللہ عنہ narrated that she said, "O Messenger of Allah, indeed, Fatimah bint Abu Hubaysh رضی اللہ عنہ is having a unceasing flow of blood since such and such a time. So she does not offer the *salah*." So, Allah's Messenger صلی اللہ علیہ وسلم said, "Subhan Allah (Allah is without blemish. This is from the devil. Let her sit in a tub (of water). When she observes yellowness on the surface of the water, she should have a bath once for the *salah* of zuhr and 'asr and (again) have a bath once for the *salah* of maghrib and *isha*, and (again) have a bath once for the *salah* of *fajr*. She must make ablution between them."[1]

(٥٦٣) وَقَالَ رَوٰى مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ لَمَّا اَشْتَدَّ عَلَيْهَا الْغُسْلُ اَمَرَهَا اَنْ تَجْمَعَ بَيْنَ الصَّلَاتَيْنِ)

563. Sayyiduna Mujahid رحمہ اللہ reported from Sayyiduna Ibn Abbas رضی اللہ عنہ that when having (these) bath proved strenuous for her, the Prophet صلی اللہ علیہ وسلم instructed her to offer two *salah*s together (after having one bath).[2]

COMMENTARY: When the time of zuhr is very proper, the sun becomes more yellowish. After zawal (the declination), a noticeable change occurs. The Prophet صلی اللہ علیہ وسلم instructed her to observes the tub because that yellowness is easily perceived on the water. The yellowness grows gradually to become perfect by the time of maghrib when it is *makruh (unbecoming)* to offer the *salah*. However, he spoke of the yellowness that is apart from the yellowness after asr which is a time disliked for *salah*.

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[1] Abu Dawud # 296.

[2] Abu Dawud additional to # 296.

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BOOK - IV

BOOK OF SALAH كتاب الصلوة

CHAPTER - I

The dictionary meaning of as-*salah* is prayer or supplication. In the terminology of *Shari'ah*, as-*Salah* is a combination of a few sayings and deeds that begin with the takbir (Allahu Akbar, the declaration that Allah is the Greatest) and culminate in the salutation or salaam (As-salaamu alaykum wa rahmatullah, peace be on you and the mercy of Allah).

Different views are expressed about the root word from which *salah* is derived. Nawawi رحمه الله writes in the exposition to sahih Muslim that the root of the word *salah* is (صلوين) (salawayn) the bones on which the two buttocks rest. These are the human parts in motion very often during the *salah* when bowing, prostrating, etc. So, is after them that the prayer got its `name, as-*salah* (the *salah*).

Some others trace its roots to (مصلى) to straighten a bent piece of wood in fire. Thus, when a person offers the *salah*, the crookedness in him because of the inciting soul is corrected by the heat of the Greatness of Allah through nearness to Him which is in the worship. Thus, the worshipper roasts the inciting soul with the heat of Allah's Greatness. Hence, he who is roasted by the heat of the *salah* and his crookedness is corrected need not be roasted in the hereafter by the Fire of hell-Hope is placed in Allah that He will not consign to hell his slave who offered the *salah* and abstained from sin.

Give this terminology, we must know that *salah* is the mighty pillar of Islam whose significance the amir ul muminin, Sayyiduna Ali's رضى الله عنه conduct describes:

When the time of *salah* approach his face changed colour. The people asked "what is wrong?" He said, 'The time is up for the trust[1] That Allah offered to the heavens, mountains and earth but t hey were afraid to undertake it and so declined" (Ahya ul uloom)

The glorious Quran emphasizes the importance of *salah* and its merits in innumerable of its verses. The command to offer the *salah* and be consistent at it is so strong that the importance of this worship can be gauged from it. Next to eeman, *Shari'ah* stresses most on the importance of *salah*.

Here are some of the verses of the Quran on the subject:

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا۔

{Surely the *salah* is prescribed for the believers at appointed times} (4:103)

حَافِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى۔

{Guard the prayers and the middle prayer} (2:238)

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ۔

{surely, good deeds erase bad deeds.} (11:114)

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ اَكْبَرُ۔

{Surely, *salah* forbids indecency and evil. And the remembrance of Allah is the greatest} (29:45)

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[1] Refers to verse 22 of surah al Ahzab.

Salah is such an adoring and cherished worship that Allah has not deprived the *Shari'ah (divine law)* of any Prophet of it. *Salah* was an obligatory duty for the *ummah* of every Prophet from Sayyiduna Aadam عليه السلام to the lest Prophet صلى الله عليه وسلم though it differed in nature from *ummah* to *ummah*. In the beginning, two times *salah* was prescribed for the *ummah* of Prophet صلى الله عليه وسلم, before sunrise and before sunset. One and a half year before the hijrah, the Prophet صلى الله عليه وسلم was honoured with the mi'raj ascension to the heavens. During this journey, he was presented the gift of five *salah*s. These five *salah* at different times, *fajr*, zuhr, asr, maghrib and *isha*, were presented only to this *ummah* as a distinction. The previous *ummah*, had only the *salah* of *fajr* as an obligation. Some had the zuhr and some the asr..

Islam depends on this worship alone. It is greatest element of Islam.

The five times *salah* is *fard (obligatory)* 'ayn (meaning, an obligation) on every Muslim who is sane and adult, rich or poor of sound health or ill, resident or traveller. Each of them has to present himself before Allah paying respect to the etiquettes and conditions of the *salah* as taught by Allah and His Messenger صلى الله عليه وسلم and to express Allah's greatness and majesty and and his own helplessness and humility. Even on the battlefield when fighting is at its peak or when a woman experiences the travails of childbirth, *salah* is not to e neglected, not even delayed. So much so that if a child is being delivered and part of it is still in the womb and whether blood is discharged or not, a woman is not excused from offering the *salah* and it is not allowed to put it off.[1]

If anyone rejects the obligation of the *salah* then he is a disbeliever. He who neglects it perpetrates a grave sin and is a sinner and wicked. In fact, some of the glorious sahabah رضى الله عنه, for example Sayyiduna Umar رضى الله عنه Faruq and others, branded one who neglected the *salah* as an infidel. This is what Imam Ahmad رحمه الله also said. Imam Shafi'i رحمه الله and Imam Maalik رحمه الله said that he who neglects the *salah* should be beheaded. Imam Abu Hanifah رحمه الله prescribes severe punishment for one who neglects the *salah*.

The compiler of Mishkat has created here the Book of as-*Salah* which comprises all the a*hadith* pertaining to *salah*. They highlight the significance, greatness and merits of *as-salah*. They also reflect the relative commands.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٦٤) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّلٰوةُ الْخَمْسُ وَالْجُمُعَةُ اِلَى الْجُمُعَةِ وَرَمَضَانُ اِلٰى رَمَضَانَ مُكَفِّرَاتٌ لِّمَا بَيْنَهُنَّ اِذَا اجْتُنِبَتِ الْكَبَائِرُ۔ (رواه مسلم)

564. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The five *salah* and Friday to Friday and Ramadan to Ramadan are to expiation for that which is between them, provided major sins are not perpetrated."[2]

COMMENTARY: The minor sins committed between these *salah*s and one Ramadan and the next are forgiven if these are observed sincerely. Major sins are not forgiven but if Allah will, these too will be forgiven.

Mulla Ali Qari رحمه الله said that all these three things the attribute of erasing sins. When they are erased and are no more there, uncountable pieties are recorded against each of these

[1] Ilm ul *Fiqh*.

[2] Muslim # 16-233, Tirmidhi # 214, (without Ramadan), Masnad Ahmad 2-359.

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deeds. They in turn, get ranks to be elevated.

Shaykh Abdul Haq رحمه الله said that if one of these is imperfect and not sufficient to remove sins, the next of them does it. When sins are wiped off completely, the excess expiation raise light and this begins to brighten more and more.

(٥٦٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَأَيْتُمْ لَوْ اَنَّ نَهْرًا بِبَابِ اَحَدِكُمْ يَغْتَسِلُ فِيْهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقٰى مِنْ دَرَنِهٖ شَيْءٌ قَالُوْا لَا يَبْقٰى مِنْ دَرَنِهٖ شَيْءٌ قَالَ فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللّٰهُ بِهِنَّ الْخَطَايَا۔ (متفق علیه)

565. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "What do you say, if there was a river at the gate of anyone of you and he bathed in it five times every day, will anything of his dirt remain?" They said, "No, nothing of that will remain on him." He said, "That is like the five *salah*s with which Allah erases sins."[1]

(٥٦٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اِنَّ رَجُلًا اَصَابَ مِنِ امْرَأَةٍ قُبْلَةً فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّئٰتِ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اَلِيْ هٰذَا قَالَ لِجَمِيْعِ اُمَّتِيْ كُلِّهِمْ وَفِيْ رِوَايَةٍ لِمَنْ عَمِلَ بِهَا مِنْ اُمَّتِيْ۔ (متفق علیه)

566. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that a man kissed a (stronger) woman. Then he came and informed the Prophet صلی الله علیه وسلم about it. So, Allah the exalted revealed.

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّئٰتِ

{Establish the *salah* at the two ends of the day and the approaches of the night. Surely good deeds will drive away the evil deeds.} (11:114)

The man asked, "O Messenger of Allah, is that for me?" He said, "It is for each of all my *ummah*."

According to another version, he said, "For those of my *ummah* who abide by it."[2]

COMMENTARY: The man who had kissed a woman unknown to him was Abu al Yasar رضی الله عنه (ابو الیسر). Tirmidhi has transmitted his *hadith* (# 3126). He narrated, "A woman came to buy dates from me. I told her that I had superior quality dates at home and persuaded her to accompany me there. Inside, I bowed towards her and kissed her..."[3]

She asked him to fear Allah and he trembled and was full of remorse and come to the Prophet صلی الله علیه وسلم. The rest is as in the *hadith*.

The verse says (طرفی النهار) (two ends of the days). These are the beginning of the day and its end, the *salah* of *fajr* to begin and the *salah* of zuhr and asr to end. As for (زلفی من اللیل), 'it is the approach of the night (or some moments of the night) meaning the *salah* of maghrib and

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[1] Bukhari # 529, Muslim # 283-667, Tirmidhi # 2877, Nasa'i # 462, DArimi # 1183, Musnad Ahmad 2-379.

[2] Bukhari # 526, Muslim # 39-2763, Tirmidhi # 3123, Musnad Ahmad 1-385, 386.

[3] The next sentence is not found in Tirmidhi.

isha. In this way, the verse calls upon us to establish the *salah* of *fajr*, zuhr, asr, maghrib and *isha*. Surely, good deeds drive away evil.

(٥٦٧) وَعَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي اَصَبْتُ حَدًّا فَاَقِمْهُ عَلَيَّ قَالَ وَلَمْ يَسْأَلْهُ عَنْهُ وَحَضَرَتِ الصَّلٰوةُ فَصَلّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّلٰوةَ قَامَ الرَّجُلُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي أَصَبْتُ حَدًّا فَأَقِمْ فِيَّ كِتَابَ اللّٰهِ قَالَ اَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا قَالَ نَعَمْ قَالَ فَاِنَّ اللّٰهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ اَوْ حَدَّكَ۔ (متفق علیه)

567. Sayyiduna Anas رضی اللہ عنہ narrated that a man came and said, "O Messenger of Allah, I have done what deserves the prescribed punishment. So award it to me. But, he did not ask him about it. When it was time for the *salah*, the man offered the *salah* with him. When the Prophet صلی اللہ علیہ وسلم had offered the *salah*, the man arose and repeated, "O Messenger of Allah, I have done what deserves the prescribed punishment. So award me the decree of Allah." He asked, "Did you not offer the *salah* with us?" He said, "Yes." He said, "Surely, Allah has forgiven you your sin." or "Your prescribed punishment."[1]

COMMENTARY: It should not be presumed that the man's major sin was forgiven because of the *salah*. Rather, he had committed a minor sin, but being a sahabi he took it seriously and was filled with fear of Allah. The Prophet صلی اللہ علیہ وسلم learnt through wahy the nature of sin the man had committed. So, he gave him the glad tidings.

(٥٦٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَيٌّ قَالَ بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ اَيٌّ قَالَ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ حَدَّثَنِيْ بِهِنَّ وَلَوِ اسْتَزَدْتُّهُ لَزَادَنِيْ۔ (متفق علیه)

568. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that he asked the Prophet صلی اللہ علیہ وسلم "which of the deeds is dearest to Allah?" He said, "*Salah* at its time." He asked, "What next?" He said, "kindness to parents." He again asked, "And next?" He said, "Jihad in Allah's path." He said, "This is what he told me. Had I asked for more, he would have enlightened me beyond that."[2]

COMMENTARY: There are different *ahadith* about the deed dearest to Allah. This *hadith* names three deeds. Other *ahadith* name the best deeds of Islam as feeding (the poor), preaching the religion, worshipping Allah in the night when others are asleep.

The Prophet صلی اللہ علیہ وسلم is quoted in another *hadith* to say that the best of all deeds is that the people should be secure from the tongue and hand of a person (Muslim).

Some *ahadith* disclose that the best of deeds is remembrance of Allah.

And, other *ahadith* speak of other deeds as the best.

Actually, the Prophet صلی اللہ علیہ وسلم informed the person asking according to his

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[1] Bukhari # 6823, Muslim # 45-2765.

[2] Bukhari # 527, Muslim # 139-85, Tirmidhi # 173 and 1905, Nasa'i # 610, Musnad Ahmad 1-409 and 410.

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temperament or need, and his situation. It is as we rate something as the best depending on the moment, as we say of silence when conditions warrant it.
For example, in early Islam, jihad was the proper deed for Muslim, Hence, he said at that moment that jihad is the best. In the same way, when he observed any one hungry or unclothed, he exhorted the people to give sadaqah. *Salah* being the means of nearness to Allah, he named it as the dearest deed. So, each of these deeds is superior to the other in its own perspective.

(٥٦٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ۔

(رواه مسلم)

569. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between a man and disbelief is neglect of the *salah*."[1]

COMMENTARY: The *hadith* implies that between a believing man and disbelief is *salah* like an obstacle preventing him from going up to disbelief. When he neglects the *salah*, it is as though the obstacle is removed and he will towards disbelief.
This *hadith* warns those who neglect the *salah* and it indicates that one who abandons the *salah* might become a disbeliever because he is responsible for the removal of the obstacle. He is at the borders of disbelief and when he is there, the neglect of the *salah* may lead him to sin, indecency and rebellion against Allah to such an extent that he turns into a disbeliever.
We have stated earlier that the ulama (Scholars) express different opinion about one who neglects the *salah*. Those who look at the apparent say that he who neglects the *salah* has become a disbeliever. Imam Maalik رحمہ اللہ and Imam Shafi'i رحمہ اللہ say that though he is not a disbeliever, he is a rebel and deserves to be beheaded. Imam Abu Hanifah رحمہ اللہ said, that if anyone gives up the *salah* then it is *wajib (expedient)* that he should be beaten and imprisoned till such time as he reforms and offers the *salah*.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٧٠) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ تَعَالٰى مَنْ اَحْسَنَ وُضُوْئَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللّٰهِ عَهْدٌ اَنْ يَّغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللّٰهِ عَهْدٌ اِنْ شَاءَ غَفَرَ لَهُ وَاِنْ شَاءَ عَذَّبَهُ۔ (رواه احمد وابوداؤد وروى مالك والنسائى)

570. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah the Exalted has prescribed five *salah*s. Whoever makes ablution for them well and offers them at their right time, perfecting their bowing and humility, has a pact with Allah that He shall forgive him. But, he who does not do it, there is no pact for him. If he wishes, He will forgive him but if he wishes He will punish him."[2]

COMMENTARY: On who does not offer the *salah* does not become a disbeliever but commit a grave sin. It is not necessary that Allah will punish him, but if he wishes He may pardon him.

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[1] Musliim # 134-82, Its words are: 'Between a man and polytheism and disbelief is neglect of *salah*' Abu Dawud # 4678, Tirmidih # 2618, Musnad Ahmad 3-370, Ibn Majah # 1078.

[2] Musnad Ahmad 5-317, Abu Dawud # 425, Muwatta Imam Maalik # 7.3-14, Nasa'i # 461, Ibn Majah # 1401, Darimi # 1577.

The perpetrator of a grave sin will not abide in hell for ever. When his term is over he will be eligible to enter paradise on Allah's command. This is the belief of the ahl us *sunnah (Practice of Holy Prophet)* wa al-Jama'ah.

(٥٧١) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْا خَمْسَكُمْ وَصُوْمُوْا شَهْرَكُمْ وَاَدُّوْا زَكَاةَ اَمْوَالِكُمْ وَاَطِيْعُوْا ذَا اَمْرِكُمْ تَدْخُلُوْا جَنَّةَ رَبِّكُمْ۔ (رواه احمد و الترمذی)

571. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Establish your five (*salah*), fast during your month (of Ramadan), pay the zakah on our properties, and obey your leader (who abides by the *Shari'ah (divine law)*). You will enter the paradise of your Lord."[1]

COMMENTARY: The leader might be a king an amir or a ruler. Muslims must obey them on condition that their command does not contravene the *Shari'ah (divine law)*. If they give a command against the Islamic Code of law then not only should they not be obeyed but also they must be compelled to abide by Islamic laws. The leaders could also mean the ulama (Scholars) who lead the Muslims according to the *Shari'ah (divine law)*, the Qur'an and *sunnah (Practice of Holy Prophet)*.

The leader is also one who is appointed to guide the Muslims in their affairs.

(٥٧٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرُوْا اَوْلَادَكُمْ بِالصَّلٰوةِ وَهُمْ اَبْنَاءُ سَبْعِ سِنِيْنَ وَاضْرِبُوْهُمْ عَلَيْهَا وَهُمْ اَبْنَاءُ عَشْرِ سِنِيْنَ وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ رَوَاهُ اَبُوْدَاوٗدَ وَكَذَا رَوَاهُ فِيْ شَرْحِ السُّنَّةِ عَنْهُ وَفِي الْمَصَابِيْحِ عَنْ سَبْرَةَ بْنِ مَعْبَدٍ۔

572. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated that from his father who from his grandfather رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Command your children when they are seven years old that they should offer the *salah* and when they are ten beat them (for that) and separate their beds (boys away from the girls)."[2] And also Baghawi transmitted thus, but in al-Masabih:

(٥٧٣) عَنْ سَبْرَةَ بْنِ مَعْبَدٍ

573. (from:) Sabrah ibn Mu'bad رضی اللہ عنہ in the same manner.[3]

COMMENTARY: When children are made to offer the *salah*, they should be taught, at the same time, the manner and rules of offering the *salah* so that they learn gradually the correct method of offering it.

Brothers and sister, or unrelated boys and girls must be made to sleep in separate beds when they attain this age.

(٥٧٤) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَهْدُ الَّذِيْ بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ۔ (رواه احمد والترمذی والنسائی وابن ماجة)

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[1] Musnad Ahmad 5-251, Tirmidhi # 616.

[2] Abu Dawud # 495, Tirmidhi # 408, up to ; 'beat them'

[3] Masabih us *sunnah* # 400. And like it Abu Dawud # 494, Musnad Ahmad 3-402, without mentioning the separation.

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574. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The pact between us and them is the *salah*. He who neglects it has disbelieved."[1]

COMMENTARY: The pact between us and the hypocrites for peace and an assurance that we shall not kill them or implement the commands of Islam on them is because they have consented to offer the *salah* with the congregation and to obey the other commands of Islam. In this way, they resemble the Muslim. Hence, he who give up *salah*, which is the most superior of all kinds of worship equals the disbeliever. Hence the Muslims must not abandon the *salah* and demonstrate their disbelief.

The meaning of the two concluding words (فقد كفر) is that he (who has ceased to offer the *salah*) has demonstrated disbelief.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٧٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي عَالَجْتُ امْرَأَةً فِي اَقْصَى الْمَدِيْنَةِ وَاِنِّي اَصَبْتُ مِنْهَا مَادُوْنَ اَنْ اَمَسَّهَا فَاَنَا هٰذَا فَاقْضِ فِيَّ مَا شِئْتَ فَقَالَ لَهٗ عُمَرُ لَقَدْ سَتَرَكَ اللّٰهُ لَوْسَتَرْتَ عَلٰى نَفْسِكَ قَالَ وَلَمْ يَرُدَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَامَ الرَّجُلُ فَانْطَلَقَ فَاَتْبَعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَدَعَاهُ وَتَلَا عَلَيْهِ هٰذِهِ الْاٰيَةَ وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا نَبِيَّ اللّٰهِ هٰذَا لَهٗ خَاصَّةً؟ فَقَالَ بَلْ لِّلنَّاسِ كَافَّةً۔ (رواه مسلم)

575. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "O Messenger of Allah, I struggled with a woman at the outskirts of Madinah and I got from her everything except having sexual intercourse. So, here am I and do decide about me as you wish." Umar رضی اللہ عنہ said to him, "Indeed, Allah has covered you up. Perhaps, you would have concealed (your fault) yourself." The Prophet صلی اللہ علیہ وسلم said nothing, and the man got up and departed. The Prophet صلی اللہ علیہ وسلم sent a man behind to fetch him. Then, he recited to the man this verse:

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

{And established the *salah* at the two ends of the day and approaches of the night. Surely good deeds will drive away the evil deeds. That is an admonition for the mindful} (11:114)

One of the men among the group asked, "O Prophet of Allah, is this specially for him?" He said, "Rather, for the people, all of them."[2]

COMMENTARY: This verse is explained in the commentary to the *hadith* # 566.

Ibn Hajar رحمہ اللہ said that the previous *hadith* # 566 was about Abu al Yasar while this is about another man. So, perhaps, this verse was revealed a second time, or the Prophet صلی اللہ

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[1] Musnad Ahmad 5-346, Tirmidhi # 2630, Nasa'i # 424, Ibn Majah # 1079.

[2] Muslim # 92-2763, Abu Dawud # 4468.

عليه وسلم recited again to this second man.

(٥٧٦) وَعَنْ اَبِي ذَرٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَآءِ وَالْوَرَقُ يَتَهَافَتُ فَاَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ قَالَ فَجَعَلَ ذٰلِكَ الوَرَقُ يَتَهَافَتُ قَالَ فَقَالَ يَا اَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللّٰهِ فَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا تَهَافَتُ هٰذَا الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ۔

(رواه احمد)

576. Sayyiduna Abu Dharr رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was outside in winter. The leaves were falling. He took two branches of a tree and their leaves dropped one after another. He said, "O Abu Dharr!" He answer, "Here am I, O Messenger of Allah." He said, "Indeed, as the Muslim worshipper offers the *salah* intending to seek Allah's pleasure, his sins fall from him just as these leaves fall from this tree."[1]

COMMENTARY: Intention to 'seek Allah's pleasure' allows for no kind of ostentation, or for any other objective. Rather, *salah* should be offered merely to please Allah and obey Him.

(٥٧٧) وَعَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى سَجْدَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غُفِرَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ۔ (رواه احمد)

577. Sayyiduna Zayd ibn Khalid al-Juhani رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said 'if anyone offers two raka'at *salah* (attentively) without committing an error in them, Allah will forgive him the sins he committed before that."[2]

(٥٧٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهٗ نُوْرًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ وَمَنْ لَّمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَّهٗ نُوْرًا وَلَا بُرْهَانًا وَلَا نَجَاةً وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُوْنَ وَفِرْعَوْنَ وَهَامَانَ وَاُبَيِّ بْنِ خَلَفٍ۔

(رواه احمد والدارمی والبیهقی فی شعب الایمان)

578. Sayyiduna Abdullah ibn Amr ibn al Aas رضی الله عنه narrated that one day the Prophet صلی الله علیه وسلم mentioned the *salah* and said, "For one who preserves it, it will be light, evidence and deliverance on the day of resurrection. But, for one who does not preserve it, it shall not be light, evidence or deliverance. And, on the day of resurrection, he will be with Quran, Fir'awn Haman and Ubayy ibn Khalaf."[3]

COMMENTARY: Preserving the *salah* is to offer the *salah* regularly when due without fail. It should be offered properly, respecting its *fard (obligatory), wajib (expedient), sunnah (Practice of Holy Prophet صلی الله علیه وسلم)* and *mustahab (desirable)*. Such a one who observes it will be entitled to reward. But one who does not observe *salah* in this manner and is careless will be liable to the punishment mentioned (in the *hadith*).

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[1] Musnad Ahmad 5-177.

[2] Musnad Ahmad 5-194.

[3] Musnad Ahmad 2-169, Darimi # 2721, Bayhaqi in Shu'ab ul Eeman # 2823.

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Consider! How much emphasis is placed on preserving the *salah*! If anyone neglects it then he invites his own destruction. To neglect it is to make oneself eligible to be punished with the accursed men named in the *hadith*.

Quran (korah) and Fir'awn (the pharaoh) are the accursed who are very notorious. Haman was the letter's minister and ubayy ibn Khalaf was the arch enemy of the Prophet صلى الله عليه وسلم. In the Battle of Uhud, he was struck by the Prophet صلى الله عليه وسلم and died of that wound. He is, therefore, called the most wretched of the miserable men of the *ummah*.[1]

In conclusion, readers may know that this *hadith* tells us implicitly about one who preserves the *salah* in the manner stated in these lines. He will be with the Prophet's عليه السلام, the truthful, the martyrs and the righteous on the day of resurrection. May Allah enable to us offer the *salah* regularly and with sincere interest and thus qualify us for these favour (Aameen).

(٥٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لاَ يَرَوْنَ شَيْئًا مِنَ الْاَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرُ الصَّلَاةِ۔ (رواه الترمذى)

579. Sayyiduna Abdullah ibn Shaqiq رحمه الله is reported to have said, "The companions of Allah's Messenger صلى الله عليه وسلم did not regard neglect of any of the good deeds as disbelief as they regarded (neglect of) *salah*."[2]

COMMENTARY: This is evidence that the sahabah رضى الله عنه regarded neglect of *salah* not only as a grave sin but also approaching disbelief.

(٥٨٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ اَوْصَانِي خَلِيْلِيْ اَنْ لَّا تُشْرِكَ بِاللّٰهِ شَيْئًا وَاِنْ قُطِّعْتَ وَحُرِّقْتَ۔ وَلَا تَتْرُكَ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَلَا تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ۔

(رواه ابن ماجة)

580. Sayyiduna Abu ad-Darda رضى الله عنه narrated "MY friend (the Prophet صلى الله عليه وسلم) enjoined me: do not associate any thing with Allah even if you are cut to pieces and burnt; do not neglect a prescribed *salah* willfully, for, if anyone neglects it willfully then there is no responsibility for (protecting) him; and do not consume wine, for it is the key to every evil."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم taught Sayyiduna Abu Darda رضى الله عنه the superior course that one should not ascribe partners to Allah even if one is sliced to pieces. This is the path of the most dedicated otherwise one is allowed to utter a word of disbelief if there is threat to life while the heart is full with belief in Allah.

There being no responsibility means that the pact and covenant of Islam is withdrawn from one who deliberately gives up the *salah* and so rebels against a basic command of Islam. He goes out of the fold of the Islamic fraternity. This saying of the Prophet صلى الله عليه وسلم was out of extreme warning to one who does not offer the *salah*.

Or, these words means that this kind of a person losses the protection of Islam. The Islamic

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[1] see the stories of the Prophet (Ibn Kathir) pp 187, 199, 233, 236 for a life sketch of these wretched man. (publisher Dar ul Ish'at Karachi).

[2] Tirmidhi # 2631.

[3] Ibn Majah # 4034.

state will not be responsible for a person who gives up *salah* wilully.
Wine is the key to every evil. Wine numbs the senses. The alcoholic commits all kinds of sin without compunction. This is why wine is called umm ul Khabaith (the mother of all evils).

CHAPTER - II

THE APPOINTED TIMES (OF *SALAH*) بَابُ الْمَوَاقِيْتِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٨١) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقْتُ الظُّهْرِ اِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُوْلِهٖ مَالَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَالَمْ تَصْفَرَّ الشَّمْسُ وَ وَقْتُ صَلَاةِ الْمَغْرِبِ مَالَمْ يَغِبِ الشَّفَقُ وَ وَقْتُ صَلَاةِ الْعِشَاءِ اِلٰى نِصْفِ اللَّيْلِ الْاَوْسَطِ وَ وَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوْعِ الْفَجْرِ مَالَمْ تَطْلُعِ الشَّمْسُ فَاِذَا طَلَعَتِ الشَّمْسُ فَاَمْسِكْ عَنِ الصَّلٰوةِ فَاِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ۔ (رواه مسلم)

581. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The time of the *salah* of zuhr is when the sun begins to decline from the meridian and a person's shadow matches his height (and lasts) till asr begins. And, the time of asr is till the sun does not turn yellow. And, the time of *salah* of maghrib is till the ruddy light is visible. And the time of the *salah* of *isha* is till midnight exactly. And, the time of the *salah* of the morning is from the rise of down till the sun has not risen, so when the sun rises, desist from (offering) the *salah*, for, it rises between the two horns of the devil."[1]

COMMENTARY: Let us first explain the terminology (generally used for times of the *salah*).
ZAWAL (زوال): declining, the declination of the sun from the meridian.
The true shadow: The shadow that remains at the time of zawal. It differs from city to city varying in length and in some places like Makkah and Madinah, there is no shadow at all. The easiest method to know the zawal and the true shadow is to plant a straight stick on a level piece of land. The extreme tip of its shadow should be marked. Then it should be observed whether the shadow increases or decreases in length. If it increases, then zawal is still due, but if it decreases, then zawal is over. If it remains static, moving neither very, then it is exactly noon and it is called istawa (equal).
ONE MITHL: Apart from the true shadow, when the shadow of everything is equal to it, it is called one mithl (or, exactly like it).
TWO MITHL: Apart from the true shadow, when the shadow of everything is twice its length, it is called two mithl (or, twice like it).
Let us now study the *hadith*.
The Prophet صلی اللہ علیہ وسلم mentioned the *salah* of zuhr before the other *salah* when speaking of the hours of *salah*. This is because jabril علیہ السلام had begun with this while teaching the times of *salah* and leading the Prophet صلی اللہ علیہ وسلم in the *salah* of zuhr. This is why the *salah* of zuhr is called pesheen (early noon *salah*).
The time of zuhr begins when the sun begins to incline towards the west. It is called zawal.

[1] Muslim # 173-612, Abu Dawud (in brief) # 396, Nasa'i # 522, Musnad Ahmad 2-213.

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Its time remains till the shadow of everything is equal to the length of that thing disregarding the shadow at zawal (the true shadow).

'Till asr begins.' This emphasize the proceeding sentence, for, when the shadow is one mithl, the time of zuhr ends. and of asr commences. This shows that the time of zuhr and asr are not shared by these two *salah*s as Imam Maalik holds. Till the sun turns pale, the time of asr remains without aversion. After that, till sunset, its permissible time remains.

The question arises, what is the meaning of 'sun turns pale?' Some people say that it is when the sun changes colour such that one may look at it with the naked eye without harm to the eyes. Others say that the sun's rays that fall on the wall change colour.

We must learn more that Imam Shafi'i رحمه الله Imam maalik رحمه الله, Imam Ahmad رحمه الله and the two companions Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله as also Imam Zufar رحمه الله and others contend that zuhr is up to one mithll after which the time of asr commences. They rely on this *hadith.*

According to one version, Imam Abu Hanifah رحمه الله also holds the same view. Durr Mukhtar prefers the same ruling on the basis of many books, but his well-known contention is that zuhr remains valid till two mithl when shadows are twice their subject. His argument is found in the Hidayah and other books.

The ulama (Scholars) have suggested a simple way out. They say that it is reasonable to offer the zuhr within (the period of) one mithl and asr should be offered after two mithl. In this way, both the *salah*s will be offered without any hesitation.

The hour of maghrib begins after the sun disappears. It ends as the twilight ends. The ulama (Scholars) say that shafaq (شفق) or twilight is the redness that is visible after sunset. The linguists also say the same thing. But, Imam Abu Hanifah رحمه الله and some ulama (Scholars) assert that (shafaq) is the whiteness that appears after the redness (not twilight). However, in one of his opinion, he agreed that shafaq (شفق) is the redness. Indeed, an edict in Sharah Wiqayah is based on this opinion. Hence, to be on the safe side the *salah* of maghrib should be offered before the ruddy light disappears and *isha* offered after the whiteness disappears. Both will then be offered without confusion.

The correct decision about *isha* is that the time begins after the shafaq (شفق) or redness disappears and remains till midnight without repugnance but the permissible time is till rise of dawn.

The time of the *salah* of *fajr* commences with the broad whiteness across the horizon as dawn approaches (called subh sadiq). It ends with sunrise. Though the *hadith* seems to say that all this is the proper time of *fajr*, some ulama (Scholars) say that the accepted time for it is (الاسفار) (al asfar) or good light of dawn as the light spreads well. After that it continues to be permissible.

Now, let us look at the last sentence of the *hadith.* 'when the sun rises, desist from offering the *salah* because it rises between the two horns of the devil's horns are there. Rather, one narration throws light on it. At the time of sunrise, the devil stands opposite to the sun drawing his head closer to it. He does the same thing at sunset. He does it under the impression that those who worship the sun and prostrate before it really have him in mind, This is what he causes his obedient associates to believe. This is why the Prophet صلى الله عليه وسلم has forbidden his *ummah* to offer the *salah* at these times so that their worship does not coincide with devil-worshippers as they worship him.

(٥٨٢) وَعَنْ بُرَيْدَةَ قَالَ إِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ لَهُ صَلِّ مَعَنَا

هٰذَيْنِ يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ اَمَرَ بِلَالًا فَاَذَّنَ ثُمَّ اَمَرَهُ فَاَقَامَ الظُّهْرَ ثُمَّ اَمَرَهُ فَاَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ اَمَرَهُ فَاَقَامَ الْمَغْرِبَ حِيْنَ غَابَتِ الشَّمْسُ ثُمَّ اَمَرَهُ فَاَقَامَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ ثُمَّ اَمَرَهُ فَاَقَامَ الْفَجْرَ حِيْنَ طَلَعَ الْفَجْرُ فَلَمَّا اَنْ كَانَ الْيَوْمُ الثَّانِي اَمَرَهُ فَاَبْرِدْ بِالظُّهْرِ فَاَبْرَدَ بِهَا فَاَنْعَمَ اَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ اَخَّرَهَا فَوْقَ الَّذِيْ كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ اَنْ يَغِيْبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَاذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَاَسْفَرَ بِهَا ثُمَّ قَالَ اَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ الرَّجُلُ اَنَا يَا رَسُوْلَ اللّٰهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَارَاَيْتُمْ۔ (رواه مسلم)

582. Sayyiduna Buraydah رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم about the time of the *salah*. He said, "Offer the *salah* with us these two, meaning two days,' when the sun declined from its meridian, he instructed Bilal and he called the adhan. Then, he instructed him and he called the iqamah for the zuhr *salah*. Then, he instructed him and he called the iqamah for asr, the sun being high and clear white. Again, he instructed him, and he called the iqamah for maghrib when the sun had disappeared. Then, he instructed him and he called the iqamah for the *isha* when the twilight was gone. Then, he instructed him and he called the iqamah for the *fajr* when dawn began. When it was the second day, he instructed him to delay and zuhr and he put it off till much of the heat had gone. And, he offered the asr while the sun was high, delaying it beyond what it had been (on the previous day). And, he offered the maghrib before the shafaq (or twilight) had disappeared. And, he offered the *isha* after one-third of the night was gone. And, he offered the *fajr* when the light had spread well. Then, he asked, "where is the man who had asked about the time of *salah*?" A man said, "I, O Messenger of Allah." He said, "The time of your *salah* is between what you have seen."[1]

COMMENTARY: The man wished to know the initial and the final time of every *salah*. The Prophet صلی اللہ علیہ وسلم demonstrated to him the hours of the *salah* practically instead of giving him oral instructions. The first day, he led the congregation at the initial times of the *salah* and on the next day he led the congregation as the time was about to expire.

The *hadith* mentions the adhan only for zuhr and the iqamah for it. Thereafter, the adhan or time of other *salah*s is not mentione,d because they are known.

On the second day, the Prophet صلی اللہ علیہ وسلم offered all the *salah* at their last time, but not *isha*. If he had delayed it till midnight then the people would have been inconvenienced and if he had slept before *isha* that would not have been reasonable. It is *makruh (unbecoming)* to sleep before *isha*.

The Prophet صلی اللہ علیہ وسلم advised the man to offer his *salah* between the two times that he was shown. Even after the last times demonstrated by the Prophet صلی اللہ علیہ وسلم there was some time remaining but that was the permissible time, not the accepted time. The time demonstrated was the accepted time.

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[1] Muslim # 176-613, Nasa'i # 519, Munsad Ahmed 5-349.

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SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٨٣) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّنِيْ جِبْرِيْلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلّٰى بِيَ الظُّهْرَ حِيْنَ زَالَتِ الشَّمْسُ وَكَانَتْ قَدْرَ الشِّرَاكِ وَصَلّٰى بِيَ الْعَصْرَ حِيْنَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَصَلّٰى بِيَ الْمَغْرِبَ حِيْنَ اَفْطَرَ الصَّائِمُ وَصَلّٰى بِيَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ وَصَلّٰى بِيَ الْفَجْرَ حَيْنَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ الْغَدُ صَلّٰى بِيَ الظُّهْرَ حِيْنَ كَانَ ظِلُّهُ مِثْلَهُ وَصَلّٰى بِيَ الْعَصْرَ حِيْنَ كَانَ ظِلُّهُ مِثْلَيْهِ وَصَلّٰى بِيَ الْمَغْرِبَ حِيْنَ اَفْطَرَ الصَّائِمُ وَصَلّٰى بِيَ الْعِشَاءَ اِلٰى ثُلُثِ اللَّيْلِ وَصَلّٰى بِيَ الْفَجْرَ فَاَسْفَرَ ثُمَّ اَلْتَفَتَ اِلَيَّ فَقَالَ يَا مُحَمَّدُ هٰذَا وَقْتُ الْاَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هٰذَيْنِ الْوَقْتَيْنِ۔ (رواه ابوداؤد والترمذی)

583. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم led me in the *salah* twice at the House (of Allah, the ka'bah). He offered the zuhr with me when the sun had declined at the meridian as much as the thong of a sandal. And he offered the asr with me when the shadow of everything was equal to its height. He offered the maghrib with me at the time when one who fasts takes the iftar. He offered with me the *isha* when the twilight disappeared. Then, he offered the *fajr* with me when food and drink are forbidden to one who fasts. When it was the next day, he offered with me the zuhr when its shadow was equal to its height, and he offered with me the asr when its shadow was twice its height. He offered with me the maghrib when one who fasts breaks his fast (or take iftar), and he offered the *isha* with me when the night was one-third gone. And, he offered with me the *fajr* when light was well spread (over the sky). Then, he turned to me and said, 'O Muhammad, this is the time (of the *salah*) of the Prophets (who were) before you. The time (of the five *salahs*) lies anywhere between these two."[1]

COMMENTARY: Depending on place and time, the real shadow varies. At some places like Makkah sometimes there is no real shadow. (On the second day, the words 'its shadow' could be 'shadow of everything' or the pronoun could be personal to mean 'of jibril;)

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٨٤) عَنِ ابْنِ شِهَابٍ اَنَّ عُمَرَ بْنَ عَبْدِالْعَزِيْزِ اَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهٗ عُرْوَةُ اَمَا اِنَّ جِبْرِيْلَ قَدْ نَزَلَ فَصَلّٰى اَمَامَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ عُمَرُ اَعْلَمْ مَا تَقُوْلُ يَا عُرْوَةُ فَقَالَ سَمِعْتُ بَشِيْرَبْنَ اَبِيْ مَسْعُوْدٍ يَقُوْلُ سَمِعْتُ اَبَا مَسْعُوْدٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نَزَلَ جِبْرِيْلُ فَاَمَّنِيْ فَصَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ يَحْسُبُ بِاَصَابِعِهٖ خَمْسَ صَلَوَاتٍ۔ (متفق علیه)

584. Sayyiduna Ibn Shihab رحمہ اللہ[2] narrated that Sayyiduna Umar ibn Abdul Aziz رحمہ

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[1] Tirmidhi # 149, Abu Dawud # 293, Ibn Majah # 667, Musnad Ahmad 1-333.

[2] His name was Muhammad ibn Abdullah ibn shihab and was known as Zuhri. He died in Ramadan, 124 AH. He was a great Tabi'i.

delayed the (*salah* of) asr a little. So, Sayyiduna Urwah رحمه الله said to him. "Indeed, Jibril عليه السلام had come down and offered the *salah* before Allah's Messenger صلى الله عليه وسلم." Umar رحمه الله remarked. "Mind what you say, O Urwah!" He said, "I had heard Bashir ibn Abu Mas'ud say that he had heard Abu Mas'ud رضى الله عنه say that he had heard Allah's Messenger صلى الله عليه وسلم say, 'Jibril عليه السلام descended and let me (in the *salah*). I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. He counted the five *salah* on his finger."[1]

COMMENTARY: Urwah رحمه الله reminded Umar ibn Abdul Aziz رحمه الله that jibril عليه السلام had led the Prophet صلى الله عليه وسلم on the first day and offered the *salah* at their initial times. This means that it is better to offer the *salah* at these times. Though Umar رحمه الله had not delayed the *salah* (of asr) such, yet why even a little delay? Umar رحمه الله meant to tell him that a *hadith* must be narrated carefully and with a proper line of t transmission. Urwah رحمه الله did not mind Umar's رحمه الله words though he was a glorious scholar, but he made amends and described the sanad of the *hadith*; from Bashir رحمه الله from the great sahabi Abu Mas'ud رحمه الله from the Prophet صلى الله عليه وسلم.

The times are not mentioned in this *hadith* in detail because the address was aware of that. Only the essential information is conveyed.

(٥٨٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهٗ كَتَبَ اِلٰى عُمَّالِهٖ اَنَّ اَهَمَّ اُمُوْرِكُمْ عِنْدِى الصَّلَاةُ مَنْ حَفِظَهَا وَ حَافَظَ عَلَيْهَا حَفِظَ دِيْنَهٗ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا اَضْيَعُ ثُمَّ كَتَبَ اَنْ صَلُّوا الظُّهْرَ اِذَا كَانَ الْفَيْءُ ذِرَاعًا اِلٰى اَنْ يَكُوْنَ ظِلُّ اَحَدِكُمْ مِثْلَهٗ وَالْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ قَدْرَمَا يَسِيْرُ الرَّاكِبُ فَرْسَخَيْنِ اَوْثَلَاثَةً قَبْلَ مَغِيْبِ الشَّمْسِ وَالْمَغْرِبَ اِذَا غَابَتِ الشَّمْسُ وَالْعِشَاءَ اِذَا غَابَ الشَّفَقُ اِلٰى ثُلُثِ اللَّيْلِ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهٗ وَالصُّبْحَ وَالنُّجُوْمُ بَادِيَةٌ مُشْتَبِكَةٌ۔ (رواه مالك)

585. Sayyiduna Umar ibn Khattab رضى الله عنه is reported to have written to his governors. "The most important of your affairs in my sight is the *salah*. He who preserves it and observes it attentively, preserves his religion, but he who neglects it is more neglectful of other things." Then, he wrote, "Offer the zuhr when the shadow is a cubit long until the shadow of one of you is equal to his height, the asr while the sun is high and clear white, there still being time for a rider to travel two or three farsakh before sunset. And, (offer) the maghrib when the sun has set, the *isha* between the disappearance of the twilight till one third of the night has passed but if any one sleeps (before that), may his eyes not sleep, if anyone sleeps...(saying it thrice). And, (offer) the *fajr* while the stars are visible, all of them."[2]

COMMENTARY: Sayyiduna Umar رضى الله عنه said that if anyone preserves the *salah* then he preserves his religion because *salah* is the pillar of religion and the only worship that preserves from sin and evil. If anyone is negligent in this regard then he will be unmindful of other sections of religion.

Umar's رضى الله عنه command to offer the zuhr when the shade is one cubit long is for places where

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[1] Bukhari # 3221, Muslim # 106-610, Nasa'i # 495, Ibn Majah # 668.

[2] Muwatta Maalik # 1.1-6.

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the real shadow is as much as stated earlier. It varies from place to place and time to time.
He prayed that one who goes to sleep without offering the *isha* may not have rest.
Ibn Hajar cited this *hadith* to say that it is forbidden to sleep before *isha*. Imam Abu Hanifah رحمه الله said that if he is sure of awakening within time to offer the *salah*, then it is not disallowed to sleep, otherwise he is disallowed.
This command applied also to going to sleep before the time of *isha* begins. Some ulama (Scholars) say, however, that the command does not apply to sleeping before the time because one is not responsible till the time begins (of the *salah*).

(٥٨٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ قَدْرُ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرِ فِي الصَّيْفِ ثَلَاثَةَ اَقْدَامٍ اِلٰى خَمْسَةِ اَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةَ اَقْدَامٍ اِلٰى سَبْعَةِ اَقْدَامٍ۔ (رواه ابوداؤد والنسائی)

586. Sayyiduna ibn Mas'ud رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم offered the (*salah* of) zuhr, the shadow was between three and five feet in summer, and between five and seven feet in winter.[1]

COMMENTARY: The difference is because the true (or real) shadow is longer in winter and shorter in summer, particularly in the two sacred territories (makkah, Madinah).
This *hadith* calls for a delay in the *salah* of zuhr after zawal. The word (اقدام), translated feet, is one seventh of a person's height.[2]

CHAPTER - III

OFFERING *SALAH* EARLY — بَابُ تَعْجِيْلِ الصَّلٰوةِ

Allah says:

فَاسْتَبِقُوا الْخَيْرَاتِ

{Vie with each other in virtuous deeds} (2:148)

The verse says that the *salah* should be offered early, meaning in its initial time. Every thing that is good, including the *salah* must be the quickly. It is better to do so.
However when the Prophet صلی الله علیه وسلم gave instructions to delay something then it is better to put it off.
Imam Shafi'i رحمه الله hold that it is *mustahab (desirable)* to offer all the *salah* in their initial time.
Imam Abu Hanifah رحمه الله said the zuhr must be offered early in winter but late, when it is cool, in summer, the *fajr* always when the light has spread, *isha* must be delayed, asr also when it is late but not so late that the sun's colour has changed. To offer the *salah* early is to offer them in their initial time. in the first half of it.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٥٨٧) عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ اَنَا وَاَبِيْ عَلٰى اَبِيْ بَرْزَةَ الْاَسْلَمِيِّ فَقَالَ لَهٗ اَبِيْ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوْبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيْرَ الَّتِي تَدْعُوْنَهَا الْاُوْلٰى حِيْنَ تَدْحَضُ الشَّمْسُ

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[1] Abu Dawud # 400, Nasa'i # 503.
[2] A footnote in the original Urdu says that a length discourse by the author (of Mazdnir) has been omitted because one cannot benefit from it these days.

وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ اَحَدُنَا اِلٰى رَحْلِهٖ فِيْ اَقْصَى الْمَدِيْنَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيْتُ مَا قَالَ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ اَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُوْنَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِيْنَ يَعْرِفُ الرَّجُلُ جَلِيْسَهٗ يَقْرَءُ بِالسِّتِّيْنَ اِلَى الْمِائَةِ وَفِيْ رِوَايَةٍ وَلَا يُبَالِي بِتَاخِيْرِ الْعِشَاءِ اِلٰى ثُلُثِ اللَّيْلِ وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا۔ (متفق علیه)

587. Sayyiduna Sayyar ibn Salamah رحمه الله narrated that he and his father went to (Sayyiduna) Abu Barzah al-Aslami رضی الله عنه. There, his father asked him how Allah's Messenger صلی الله علیه وسلم used to offer the prescribed *salah*. He said, "He used to offer the hajir (which is the noon, zuhr) *salah*, that you call the first, when the sun declined. He offered the asr following which one of us could return to his home at the outskirts of Madinah while the sun continued to shine brightly." And he forgot what he had said about the maghrib. "And, he preferred to put back the *isha* that you call al-atamah. He disliked anyone sleeping before it and conversing after it. And, he finished the *salah* of *fajr* when a man could recognize the sitting next to him. He recited in it between sixty and one hundred verses." According to a version, "He did not object to delaying the *isha* to one-third of the night, and did not like sleeping before it and conversing after it."[1]

COMMENTARY: It seems from this *hadith* that the Prophet صلی الله علیه وسلم offered the *salah* of zuhr early in winter, at its initial time, because it is proved that, in summer, he delayed the *salah* till it was relatively cool.

Atamah is the darkness after the disappearance of the shafaq (redness in the horizon). The Arabs used to call the *salah* of *isha* as atamah, in the beginning Later, the Prophet صلی الله علیه وسلم forbade them to call it atamah. He did not like that anyone should indulge in worldly conversation after *isha*. The objective is that deeds should be wound up with worship and remembrance of Allah because sleep is like death.

It is stated in sharah is *sunnah (Practice of Holy Prophet)* that most of the ulama (Scholars) regard sleeping before *isha* as *makruh (unbecoming)*, but some do permit it. Sayyiduna Umar رضی الله عنه is reported to have slept before *isha* and some ulama (Scholars) say that it is allowed to sleep before *Isha* only in Ramadan. Imam Nawawi رحمه الله said that if anyone is overcome by drowsiness and is not likely to miss the *salah* of *isha* then it is not *makruh (unbecoming)* for him to sleep before *isha*.

Some ulama (Scholars) consider conversation after *isha* to be *makruh (unbecoming)*. Sa'eed ibn Musayyab رحمه الله used to say, "I think it is better to go to sleep without offering the *salah* of isah than to occupied oneself in vain talk and worldly pursuit after it."

Some ulama (Scholars) permit scholarly talk after *isha*. They also permit conversation for necessary and essential things or with family members and guests. (Mulla Ali Qari).

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله however, said, "Both these things are allowed. If anyone wishes to sleep before the *salah* of *isha* to regain vigour and fight off lethargy then he is permitted to sleep. Similarly, it is not disallowed to talk after ishsa as

[1] Bukhari # 405, Muslim # 235-647, Abu Dawud # 398, Nasa'i # 495, Ibn Majah # 674, Darimi # 1300, Musnad Ahmad 4-420.

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long as it is necessary and not futile."

(٥٨٨) وَعَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِاللّٰهِ عَنْ صَلَاةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ إِذَا أَكْثَرَ النَّاسُ عَجَّلَ وَإِذَا قَلُّوا أَخَّرَ وَالصُّبْحَ بِغَلَسٍ۔ (متفق عليه)

588. Sayyiduna Muhammad ibn Amr ibn Hasan ibn Ali رضى الله عنه narrated that they asked (Sayyiduna) Jabir ibn Abdullah رضى الله عنه about the *salah* of the Prophet صلى الله عليه وسلم. He said, "He used to offer the *salah* of zuhr in the midday heat when the sun had just passed the meridian, and the asr when the sun was shining bright, and the maghrib when the time was up (at sunset), and the *isha* early whenever there were many people, but late whenever there were few of them. The *fajr* (was offered) in darkness."[1]

COMMENTARY: This *hadith* shows that to allow more people to join the congregation, it is allowed to postpone the *salah* from its initial time. Rather, it is *mustahab (desirable)*. The ulama (Scholars) say that Imam Abu Hanifah رحمه الله and his followers have not made it necessary to offer a *salah* at its initial time because if it is put back to a later time more people join it, not that they do not regard the initial time as superior. The initial time is always better but some exigencies make a postponement preferable.

The *salah* of *fajr* was held in darkness because the sahabah رضى الله عنه engaged in worship all night and were found in the mosque early in the morning. So, the Prophet صلى الله عليه وسلم led the *salah* early to accommodate a large congregation.

However, this *hadith* does not establish at all that the Prophet صلى الله عليه وسلم offered the *salah* of *fajr* in darkness always. If that is so then he had also commanded that the *salah* of *fajr* be offered when the light spreads, and the Hanafis hold that a command is given preference over an example (or deed).

(٥٨٩) وَعَنْ أَنَسٍ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اِتِّقَاءَ الْحَرِّ۔

(متفق عليه و لفظه للبخاری)

589. Sayyiduna Anas رضى الله عنه narrated that when they offered the *salah* of zuhr behind the Prophet صلى الله عليه وسلم, they prostrated themselves on their garment to mitigate the effects of heat.[2]

COMMENTARY: The Hanafis cite this *hadith* to prove that one who offers the *salah* can make prostration on his own clothing. The Shafi'is do not permit prostration on one's clothing if that would be in motion when he moves. They say that the sahabah رضى الله عنه did not prostrate on the garments that they had on them but they had a piece of cloth spread on the ground to protect themselves from heat.

This *hadith* is placed in this chapter to show that the Prophet صلى الله عليه وسلم offered the zuhr early too in summer.

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[1] Bukhari # 565, Muslim # 333-640, Abu Dawud # 397, Nasa'i # 527 (but not mentioned the *fajr*), Darimi # 1184, Musnad Ahmad 3-969.

[2] Bukhari # 542, Muslim # 191-620, Tirmidhi # 584, Nasa'i # 1116, Ibn Majah # 1116, Ibn Majah # 1033.

(٥٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْحَرُّ فَابْرِدُوْا بِالصَّلَاةِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ عَنْ اَبِيْ سَعِيْدٍ بِالظُّهْرِ فَاِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فَقَالَتْ رَبِّ اَكَلَ بَعْضِيْ بَعْضًا فَاَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ اَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الزَّمْهَرِيْرِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ

590. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the heat is grave put off the *salah* till it cools down somewhat." The version of Bukhari as narrated by Sayyiduna Abu Sa'eed رضی اللہ عنہ adds: "at zuhr because the gravity of the heat is from the breath of hell. The fire complained to its Lord, 'Parts of me eat other parts, my Lord, So, He permitted it two breaths one in winter and one in summer. The severest heat and the severest cold that you endure."[1] Another version:

(٥٩١) فَاَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ فَمِنْ سَمُوْمِهَا وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الْبَرْدِ فَمِنْ زَمْهَرِيْرِهَا۔

591. "The severest heat you endure is from its hot breath and the severest cold you endure is from its cold breath."[2]

COMMENTARY: It is figurative speech that parts of fire consume parts. The flames are so fierce that they overlap. The breathing is the stretching of the flames outside hell. It is like an animate exhuming breath.

Hence it is not advisable to offer the *salah* at such times because it will be difficult to be attentive to it. Also, humility and submissiveness will be lacking, because of the heat.

Some doubt night arise. So, let us try to clarify them.

First is that we know that intensity of heat and cold results from the earth's orbit and the position of the sun. How then we can relate it to hell's bursting fire?

(a) The severity of heat is because of violence in hell, not that the heat itself is from it. Intensity of heat and cold can be influenced by other things apart from nearness or distance from the sun. The exhalations of hell can cause it, so to deny it is contrary to Islamic procedure because it is what the Truthful has conveyed to us.

(b) The cause of the earth's temperature is its position against the sun and its rays. It is not established that the sun is not hell and it is possible that the sun is the hell of our planet or universe. The attributes of hell are all found in the sun. Moreover even if it is established that the sun is not hell then too as a separate creation we cannot rule its influence on the earth.

Secondly, how can hell complain without having a tongue?

Just as a tongue may have no speech, so too speech need not be dependant on tongue. Many there are, like animals, that possess a tongue but are deprived of speech. There are such things that have no tongue but have the power of speech. To deny this possibility is foolish. It is the creator's doing that He made the tongue speak, the eye to see, and so on,

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[1] Bukhari 536, 537, Muslim # 185-618, Abu Dawud # 402 (first pout), Tirmidhi # 157 (first pout) Nasa'i # 500 (first pout), Ibn Majah # 678, Muwatta Maalik # 28, (Time of *salah*), Darimi # 1208, Musnad Ahmad 2-266.

[2] Ibn Majah # 4319, Musnad Ahmad 2-277, (not found in Bukhari)

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each limb in distinguished by its ability. So, too, He can give the power of speech to any of His creation. Some learned people do assert that the heavenly bodies have soul and the have sense of feeling and perception. Then is speech for fetched?
Thirdly, since hell is lifeless, how does it breath?
The answer is that nothing precludes it from having life. Besides, if it can speak, why can it not breath on the basis of the same argument?
Fourthly, what does it mean that fire takes a cold breath?
A brief answer for it is that fire refers to its position or place which is hell. One of its stages is zamharir. (it is hurting cold)
Fifthly, if we go by the meaning of the *hadith*, the *salah* of *fajr* ought to have been postponed in intense winter, but no such command is given.
The answer is that, in the morning, cold continues to be as severe till the sun rises and if the *salah* were put off (for it to mitigate), the time would have expired.
We learn from this *hadith*, anyway, that it is *mustahab (desirable)* to offer the zuhr with some delay, in summer. This is what the sahabah رضی الله عنه did, putting off the zuhr till it was somewhat coolar. According to a *hadith* in Bukhari, the sahabah رضی الله عنه postponed it till the shadow of the hillocks fell on the ground. Obviously, their shadows spread after a very long time because they were not much high like the towers.
According to some a*hadith*, the sahabah رضی الله عنه proceeded for the *salah* of zuhr along th4e shade of the walls which were seven yards high in those days. So walking in their shade could have been of some benefit only when the sun was fairly low. Some people have determined the postponement to half of the period in summer. Some of the Shafi'is say that the cooler time for the *salah* of zuhr is the time of the zawal. They hold that the *salah* must not be postponed to the extent the Hanafis do. They hold that to avoid severe heat, the time of zawal is the best time to offer the zuhr. Their interpretation is for fetched and contrary to actual experience.
It is stated in the Hidayah: in cities where the severity of heat is when the sun's shadow is like one mithl there benefit may be derived from the cool time only when the *salah* is offered at one mithl.

SYNOPSIS: There are very many a*hadith* about offering the *salah* of zuhr when it is cooler. They establish that it is better to postpone the zuhr in summer till it is cooler. As for the *hadith* of Habbab رضی الله عنه (or Hubab رضی الله عنه) that the Prophet صلی الله علیه وسلم did not accede to their request to postpone the zuhr because of the intensity of the heat, they had asked for putting it off till the very last time. He did not agree because that could have gone beyond the period of zuhr.
Imam Shafi'i رحمه الله said that postponing till it is cooler is a concession but only for those who face difficulty in going to the mosques for the congregational *salah*. He said that those who offer their *salah* by themselves or in a neighbourhood mosque should better offer the zahr at the initial time, and not put it off.[1]
This opinion is contrary to the apparent meaning of the *hadith* and must not be obeyed.[2]
Imam Tirmidhi رحمه الله transmitted a *hadith* (of Abu Dharr) رضی الله عنه: They were travelling

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[1] Observation after *hadith* # 157.
[2] ibid.

with the Prophet صلى الله عليه وسلم and were all together. In spite of that, he postponed the *salah* till it was cooler. Tirmidhi رحمه الله said, "Those who advocate the postponement of zuhr because of severe heat may be followed."[1]
(because they emulate the *sunnah (Practice of Holy Prophet)*).

(٥٩٢) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ اِلَى الْعَوَالِي فَيَاتِيْهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ وَبَعْضُ الْعَوَالِي مِنَ الْمَدِيْنَةِ عَلٰى اَرْبَعَةِ اَمْيَالٍ اَوْ نَحْوِهٖ۔

(متفق عليه)

592. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the *salah* of asr when the sun was high and shining bright. One could go up to al-Awali and be there while it was still high. Some of Al-Awal; were four miles or so from Madinah.[2]

COMMENTARY: The word awali is the plural of aaliyah. The villages elevated outside Madinah were called al-Awali The mosque of Banu Qurayzah was there too.

(٥٩٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اِصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ اَرْبَعًا لَا يَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا۔ (رواه مسلم)

593. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is the *salah* of the hypocrite. He sits observing the sun till when it is pale and is between the two horns of the devil, he stands and hastens through four raka'at, not mentioning Allah in these, but a little."[3]

COMMENTARY: 'Hastens through four raka'at is like packing through them as an animal packs at the seed. There are four raka'at and eight sajdahs in asr. He makes the two prostration, one upon the other, as though it was one. So the eight are like four sajdahs (prostrations).
Only asr is mentioned here because it is called the *salah al wasta*, the midmost *salah*. But, every *salah* has to be offered calmly and with humility.
Mawlana Mazhar رحمه الله said that if anyone delays the *salah* of asr till the sun turns pale then he shows himself as resembling a hypocrite. The hypocrites never care for observing the *salah* properly. They only make an outward display to save their skin. They do not need reward for their *salah*. Hence, the Muslims must not resemble the hypocrites indeed or word. They must offer the asr at its proper time.

(٥٩٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَّذِيْ تَفُوْتُهُ صَلَاةُ الْعَصْرِ فَكَاَنَّمَا وُتِرَ اَهْلَهُ وَمَالَهُ۔

(متفق عليه)

594. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

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[1] ibid, and # 158.
[2] Bukhari # 550, Muslim # 192-621 (without mentioning al Awali), Abu Dawud # 404, followed by *hadith* # 405 of Zuhri "al Awali was at two or three mils, or four." Nasa'i # 507, Ibn Majah # 682, Muwatta Maalik # 10, 11 (Times of *salah*), Darimi # 1208.
[3] Muslim # 195-622, Abu Dawud # 413, Tirmidhi # 160, Nasa'i # 511, Musnad Ahmad 3-149.

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"He who misses his *salah* of asr is like one suffering a loss of his family and wealth."[1]

COMMENTARY: If anyone goes without offering the *salah* of asr then it is as though he has gone through a misfortune losing his children, family and property, or some of them. So, he must fear missing the *salah* in the same way as he fears for his family and belongings. Again, only the *salah* at asr is mentioned because it is the *salah* al wusta and to miss it is more sinful than to miss any other *salah*.

(٥٩٥) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ۔

(رواه البخاری)

595. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who does not offer the *salah* of asr, his deeds come to naught."[2]

COMMENTARY: Though this *hadith* seems to say so, all his deeds do not go in vain. That happens only to one who dies as an apostate. As for one who neglects the asr, he is deprived of the reward he would have earned from that *salah*.

The Hanifi hold that if anyone apostates, then he loses all his deeds, even if he is alive. If anyone performs the hajj and then apostates, and Allah guides him again to Islam, he will have to perform hajj once again.

The mu'tazillah say that deeds are washed away even after committing major sins. Allah knows best.

(٥٩٦) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَنْصَرِفُ اَحَدُنَا وَاِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ۔ (متفق علیه)

596. Sayyiduna Rafi' ibn Khadij رضی الله عنه narrated that when they offered the *salah* of maghrib with Allah's Messenger صلی الله علیه وسلم. and as it was over, one of them could still see the spot where his arrow landed.[3]

COMMENTARY: He meant to say, "We used to offer the *salah* of maghrib with the Prophet صلی الله علیه وسلم in the initial time such that if on returning anyone shot an arrow then he could see where his arrow landed. In the view of all the scholars, the *salah* of maghrib should be offered during its initial time, this being *mustahab (desirable)*.

(٥٩٧) وَعَنْ عَائِشَةَ قَالَتْ كَانُوْا يُصَلُّوْنَ الْعَتَمَةَ فِيْمَا بَيْنَ اَنْ يَغِيْبَ الشَّفَقُ اِلٰى ثُلُثِ اللَّيْلِ الْاَوَّلِ۔

(متفق علیه)

597. Sayyidah Ayshah رضی الله عنها narrated that they used to offer the *salah* of *isha* at such a time as was between the disappearance of the twilight and the first one-third of the night.[4]

COMMENTARY: Sayyidah Ayshah رضی الله عنها may not have known till then that the Prophet صلی الله علیه وسلم had disallowed the ward al-atamah for *isha*. As stated earlier, the approved

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[1] Bukhari # 552, Muslim # 200-626, Abu Dawud # 414, Tirmidhi # 175, Nasa'i # 479, Ibn Majah # 685, Darimi # 1230, Muwatta Maalik 21 (Times of Praya) Musnad Ahmad 2-8.

[2] Bukhari # 553, Nasa'i # 478, Ibn Majah # 694, Musnad Ahmad 5-349, 350.

[3] Bukhari # 559, Muslim # 217-637, Ibn Majah # 687, Musnad Ahmad 4-142.

[4] Bukhari, part of lengthy *hadith* # 864.

time for *Isha* is till one third of the night however, it is allowed to offer it before the rise of dawn. (This is discussed earlier.)

(٥٩٨) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوْطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ۔ (متفق عليه)

598. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer the *salah* of *fajr* and (after it) the women would return covered with their woolen garments, not being recognized because of the pre-dawn darkness.[1]

(٥٩٩) وَعَنْ قَتَادَةَ عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ سَحُوْرِهِمَا قَامَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الصَّلٰوةِ فَصَلّٰى قُلْنَا لِاَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُوْرِهِمَا وَدُخُوْلِهِمَا فِي الصَّلٰوةِ قَالَ قَدْرَ مَا يَقْرَءُ الرَّجُلُ خَمْسِيْنَ اٰيَةً۔ (رواه البخاری)

599. Sayyiduna Qatadah رحمہ اللہ narrated from Sayyiduna Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم and (Sayyiduna) Zayd ibn Thabit رضی اللہ عنہ had the pre-dawn meal (before beginning their fast) After finishing their meal, the Prophet صلی اللہ علیہ وسلم stood to offer the *salah*. And he offered it. They asked Anas رضی اللہ عنہ, "what was the time between their finishing the predawn meal and the beginning of the *salah*?" He said, "It was about as much time as it takes a man to recite fifty verses."[2]

COMMENTARY: Allamah Toor Pushti رحمہ اللہ said that the time suggested here is not for other Muslims of the Prophet's صلی اللہ علیہ وسلم *ummah*. His deed was according to a direct Divine command. Moreover, as for as religion is concerned, he was immune to mistake (معصوم عن الخطاء). He could have erred in the least in any religious thing. No one else can attain this station.

(٦٠٠) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْتَ اِذَا كَانَتْ عَلَيْكَ اُمَرَاءُ يُمِيْتُوْنَ الصَّلَاةَ اَوْ يُؤَخِّرُوْنَهَا عَنْ وَقْتِهَا قُلْتُ فَمَا تَاْمُرُنِيْ قَالَ صَلِّ الصَّلَاةَ لِوَقْتِهَا فَاِنْ اَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَاِنَّهَا لَكَ نَافِلَةٌ۔ (رواه مسلم)

600. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked him, "How will you behave when the rulers over you will put off the *salah* or delay it beyond its time?" He submitted. "What do you command me (to do then)?" He said, "Offer our *salah* at its time and if you get it with them, offer it (again). That will be a supererogatory (*salah*) for you."[3]

COMMENTARY: The words (او کانو یوخرون) in the *hadith* are the sub-narrator's who was uncertain whether he was told (یمیتون) (put off) or (یوخرون) (delay). However, they convey

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[1] Bukhari # 867, Muslim # 232-645, Abu Dawud # 423, Tirmidhi # 153, Nasa'i # 546, Ibn Majah # 669, Darimi # 1216, Muwatta Maalik 4 (times of *salah*), Musnad Ahmad 6-178.

[2] Bukhari # 576, Musnad Ahmad 3-170.

[3] Muslim # 238-648, Abu Dawud # 431, Tirmidhi # 176, Nasa'i (similar) # 859, Ibn Majah # 1256, Darimi # 1228, Musnad Ahmad 5-169.

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similar meaning.
If a ruler commits this kind of a lethargy, and he cannot be made to see the right thing, the worshippers will miss the blessings of the initial time or the merit of the congregational *salah*. Sayyiduna Abu Dharr رضی اللہ عنہ got the Prophet's صلی اللہ علیہ وسلم ruling on this problem. He instructed him to offer his own *salah* at the proper time and again, if he got the opportunity, he might join the congregation. He would then earn a two-fold reward.
Thus we know that if an imam delays the congregational *salah* (of zuhr and *isha*) then any one may offer his *salah* individually and again with the imam to earn the blessings of the initial time and of the congregation. This cannot be done with the *fajr*, asr and maghrib because no supererogatory *salah* is allowed after *fajr* and asr and supererogatory are never made up of three raka'at (which is maghrib).
As for the *hadith*, however, it speaks of necessity because if a person would not offer the *salah* with a ruler, he was liable to be taken to task. So, the Prophet صلی اللہ علیہ وسلم did not specify the command for zuhr and *isha* alone, for perpetrating the *makruh (unbecoming)* (or disliked) is better than allowing mischief and disorder. Moreover, at such times the *makruh (unbecoming)* acts are permitted.
The prophet صلی اللہ علیہ وسلم gave these instructions to Abu Dharr رضی اللہ عنہ in advance. It was a miracle from him informing in advance that such things would happen. Indeed, the rulers of Banu Umayyah were guilty of doing this thing. They showed exemplary lethargy in offering the *salah*.

(٦٠١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ فَقَدْ اَدْرَكَ الصُّبْحَ وَمَنْ اَدْرَكَ رَكْعَةً مِّنَ الْعَصْرِ قَبْلَ اَنْ تَغْرُبَ الشَّمْسُ فَقَدْ اَدْرَكَ الْعَصْرَ۔

(متفق علیہ)

601. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "if a person has offered one raka'ah of the *salah* of *fajr* before the sun rises, then, indeed, he has offered the *salah* of *fajr*. And, if he has offered one raka'ah of asr before the sun sets then, indeed, he has offered the *salah* of asr."

COMMENTARY: According to this *hadith*, the *salah* of both these persons is valid.
However, the ulama (Scholars) differ. Most rule according to the *hadith*. But, Imam Abu Hanifah رحمہ اللہ and his followers hold that while the *salah* of asr is valid, the *salah* of *fajr* will not be valid if the sun rises while the second raka'ah was yet to be completed. He cites the other a*hadith* that disallow *salah* of any kind, prescribed or supererogatory, at the time of sunrise or sunset. When two verses of the Qur'an seen to give a contradictory verdict then the principle of fiqh is that one should resort to the *hadith* and when two a*hadith* seem to differ then one should resort to qiyas (judgment of the scholars).
Qiyas goes by this *hadith* as for as the *salah* of asr is concerned but prefers the *hadith* of disallowance in regard to the *salah* of *fajr*. The reasoning is that at the time of *fajr*, the entire period is perfect till sunrise. Hence, when anyone begins to offer a *salah* before sunrise, it becomes *wajib (expedient)* throughout with the attribute of perfection so that like its inception, its conclusion too should be of a perfect kind, meaning that it should be completed within its period. But, it is sunrises after one raka'ah, it means that with the expiry of time, there grows a defect in the *salah* and the *wajib (expedient)* to make it perfect is

not met. Therefore, the entire *salah* becomes void.
As for the *salah* of asr, it is the opposite of it. The entire period of asr till sunset is not perfect. As long as the sun does not turn pole, it is the approved or perfect time. After that, it is *makruh (unbecoming)* towards the end of the period. So, when one commences the *salah* of asr when its period is closing. He will be doing so in as imperfect time, so its being *wajib (expedient)* is with the attribute of imperfection. When it ends after sunset, it will not be defective because it was begun in an imperfect time and it ended in an imperfect time. The attribute when it became *wajib (expedient)* was maintained when it was completed.

Imam Shafi'i رحمه الله said that the a*hadith* disallowing *salah* at the time of sunrise sunset and nisf un nahar pertain to supererogatory *salah*. No one may offer the optioned *salah* at these times, but he can offer the prescribed at these three times. However, it is not so because the *hadith* does not specify kind of *salah* but is general in application. To specify any *salah* is contrary to the apparent meaning of the *hadith*.

Ibn Malik رحمه الله said that the first sentence of the *hadith* means that he who offers one raka'ah before sunrise of the *salah* of *fajr*, gets the period of the *salah* even though that time was not reasonable. However, that became proper for the *salah* because there was enough time for one raka'ah to be completed definitely. Hence, that *salah* will be valid for him.

(٦٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَدْرَكَ اَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ اَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلٰوتَهٗ وَإِذَا اَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهٗ۔

(رواه البخاری)

602. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you manages to make a sajdah (meaning one raka'ah) of the *salah* of asr before the sun sets, let him complete his *salah*. So, too when he manages to make a sajdah of the *salah* of *fajr*, let him complete his *salah*."[1]

COMMENTARY: The Hanafi interpret the sentence; 'Let him complete the *salah*' to mean that he must redeem the *salah*. The interpretation of the Shafi'is is as mentioned against the commentary of the previous *hadith* # 601.

(٦٠٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً اَوْنَامَ عَنْهَا فَكَفَّارَتُهَا اَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا وَفِيْ رِوَايَةٍ لَا كَفَّارَةَ لَهَا إِلَّا ذٰلِكَ۔ (متفق علیه)

603. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who forgets a *salah* or sleeps through it, his expiation for it is that he should offer it when he remembers it." Another version has it: "There is no expiation for it but that."[2]

COMMENTARY: One who forgets or oversleeps must offer the *salah* on remembering or on awakening. There is no other expiation as there is in fasting. Ibn Maalik رحمه الله said that he

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[1] Bukhari # 556, Nasa'i # 517, Musnad Ahmad 2-399, Muslim (from Ayshah رضی الله عنها # 164-609.

[2] Bukhari # 597, (whtout separating the two versions and with the verse (Arabic) (20:14), Muslim # 315-684, Tirmidhi (is version) # 178, Abu Dawud # 442, Nasa'i (only for getting) # 613 and so Ibn Majah # 6596, Darimi # 1229, Musnad Ahmad 3-100.

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must not delay it any more.

(٦٠٤) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِي النَّوْمِ تَفْرِيْطٌ اِنَّمَا التَّفْرِيْطُ فِي الْيَقْظَةِ فَاِذَا نَسِيَ اَحَدُكُمْ صَلَاةً اَوْنَامَ عَنْهَا فَلْيُصَلِّهَا اِذَا ذَكَرَهَا فَاِنَّ اللّٰهَ تَعَالٰى قَالَ وَاَقِمِ الصَّلَاةَ لِذِكْرِيْ۔

(رواه مسلم)

604. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no offence in sleep. Offence is (committed) only in wakefulness. Hence, if one of you forgets the *salah* or sleep through it, let him offer it when he remember it, for, Allah, the exalted says: (Arabic)

وَاَقِمِ الصَّلَاةَ لِذِكْرِيْ

{And establish *salah* for my remembrance} (20:14) [1]

COMMENTARY: One who sleep is not responsible. But he is responsible while awake so he should not have slept before offering the *salah*.

The verse says: "When you remember the *salah*, it is a means to remember Me, so offer it." Some people say that (لذکری) means "when I remind you the *salah*, offer it. You are not at fault.'

SECTION II اَلْفَصْلُ الثَّانِيْ

(٦٠٥) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِيُّ ثَلَاثٌ لَّا تُؤَخِّرْهَا اَلصَّلٰوةُ اِذَا اَتَتْ وَالْجَنَازَةُ اِذَا حَضَرَتْ وَالْاَيِّمُ اِذَا وَجَدْتَّ لَهَا كُفُوًا۔ (رواه الترمذی)

605. Sayyiduna Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to him. "O Ali, do not postpone three things the *salah* when it is due, the funeral when it is ready, and the marriage of an unmarried girl when a suitable match is found for her."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised Sayyiduna Ali رضی اللہ عنہ three things. When the hour is up, all work must be set aside and *salah* must be offered.

When the funeral is ready, the funeral *salah* must be offered and the corpse promptly buried. Allamah Teebi رحمہ اللہ quotes Allamah Ashraf رحمہ اللہ as saying that it means that the funeral *salah* may be offered even at such hours as are disapproved (*makruh (unbecoming)*) for the *salah* (like time of sunrise, sunset and zawwal), unless the funeral is there ready before these times. The same command applies to *sajdah tilawah* (prostration on reciting the verse that call for it). Apart from these three hours, the funeral *salah* and the sajdah tilawah and both proper at all hours, including before and after the *salah* of *fajr*, after the *salah* of asr, etc.

The third advice is that when a suitable match of the same fraternity is found for an unmarried woman, their marriage must not be put off. The Arabic word (الایم) (al-ayyim) is a spouseless woman' whether a virgin or a divorcee or a widow, but Allamah Teebi رحمہ اللہ said that Ayyuim is one who has no partner (or mate) and may be a man or a woman, and the woman may be a virgin or a previously married divorce or widow.

The Arabic word (کفو) (kufuw) means that the man should match the woman in (i) descent,

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[1] Muslim (a lengthy *hadith* without 'he verse) # 311-681, Abu Dawud # 437, Tirmidhi # 177, Nasa'i # 615 (without the verse), Ibn Majah # 698, Musnad Ahmad 5-298.

[2] Tirmidhi # 171, Musnad Ahmad 1-105, Ibn Majah # 1486.

(ii) Islam, (iii) freedom, (iv) honesty, (v) wealth and (vi) occupation.

An unfortunate development of the current times to which Muslims must pay attention in the light of this *hadith* is that girls are left unmarried for long. Mostly it is done to imitate alien custom in the name of 'modern times.' Not only is the Prophet صلى الله عليه وسلم command disobeyed but also the sentiments of the girls are neglected. The result is visible in rempant sin and adultery and shamelessness. Moreover, remarriage of a divorce and widow is looked down upon as a stain and defect. In this way, she is punished and consigned to grief and pain. Her emotions are smothered.

As is known, the ahlus *sunnah (Practice of Holy Prophet)* wa al-jama'ah believe that anyone who rejects a *sunnah (Practice of Holy Prophet)* howsoever minute, or ridicules it, becomes an infidel. It is also known that a woman's marriage is a very important and well-known *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم. It is emphasized in innumerable a*hadith.* However, those who claim to follow Islam and love the Prophet صلى الله عليه وسلم fail to abide b his *sunnah (Practice of Holy Prophet).* Some seek shelter behind their helplessness, some cite modern customs and some fear the taunts and in these ways let their daughters grow old or the divorces or window live a life of solitude, depriving themselves of the blessings of the *sunnah (Practice of Holy Prophet).* Real wisdom lies in regarding the taunts and criticism as a blessing, for the good actions of the Prophet صلى الله عليه وسلم and the pious people have always been subjected to taunts, but they never stepped back from obeying Allah.

Let us cite an anecdote of a saintly person. He married his daughter to one of his disciples who was her match. He did not disclose it to his wife. When she learnt of it, she rebuked him and created difficulties for him. He kept his cool while she lost her cool. He showed that one should not worry about the scorns of others when doing pious work. If anything is good, it does not turn bad if another person calls it bad.

Mawlana Shah Abdul Qadir رحمه الله has cited this *hadith* in his commentary of the verse (وانكحوا الايامى) {and wed the spouseless} (24:32). He has translated the *hadith* in this way. The Prophet صلى الله عليه وسلم said, "O Ali! Be not tardy in doing three things. (i) Observing the prescribed *salah* when the time comes for it. (ii) Attending to the funeral once it is there. (iii) Marrying off a widow when a proper man is found for her. If anyone finds fault with a widow's remarriage then his faith is (weak, or) lacking. And, if a female and a male slave are pious, get them married (if you are confident that they will not elapse and desert you).

(٦٠٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَقْتُ الْاَوَّلُ مِنَ الصَّلَاةِ رِضْوَانُ اللّٰهِ وَالْوَقْتُ الْاٰخِرُ عَفْوُ اللّٰهِ۔ (رواه الترمذى)

606. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There lies in the earliest time of the *salah* the pleasure of Allah and in the concluding time His forgiveness."[1]

COMMENTARY: The earliest time means the earliest approved time. We say this because the Hanafis observe same *salah* after a delay, like the *fajr* and in summer the zuhr. That is their approved time with a delay from the earliest time.

The final or concluding time is the *makruh (disapproved)* time, like the sun's change of colour for the asr *salah,* or the *isha* past midnight. This sentence means that the obligation of the

[1] Tirmidhi # 172.

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salah is discharged anyway and one is not burdened with a sin for neglecting the *salah* and is not punished.

(٦٠٧) وَعَنْ اُمِّ فَرْوَةَ قَالَتْ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ الصَّلَاةُ لِاَوَّلِ وَقْتِهَا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ لَا يُرْوَى الْحَدِيْثُ اِلَّا مِنْ حَدِيْثِ عَبْدِاللّٰهِ بْنِ عُمَرَ الْعُمَرِيِّ وَهُوَ لَيْسَ بِالْقَوِيِّ عِنْدَ اَهْلِ الْحَدِيْثِ۔

607. Sayyidah Umm Farwah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was asked which deed was the most excellent. He said, "To observe *salah* at the earliest time for it."[1]

Tirmidhi said that none but Abdullah ibn Umar Umari narrated this *hadith* from Sayyidah Umm Farwah رضی اللہ عنہ. He is not sound in the eyes of the scholars of *hadith*.

COMMENTARY: After faith, the most excellent deed is to offer the *salah* at its earliest time with the congregation. We have mentioned in the commentary against the *hadith* # 568 that there are very many a*hadith* about the most excellent of all deeds and they name different deeds as the best. Each deed is certainly the best at its place. The excellence is additional. Each is excellent for its own reason. But *salah* is definitely the best after faith and the noblest.

Abdullah ibn Umar Umari belonged to the posterity of Umar Faruq رضی اللہ عنہ. This is why he is called umari. His line of descent is: Abdullah ibn Umar ibn Hafs. Ibn Aasim ibn Umar (Faruq) ibn al-Khattab. Though Tirmidhi regards the *hadith* as not strong, other scholars rate it as sahih.

(٦٠٨) وَعَنْ عَائِشَةَ قَالَتْ مَاصَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةً لِوَقْتِهَا الْاٰخِرِ مَرَّتَيْنِ حَتّٰى قَبَضَهُ اللّٰهُ تَعَالٰى۔ (رواه الترمذی)

608. Sayyidah Ayshah رضی اللہ عنہا narrated that not even twice did Allah's Messenger صلی اللہ علیہ وسلم delay a *salah* to its last, concluding time, till he died.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم offered the *salah* at the approved times, not at the *makruh (disapproved)* times. However, he did it only once to show that it is permissible and the people might know that *salah* can be offered during that time

Sayidah Ayshah رضی اللہ عنہا did not count the *salah*s that Jibril علیہ السلام led him through at their concluding times. He had taught him closing times too. Aslso She did not count the *salah* he offered at the last time of it to teach a man who was enquiring about their times. She did not count these because they were to teach.

(٦٠٩) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ اُمَّتِيْ بِخَيْرٍ اَوْ قَالَ عَلَى الْفِطْرَةِ مَالَمْ يُؤَخِّرُوا الْمَغْرِبَ اِلٰى اَنْ تَشْتَبِكَ النُّجُوْمُ رَوَاهُ اَبُوْدَاوٗدَ۔

609. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My *ummah* will not cease to prosper" or he said, "be on the religion of Islam - as long

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[1] Musnad Ahmad 5-374, Tirmidhi # 170, Abu Dawud # 426.

[2] Tirmidhi # 174, Musnad Ahmad 6-92.

as they do not postpone the *salah* of maghrib to such a time as the stars twinkle."[1]

(٦١٠) وَرَوَاهُ الدَّارِمِيُّ عَنِ الْعَبَّاسِ

610. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated that this *hadith*.[2]

COMMENTARY: The disapproval is not when the stars are merely seen at the *salah* of maghrib, but it is when they are clustered together and glitter brightly. It is then that the time is *makruh (unbecoming)*. The Prophet صلی اللہ علیہ وسلم led the *salah* of maghrib with a delay once to demonstrate that the time of maghrib was till then, otherwise he always led the maghrib at its initial time.

(٦١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ لَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ اَنْ يُؤَخِّرُوا الْعِشَاءَ اِلٰى ثُلُثِ اللَّيْلِ اَوْ نِصْفِهٖ۔ (رواہ احمد والترمذی وابن ماجہ)

611. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Had it not distressed my *ummah*, I would have commanded them to postpone the *salah* of *isha* to third or one-half of the night."[3]

(٦١٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْتِمُوا بِهٰذِهِ الصَّلَاةِ فَاِنَّكُمْ قَدْ فُضِّلْتُمْ بِهَا عَلٰى سَائِرِ الْاُمَمِ وَلَمْ تُصَلِّهَا اُمَّةٌ قَبْلَكُمْ۔ (رواہ ابوداؤد)

612. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do put off this *salah* till it is dark, because through it, you are given excellence over other *ummahs*. None of the *ummahs* before you offered it ever."[4]

COMMENTARY: We have seen in *hadith* # 583 that Jibril علیہ السلام led the Prophet صلی اللہ علیہ وسلم through the *salah* of five times and said (لهذا وقت الانبياء من قبلك) (This is the time of the *salah* of the Prophet صلی اللہ علیہ وسلم who were before you). This means that the *salah* of *isha* was prescribed for the earlier Prophet صلی اللہ علیہ وسلم but not their *ummahs*. It is like the *salah* of tahajjud that was *fard (obligatory)* for the Prophet صلی اللہ علیہ وسلم but not for his *ummah*.
In those words of Jibril علیہ السلام the word(لهذا) (this refers to (اسفار) (as far) (when light is well spread before sunrise) for the *salah* of *fajr*. As against the other times, all the Prophets علیہ السلام observed this time for *fajr*. It was common to them.

(٦١٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اَنَا اَعْلَمُ بِوَقْتِ هٰذِهِ الصَّلَاةِ صَلٰوةِ الْعِشَاءِ الْاٰخِرَةِ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْهَا لِسُقُوْطِ الْقَمَرِ لِثَالِثَةٍ۔ (رواہ ابوداؤد والدارمی)

613. Sayyiduna an-Numan ibn Bashir رضی اللہ عنہ narrated, "I know better the time of this *salah*, the second *isha*. Allah's Messenger صلی اللہ علیہ وسلم offered it at the time the moon disappeared on its third night."[5]

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[1] Abu Dawud # 418.
[2] Darimi # 1209, Ibn Majah # 689.
[3] Musnad Ahmad 2-350, Tirmidhi # 167, Ibn Majah # 691.
[4] Abu Dawud # 419, Darimi # 1211, Tirmidhi # 165, Nasa'i # 529, Musnad 4-270.
[5] Abu Dawud # 419, Darimi # 1211, Tirmidhi # 166, Nasa'i # 529, Musnad Ahmad 4-270.

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COMMENTARY: The moon sets on the third (of the lunar month) at about one fifth of the night. Thus, this *hadith* too calls for delaying the *salah* of *Isha*, it being *mustahab (desirable)*. The *salah* of *isha* is called the second because *maghrib* is sometimes called the first *isha*.

(٦١٤) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْفِرُوْا بِالْفَجْرِ فَاِنَّهُ اَعْظَمُ لِلْاَجْرِ۔

رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَلَيْسَ عِنْدَ النَّسَائِي فَاِنَّهُ اَعْظَمُ لِلْاَجْرِ۔

614. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Offer the *salah* of *fajr* in good light. It is a means of great reward."[1]

COMMENTARY: The apparent words of the *hadith* are that the *salah* of *fajr* should be offered in good light. Hence the apparent ruling of the Hanafis conforms with it that the *salah* of *fajr* should begin and end in good light.

However, Imam Tahawi رحمہ اللہ who is an illustrous scholar of the Hanafi school of thought said that while the *salah* of *fajr* must begin in aghlas (darkness), it may end in asfar (good light) by resorting to a lengthy recital. By the time the *salah* ends, there would be a good light overhead. The ulama (Scholars) say that this interpretation of Imam Tahawi is excellent and it reconciles all a*hadith*.

These a*hadith* are reconciled for another reason which is another *hadith*. It is narrated in the Sharah us *Sunnah (Practice of Holy Prophet)*. We learn from it that whether is responsible for it. It is better to offer this *salah* in darkness during winter but in good light during summer. The words of the *hadith* are:

قَالَ مُعَاذٌ بَعَثَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْيَمَنِ فَقَالَ اِذَا كَانَ فِي الشِّتَاءِ فَغَلِّسْ بِالْفَجْرِ وَاَطِلِ الْقِرَآءَةَ قَدْرَ مَا يُطِيْقُ النَّاسُ وَلَا تُمِلَّهُمْ وَاِذَا كَانَ فِي الصَّيْفِ فَاَسْفِرْ بِالْفَجْرِ فَاِنَّ اللَّيْلَ قَصِيْرٌ وَالنَّاسُ يَنَامُ فَاَمْهِلْهُمْ حَتّٰى اَدْرَكُوْا يَعْنِي الصَّلٰوةَ۔

Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent him to yemen and said, "When it is winter, offer the *fajr* in darkness and prolong the recital to the extent that the people are not burdened and not restless. And when it is summer, offer the *fajr* in good light, because, night are short and the people sleep (long). So give them time so that they may get to it, meaning the *salah*."

The limit of asfar, or good light, in the sight of the Hanafis is that there should remain (after the *salah*) so much time will sunrise that the masnun[2]
recital could be made during that time (which is forty sixty or one hundred verses) in *tartil*. If there arises a need to make a fresh ablution after the *salah* that could be made and the *salah* might be repeated in the foregoing manner.[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٦١٥) عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نُنْحَرُ الْجَزُوْرُ

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[1] Tirmidhi # 154, Abu Dawud # 424, Nasa'i # 547, Ibn Majah # 672, Musnad Ahmad 4-142, Darimi # 1217.

[2] The Prophet's practice on which something is based.

[3] A manner of reciting the Quran with pauses and correct diction.

فَتُقْسَمُ عَشْرَ قِسَمٍ ثُمَّ تُطْبَخُ فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ مَغِيبِ الشَّمْسِ۔ (متفق علیه)

615. Sayyiduna Rafi ibn Khadij رضی الله عنه narrated that they would offer the *salah* of asr with Allah's Messenger صلی الله علیه وسلم then a camel would be slaughtered, divided it into ten portions and cooked. Then they would eat the well-done meat before the sun disappeared. [1]

COMMENTARY: It seems from this *hadith* that the *salah* of asr was offered early, say when the shadow was one *mithl* (of the height of the subject), or a little thereafter. This is the ruling of the three imams رحمه الله and the two companions of Imam Abu Hanifah رحمه الله and according to one of his rulings, too. Some of his followers have ruled on these lines. However, the better known ruling of Imam Abu hanifah رحمه الله is that *asr* begins when shadows are two *mithls* and this *hadith* is explained. On this basis, that perhaps this happens in summers when days are longer. Moreover, Ibn Hamman رحمه الله has written in the exposition (شرح) to the Hidaya that if the *salah* of *asr* is offered before the sun's colour changes then, in the time till the sunset, the actions mentioned in the *hadith* may be completed very easily. Those who have observed adept cooks prepare meals for the amirs and ruler during a journey will know that this thing is not far fetched.

(٦١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِشَاءِ الْاٰخِرَةِ فَخَرَجَ اِلَيْنَا حِيْنَ ذَهَبَ ثُلُثُ اللَّيْلِ اَوْبَعْدَهُ فَلَا نَدْرِىْ اَشَىْءٌ شَغَلَهُ فِىْ اَهْلِهٖ اَوْغَيْرُ ذٰلِكَ فَقَالَ حِيْنَ خَرَجَ اِنَّكُمْ لَتَنْتَظِرُوْنَ صَلَاةً مَا يَنْتَظِرُهَا اَهْلُ دِيْنٍ غَيْرُكُمْ وَلَوْلَا اَنْ يَثْقُلَ عَلٰى اُمَّتِىْ لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ ثُمَّ اَمَرَ الْمُؤَذِّنَ فَاَقَامَ الصَّلٰوةَ وَصَلّٰى۔ (رواه مسلم)

616. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated that one night they stayed (in the mosque) awaiting Allah's Messenger صلی الله علیه وسلم for the *salah* of *isha*, the second, till he came out to them when one third of the night had passed, or after that. They could not sunrise what had kept him back his family or some other affair. He said on coming out, "Surely, you await a *salah* that adherents of any religion other than your's did never await. Had it not burdened my *ummah*, I would have offered this *salah* with them at this time." Then he commended the mu'adhin and the iqamah was called and he led the *salah*. [2]

COMMENTARY: He said that none besides them awaited the *salah* of *isha*, be they Jews Christians, because this *salah* is prescribed specifically for this *ummah*. He said, "The more you wait for it though it is your time for rest and you may distress yourselves, the more reward you will earn.

The *hadith* is proof that the *salah* of *isha* is best offered when a third of the night is over. Imam Abu Hanifah رحمه الله ruled accordingly. However, the Prophet صلی الله علیه وسلم offered this *salah* at its initial time if the majority of the sahabah رضی الله عنه had gathered at that time. Those of them assembled at a later hour, they offered it with a delay. In the light of this, the

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[1] Bukhari # 2485, Muslim # 198-625, Musnad Ahmad 4-143.

[2] Muslim # 220-639, Abu Dawud # 420, Nasa'i # 537.

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ruling of Imam Ahmad is that the worshipper who come together at the initial time, may offer *isha* as they come, but those who arrive later on, may pray later.

(٦١٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصَّلَوَاتِ نَحْواً مِنْ صَلَاتِكُمْ وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا وَكَانَ يُخَفِّفُ الصَّلَاةَ۔ (رواه مسلم)

617. Sayyiduna Jabir Samurah رحمه الله said (to his listeners). "Allah's Messenger صلى الله عليه وسلم generally offered the *salah*s around (the times of) your *salah*s except that he put back al-atamah (the *isha*) somewhat after your time, and he made it a light *salah*."[1]

COMMENTARY: Sayyiduna Jabir رضى الله عنه used the word al-atamah for *isha* perhaps because he may not have learnt of the prohibition on its use. Or because this name was previously known and the people were familiar with it, so he used it.

The *hadith* is another evidence that it is better and *mustahab (desirable)* to offer the *salah* of *isha* at a delayed hour.

Making it a light *salah* is that the Prophet صلى الله عليه وسلم recited short surahs in the *salah* of *isha*. Ibn Hajar said that he recited short surahs when he led the congregation and it included weak people. This statement is made to mean that he did it often because it is also known that the recited surah al-Araf in the *salah* of maghrib in its two raka'at. I say that even these lengthy surahs recited by him did not distress the worshippers. The sahabah رضى الله عنه were overwhelmed when he led the *salah* and did not realize how lengthy a recital he made. The some things could not be said of another imam.

(٦١٨) وَعَنْ اَبِي سَعِيْدٍ قَالَ صَلَّيْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتّٰى مَضٰى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ فَقَالَ خُذُوْا مَقَاعِدَكُمْ فَاَخَذْنَا مَقَاعِدَنَا فَقَالَ اِنَّ النَّاسَ قَدْ صَلَّوْا وَاَخَذُوْا مَضَاجِعَهُمْ وَاِنَّكُمْ لَنْ تَزَالُوْا فِيْ صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ وَلَوْلَا ضَعْفُ الضَّعِيْفِ وَسَقَمُ السَّقِيْمِ لَاَخَّرْتُ هٰذِهِ الصَّلٰوةَ اِلٰى شَطْرِ اللَّيْلِ۔

(رواه ابوداؤد والنسائی)

618. Sayyiduna Abu Sa'eed رضى الله عنه narrated that they used to offer the *salah* of al-atamah with Allah's Messenger صلى الله عليه وسلم and (one night) he did not come out till about half of the night had passed. He said, "Assume your seats." So, they took their seats. He said, "The people have offered the *salah* and went to their beds while you continue to be counted in the *salah* till you wait for it. Had it not been for the weakness of the weak and illness of ill, I surely would have put off this *salah* till the middle of the night."[2]

COMMENTARY: Previously, we have read the Prophet's صلى الله عليه وسلم saying that non-Muslims do not wait for the *salah* of *isha*. So the words of the *hadith*, "Other people have offered the *salah* and went to their beds" refers to those people of other religions. They have offered their prayer of the evening and retired. But Muslims are singularized with the honour of waiting for the *isha*, So, Allah will reward them for their perseverance and wait. Each moment of their wait will be counted as worship, as occupied in *salah*.

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[1] Muslim # 227-643, Musnad Ahmad 5-105.

[2] Abu Dawud # 422, Nasa'i # 538, Ibn Majah # 693, Musnad Ahmad 3-5.

Or, it could mean that Muslims of other neighbourhood have oftered their *salah* and gone to sleep. So, they who waited will get more reward then the others.
Anyway, it is allowed to delay the *salah* of *isha* to midnight. Rather, it is better and *mustahab (desirable)* as a worship.

(٦١٩) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدَّ تَعْجِيْلًا لِلظُّهْرِ مِنْكُمْ وَاَنْتُمْ اَشَدُّ تَعْجِيْلًا لِلْعَصْرِ مِنْهُ۔ (رواه احمد والترمذی)

619. Sayyidah Umm salamah رضی اللہ عنہ narrated (to the people), "Allah's Messenger صلی اللہ علیہ وسلم advanced the *salah* of zuhr more than you do. But, you offer the asr earlier then he did."[1]

COMMENTARY: Sayyiah Umm salamah رضی اللہ عنہ wished to exhort the people to abide by the *sunnah (Practice of Holy Prophet)* . There is blessing in it. This *hadith* is evidence that if the *salah* of asr is postponed, it is *mustahab (desirable)*. This is what Imam Abu Hanifah رحمہ اللہ did.

(٦٢٠) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ الْحَرُّ اَبْرَدَ بِالصَّلَاةِ وَاِذَا كَانَ الْبَرْدُ عَجَّلَ۔ (رواه النسائی)

620. Sayyiduna Anas رضی اللہ عنہ narrated that it was not, Allah's Messenger صلی اللہ علیہ وسلم put off the *salah* (of zuhr) some what till it was cooler. When it was cold (wheather) he brought it forward. [2]

COMMENTARY: The *hadith* removes the confusion about the time of the *salah* of zuhr. Some a*hadith* say that the Prophet صلی اللہ علیہ وسلم observed it early and some that he delayed it, but this clarifies the varying times in summer and winter.

(٦٢١) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا سَتَكُوْنُ عَلَيْكُمْ بَعْدِي اُمَرَاءُ يَشْغَلُهُمْ اَشْيَاءُ عَنِ الصَّلَاةِ لِوَقْتِهَا حَتّٰى يَذْهَبَ وَقْتُهَا فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اُصَلِّيْ مَعَهُمْ قَالَ نَعَمْ۔ (رواه ابوداؤد)

621. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "There will be over you, after me, such rulers, whom (different) things will occupy from (offering) the *salah* at their scheduled time till that will expire. So, do observe the *salah* at their times." Someone asked, "O Messenger of Allah, shall I Offer the *salah* with them?" He said, "Yes!"[3]
(This because they would get more reward and save themselves from disobeying the rulers and earning their wrath.)

(٦٢٢) وَعَنْ قَبِيْصَةَ بْنِ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ عَلَيْكُمْ اُمَرَاءُ مِنْ بَعْدِيْ يُؤَخِّرُوْنَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ فَصَلُّوا مَعَهُمْ مَا صَلَّوُا الْقِبْلَةَ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 619, Musnad Ahmad 6-289.
[2] Nasa'i # 499.
[3] Abu Dawud # 433, Musnad Ahmad 6-7.

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622. Sayyiduna Qabisah ibn Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will be over you rulers, after me, who will delay the *salah*. This will be in your favour but against them. So, offer the *salah* with them as long as they offer the *salah* facing the qiblah."[1]

COMMENTARY: If you offer the *salah* at *mustahab (desirable)* time and again with the ruler, the second *salah* will be supererogatory. You will get much reward. If you do not offer the *salah* by yourself but only with the ruler, then you will not be questioned because you cannot help offering it with him otherwise you will face his wrath. It will be against the rulers because they deliberately delayed the *salah*.

(٦٢٣) وَعَنْ عُبَيْدِاللّٰهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ اَنَّهٗ دَخَلَ عَلٰى عُثْمَانَ وَهُوَ مَحْصُوْرٌ فَقَالَ اِنَّكَ اِمَامُ عَامَّةٍ وَنَزَلَ بِكَ مَا تَرٰى وَيُصَلِّي لَنَا اِمَامُ فِتْنَةٍ فَنَتَحَرَّجُ فَقَالَ الصَّلَاةُ اَحْسَنُ مَا يَعْمَلُ النَّاسُ فَاِذَا اَحْسَنَ النَّاسُ فَاَحْسِنْ مَعَهُمْ وَاِذَا اَسَاءُوْا فَاجْتَنِبْ اِسَاءَتَهُمْ۔ (رواه البخاری)

623. Sayyiduna Ubaydullah ibn Adi ibn al-Khiyar رضی اللہ عنہ narrated that he visited (Sayyiduna) Uthman رضی اللہ عنہ when he was besieged and said to him, "you are the imam of all of us. You see what has be fallen you. The imam of the rebels leads the *salah*. We fear we will commit sin if we follow him." He said, "The *salah* is the best of the deeds done by the people. So when they do good, you too do good with them but when they commit wrong, refrain from their evil."[2]

COMMENTARY: The name of the leader of the rebels was kinanah ibn Bashir Uthman رضی اللہ عنہ advised his visitor to join the people in their good deeds, but to keep away from their evil deeds. To offer the *salah* is a pius deed, so there is no sin in offering it behind a rebel leader. These words of Uthman رضی اللہ عنہ speak high of his fairness and just nature and of his kindness. At a time when the rebels had confined him within his home and caused him immense hardship, he did not grudge them their piety and did not avenge them. These words also prove that *salah* may be offered behind every pious or wicked men. It is permitted and the *ahl us-sunnah (Practice of Holy Prophet) wa al-jam'h* stand by it.

CHAPTER - IV

THE MERITS OF *SALAH* بَابُ فَضَائِلِ الصَّلٰوةِ

(٦٢٤) عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَنْ يَلِجَ النَّارَ اَحَدٌ صَلّٰى قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا يَعْنِي الْفَجْرَ وَالْعَصْرَ۔ (رواه مسلم)

624. Sayyiduna Umarah [3] ibn Rawaynah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "No one who offers the *salah* before sunrise and before

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[1] Abu Dawud # 434.

[2] Bukhari # 695.

[3] He belonged to the tribe Banu Jathm ibn Thaqif.

sunset, meaning the *fajr* and asr, will enter hell."[1]

COMMENTARY: One the face of it, anyone who offers these two *salah* regularly will not go to hell even if he neglects the other *salah* and commits sin. But, the ulama (Scholars) say that the *salah* may atone for minor sins but not for major sins. Allamah Teebi رحمه الله said, that generally a man rests in the morning and is engaged in his business or other occupation in the evening, so if he preserves these two *salah* in spite of that, he seems to say that he will not fail in other deeds. It is as Allah says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

{Surely, the *salah* forbids indecency and evil} (29:45)

Hence he will be forgiven. This *hadith* mentions the merit of these two *salah*. Moreover, Allah may, if He wishes, forgive the person who is regular in offering these *salah*.

(٦٢٥) وَعَنْ اَبِي مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ۔ (متفق عليه)

625. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the two *salah*s of the cool times will enter paradise."[2] (They are the *fajr* and *isha*).

(٦٢٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَاقَبُوْنَ فِيْكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُوْنَ فِيْ صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِيْنَ بَاتُوْا فِيْكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَ هُوَ اَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِيْ فَيَقُوْلُوْنَ تَرَكْنَا هُمْ وَهُمْ يُصَلُّوْنَ وَاَتَيْنَا هُمْ وَهُمْ يُصَلُّوْنَ۔ (متفق عليه)

626. Sayyiduna Abu Hurarayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Angels replace each other among you by night and by day. They assemble at the *salah* of *fajr* and the *salah* of asr. Then, those had spent the night among you go up and their Lord asks them, though He knows best about them. "How did you leave my worshipper?" They say, "We left them while they were offering the *salah* and when we had come to them they were engage in *salah*.[3]

COMMENTARY: Two groups of angels remain with people to write down their deeds and to report to Allah about them. One of the two record the day's deeds and then, after asr, ascend and report to Allah. The second record their deeds by night and ascend after *fajr* and present the report to Allah. Twice during the day and night, the two groups meet one another, at *fajr* and at asr.

Allah is the knower of the unseen and knows the little things on earth and in heavens. In spite of that, He asks the angels to let them know of the virtues of His slaves because when He had created Aadam عليه السلام and instructed the angels to prostrate before him, they had asked Him why he created a creation that would cause mischief on earth and shad blood. Then they spoke of their excellence. So, when they bring their report, they realize that

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[1] Muslim # 213-634, Abu Dawud # 427, Nasa'i # 471, Musnad Ahmad 4-136.

[2] Bukhari # 574, Muslim # 215-635, Darimi # 1425, Musnad Ahmad 4-80.

[3] Bukhari # 555, Muslim # 210-632m Nasa'i # 485, Muwatta Maalik # 9.24-85.

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mankind do pious work.

In short, the Prophet صلى الله عليه وسلم encourages the Muslims, in this *hadith*, to be regular with *salah* at these two times. The angels would keep on presenting their best deeds to Allah. And, He would demonstrate to the angels the best deeds of mankind.

(٦٢٧) وَعَنْ جُنْدُبِ الْقَسْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِيْ ذِمَّةِ اللّٰهِ فَلَا يَطْلُبَنَّكُمُ اللّٰهُ مِنْ ذِمَّتِهٖ بِشَيْئٍ فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهٖ بِشَيْئٍ يُدْرِكْهُ ثُمَّ يَكُبُّهُ عَلٰى وَجْهِهٖ فِيْ نَارِ جَهَنَّمَ رَوَاهُ مُسْلِمٌ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ الْقُشَيْرِيِّ بَدَلَ الْقَسْرِيِّ۔

627. Sayyiduna Jundub al Qasri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the *salah* of *fajr* is in Allah's protection. Let it not be that Allah question you about His protection in any way. Indeed, if He questions anyone regarding His protection, He will seize him and cast him face down in the fire of hell."

In some manuscripts of al-Masabih, there is al Qushayri instead of al Qasri.[1]

COMMENTARY: It is incumbent on other Muslims not to treat this person (who has offered the *salah* of *fajr*) badly. They should not kill him, rob him, backbite him or disgrace him. If anyone does that then he challenges Allah's protection. Allah will subject such a one to strict punishment.

Another interpretation of the *hadith* is that since Allah has assured His protection to one who offers the *salah* of *fajr*, if a person neglects this *salah* then the covenant will become void and Allah will take him to task. No one can even dare to avoid the reckoning.

(٦٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَآءِ وَالصَّفِّ الْاَوَّلِ ثُمَّ لَمْ يَجِدُوْا اِلَّا اَنْ يَسْتَهِمُوْا عَلَيْهِ لَاسْتَهَمُوْا وَلَوْ يَعْلَمُوْنَ مَا فِي التَّهْجِيْرِ لَاسْتَبَقُوْا اِلَيْهِ وَلَوْ يَعْلَمُوْنَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَاَتَوْهُمَا وَلَوْ حَبْوًا۔ (متفق عليه)

628. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Were the people to know what lies in the call (to the *salah* which is the adhan) and in the first row, and could not nothing but draw lots for it, they would surely draw lots for it. Were they to know what lies in coming for the zuhr early, they would race to it. And, were thay to know what lies in the *salah* of *isha* and *fajr*, they would come to them even if they had to crawl (to it)."[2]

COMMENTARY: If the word (التهجير) (at tahjir) is taken to mean as translated (to come for the zuhr early) then the merit applies to the seasons other than summer, for, it is *mustahab (desirable)* to put off the zuhr in summer till it is cooler. Or, this word, would mean; 'to hasten to obey.' Some people have also taken it to mean; 'to go (at noon) for the *salah* of Friday.' Allah knows best.

The word (حبوا) (habwa) means: 'to drag oneself on one's buttocks. If anyone cannot walk on his feet to earn the merits, then he will crawl to the *salah* in his eagerness to earn the merits.

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[1] Muslim # 262-657, Musnad Ahmad 4-312, Tirmidhi (from Abu Hurayrah رضى الله عنه) # 2171 (similar).

[2] Bukhari # 615, Muslim # 129-437, Nasa'i # 540, Muwatta Maalik # 8 1-6, Musnad Ahmad 2-236.

(٦٢٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ صَلٰوةٌ أَثْقَلَ عَلَى الْمُنَافِقِيْنَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُوْنَ مَا فِيْهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا۔ (متفق علیه)

629. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no *salah* more irksome to the hypocrites than the *fajr* and *isha*. Were they to know what lies in them both, they would come to them dragging themselves on their seats."[1]

COMMENTARY: It is in the nature of the hypocrites that they are very lazy and procrastinating in acts of worship. Whatever *salah* they offer is to save their skin and to show the Muslims. The times of *fajr* and *isha* are hours of rest and cold in winter. Besides, at both these hours there is darkness so it is very unlikely for anyone's absence to be detected. Sincere Muslims must not do this thing otherwise they would resemble the hypocrites.

(٦٣٠) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ۔ (رواه مسلم)

630. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who offers the *isha* with the congregation is as though he kept vigil (offering *salah*) for half the night And he who offers the *fajr* with the congregation is as though he kept vigil (in *salah*) all night."[2]

COMMENTARY: Either the reward of offering the slah of *fajr* with the congregation is more than the reward for the *isha*, or the *hadith* means that one who offers the *isha* with the congregation and the *fajr* too with the congregation then he gets both rewards, that would be like worship all night.

(٦٣١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اِسْمِ صَلَاتِكُمُ الْمَغْرِبِ قَالَ وَتَقُوْلُ الْأَعْرَابُ هِيَ الْعِشَاءُ

631. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not the villagers (Bedouins) overwhelm you concerning the name of your *salah* of maghrib." The sub narrator said, "The villagers call it *isha*."[3]

(٦٣٢) وَقَالَ لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلٰى اسْمِ صَلَاتِكُمُ الْعِشَاءِ فَإِنَّهَا فِيْ كِتَابِ اللّٰهِ الْعِشَاءُ فَإِنَّهَا تُعْتِمُ بِحِلَابِ الْإِبِلِ۔ (رواه مسلم)

632. And Allah's Messenger صلی اللہ علیہ وسلم said Let not the villagers overwhelm you about the name of your *salah* of *isha*. In the book of Allah, it is al-*isha*. The villagers defer this *salah* because they milk their she camels at nightfall (so they call it al-atamah and tu'tim in the *hadith* is the verb form of atamah).[4]

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[1] Bukhari # 657, Muslim # 252-651, Ibn Majah # 797.

[2] Muslim # 260-656, Abu Dawud # 555, Tirmidhi # 221, DArimi # 1224, Musnad Ahmad 1-58.

[3] Bukhari # 563, Musnad Ahmad 5-55, (narrated Abdullah ibn Mazani).

[4] Muslim # 229-644, Nasa'i # 541, Ibn Majah # 704, Musnad Ahhmad 2-10 (Qur'an 24:58)

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COMMENTARY: The villagers belonged to the pre-Islamic period. They called the maghrib as *isha* and (the real) *isha* as atamah. So, the Prophet صلى الله عليه وسلم disallowed the sahabah رضى الله عنه to use this a nomenclature because, in this way, they would dominate. He asked them to use the terminology of the Quran and *hadith* which is *maghrib* and *isha* (for these *salahs*). This teaches the Muslims to rectify and align their speech and usage according to the terminology of *Shari'ah (divine law)*. They should not use the words and language of the disbelievers and the sinners.

Then, the Prophet صلى الله عليه وسلم explained why they called *isha* as al-atamah which, as we stated earlier, means darkness. They offered the *isha* in the darkness because they milked their she-camels at that time. They began and milking after the disappearance of the twilight and thereafter offered the *isha*. According to another version, this word is used in the passive sense to mean; It was because of being occupied in milking the she-camels, they deferred the *salah* of *isha* to a later hour.

In short, Muslims were disallowed to use the terminology of *salah* of *al-atamah*. Because it resembled the people of the *jahiliyah*(ignorant era), this name is *makruh (unbecoming)* to use.

(٦٣٣) وَعَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْخَنْدَقِ حَبَسُوْنَا عَنْ صَلَاةِ الْوُسْطٰى صَلَاةِ الْعَصْرِ مَلَأَ اللّٰهُ بُيُوْتَهُمْ وَقُبُوْرَهُمْ نَاراً۔ (متفق عليه)

633. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said during the Battle of the Trenches (known as khanqah). "They have prevented us from the salatul wusta (the middle *salah*) which is the *salah* of asr. May Allah fill their houses and their graves with fire."[1]

COMMENTARY: The Battle of Khandaq is also called al-Ahzab. It was fought in 4AH or 5AH. *Khandaq* means trenches which were dug on the suggestion of Sayyiduna Salman Farsi رضى الله عنه to keep the enemy out of Madinah. The Prophet صلى الله عليه وسلم joined all the Muslims in digging the trenches. It was very cold and they were beset by hunger and he tied stones on his belly to mitigate the effect of hunger, but did not slow down in doing the work.

In this battle arrows were showered non-stop so, the Muslims missed four *salahs* *asr* was one of them. In order to emphasize the merit of *asr*, he made the prayer against them. But, in the Battle of Uhud, he did not curse the infidels because there he himself was the target and his merciful nature did not permit him to curse his enemies. Here, the *salahs* of all Muslims were delayed beyond time.

This *hadith* is evidence that salat ul wusta is *asr*. This is the opinion of most of the sahabah رضى الله عنه and the tabi'un رحمه الله and Imam Abu Hanifah رحمه الله. Imam Ahmed رحمه الله and others. This is as in the Quran:

حافظوا على الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى

{Guard your prayers, especially the midmost prayer...} (2:238)

Here too (الوسطى) (midmost) *salah* is the *salah* of *asr*.

As for the difference of opinion among the sahabah رضى الله عنه, perhaps that was before all of them had learnt of the *hadith* that follows in the next section and makes it very clear the

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[1] Bukhari # 4533, Muslim # 205-627, Abu Dawud # 409, Tirmidhi # 2995, Nasa'i # 473, Ibn Majah # 684, Arimi # 1232, Musnad Ahmad 1-144.

salat ul wusta is the *salah* of *asr*. Till then they had relied on their individual judgment and deduction. When the *hadith* was confirmed, the difference of opinion was resolved.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٦٣٤) عَنِ ابْنِ مَسْعُوْدٍ وَسَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوُسْطٰى صَلَاةُ الْعَصْرِ۔ (رواه الترمذى)

634. (Sayyiduna) Ibn Mas'ud رضى الله عنه ands Samurah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The midmost *salah* is the *salah* of *asr*."[1] (Refers to as salat ul wusta in the Qur'an).

COMMENTARY: It is so called because it is between the two *salah*s of the day: *fajr* and zuhr, and the two of the night: *maghrib* and *isha*.

(٦٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِهٖ تَعَالٰى اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا قَالَ تَشْهَدُهُ مَلَائِكَةُ الَّيْلِ وَمَلَائِكَةُ النَّهَارِ۔ (رواه الترمذى)

635. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the prophet صلى الله عليه وسلم said about Allah's words:
{Surely the recital of the Quran at down is witnessed} (17:78)
that the angels of the night and the angels of the day are present (at that time).[2]

COMMENTARY: The verse says that recital of the Qur'an is *fajr*, meaning the slah of *fajr*. It is called the Qur'an because recital is part of the *salah*. It is like calling the *salah* with the word sajdah or ruku' (which are the essentials of *salah*).
The word in the verse مشهود (mash hud, witnessed) refers to the angels who record the deeds of mankind by day and night. They assemble at the time of this *salah* as explained in the *hadith* # 626.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٦٣٦) عَنْ زَيْدِ بْنِ ثَابِتٍ وَعَائِشَةَ قَالَا اَلصَّلٰوةُ الْوُسْطٰى صَلَاةُ الظُّهْرِ رَوَاهُ مَالِكٌ عَنْ زَيْدٍ وَالتِّرْمِذِيُّ عَنْهُمَا تَعْلِيْقًا۔

636. Sayyiduna Zayd ibn رضى الله عنه Thabit and Sayyidah Ayshah رضى الله عنها narrated that as-salat ul wusta (midmost *salah*)is the *salah* of zuhr.[3]

COMMENTARY: Both of them took the midmost *salah* to mean the *salah* of zuhr because it is offered in the middle of the day.

(٦٣٧) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الظُّهْرَ بِالْهَاجِرَةِ وَلَمْ يَكُنْ يُصَلِّيْ صَلَاةً اَشَدَّ عَلٰى اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهَا فَنَزَلَتْ حَافِظُوْا عَلَى الصَّلَوَاتِ وَالصَّلٰوةِ الْوُسْطٰى وَقَالَ اِنَّ قَبْلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ۔ (رواه احمد وابوداؤد)

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[1] Tirmidhi # 182, Musnad Ahmad 5-7.

[2] Tirmidhi # 3146, Ibn Majah # 670, Musnad Ahmad 2-474.

[3] Muwatta Maalik # 8.8-28, Tirmidhi supplement to # 182. (The former from Zayd رضى الله عنه and the latter from both.)

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637. Sayyiduna Zayd ibn Thabit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer (the *salah* of) zuhr early (meaning promptly after zawal). None of the *salah*s that he offered was more severe to the sahabah رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم than this *salah*. So the verse was revealed:

حَافِظُوْا عَلَى الصَّلَوَاتِ وَالصَّلٰوةِ الْوُسْطٰى

{Guard the *salah*s carefully and the midmost *salah*} (2:238)
And, e said, "Surely, before it are two *salah*s and after it two *salah*s."[1]

COMMENTARY: This is the personal deduction of zayd ibn Thabit رضی اللہ عنہ that zuhr is the midmost *salah*, otherwise the Prophet صلی اللہ علیہ وسلم has named *asr* as the midmost *salah*.

(٦٣٨) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ عَلِيَّ بْنَ اَبِي طَالِبٍ وَعَبْدَاللّٰهِ بْنِ عَبَّاسٍ كَانَ يَقُوْلَانِ الصَّلٰوةُ الْوُسْطٰى صَلَاةُ الصُّبْحِ رَوَاهُ فِي الْمُوطَّا وَرَوَاهُ التِّرْمِذِيُّ ـ

638. Sayyiduna Maalik رحمہ اللہ narrated that he heard (Sayyiduna) Ali ibn Abu Talib رضی اللہ عنہ and Abdullah ibn Abbas say often. "The midmost *salah* (الصلوٰة الوسطٰی) is the *salah* of *fajr*."[2] And,

(٦٣٩) عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ تَعْلِيْقًا

639. (Sayyiduna) Ibn Abbas رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ (also said so).[3]

COMMENTARY: This again is the personal deduction of these two men. Perhaps till then they had not learnt of the Prophet صلی اللہ علیہ وسلم *hadith*.
Accordingly, the contention of Imam Maalik رحمہ اللہ and Imam Shafi'i (H) is that the midmost *salah* is the *salah* of *fajr*. But, Imam Nawwi رحمہ اللہ who was a follower of Shafi'i رحمہ اللہ said that the sahih a*hadith* say that the midmost *salah* is the *salah* of *asr*.
Imam Mawardi رحمہ اللہ one of the imam of the Shafi'i school of thought explained that though Imam Shafi'i رحمہ اللہ had said about *fajr* that it is the midmost *salah*, yet in the light of sahih a*hadith*. He seems to have ruled that *asr* was the midmost *salah*. Moreover he had left clear instruction:
"If you come across a *hadith* against which I may have given a ruling, then my correct verdict is according to the sahih *hadith* and my earlier ruling should be thrown away on the wall."

(٦٤٠) وَعَنْ سَلْمَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ غَدَا اِلٰى صَلَاةِ الصُّبْحِ غَدَا بِرَايَةِ الْاِيْمَانِ وَمَنْ غَدَا اِلَى السُّوْقِ غَدَا بِرَايَةِ اِبْلِيْسَ ـ (رواه ابن ماجة)

640. Sayyiduna Salman رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who emerges early (morning(for the *salah* of *fajr* emerges with the standard of faith. And he who emerges early to the market emerges with the

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[1] Abu Dawud # 411, Musnad Ahmad 5-183.
[2] Muwatta Maalik 8.8-29, Tirmidhi supplement to # 182.
[3] ibid (Tirmidhi from Ibn Umar & Ibn Abbas supp # 182).

standard of Iblis."[1]

COMMENTARY: Allamah Teebi رحمه الله said that this *hadith* is an example describing the forces of Allah and the devil. He who walks out of his house early morning to offer the *salah* of *fajr* is as though holding a flag of faith to contend against the devil just as the ghazi (warrior) marches against the enemy carrying with him the standard of Islam. He is a member of Allah's forces.

As for one who walks out early morning for worldly needs, he is a member of the devil's army. He neglects Allah's command to offer the *salah* and obeys the devil carrying his flag and raising aloft the devil's glory. But he weakens his own religion provided, of curse, he goes to the market without offering the *salah* of *fajr*. If he has offered the *fajr*, he may go to the market to earn lawful livelihood, and he is regarded as a member of Allah's forces.

CHAPTER - V

THE ADHAN باب الاذان

The dictionary meaning of (اذان) (aadhan) is to inform, to proclaim and (اذان) (adhan) is to call to prayer. In the terminology of *Shari'ah (divine law)*, a few specified words are proclaimed at appointed hours to inform of the time of the *salah*. This is the (اذان) (adhan). This definition excludes the adhan that is pronounced for things and affairs other than *salah* and made masnun, like on a child's birth in its right ear. The iqamah is called in its left ear. It is *mustahab (desirable)* also to pronounce the adhan in the ear of a person who is sorrowful, suffers from epilepsy etc., has fits of anger, or has be habits be he man or beast.

Sayyiduna Daylami رحمه الله narrated that Sayyiduna Ali رضى الله عنه said, "The Prophet صلى الله عليه وسلم found me grieved one day and said, 'O Ibn Abu Talib I see that you are sad. Instruct someone of your household to pronounce the adhan is your ear. Your grief will disappear.' I did that and his words come true." Moreover, every sub-narrator from Sayyiduna Ali رضى الله عنه found this method effective. Daylami also transmitted from Sayyiduna Ali رضى الله عنه that the Prophet صلى الله عليه وسلم said, "If any one develop bad habits, call the adhan in his ear. Do it for a human being or an animal."

Reverting to our subject, it is *sunnah (Practice of Holy Prophet) muwakkadah* to call the adhan for the prescribed *salah* to get the worshippers to assemble for the *salah* and join the congregation.

The correct record of the inception of the *salah* is the dream of Abdullah ibn Zayd Ansari رضى الله عنه and of Umar ibn Khattab رضى الله عنه al-Faruq. The details of this will follow in a *hadith*.

Some people say that Sayyiduna Abu Bakr رضى الله عنه had seen the dream about the adhan. Imam Ghazzali رحمه الله said that ten Sahabah رضى الله عنه were taught the words of the adhan in their dream. Some others put the number of those who has this dream at fourteen.

Some scholars say that adhan began with the judgment of Allah's Messenger صلى الله عليه وسلم himself. An angel had guided him to it during the night of his journey to the heavens. Sayyiduna Ali رضى الله عنه narrated that when he reached near the throne, an angel came out, He asked Jibril عليه السلام "Who is he?" JIbril عليه السلام said, "By Allah who has sent you with the truth, I am the nearest of all to Allah, but I have never seen this angel before now." The

[1] Ibn Majah # 2234.

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angel said, "Allahu Akbar, Allahu Akbar," A voice from behind the screen said, "My slave spoke the truth. I am the Greater! I am the Greatest!" Then the angel delivered the remaining words of the adhan.

This tradition says that the Prophet صلى الله عليه وسلم had heard the words of the adhan much before the dreams of the sahabah رضى الله عنه. However, they were not prescribed as adhan for the *salah*. This is why he continued to offer the *salah* in Makkah without the adhan being called When he emigrated to Madinah, he consulted the sahabah رضى الله عنه and some of them heard therse words in their dreams. "This was followed by a revelation: "The words that you heard in the heaven are now mansun for adhan on earth." Allah knows best.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٤١) عَنْ اَنَسٍ قَالَ ذَكَرُوا النَّارَ وَالنَّاقُوْسَ فَذَكَرُوا الْيَهُوْدَ وَالنَّصَارٰى فَاُمِرَ بِلَالٌ اَنْ يَّشْفَعَ الْاَذَانَ وَاَنْ يُّوْتِرَ الْاِقَامَةَ قَالَ اِسْمَاعِيْلُ فَذَكَرْتُهُ لِاَيُّوْبَ فَقَالَ اِلَّا الْاِقَامَةَ۔ (متفق عليه)

641. Sayyiduna Anas رضى الله عنه narrated that the fire and the naqus (bell, gang) were mentioned (before the adhan was adopted to announce the time of *salah*). The Jews and the Christians were mentioned. Then (Sayyiduna) Bilal رضى الله عنه was commended to repeat (the words of) the adhan and to call the (words of the) iqamah once. (The sub-narrator of this *hadith* and teacher of Bukhari رحمه الله and Muslim رحمه الله Shaykh Ismail رحمه الله said that he mentioned it to Ayyub رحمه الله (who was a sub-narrator and had seen Anas رضى الله عنه and he said, "Except the iqamah."[1]

(The words (قدقامة الصلوة) – the *salah* is, indeed, established – are repeated twice,)

COMMENTARY: When the Prophet صلى الله عليه وسلم came to Madinah from Makkah and the Muslims swelled in number, the mosque was built and he consulted his sahabah رضى الله عنه about how to announce the time of *salah* for the people to come to the mosque punctually. The sahabah رضى الله عنه suggested that, at the time, a fire should be kindled at an elevated place or a bell sounded to make the people aware of the *salah*. But, some others disliked these methods of alert because they resembled the Jewish and the Christian ways. Then they dispersed.

One of them was sincerely worried about it because he wished to take the burden off the Prophet's صلى الله عليه وسلم mind. He went home and went to bed, the issue on his mind. That night he saw in his dream an angel stand before him and repeat the words of the adhan. He was Abdullah ibn Zayd رضى الله عنه. Some versions quote him to say that he was half asleep when he saw the angel. Some others quote him, "If that would not cause misgivings to arise. I was not asleep at all." So, the ulama (Scholars) put this happening as an exaltation and ecstasy. Saintly people experience this in wakefulness.

In the morning, he recounted his experience to the Prophet صلى الله عليه وسلم. He told him that his dream was true and he must take Bilal رضى الله عنه along and disclose the words to him one by one and he should proclaim them loudly because Sayyiduna Bilal رضى الله عنه had a louder voice than Abdullah's.

On hearing him, Umar رضى الله عنه can quickly and disclosed to the Prophet صلى الله عليه وسلم that he too

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[1] Bukhari # 603, Muslim # 3-378, Abu Dawud (second half) # 508, (and so) Tirmidhi # 193, Nasa'i # 627, Ibn Majah # 729, Darami # 1194, Musnad Ahmad 3-103 (all of then from have the second half).

had heard the some words in his dream. The Prophet صلى الله عليه وسلم thanked Allah. It is said that on the same night ten, eleven or fourteen sahabah رضى الله عنه had seen the very same dream.

As for the naqus, the Christians used it to announce time of their prayer. They struck a large piece of wood on a smaller wooden plank and the noise that it made was heard at some distance.

The Jews blew a horn for the same purpose. The fire is mentioned only in this *hadith* of Anas رضى الله عنه and in no other *hadith*. It seems that some of them kindled a fire and others blow the horn.

This *hadith* indicates that the words of the adhan are in pairs (except for the first *Allahu Akbar* which are four times) and the words of the iqamah are and an odd number (once each, except *Allahu Akbar* and qad qamatis *salah*). Most of the sahabah رضى الله عنه, the tabi'un رحمه الله and Imam Zuhri, Maalik, Shafi'I, Awza'I, *Isha*q and Ahmad رحمه الله observe this direction. However, Imam Abu Hanifah رحمه الله and his followers use the same words for adhan and iqamah (pairs). They follow another tradition that is narrated later.

(٦٤٢) وَعَنْ اَبِيْ مَحْذُوْرَةَ قَالَ اَلْقٰى عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّاذِيْنَ هُوَ بِنَفْسِهٖ فَقَالَ قُلْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ ثُمَّ تَعُوْدُ فَتَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ۔ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواه مسلم)

642. Sayyiduna Abu Mahdhurah رضى الله عنه [1] narrated, that "Allah's Messenger صلى الله عليه وسلم himself taught me the adhan. He instructed me to say: (اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ). Then he instructed me to repeat and say: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ) (Allah is the greatest, Allah is the Greatest. Allah is the Greatest, Allah is the Greatest. I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger.

(Hence, repaeat) I testify that there Is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Al'ah's Messenger صلى الله عليه وسلم. I testify that Muhammad is Allah's Messenger.

Come to the *salah*, come to the *salah*. Come towards success, come to towards success. Allah is the Greatest, Allah is the Greatest. There is no God but Allah.)"[2]

COMMENTARY: The words *Allahu Akbar* (الله اكبر) mean t hat Allah is far above and high for anyone to describe His greatness and might and to recognize their reality. He is the Greatest and far above all and nothing can be compared to His Being. He, Lord of might, is the Greatest of all creation.

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[1] He was sumarah ibn Mu'bar. His kunya was Abu Muhdhurah رضى الله عنه. He did not emigrate to Madinah. He was mu'adhdhin and died in Makkah.

[2] Muslim # 6-379 (it was *Allahu Akbar* twice in the beginning Allah is Greatest), Abu Da'wud # 503, Nasa'i # 532, Ibn Majah # 708.

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In adhan and takbir, the ra of Allahu Akbar (Arabic) is sakin or vowel less. The imams Abu Hanifah, رحمه الله Shafi'i رحمه الله Ahmed and majority of the scholars agree that this expression is repeated in the adhan four times in the beginning. But Imam Maalik رحمه الله holds that it is repeated twice even in the beginning.

The significance of calling it four times is the assert that fact is imposed in the four corners of the world and the human soul made up of the four elements has itself purified through it.

The words (حی علی الفلاح) (come towards success) call to what delivers you from the *makruh (unbecoming)* (disapproved, repugnant) and gets you your ambition. The word (الفلاح) is also translated as 'remaining, sustaining, or 'run to what is effective in warding off punishment.' It earn reward and an abiding life in the hereafter. It is the *salah.*

According to Imam shafi'i رحمه الله and Imam Maalik رحمه الله it is *sunnah (Practice of Holy Prophet)* to make tarji; or pronounce the testimonies twice in the adhan. Tarji is done by first pronouncing the testimonies twice in a low voice and again in a louder voice twice. They rely on this *hadith.*

Imam Abu Hanifah رحمه الله said that this repetition (in the *hadith*) was to teach (Sayyiduna) Abu Mahdhurah رضی الله عنه, not to make it a part of the adhan. He pronounced the testimonies in a soft voice, so the Prophet صلی الله علیه وسلم instructed him to pronounce them in a louder voice and, indeed, there is another narration of (Sayyiduna) Abu Muhahurah رضی الله عنه which is without the tarji. Moreover, the *hadith* of (Sayyiduna) Abdullah ibn Zayd رضی الله عنه, that is regarded as the base in the chapter of adhan, does not have the tarji (ترجیع). Similarly, there is no tarji in the adhan of (Sayyiduna) Bilal رضی الله عنه who was the chief of the mu'adhdhins, or of (Sayyiduna) Ibn Umm Maktum رضی الله عنه who was the mu'adhdhin of Masjid Nabawi, or to (Sayyiduna) SA'd Qurt رضی الله عنه who called the adhan in Masjid Quba. It is clear from the experience of (Sayyiduna) Abu Muhdhurah رضی الله عنه that the repetition of the testimonies was only for teaching.

SECTION II اَلْفَصْلُ الثَّانِیْ

(٦٤٣) عَنِ ابْنِ عُمَرَ قَالَ كَانَ الْاَذَانُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ وَالْاِقَامَةُ مَرَّةً مَرَّةً غَيْرَ اَنَّهٗ كَانَ يَقُوْلُ قَدْ قَامَتِ الصَّلٰوةُ قَدْ قَامَتِ الصَّلٰوةُ ۔ (رواه ابوداؤد والنسائی والدارمی)

643. Sayyiduna Ibn Umar رضی الله عنه narrated that during the times of Allah's Messenger صلی الله علیه وسلم the expressions of the adhan were pronounced twice each and of the iqamah once each, save that one said (قَدْ قَامَتِ الصَّلٰوةُ) (the prayer is being established, the prayer is being established)."[1]

COMMENTARY: Ibn Umar رضی الله عنه meant all the expression in the adhan apart from the initial 'Allahu Akbar' which is four times and the final la ilaha illAllah which is just once. Similarly, in the iqamah, the expression 'Allahu Akbar' is pronounced twice, just as qad qamati *salah* is, both the initial and the final.

(٦٤٤) وَعَنْ اَبِیْ مَحْذُوْرَةَ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْاَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْاِقَامَةَ سَبْعَ

[1] Abu Dawud # 510, Nasa'i # 628, Darimi # 1193, Musnad ahmad 2-85.

عَشْرَةَ كَلِمَةً رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابنُ مَاجَةَ۔

644. Sayyiduna Abu Mahdhurah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم taught him the adhan having nineteen expressions and the iqamah having seventeen expressions.[1]

COMMENTARY: According to the Hanafis, there are fifteen expressions in the adhan. This *hadith* mentions nineteen because of the tarji' (ترجیع) as sated in *hadith* # 642 and its commentary. Similarly seventeen expressions of the iqamah exclude the (tarji) four expressions and include the two qad qamatis *salah*. The same number of expressions are with the Hanafis as with the Shafi'is. The earlier *hadith* gave the number of expressions of the iqamah as eleven with the Shafi'is. That is abrogated with this.

(٦٤٥) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِي سُنَّةَ الْاَذَانِ قَالَ فَمَسَحَ مُقَدَّمَ رَأْسِهٖ قَالَ تَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔ تَرْفَعُ بِهَا صَوْتَكَ ثُمَّ تَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ۔ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ۔ فَاِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ، اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔ لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواہ ابوداؤد)

645. Sayyiduna Abu Mahdhurah رضی اللہ عنہ narrated that he requested, "O Messenger of Allah, teach me the *sunnah (Practice of Holy Prophet)* of the adhan." He wiped the forehead of Abu Mahdhurah and said, "Say, 'Allah is the Greatest, Allah is the Greatest, Allah is the Greatest Allah is the Greatest. Raise your voice with them. Then say; 'I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger.' Lower your voice with these words. Then, raise y our voice with the testimonies; 'I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger. Come to the *salah*, come to the *salah*. Come towards success, Come towards success. IF it is the *salah* of *fajr*, do say: (اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ) (*salah* is better then sleep, *salah* is better than sleep). Allah is the Greatest, Allah is the Greatest. There is no God but Allah.'"[2]

COMMENTARY: The Arabic words are (فَمَسَحَ مُقَدَّمَ رَأْسِهٖ) (he wiped his forehead). The pronominal suffix in (رَأْسِهٖ) (his head) refers to Abu Mahdhurah رضی اللہ عنہ to convey blessing

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[1] Musnad Ahmad 3-409 (mentioned the adhan). Tirmidhi # 192, Abu Dawud # 502 (adhan 2 iqamah) Nasa'i # 630, Ibn Majah # 709, Darimi # 1197.

[2] (The Arabic words are mentioned in *hadith* # 643 but the words for fijr are mentioned here,) Abu Dawud # 500, Nasa'i # 633.

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to his mind so that he may have a strong memory thereby. In Another sound manuscript, these words are more explicit (فَمَسَحَ رَأْسِهِ) (he wiped my tread). Another meaning would be that the Prophet صلى الله عليه وسلم wiped his own head.

Previous explanation was that the repetition of the testimonies was by way of teaching, but this *hadith* belies that explanation. However, we might say that the a*hadith* that do not have the testimonies repeated have abrogated the *hadith* of Abu Mahdhurah رضى الله عنه.

The meaning of 'The *salah* is better then sleep' in the eyes of the saintly and the mystics is: 'the savor of *salah* is better than the taste of sleep.'

(٦٤٦) وَعَنْ بِلَالٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُثَوِّبَنَّ فِيْ شَيْئٍ مِنَ الصَّلٰوةِ إِلَّا فِيْ صَلٰوةِ الْفَجْرِ

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ اَبُوْ إِسْرَائِيْلَ الرَّاوِيْ لَيْسَ هُوَ بِذَالِكَ الْقَوِيِّ عِنْدَ اَهْلِ الْحَدِيْثِ۔

646. Sayyiduna Bilal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him. "Do not make tathwib in any way for the *salah*, except for the *salah* of *fajr*."[1]

COMMENTARY: Tathwib is the proclamation before which a proclamation has been made already for the same objective, for example, the first was made to call the people to the *salah* and the second is made for the same purpose. There are many kinds of tathwib. One of these is the pronouncement in the *salah* of *fajr*; (الصلوة خير من النوم) (*salah* is better than sleep) because it is close on the heels or (حى على الصلوة) (come to the *salah*). Both have the same purpose, calling people to offer the *salah*. This kind of tathwib was in practice during the Prophet's صلى الله عليه وسلم times and is musnun too. Later, the ulama (Scholars) of kufah began to call (حى على الفلاح) (come to success) between the adhan and the iqamah (in the duration between them). After that, every sect and group invented some kind of tathwib according to their custom, but all of them were put into use only for the *salah* of *fajr* because that is a time of sleep and of negligence.

As time passed, the later day ulama (Scholars) introduced tathwib for all the *salah* and regarded it is a good practice, though it was consider *makruh (unbecoming)* by their predecessors because it is a new thing and a bid'ah or an innovation. Sayyiduna Ali رضى الله عنه also rejected it when someone resorted to tathwib and he instructed, "Get this innovator out of the mosque."

It is reported about Sayyiduna Umar رضى الله عنه [2] That when he heard the mu'adhdhin resort to tathwib in a *salah* other than *fajr*, he came out of the mosque and asked other people too, "Do not remain with this man. Come out! He is bid'ati (an innovator)."

(٦٤٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ إِذَا اَذَّنْتَ فَتَرَسَّلْ وَإِذَا اَقَمْتَ فَاحْدُرْ وَ

اجْعَلْ بَيْنَ اَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَايَفْرَغُ الْاٰكِلُ مِنْ اَكْلِهٖ وَالشَّارِبُ مِنْ شُرْبِهٖ وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهٖ

وَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِيْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَا نَعْرِفُهٗ إِلَّا مِنْ حَدِيْثِ عَبْدِالْمُنْعِمِ وَهُوَ إِسْنَادٌ مَجْهُوْلٌ۔

647. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to

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[1] Tirmidhi # 198, Ibn Majah # 215.

[2] Tirmidhi names Ibn Umar رضى الله عنه instead of Umar رضى الله عنه, in a similar case. (supplementary notes to *hadith* # 198).

Bilal رضی اللہ عنہ. 'when you call the adhan, observe pauses. And, when you pronounce the iqamah, be quick. Also, let there be sufficient gap between your adhan and your iqamah so that he who eats may finish eating and he who drinks may finish drinking, and he who has to may relieve himself. And, do not get up (to offer the *salah*) till you have seen me (coming)."[1]

COMMENTARY: Ibn Hajr رحمہ اللہ said that the words of the adhan must be spoken distinctly and they must not be prolonged or exaggerated, but sound clear. The mu'adhdhins are instructed to be careful in pronouncing the words of adhan and follow the rules to avoid mistakes. There are some mistakes which if anyone does deliberately then he becomes an infidel, for instance if the alif of اشهد(aashad) is prolonged it turns into a question, meaning, "Do I testify.." Or, prolonging the baa ب of *Allahu Akbar* to read *Akbaar* which is a plural form of كبر which is a drum with one opening and is round. So too it is wrong to pause at الله and begin with الله (Allah).

The mu'adhdhin should get up for the iqamah only on seeing the imam in the mosque. Perhaps, the Prophet صلی اللہ علیہ وسلم came out of his room when the mu'adhdhin began to sound the iqamah and when he came to the words (حی علی الصلوۃ) (come to the *salah*), the Prophet صلی اللہ علیہ وسلم was inside the mihrab (niche), perhaps. This is why our imams say that when the mu'adhdhin calls the iqamah and comes to these words (come to the *salah*), the imam and the muqtadis (his followers, members of the congregation) must stand up and when he comes to (قدقامۃالصلوۃ) (surely, the *salah* is established), the *salah* should began.

(٦٤٨) وَعَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُؤَذِّنَ فِيْ صَلٰوةِ الْفَجْرِ فَاَذَّنْتُ فَاَرَادَ بِلَالٌ اَنْ يُقِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخَاصُدَاءٍ قَدْ اَذَّنَ وَمَنْ اَذَّنَ فَهُوَ يُقِيْمُ۔ (رواه الترمذی وابوداؤد وابن ماجه)

648. Sayyiduna Ziyad ibn Harith as-Suda'iy narrated. "The Messenger صلی اللہ علیہ وسلم of Allah commanded me to pronounce the adhan for the *salah* of *fajr*. So I called the adhan. Then Bilal رضی اللہ عنہ intended to pronounce the iqamah, but Allah's Messenger صلی اللہ علیہ وسلم said (to him), 'Indeed, the brother of Suda had called the adhan and he who calls the adhan may call the iqamah."[2]

COMMENTARY: The words Akha Suda (Brother of suda) referred to Sayyiduna Ziyad ibn Harith رضی اللہ عنہ. The Arabs used to call a member of a tribe, its brother (and he was a member of as-Suda'i)

Imam Shafi'I رحمہ اللہ cites this *hadith* to rule that if one who is not a mu'adhdhin calls the iqamah, then it is *makruh (unbecoming)*. But, Imam Abu Hanifah رحمہ اللہ does not regard it as *makruh (unbecoming)*, because very often Sayyiduna Ibn Umm Maktum رضی اللہ عنہ called the adhan but Sayyiduna Bilal رضی اللہ عنہ pronounced the iqamah. His contention is that another man may call the iqamah with the permission of the mu'adhdhin. If he denies permission, then the other cannot call the iqamah.

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[1] Trimidhi # 195.

[2] Tirmidhi # 199, Abu Dawud # 514, Ibn Majah # 717, Musnad Ahmad 4-169.

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SECTION III اَلْفَصْلُ الثَّالِثُ

(٦٤٩) عَنِ ابْنِ عُمَرَ قَالَ كَانَ الْمُسْلِمُوْنَ حِيْنَ قَدِمُوا الْمَدِيْنَةَ يَجْتَمِعُوْنَ فَيَتَحَيَّنُوْنَ لِلصَّلَاةِ وَلَيْسَ يُنَادِىْ بِهَا اَحَدٌ فَتَكَلَّمُوْا يَوْمًا فِيْ ذٰلِكَ فَقَالَ بَعْضُهُمْ اِتَّخِذُوْا مِثْلَ نَاقُوْسِ النَّصَارٰى وَقَالَ بَعْضُهُمْ قَرْنًا مِثْلَ قَرْنِ الْيَهُوْدِ فَقَالَ عُمَرُ اَوَلَا تَبْعَثُوْنَ رَجُلًا يُنَادِىْ بِالصَّلٰوةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ۔ (متفق علیہ)

649. Sayyiduna Ibn Umar رضی اللہ عنہ narrated, 'when the Muslims came to Madinah, they gathered and surmised the time of *salah*. There was no one to call for that. One day, they talked with each other about it. Some of them suggested, 'Adopt a bell like the Christians.' Some others proposed the horn of the Jews. So, Umar رضی اللہ عنہ asked, 'Why do you not send a man to announce the *salah*?' Indeed, Allah's Messenger صلی اللہ علیہ وسلم said, 'O Bilal, arise and announce the *salah*.'[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had commanded Sayyiduna Bilal رضی اللہ عنہ to ascend to a height and call (الصلوۃ جامعۃ) (the *salah* of the congregation). The people would respond to it. Hence (منادی) (caller or call) is to merely announce the *salah*. It is not the *Shari'ah (divine law)* call, or adhan. This was the first step. When they assembled a second time a continue the search, Sayyiduna Abdullah ibn Zayd رضی اللہ عنہ (was inspired or) had a dream and the Prophet صلی اللہ علیہ وسلم enforced the adhan.

(٦٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَبْدِرَبِّهٖ قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاقُوْسِ يُعْمَلُ لِيُضْرَبَ بِهٖ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ طَافَ بِيْ وَاَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوْسًا فِيْ يَدِهٖ فَقُلْتُ يَا عَبْدَاللّٰهِ اَتَبِيْعُ النَّاقُوْسَ قَالَ وَمَا تَصْنَعُ بِهٖ قُلْتُ نَدْعُوْ بِهٖ اِلَى الصَّلَاةِ قَالَ اَفَلَا اَدُلُّكَ عَلٰى مَاهُوَ خَيْرٌ مِنْ ذٰلِكَ فَقُلْتُ لَهٗ بَلٰى قَالَ فَقَالَ تَقُوْلُ اَللّٰهُ اَكْبَرُ اِلٰى اٰخِرِهٖ وَكَذَا الْاِقَامَةَ فَلَمَّا اَصْبَحْتُ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهٗ بِمَا رَاَيْتُ فَقَالَ اِنَّهَا لَرُؤْيَا حَقٌّ اِنْ شَاءَ اللّٰهُ تَعَالٰى فَقُمْ مَعَ بِلَالٍ فَاَلْقِ عَلَيْهِ مَا رَاَيْتَ فَلْيُؤَذِّنْ بِهٖ فَاِنَّهٗ اَنْدٰى صَوْتًا مِنْكَ فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ اُلْقِيْهِ عَلَيْهِ وَيُؤَذِّنُ بِهٖ قَالَ فَسَمِعَ بِذٰلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِيْ بَيْتِهٖ فَخَرَجَ يَجُرُّ رِدَائَهٗ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ وَالَّذِىْ بَعَثَكَ بِالْحَقِّ فَقَدْ رَاَيْتُ مِثْلَ مَا اُرِىَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلِلّٰهِ الْحَمْدُ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ اِلَّا اَنَّهٗ لَمْ يَذْكُرِ الْاِقَامَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ لٰكِنَّهٗ لَمْ يُصَرِّحْ قِصَّةَ النَّاقُوْسِ۔

650. Sayyiduna Abdullah ibn zayd ib Abd Rabbihi رضی اللہ عنہ narrated, "After Allah's Messenger صلی اللہ علیہ وسلم had instruct ed that a bell should be procured, to be struck that the people might assemble for the *salah*, a man walked round me carrying a bell in his hand while I was asleep. I asked him, 'O slave of Allah will

[1] Bukhari # 604, Muslim # 1-377, Tirmidhi # 190, Nasa'i # 629, Musnad Ahmad 2-148.

you sell the bell? He asked, 'what will you do with it?' I said, 'we shall summon people to the *salah*.' He asked, 'May I not read you to what is better than that?' I said to him, 'Of course!' He said, 'Say; Allahu Akbar....' To the end of it, and so the iqamah. When I awoke in the morning, I came to Allah's Messenger صلى الله عليه وسلم and informed him of what I had seen. He said, 'It is a true dream, insha Allah Ta'ala. Get up with Bilal and prompt to him what you have seen. He will call the adhan with it because he possesses a voice louder than yours.' So, I arose with Bilal and began to prompt him and he called the adhan with it. Umar ibn al-Khattab who was in his house heard that and he came out dragging his cloak, saying, 'O Messenger of Allah, by him who has sent you with the truth, indeed, I did dream like what is shown. Allah's Messenger صلى الله عليه وسلم said, 'Praise belongs to Allah.'[1]
(Abu Dawud, Darimi and Ibn Majah transmitted it but Ibn Majah did not mention the iqamah. And Trimidhi called it *hadith* sahih but did not explain the story of the bell)

COMMENTARY: The *hadith* does not imply that the Prophet صلى الله عليه وسلم commanded that the bell should be sounded. Rather, he was contemplating on a suggestion, but Allah guided them through Abdullah ibn Zayd.

This *hadith* directs that the expressions of the adhan and the iqamah are identical, and the Hanafis follow it. The words (قدقامت الصلوة) are pronounced twice in the iqamah, additionally.

The Prophet صلى الله عليه وسلم described Abdullah's رضى الله عنه dream as true either because he was informed by wahy (revelation) or he used his judgement. He said, 'Insha Allah' to and blessing to the decision.

Umar رضى الله عنه heard the adhan and came to the Prophet صلى الله عليه وسلم saying that he too had seen a similar dream. Perhaps he said so after learning of Abdullah ibn Zayd's رضى الله عنه dream or he may have found it out through Kashf or inspiration.

Nawawi رحمه الله said that this *hadith* establishes that a mu'adhdhin should possess a strong and loud and a sweet voice.

Adhan was introduced in 2 AH. Some ulama (Scholars) put it in the very first year of hijrah.

(٦٥١) وَعَنْ اَبِي بَكْرَةَ قَالَ خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَلَاةِ الصُّبْحِ فَكَانَ لَا يَمُرُّ بِرَجُلٍ اِلَّا نَادَاهُ بِالصَّلَاةِ اَوْ حَرَّكَهُ بِرِجْلِهٖ۔ (رواه ابوداؤد)

651. Sayyiduna Abu Bakrah رضى الله عنه narrated, 'I went out with the Prophet صلى الله عليه وسلم for the *salah* of *fajr*. He did not pass by any man without calling him to the *salah*, or shaking him with his foot."[2]

COMMENTARY: If any one is asleep at the time of *salah*, then it is allowed to awaken him either by calling him or jerking him at the foot or elsewhere.

(٦٥٢) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ الْمُؤَذِّنَ جَاءَ عُمَرَ يُؤْذِنُهُ لِصَلَاةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا فَقَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فَاَمَرَهُ عُمَرُ اَنْ يَجْعَلَهَا فِيْ نِدَاءِ الصُّبْحِ۔ (رواه موطاء)

652. Sayyiduna Maalik رحمه الله narrated that he had heard that the mu'adhdhin came

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[1] Abu Dawud # 499, Ibn Majah # 706, Darimi # 1187, Tirmidhi # 189 (Shorter) Musnad Ahmad 4-43.
[2] Abu Dawud # 1264.

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to Umar رضی اللہ عنہ to call him to the *salah* of *fajr* but found him asleep. So he said: (الصلوۃ خیر من النوم) (*salah* is better than sleep). On that Umar رضی اللہ عنہ instructed him to include these words in the adhan of *fajr*.[1]

COMMENTARY: Actually, these words (الصلوۃ خیر من النوم) were masnun in the adhan of *fajr* from the beginning. This *hadith* has been explained in many ways, but the best is that when the mu'adhdhin woke up Umar رضی اللہ عنہ with these words, he did not like it and indicated to him that they were part of the adhan of *fajr* and it is *sunnah (Practice of Holy Prophet)* to pronounce them there but not to awaken someone who is asleep.

(٦٥٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِيْ اَبِيْ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَالًا اَنْ يَجْعَلَ اِصْبَعَيْهِ فِيْ اُذُنَيْهِ وَقَالَ اِنَّهٗ اَرْفَعُ لِصَوْتِكَ۔ (رواہ ابن ماجہ)

653. Sayyiduna Abdur Rahman ibn Sa'd ibn Ammar ibn Sa'd the mu'adhdhin of Allah's Messenger صلی اللہ علیہ وسلم (meaning Sa'd the great grandfather of Abdur Rahman was the mu'adhdhin) narrated, "My father narrated to me from his father from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم instructed Bilal رضی اللہ عنہ to insert his fingers in his ears and he said, 'It will make your voice louder."[2]

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ was a Sahabi and was appointed by the Prophet صلی اللہ علیہ وسلم as a mu'adhdhin at the mosque, Masjid Quba. He continued to call the adhan there till the death of the Prophet صلی اللہ علیہ وسلم with the Prophet's صلی اللہ علیہ وسلم death, Sayyiduna Bilal رضی اللہ عنہ stopped pronouncing the adhan in the Masjid Nabawi and emigrated to Shaam and Abu Bakr رضی اللہ عنہ transferred him from Masjid Quba to Masjid Nabawi as its mu'adhdhin. He continued there till his death. His son Ammar رضی اللہ عنہ was a distinguished tabi'I and his son (Sa'd رحمہ اللہ junior), meaning the grandson of Sa'd رضی اللہ عنہ (senior) was the father of Abdur Rahman who is the narrator. Thus Ammar's رحمہ اللہ son Sa'd رحمہ اللہ was named after Ammar's رحمہ اللہ grand father Sa'd رحمہ اللہ

This *hadith* says that the fingers should be put in the ears to make the voice louder. Perhaps, with fingers in the ears the loud voice returns to the mu'adhdhin's ears. So he will try to raise the pitch of his voice as much as possible.

CHAPTER - VI

THE VIRTUE OF THE ADHAN & OF THE RESPONSE TO THE MU'ADHDHIN

بَابُ فَضْلِ الْاَذَانِ وَاِجَابَةِ الْمُؤَذِّنِ

Adhan is a great form of remembrance (dhikr) of Allah, It bears the testimonies of unity and Messenger ship alongwith the proclamation. It demonstrates the majesty and glory of Islam. This is why there is tremendous merit and reward in calling the adhan. Thereafter, in this chapter we shall narrate those *ahadith* that tell us that calling the adhan is like

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[1] Muwatta Maalik 3.1-8.

[2] Muslim # 14-387, Ibn Majah # 724, Musnad Ahmad 4-95.

amassing blessings.

The question arises what is better: calling the adhan or leading the congregation (as imam)? The approved opinion is that if a man is certain that he will manage to discharge all the rights of the office of the imam then it is better for him to act as an imam, otherwise it is better for him to call the adhan

The ulama (Scholars) differ on whether the Prophet صلى الله عليه وسلم ever pronounced the adhan or not? Though according to one *hadith*, he did pronounce the adhan, yet some scholars interpret it to mean that he gave instructions and had the adhan pronounced. This command of his may be compared to the credit given to a king for having built a fort though he never constructed it with his hands, but had it built. A *hadith* of Daraqutni says explicitly that the Prophet صلى الله عليه وسلم had given command for the adhan to be sounded (but did not himself pronounce it). Allah knows best.

It is *wajib (expedient)* to respond to the adhan. If many people call the adhan at the some time then the first is recognized and response should be given to him. If anyone hears the adhan from many mosques of different neighbourhoods then it is *wajib (expedient)* for him to respond to the mu'adhin of his mosque. If anyone is within the mosque at the time the adhan is called then it is not *wajib (expedient)* on him to respond to it because the practical response has been given already.[1]

The umala differ on whether one who recites the Qur'an should respond to the adhan or not. The preferable opinion, however, is that he should not respond to the adhan.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٥٤) عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمُؤَذِّنُوْنَ اَطْوَلُ النَّاسِ اَعْنَاقًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

654. Sayyiduna Mu'awiyah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The mu'adhdhins will have the longest neck of all people on the day of resurrection."[2]

COMMENTARY: Long neck could mean many things:

(1) Those who called the adhan in the world will get too much reward and high ranks on the day of resurrection.

(2) They will be chiefs on that day.

(3) They will be much hopeful of reward. Anv one who hopes for something will raise his neck to look for what he aspires and on the day of resurrection when the people will be grieved and worried, the mu'adhdhins will be peaceful awaiting the command to go to paradise.

(4) They will be awarded nearness to Allah and an honourable place.

(٦٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نُوْدِيَ لِلصَّلَاةِ اَدْبَرَ الشَّيْطَانُ لَهٗ ضُرَاطٌ حَتّٰى لَا يَسْمَعَ التَّاذِيْنَ فَاِذَا قُضِيَ النِّدَاءُ اَقْبَلَ حَتّٰى اِذَا ثُوِّبَ بِالصَّلَاةِ اَدْبَرَ حَتّٰى اِذَا قُضِيَ التَّثْوِيْبُ اَقْبَلَ حَتّٰى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهٖ يَقُوْلُ اُذْكُرْ كَذَا اُذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتّٰى يَظَلَّ الرَّجُلُ لَا

[1] But see commentary on *hadith* 673.

[2] Muslim # 14-387, Ibn Majah # 725, Musnad Ahmad 4-95

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يَدْرِيْ كَمْ صَلّٰى۔ (متفق عليه)

655. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "When a call is announced for the *salah*, the devil turns his back breaking wind as he flees so that he may not hear the call being made. But, it is over, he comes back. Again, as the iqamah is called, he turns back and as it is over, he returns to put thoughts in a man's heart. He say, 'Remember this. Remember that,' all that he could not remember, so that he forgets how much *salah* he has offered."[1]

COMMENTARY: It is not surprising that the devil can break wind because he too has a body. It is like a donkey who cannot help passing wind when a heavy burden is places over him. The adhan is too heavy on the devil and he retreats and releases gas.

However, some scholars say that as the adhan is sounded, the devil lets out a cry that fills the ear to prevent himself. From hearing the adhan. It is this cry that is described as breaking wind to show how bad it is.

The devil interrupts the worshipper and puts temptation in his heart. He pull him towards the worldly affairs disturbing his concentration on the *salah*.

Allah has equipped the adhan with the quality of inspiring fear in the devil. The devil does not flee from the Quran (and the *salah*) and recital of the Quran, but from the adhan because it instils fear in him.

(٦٥٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَسْمَعُ مَدٰى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا اِنْسٌ وَلَا شَيْءٌ اِلَّا شَهِدَ لَهٗ يَوْمَ الْقِيَامَةِ۔ (رواه البخاری)

656. Sayyiduna Abu Sa'eed Khurdri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No jinns, man or anything hears the call of the mu'adhdhin at the farthest range without bearing witness for him on the day of resurrection."[2]

COMMENTARY: The word (مد) (mada) means 'the farthest range.' The limit of sound is where its buzz is heard but it is indistinct. It was enough to have said, 'where the mu'adhdhin's voice reaches, but it is qualified with 'at the farthest range' to indicate that even those who get the buzz in their ears will testify for him being faithful. Thus, those who are nearer to him will be witnesses of a strong kind.

The ulama (Scholars) say that in this way, the mu'adhdhin is encourage to raise his voice very high so that the most number of people may bear witness for him.

(٦٥٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُوْلُوْا مِثْلَ مَايَقُوْلُ ثُمَّ صَلُّوْا عَلَيَّ فَاِنَّهٗ مَنْ صَلّٰى عَلَيَّ صَلَاةً صَلَّى اللّٰهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللّٰهَ لِيَ الْوَسِيْلَةَ فَاِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا يَنْبَغِيْ اِلَّا لِعَبْدٍ مِنْ عِبَادِ اللّٰهِ وَاَرْجُوْ اَنْ اَكُوْنَ اَنَا هُوَ فَمَنْ سَاَلَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ۔ (رواه مسلم)

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[1] Bukhari # 608, Muslim # 19-389, Abu Dwud # 516, Nasa'i # 670, Darimi # 1204, Muwatta Maalik # 1.1-6, Musnad Ahmad 2-313.

[2] Bukhari # 609, Nasa'i # 644, Ibn Majah # 723, Muwatta Maalik # 3.1-5, Musnad Ahmad 3-35,

657. Sayyidna Abdullah ibn Amr ibn al-Aas رضی الله عنه narrated that Allah's Messenger said, "When you hear the mu'adhdhin, say th4e like of what he says. Then invoke blessings on me, for if anyone invokes blessings on me once, Allah sends on him ten blessings, Then ask Allah for the wasilah for me. It is a station in paradise, not available to anyone, but only one of Allah's slaves, and I hope that I shall be the one. He who asks the wasilah for me, my intercession will become lawful for him."[1]

COMMENTARY: Repeat the expressions of the adhan with the mu'adhin, except a few expressions that are not repeated as they are. They will be mentioned in the next *hadith*. For instance, when he say in the adhan for *fajr* (الصلوة خير من النوم), the answer is (صدقت وبررت وبالحق) (The *salah* is better than sleep' and the response is you spoke the truth and became worthy of much of good and your words are true.')

Wasilah is a means to achieve what is sought. Though it that thing is approached. And, a particular high rank in paradise is called the wasilah, because he who will be admitted to it will gain nearness to Allah. He will be honoured with the sight of Allah. And no one else will achieve as much excellence.

The Prophet صلی الله علیه وسلم said, I hope that I shall be the one" out of humility otherwise he alone will get that distinction (of the wasilah) because he is the most excellent of all creation. How can any one else deserve it? So, his words are allegorical to mean, "I am certain that I alone shall get this station."

(٦٥٨) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُكُمُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ ـ (رواه مسلم)

658. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When the mu'adhdhin says; (اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ) (Allah is the Greatest) one of you must repeat what he says) (اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ). Then, he says: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ) (I testify that there is no God but Allah) and you must respond: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ). Then, he says: (اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ) (I testify that Muhammad is the Messenger of Allah) and you must repeat: (اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ). Then he says: (حَيَّ عَلَى الصَّلٰوةِ) (come to the *salah*) and you must response with: (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) (There is no might and no power save with Allah). He then says: (حَيَّ عَلَى الْفَلَاحِ) (come to success) and you must respond with (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) (as before). Then he says: (اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ) and you must repeat: (اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ). The mu'adhhin then says: (لَا اِلٰهَ اِلَّا اللّٰهُ) (There is no God but Allah) and you must repeat (لَا اِلٰهَ اِلَّا اللّٰهُ). He who speaks (these words) from his heart will enter paradise."[2]

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[1] Muslim # 11-384, Abu Dawud # 523, Tirmidhi # 3634, Nasa'i # 678, Musnad Ahmad 2-168. (From Trimidhi Eng. Tr Darul *Isha*'at Karachi)

[2] Muslim # 12-385, Abu Dawud # 528.

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COMMENTARY: The *hadith* mentions briefly the words of the adhan an Allahu Akbar and testimonies are to be given a response in this manner every time the mu'adhdhin speaks them. And so against the other expressions. The response "There is no might and power save with Allah is a confession from the worshipper that he by himself has no ability to meet the demands of the mu'adhdhin's words and can do it only with Allah's help. He comes to offer the *salah* when Allah enables him.

Nawawi رحمه‌الله said that it is *mustahab (desirable)* to repeat the mu'adhdhin words except that against the (حيعتين) (two pairs of hayi 'come to') the response is (لاحول ولاقوة الا بالله). Some people in some places respond to (حي على الصلوة) and (حي على الفلاح) with (ماشاء الله كان ومالم يشاء لم يكن) (what Allah wishes happens and what ح e does not wish does not happen).This is wrong and against the musnun method.

Everyone who hears the mu'adhdhin must give the response, irrespective of whether he has performed ablution or not, even if a person is sexually defiled or a woman is menstruating. But not, if there is something precluding him, like when he is relieving himself or having sexual intercourse, or offering a *salah*, or engaged in anything that prevents him from it, he should not respond.

He who speaks from his heart could mean speaks (لاحول ولاقوة الا بالله) or the entire response. It is more likely that it refers to the entire response.

Of course, all Muslims will enter paradise whether directly or after enduring some punishment. Here, the person who responds to the expressions of the adhan orally as well as from the core of his heart will receive deliverance and enter paradise with such people who have been pardoned.

(٦٥٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدِا نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِى وَعَدْتَّهُ حَلَّتْ لَهُ شَفَاعَتِى يَوْمَ الْقِيَامَةِ۔ (رواه البخارى)

659. Sayyiduna Jabir رضى‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم said, "If anyone says after hearing the adhan:
(O Allah, Lord of this perfect call and of the *salah* tha' is being established, grant Muhammad the wasilah and the distinction, and raise him to the praiseworthy station which you have promised him), then, on the day of resurrection, my intercession will be lawful for him."[1]

COMMENTARY: This supplication calls adhan as (da'wah) 'invitation,' 'call' because it calls the people to the *salah*. The *salah* is established till the Last Hour. In this supplication the words (والدرجة الرفيعة) (and the elevated rank) are also spoken after (والفضيله) (and the distinction), but they are not found in any tradition.

The praiseworthy station is the place of the might intercession. It is the place where the Prophet صلى‌الله‌عليه‌وسلم will intercede for the sinners on the day of resurrection.

In the gathering place, everyone will be worried for himself concerning the reckoning. It will be very severe. People will approach every severe. People will approach every Prophet

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[1] Bukhari # 614, Abu Dawud # 529, Tirmidhi # 211, Nasa'i # 630, Ibn Majah # 722. (Translation is from Radiant Prayers, Mawlana Mufti Taqi Uthmani).

and Messenger عليه السلام seeking their intercession but they will send them to Prophet Muhammad صلى الله عليه وسلم, saying, "He is the one to intercede." He will come to Allah and make the intercession. Everyone will praise him and Allah will also praise him. His glory will be displayed perfectly. The promise mentioned in he supplication (Arabic) alludes to the verse (79) of surah al-Isra:

عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

{Soon your Lord will raise you to a station praised.}

Soon Allah, the compassionate will make him the intercessor on the day of gathering and bring him to the praised station with honour and glory such as none of the children of Aadam achieved apart from him because worship and vigil in the night was made obligatory for him alone.

The version of Bayhaqi adds to this supplication at the end after (وعدته) (You have promised him) the words:

اِنَّكَ لَا تُخْلِفُ الْمِيْعَادِ

(Surely, you do not break your promise)

And, some people also read (يَا اَرْحَمَ الرَّحِمِيْن) at the end (o The Most Merciful of those who show mercy). However, this is not mentioned in the a*hadith*.

(٦٦٠) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُغِيْرُ اِذَا طَلَعَ الْفَجْرُ وَكَانَ يُسْمِعُ الْاَذَانَ فَاِنْ سَمِعَ اَذَانًا اَمْسَكَ وَاِلَّا اَغَارَ فَسَمِعَ رَجُلٌ يَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْفِطْرَةِ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجْتَ مِنَ النَّارِ فَنَظَرُوْا اِلَيْهِ فَاِذَا هُوَ رَاعِيُ مِعْزىً۔ (رواه مسلم)

660. Sayyiduna Anas رضى الله عنه narrated that Prophet صلى الله عليه وسلم launched an attack (on the enemy) only at dawn. He waited to hear the adhan, so if he heard it, he would check himself, otherwise he attacked. (On one such day) he heard a man call "Allahu Akbar, Allahu Akbar." So, Allah's Messenger صلى الله عليه وسلم said. "He is on fitrah" (meaning on nature which is Islam). The man went on to say, "I testify that there is no God but Allah," So Allah's Messenger صلى الله عليه وسلم said, "You have come out of the Fire," They looked at the man, Behold! He was a shepherd.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم used to wait till morning to ensure that there was no Muslim in the territory he aimed there was no Muslims in the territory he aimed to attack. If he heard the adhan, he withheld the army otherwise he launched the attack. This proves that the Prophet صلى الله عليه وسلم regarded adhan as a symbol of faith, and lack of it as a sign of disbelief.

It is for this reason that the jurists rule that if any people give up the adhan then, though the adhan is a *sunnah (Practice of Holy Prophet)*, these people deserve to be attached because the adhan is a symbol of Islam.

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[1] Muslim # 9-382, Tirmidhi # 1624, Abu Dawud # 2634, Darimi # 2445, Bukhari part of lengthy *hadith* # 610, but only the first part up to 'otherwise Attached.'

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(٦٦١) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْاِسْلَامِ دِيْنًا غُفِرَ لَهٗ ذَنْبُهٗ۔ (رواه مسلم)

661. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is forgiven his sins who says on hearing the mu'adhdhin: (I bear witness that there is no God but Allah, who is alone, who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allah as Lord and with Muhammad as a Messenger and with Islam as a religion).[1]

COMMENTARY: One has choice to speak these words when the mu'adhdhin says (اشهد ان لا اله) (I bear witness that there is no God but Allah) or when the adhan is over. However, it is proper to speak them after the adhan is over and one has given response to all its expressions. Clearly, the reward will accure only when response is given to all expressions of the adhan.

(٦٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ ثُمَّ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ۔ (متفق عليه)

662. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Between every two adhans is a *salah*. Between every two adhans is a *salah*. Then he spoke these words a third time and said, "For him who wishes."[2]

COMMENTARY: The two adhan imply the adhan and takbir (or iqamah). To offer *salah* between an adhan and takbir is success and prosperity.

The Prophet صلی اللہ علیہ وسلم repeated this sentence three times to encourage people to offer the supererogatory *salah* between very adhan and takbir. This period is very blessed and excellent. Any prayer made at this time after offering the *salah* is not rejected by Allah. It gains approval and is accepted. Moreover, the reward of offering a *salah* in such a blessed time is very great.

To offer *salah* between adhan and takbir is *sunnah (Practice of Holy Prophet)*. When he said, "For him who wishes" he made it clear that it is not *wajib (expedient)*, but *mustahab (desirable)* to offer this *salah*.

However, Imam Abu Hanifah رحمہ اللہ hold that it is mukruh to offer optional *salah* between the adhan and takbir of *maghrib*, Sayyiduna Buraydah Aslami رضی اللہ عنہ had narrated that the Prophet صلی اللہ علیہ وسلم said "there are two raka'at (supererogatory *salah*) between two adhan, except *maghrib*."

SECTION II اَلْفَصْلُ الثَّانِيْ

(٦٦٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالشَّافِعِيُّ وَفِيْ اُخْرٰى لَهٗ بِلَفْظِ الْمَصَابِيْحِ۔

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[1] Muslim # 13-386, Abu Dawud # 525. Tirmidhi # 210, Nasa'i # 679, Ibn Majah # 721, Musnad Ahmad 1-181.

[2] Bukhari # 627, Muslim # 304-838, Abu Dawud # 1283, Tirmidhi # 185, Nasa'i # 681, Ibn Majah # 1162, Darimi # 1440, Musnad Ahmad 4-86, but did not mention 'three times.'

663. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The imam is responsible while the mu'adhdhin is trusted. O Allah, guide the imams and forgive the mu'adhdhins."[1]

COMMENTARY: The imam is responsible for the *salah* of other people, his muqtadis for their recital and, if they are late, for their qiyam (standing posture). The muadhdhins are relied upon for proper times of *salah* and keeping and breaking fasts.

(٦٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهٗ بَرَائَةٌ مِنَ النَّارِ۔ (رواه الترمذى وابوداؤد وابن ماجة)

664. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who pronounces the adhan for seven years seeking (nothing but) reward (from Allah) has freedom from hell recorded for him."[2]

(٦٦٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْجَبُ رَبُّكَ مِنْ رَاعِى غَنَمٍ فِىْ رَأْسِ شَظِيَّةٍ لِلْجَبَلِ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّى فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اُنْظُرُوْا اِلٰى عَبْدِىْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ الصَّلَاةَ يَخَافُ مِنِّىْ قَدْ غَفَرْتُ لِعَبْدِىْ وَاَدْخَلْتُهُ الْجَنَّةَ۔ (رواه ابوداؤد والنسائى)

665. Sayyiduna Uqbah Ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah is pleased with the shepherd on the peak of a mountain, pronouncing the adhan and establishing the *salah*. Allah, Mighty and Glorious, says, 'Look at this My slave! He calls the adhan and offers the *salah*. He fears me. Indeed, I have forgiven my slave and shall admit him to paradise.'"[3]

COMMENTARY: He is the shepherd who has abandoned the world and remembers Allah at the times of *salah*. He seeks Allah's pleasure.

Ibn Maalik رحمه الله said that the advantage of sounding the adhan is that the angels and the jinn are made aware of the time of the *salah*. Moreover, every creature that hears him will bear witness to his faith, on the day of resurrection. Also, he abides by the *sunnah (Practice of Holy Prophet)* in this way. He resembles the Muslim community in regard to the congregational *salah*.

Here, adhan means both the adhan and the takbir (or iqamah). Some scholars say that when such a one calls the adhan and the takbir, the angels join him to offer the *salah* and he earns the reward of the congregational *salah*.

He fears Allah and is not ostentatious. He is afraid of Allah's punishment, so calls the adhan and the iqamah and offers the *salah*. It is *mustahab (desirable)* even for one who offers his *salah* individually to call the adhan and iqamah.

(٦٦٦) وَعَنِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيَامَةِ عَبْدٌ اَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيْهِ وَرَجُلٌ اَمَّ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ وَرَجُلٌ يُنَادِىْ بِالصَّلٰوةِ الْخَمْسِ كُلَّ يَوْمٍ

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[1] Musnad Ahmad 2-465 Abu Dawud # 517, Tirmidhi # 207, Shafi'i in his musnad p 56 and p 33 (the imams a responsible...)

[2] Tirmidhi # 206, Ibn Majah # 727.

[3] Abu Dawud # 1203, Nasa'i # 666, Musnad Ahmad 4-157.

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وَلَيْلَةٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

666. **Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three people will be on sand-heaps of musk on the day of resurrection; a slave who gives the rights of Allah and his master, a man who leads a people in *salah* and they are pleased with him, and a man who calls to the five *salahs* every day and night."[1]**

COMMENTARY: The slave may be a male or a female. To be pleased with an imam is to be satisfied that he pays attention to all details of the *salah*, its rules, essentials, *sunnah (Practice of Holy Prophet)*, etiquettes and the rules of recital of the Qur'an with a sweet voice. However, the decision rests on a majority of the muqtadis who are learned and intelligent. On the day of resurrection, they will get heaps of musk because, in the world, they had surrendered their pleasures and desires for the sake of obedience to Allah and His Messenger صلی اللہ علیہ وسلم. Allah will reward them on the day of resurrection with sweet smelling musk. In this way, other people will know of their greatness and honour.

(٦٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤَذِّنُ يُغْفَرُ لَهٗ مَدٰى صَوْتِهٖ وَيَشْهَدُ لَهٗ كُلُّ رَطْبٍ وَيَابِسٍ وَشَاهِدُ الصَّلَاةِ يَكْتُبُ لَهٗ خَمْسٌ وَعِشْرُوْنَ صَلَاةً وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَرَوَى النَّسَائِيُّ اِلٰى قَوْلِهٖ كُلُّ رَطْبٍ وَيَابِسٍ وَقَالَ لَهٗ مِثْلُ اَجْرِ مَنْ صَلّٰى۔

667. **Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The mu'adhdhin is forgiven according to the limit his voice reaches, every moist and dry place will bear witness for him, as also he who comes to the *salah* (will testify for him). The reward of twenty five *salah* will be recorded for him (additionally), and the sins he committed between every two *salahs* will be expiated for him."[2]**

COMMENTARY: The limit of his voice is the extent to which he raises it. If he exerts himself to the full then he earns forgiveness to its complete and perfect extent. If sins were given bodies and spread about then all the sins that occupy the farthest place to which his voice reaches will be pardoned.

The moist and dry places are occupied by creation that is wet like human beings, plants etc and parched like stones, mud, sand, etc.

Allamah Teebi رحمہ اللہ said that the words (ومشاهد الصلوة) refer to the mu'adhdhin so that the entire sentence will mean. 'The mu'adhdhin and everyone who attends the *salah* will be forgiven.'

However, Mulla Ali Qari connects these words to 'every moist and dry (place).' The pronominal suffix in (يكتب له) (recorded for him) عنه and (for him) could refer to (شاهد) 'who comes to *salah*' or to the mu'adhdhin.

The final sentence of the *hadith* means that the mu'adhdhin earns as much reward as those who offer the *salah* because he invites them to the *salah*. There is a *hadith*:

'it anyone is a means of piety and good deeds then he gets reward like the reward of the doer.'

(٦٦٨) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اجْعَلْنِيْ اِمَامَ قَوْمِيْ قَالَ اَنْتَ اِمَامُهُمْ وَاقْتَدِ

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[1] Tirmidhi # 1993, Musnad ahmad 25-26.

[2] Musnad ahmad 2-44, Abu Dawud # 415, Ibn Majah # 724, Nasa'i # 248 (up to 'moist and dry')

بِاَضْعَفِهِمْ وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلٰى اَذَانِهٖ اَجْرًا۔ (رواه احمد وابوداؤد والنسائی)

668. Sayyiduna Uthman ibn Abu al Aas رضی اللہ عنہ narrated that he requested (the Prophet) صلی اللہ علیہ وسلم, "O Messenger of Allah, appoint me the imam of my people." He said, "you are their imam, but lead (bearing in mind) the weakest of them. And, choose a mu'adhdhin who does not seek reimbursent for his adhan."[1]

COMMENTARY: The imam was instructed to make allowances for the weak in the congregation. He should not prolong the recital of the Quran and the *salah*, on the whole.

The *hadith* tells us that it is not lawful to accept wages for acting as imam and as mu'adhdhin. The ulama (Scholars) say that the imam and mu'adhdhin must not demand their wages, yet accept what people give them of their own accord keeping their needs in view. Thus, it is incumbent on the worshippers to look after the imam and mu'adhdin and send them what would support them.

It is written in Fatawa Qadi that the mu'adhdhin who possesses not knowledge about the times of *salah*, etc. does not get reward for calling the adhan. Hence, the mu'adhdhin who receives wages will not receive reward at all. (A footnote in the Urdu text neads; According to Imam Abu Hanifah رحمہ اللہ, it is not allowed to receive wages for acting as imam or mu'adhdhin, and to teach the Quran.)

(٦٦٩) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ عَلَّمَنِیْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْلَ عِنْدَ اَذَانِ الْمَغْرِبِ اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَاتِكَ فَاغْفِرْلِیْ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِیْ فِی الدَّعْوَاتِ الْكَبِيْرِ۔

669. Sayyidah Umm Salamah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم taught her to pray when the adhan for the *maghrib salah* is calle:

اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَاتِكَ فَاغْفِرْلِیْ

(O Allah, this is when your might approaches and your day returns, and the voices of your mu'adhdhins (as they are heard). So, forgive me.[2]

COMMENTARY: It is unclear whether this supplication is made while responding to the expressions of the adhan or after having given the responses. This *hadith* establishes that during the adhan, it is opportune to make supplication to Allah. Hence, one must seek forgiveness for one's sins and seek guidance on the right path so that it (the prayer) is accepted.

(٦٧٠) وَعَنْ اَبِیْ اُمَامَةَ اَوْ بَعْضِ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ بِلَالًا اَخَذَ فِی الْاِقَامَةِ فَلَمَّا اَنْ قَالَ قَدْ قَامَتِ الصَّلٰوةُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقَامَهَا اللّٰهُ وَاَدَامَهَا وَقَالَ فِیْ سَائِرِ الْاِقَامَةِ كَنَحْوِ حَدِيْثِ عُمَرَ فِی الْاِذَانِ۔ (رواه ابوداؤد)

670. Sayyiduna Abu Umamah رضی اللہ عنہ or another of the sahabah رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم narrated that as Bilal رضی اللہ عنہ commenced the iqamah and came to (the words) (قد قامت الصلوٰۃ) (indeed, the *salah* is established),

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[1] Abu Dawud # 531, Nasa'i # 672, Musnad ahmad 4-217, Muslim of like meaning of first part # 186-468, Ibn Majah (part first) 714, (part second) # 987, 980.

[2] Abu Dawud # 530, Tirmidhi # 3600, Bayhaqi in Da'wat ul Kabir,

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Allah's Messenger صلى الله عليه وسلم said: (اقامها الله وادامها) (May Allah establish it and do so for ever). Throughout the iqamah (or takbir), he gave similar response like (those mentioned in) the *hadith* of Umar about the adhan.[1] (*Hadith* # 658)

COMMENTARY: The response to the expressions of the adhan mentioned in he *hadith* # 658 is also the response to the iqamah. The Prophet صلى الله عليه وسلم did that. When he said (قد قامت الصلوة) the prophet صلى الله عليه وسلم said, (اقامها الله وادامها)

(٦٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْاَذَانِ وَالْاِقَامَةِ۔

(رواه ابوداؤد والترمذی)

671. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication made between the adhan and the iqamah is never turned down."[2]

COMMENTARY: Of course, Allah accepts supplication of His slaves at all times out of His mercy. However, this *hadith* mentions the time between adhan and iqamah as the most opportune. He accepts His slave's prayer for all of their needs. So, Muslim must seize this opportunity.

The prayer may be made preferably promptly after the adhan or some time thereafter, It will be granted in any case.

(٦٧٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثِنْتَانِ لَا تُرَدَّانِ اَوْ قَلَّمَا تُرَدَّانِ الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ الْبَأْسِ حِيْنَ يَلْحَمُ بَعْضُهُمْ بَعْضًا وَفِيْ رِوَايَةٍ وَتَحْتَ الْمَطَرِ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ وَتَحْتَ الْمَطَرِ۔

672. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two prayers are never rejected, or occasionally rejected: the prayer at the time (or after) the adhan and at a difficult time when engaged in battle." According to another version," and under rain." Darimi does not have "and under rain."[3]

(٦٧٣) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمُؤَذِّنِيْنَ يَفْضُلُوْنَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْ كَمَا يَقُوْلُوْنَ فَاِذَا انْتَهَيْتَ فَسَلْ تُعْطَ۔ (رواه ابوداؤد)

673. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that a man said, "O Messenger of Allah, the mu'adhdhins have outstripped us." So, Allah's Messenger صلى الله عليه وسلم said, "Say as they say, And when you finish, ask (Allah) and you will be given."[4]

COMMENTARY: The sahabi رضى الله عنه submitted that the mu'adhdhins earned more reward then him because they called the adhan. The Prophet صلى الله عليه وسلم guided him to a deed whereby he could earn as much reward as the mu'adhdhins do and that is to repeat what they say (except for (ولا حول ولا قوة الا بالله) against (حى على الصلوة) and (حى على الفلاح)

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[1] Abu Dawud # 528.

[2] Abu Dawud # 521, Tirmidhi # 212, Musnad Ahmad 3-119.

[3] Abu Dawud # 2540 & Uddit and Darimi # 1200.

[4] Abu Dawud # 524.

The Prophet صلى الله عليه وسلم also instructed him to make a supplication after giving the responses. In that way, he would attain more excellence.

This *hadith* informs us that one who is present in the mosque when the adhan is called must also respond to the mu'adhdhin's words. Those who say that since a response is given practically by one who is already in the mosque he need not give on oral response, say what does not appeal to the heart.[1]

SECTION III الْفَصْلُ الثَّالِثُ

(٦٧٤) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الشَّيْطَانَ اِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ قَالَ الرَّاوِي وَالرَّوحَاءُ مِنَ الْمَدِيْنَةِ عَلٰى سِتَّةٍ وَثَلَاثِيْنَ مِيْلًا۔ (رواه مسلم)

674. Sayyiduna Jabir رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "when he hears the adhan for the *salah*, the devil flees till he is at the place Rawha." The sub-narrator said Rawha is as far as thirty-six miles away from Madinah.[2]

COMMENTARY: It is either all the devils who flee on hearing the adhan or just their chief devil. The correct thing is that the chief flees away.

He goes away from the worshipper who offers the *salah* to a distance that is equal what is between Madinah and Rawha.

The Sub-narrator (who gave the distance of Rawha) was Sayyiduna Abu Sufyan Nafi' ibn Talhah رحمه الله who narrated that *hadith* from Jabir رضى الله عنه.

(٦٧٥) وَعَنْ عَلْقَمَةَ بْنِ اَبِي وَقَّاصٍ قَالَ اِنِّي لَعِنْدَ مُعَاوِيَةَ اِذْ اَذَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةُ كَمَا قَالَ مُؤَذِّنُهُ حَتّٰى اِذَا قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَلَمَّا قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ وقَالَ بَعْدَ ذٰلِكَ مَا قَالَ الْمُؤَذِّنُ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذٰلِكَ۔ (رواه احمد)

675. Sayyiduna Alqamah ibn Abu Waqqas رضى الله عنه narrated that he was with Sayyiduna Mu'awiyah رضى الله عنه (one day) when the mu'adhdhin called the adhan. Mu'awiyah رضى الله عنه said just as the mu'adhdhin said till he said (حي على الصلوة) (came to the *salah*), Mu'awiyah رضى الله عنه said (لاحول ولاقوه الا بالله) (There is no might and power save with Allah). Then he said (حي على الفلاح) (come towards success) and he responded (لاحول ولا قوة الا بالله) (There is no night and power save with Allah, the High, the Mighty). After that, he said what the mu'adhdhin said. Then, he said (to Alqamah), "I heard Allah's Messenger صلى الله عليه وسلم say that."[3]

COMMENTARY: Allamah Teebi رحمه الله said that he addition of (العلى العظيم) I the response to (حي على الفلاح) is found only in this *hadith*.

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[1] But see the discourse preceding *hadith* 654 see I at the beginning of this chapter VI

[2] Muslim # 15.388.

[3] Nasa'i # 677, Musnad Ahmad 4-91, 92.

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(٦٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ بِلَالٌ يُنَادِى فَلَمَّا سَكَتَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ مِثْلَ هٰذَا يَقِيْنًا دَخَلَ الْجَنَّةَ۔ (رواه النسائى)

676. Sayyiduna Abu Hurayrah رضى الله عنه narrated that While they were with Allah's Messenger صلى الله عليه وسلم, Bilal رضى الله عنه got up and called the adhan. When he stopped, Allah's Messenger صلى الله عليه وسلم said, "He who says like this sincerely will enter paradise."[1]

COMMENTARY: If anyone sincerely delivers these words in the adhan, or as a response to the adhan, or just by himself, then he will be worthy of going to paradise, to enter it with those who are foregiven.

(٦٧٧) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ قَالَ وَاَنَا وَاَنَا۔

(ابوداؤد)

677. Sayyiduna Ayshah رضى الله عنها narrated that when the Prophet صلى الله عليه وسلم heard the mu'adhdhin announced the testimony he would say. "And I too. I too."[2]

COMMENTARY: When the mu'adhdhin announced the testimonies in the adhan (اشهدان لاالٰه) and (اشهدان محمد) the Prophet صلى الله عليه وسلم responded, saying 'And, I too. And, I too' (testify to that). This means that like the entire *ummah*, he too, was responsible to bear witness to his messenger ship. The ulama (Scholars) differ on how he gave the testimony; in very words calling his name, or in direct speech (اشهد ان محمد) (I bear witness that I am Allah's Messenger)? They say that he gave the testimony in the same words as the *ummah* gave as stated in the *hadith* narrated by Mu'awiyah رضى الله عنه (# 675).
Since there seems to be a difference in this *hadith* of Sayyidah Ayshah رضى الله عنها and the *hadith* of Sayyiduna Mu'awiyah رضى الله عنه, we may presume that sometimes he did say in the personal form, 'And, I too.'

(٦٧٨) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَذَّنَ ثِنْتَى عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ وَكُتِبَ لَهُ بِتَأْذِيْنِهِ فِيْ كُلِّ يَوْمٍ سِتُّوْنَ حَسَنَةً وَلِكُلِّ اِقَامَةٍ ثَلَاثُوْنَ حَسَنَةً۔ (رواه ابن ماجة)

678. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who pronounces the adhan for twelve years is assured of paradise. Every day sixty pieties are recorded for him for his calling the adhan, and thirty pieties for every iqamah."[3]

COMMENTARY: The reward for the iqamah is half of that of the adhan perhaps because the iqamah is to alert only those people who are assembled for the congregation. The adhan, on the other hand, is for everyone, those present and those outside the mosque. Or, it could be because more effort is required for the adhan than for the iqamah.

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[1] Nasa'i # 674.

[2] Abu Dawud # 526.

[3] Ibn Majah # 728, Daraqutni # 23 (in the chapter on iqamah and kitab us *salah*).

(٦٧٩) وَعَنْهُ قَالَ كُنَّا نُؤْمَرُ بِالدُّعَاءِ عِنْدَ اَذَانِ الْمَغْرِبِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

679. Sayyiduna Ibn Umar رضى الله عنه narrated, "We were instructed to make a supplication at the time of the adhan for (the *salah* of) *maghrib*."[1]

COMMENTARY: Perhaps it speaks of the same thing as mentioned in the *hadith* # 669 of Sayyidah Umm Salamah رضى الله عنه:

اَللّٰهُمَّ هذا اقبال ليلك وادبار نهارك الخ

(O Allah, this is when your night approaches and your day returns....)

CHAPTER - VII

بَابٌ فِيْهِ فَصْلَانِ

SOME RULES FOR THE ADHAN[2]

اَلْفَصْلُ الْاَوَّلُ

SECTION I

(٦٨٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بِلَالًا يُنَادِيْ بِلَيْلٍ فَكُلُوْا وَاشْرَبُوْا حَتّٰى يُنَادِيَ ابْنُ اُمِّ مَكْتُوْمٍ قَالَ وَكَانَ ابْنُ اُمِّ مَكْتُوْمٍ رَجُلٌ اَعْمٰى لَا يُنَادِيْ حَتّٰى يُقَالَ لَهٗ اَصْبَحْتَ اَصْبَحْتَ۔

(متفق عليه)

680. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely bilal calls the adhan (for the *fajr*) while it still is night. So, continue to eat and drink till Ibn Umm Maktum calls the adhan." Ibn Umm Maktum رضى الله عنه was a blind man. He did not sound the adhan till he was told. "Morning in upon you! Morning is upon you!"[3]

COMMENTARY: The Prophet صلى الله عليه وسلم had two mu'adhdhins. One of them called the adhan before *fajr*, in the night and the other as the time of *fajr* commenced. The Shafi'is have two mu'adhdhins and regard it as a *sunnah (Practice of Holy Prophet)*. One calls the adhan before *fajr* towards the end of midnight and the other just as *fajr* begins.

Imam Abu Hanifah رحمه الله said that the first mu'adhdhin was to announce the sahr or the tahajjud. He had no connexion with *fajr* because according to to a *hadith*, the Prophet صلى الله عليه وسلم himself disallowed the calling of the adhan of *fajr* before time. It is allowed among the hanafis to call the adhan of *fajr* before time in the night.

The words 'Morning is upon you' in the *hadith* means, 'It is about to begin.'

(٦٨١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَعَنَّكُمْ مِنْ سُحُوْرِكُمْ اَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيْلُ وَلٰكِنَّ الْفَجْرَ الْمُسْتَطِيْرَ فِي الْاُفُقِ رَوَاهُ مُسْلِمٌ وَلَفْظُهٗ لِلتِّرْمِذِيِّ۔

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[1] Bayhaqi in ad-da'wat al Kabir.

[2] The heading is al-Mishkat (Arabic) and in al-masabih there is no heading. The Urdu had what we have translated.

[3] Bukhari # 617, Muslim # 36-1092, Nasa'i # 637, Muwatta Maalik # 3.3-15, Musnad ahmad 2-62.

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681. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Let not the adhan of Bilal and the lengthy *fajr* (false dawn) prevent from having your predawn meal (before fasting), but (cease) at the spreading on the horizon.[1]

(٦٨٢) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَابْنُ عَمٍّ لِيْ فَقَالَ اِذَا سَافَرْتُمَا فَاَذِّنَا وَاَقِيْمَا وَلْيَؤُمَّكُمَا اَكْبَرُكُمَا۔ (رواه البخاری)

682. Sayyiduna Maalik ibn al Huwayrith رضی اللہ عنہ narrated, "I came to the Prophet صلی اللہ علیہ وسلم with one of my cousins. He said, "When both of you travel, call the adhan and the iqamah, and let the elder of you lead the other (as imam)."[2]

COMMENTARY: Perhaps both of them were equally learned. So, the Prophet صلی اللہ علیہ وسلم instructed that the elder should be imam. Or, (اکبر کما) (elder of you) might mean more learned. This condition of the better one does not apply for the adhan. However, one who has knowledge about the *salah* and is religion must call the adhan. He must have a strong, loud and sweet voice.

(٦٨٣) وَعَنْهُ قَالَ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْا كَمَا رَاَيْتُمُوْنِيْ اُصَلِّيْ وَاِذَا حَضَرَتِ الصَّلٰوةُ فَلْيُؤَذِّنْ لَكُمْ اَحَدُكُمْ ثُمَّ لِيَؤُمَّكُمْ اَكْبَرُكُمْ۔ (متفق علیه)

683. Sayyiduna Maalik ibn al Huwayrith رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them, "Offer the *salah* as you see me offering it. When the time of the *salah* comes, one of you must call the adhan for you. Then let him who is the eldest among you act as your imam."[3]

COMMENTARY: Only he is eligible to be the imam who is the most learned and excellent of all. If all of them are equal then the oldest of them shall lead the others in the *salah*. Age implies the age in Islam. He is the most ancient in Islam, though others may be older in years but are recent in Islam so he is the senior. The reason is that one who is ancient in Islam has more knowledge of religion than they who embraced Islam after him.

(٦٨٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ لَيْلَةً حَتّٰى اِذَا اَدْرَكَهُ الْكَرٰى عَرَّسَ وَقَالَ لِبِلَالٍ اِكْلَا لَنَا اللَّيْلَ فَصَلّٰى بِلَالٌ مَا قُدِّرَ لَهُ وَنَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهُ فَلَمَّا تَقَارَبَ الْفَجْرُ اِسْتَنَدَ بِلَالٌ اِلٰى رَاحِلَتِهٖ مُوَجِّهَ الْفَجْرِ فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌ اِلٰى رَاحِلَتِهٖ فَلَمْ يَسْتَيْقِظْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا بِلَالٌ وَلَا اَحَدٌ مِنْ اَصْحَابِهٖ حَتّٰى ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلَهُمْ اِسْتَيْقَاظًا فَفَزِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيْ بِلَالُ فَقَالَ

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[1] Muslim # 43-1094, Abu Dawud # 2346, Tirmidhi # 706, Nasa'i # 2167, Musnad Ahmad # 20169.

[2] Bukhari # 628, Muslim # 292-674, Tirmidhi # 205, Abu Dawud # 589, Nasa'i # 636, Ibn Majah # 979, Musnad Ahmad 5-53.

[3] Bukhari # 631, Darimi # 1253, Musnad Ahmad with an alteration of words 5-53. (The you is plaral number)

بِلَالٌ اَخَذَ بِنَفْسِي الَّذِيْ اَخَذَ بِنَفْسِكَ قَالَ اقْتَادُوْا فَاقْتَادُوْا رَوَاحِلَهُمْ شَيْئًا ثُمَّ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِلَالًا وَاَقَامَ الصَّلٰوةَ فَصَلَّى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللّٰهَ تَعَالٰى قَالَ وَاَقِمِ الصَّلَاةَ لِذِكْرِيْ۔ (رواه مسلم)

684. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that on his return from the expedition of khaybar, Allah's Messenger صلی اللہ علیہ وسلم travelled by night till drowsiness overtook him. So he stopped to rest and instructed Bilal رضی اللہ عنہ to watch over during the night. Bilal offered the *salah* whatever he was enabled to offer while Allah's Messenger صلی اللہ علیہ وسلم and the his (other) sahabah رضی اللہ عنہ slept. As the time of dawn approached, Bilal رضی اللہ عنہ reclined against his beast facing the side from where dawn would rise, but his eyes succumbed to sleep as he was reclining on his beast, Then Allah's Messenger صلی اللہ علیہ وسلم, Bilal رضی اللہ عنہ and his (other) sahabah رضی اللہ عنہ, none of them, awoke till the sun struck them (with its light). Allah's Messenger صلی اللہ علیہ وسلم was the first of them to awake. He was worried and called. "O Bilal!" Bilal رضی اللہ عنہ said, "The same thing took me over as took you over," (meaning sleep). He said, "Depart (from here)." So they departed a little away with their beasts. Then, Allah's Messenger صلی اللہ علیہ وسلم made ablution and commanded Bilal رضی اللہ عنہ and he called the iqamah Allah's Messenger صلی اللہ علیہ وسلم led the *salah* of *fajr*. When he finished the *salah*, he said, "He who misses the *salah* must offer it on remembering it, for, Allah, the exalted, says:

وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ

{....and establish *salah* for my remembrance.} (Ta Ha 20:14)[1]

COMMENTARY: Khaybar is about one hundred miles from Madinah. The Banu Nadir who were expelled from Madinah settled here. Thereafter, Khaybar turned into a den to Jewish conspiracies. So, in 7AH, about one thousand and six hundred Muslims advanced to it under the command of Allah's Messenger صلی اللہ علیہ وسلم to curb them. They besieged khaybar for about ten days at the end of which Allah gave victory to the Muslim who conquered all the forts of Khaybar. Sayyiduna Ali رضی اللہ عنہ was credited with this victory. He is known as Fatih at Khaybar (conqueror of Khaybar). Also, Allah enable him to carry all alone the gate of Khaybar which seventy men could not carry. He carried it and threw it away. Then a covenant was drawn up between the Muslims and the Jews of Khaybar. Two particular terms of t he covenant were:

(i) The Jews would reside in Khaybar at the will of the Muslims and would go away when the Muslims ask them to evict.

(ii) One portion of their produce would go to Muslims.

The *hadith* speaks of this expedition.

A question arises that when the Muslims awoke, why did they not offer the *salah* at that very place? Why did the Prophet صلی اللہ علیہ وسلم got his sahabah رضی اللہ عنہ to move ahead?

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[1] Muslim # 309-680, Nasa'i # 618, Ibn Majah # 697, and similar from Abu Qatadah # 604.

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According to the Hanafis, the redeeming *salah* is not offered at the hour of sunrise. This is why the Prophet صلى الله عليه وسلم moved ahead so that the undesirable time might pass away.
The Shafi'is allow redeeming *salah* at the time of sunrise. They explain that the place where they had overslept was the haunt of the devils indeed, this is confirmed in other versions. The version of Muslim quotes the Prophet صلى الله عليه وسلم as saying that they should move because the devil had come to them there.
The Prophet صلى الله عليه وسلم instructed Sayyiduna Bilal رضى الله عنه to call the iqamah alone. He did not ask him to call the adhan. It seems to imply that adhan need not be called for the redeeming *salah*. The later opinion of Imam Shafi'i رحمه الله is to this effect, but their ulama (Scholars) cite their ancient opinion that adhan is necessary for a redeeming *salah* too.
Some versions assert that the adhan was called at that time. This is stated in al-Hadiyah too; on the night of *at-Ta'ris* (which is this night), the *salah* of *fajr* was offered as a redeeming *salah* after calling the adhan and the takbir
Shaykh Ibn al-Hamman رحمه الله has presented many a*hadith* of Muslim and Abu Dawud about this event. He assert that the *hadith* of Muslim about the Prophet صلى الله عليه وسلم instructing Sayyiduna bilal رضى الله عنه to call the takbir, and he did so, is not without support, because it is established that the Prophet صلى الله عليه وسلم offered the *salah* after the adhan and takbir. Hence the words in the *hadith* (فاقام الصلوة) would mean; 'hence he called the adhan and the takbir for the *salah*.
There can be another slight doubt because the Prophet صلى الله عليه وسلم had said 'My eyes sleep but my heart is awake." Then why he could not perceive the rise of dawn while his heart was awake? The answer is that the rising and setting of the sun is seen by the eyes, not the heart. Hence, he could not know because his eyes slept at that time.
Someone many also ask, "Why did he not know by inspiration, or, revelation ?" the answer is that it depends on Allah's will. Moreover, the wisdom behind it was to teach the *ummah* about the redeeming *salah* (when a *salah* is missed).

(٦٨٥) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِي قَدْ خَرَجْتُ۔ (متفق عليه)

685. Sayyiduna Abu Qatadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the iqamah is called, do not stand up till you see me having come out."[1]

COMMENTARY: The jurists write that when (حى على الصلوة) is pronounced, the muqtadis must stand up for the congregational *salah*. This means that the Prophet صلى الله عليه وسلم might be coming out of his room at this time.

(٦٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلَاةُ فَلَا تَأْتُوْهَا تَسْعَوْنَ وَاْتُوْهَا تَمْشُوْنَ وَعَلَيْكُمُ السَّكِيْنَةَ فَمَا اَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَأَتِمُّوْا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاِنَّ اَحَدَكُمْ اِذَا كَانَ يَعْمِدُ اِلَى الصَّلَاةِ فَهُوَ فِي الصَّلٰوةِ۔

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[1] Bukhari # 637 (without 'having cone out') Muslim # 156-604, Abu Dawud # 539, Tirmidhi (in supplementary notes to) 517, Nasa'i # # 790, Darimi # 1261, Musnad Ahmad 5.296.

686. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the iqamah has been pronounced for the *salah*, do not come to it running (to join the congregation), but come to it walking and you must be composed. Whatever you get of it, offer and what you have missed complete (it)." According to a version of Muslim "when one of you aims to join the *salah*, he is deemed to be in *salah*."[1]

COMMENTARY: Generally, the worshippers who are late for the congregation run haphazardly to join it particularly when the imam is in the ruku. They must know that it is absolutely wrong in the eyes of *Shari'ah (divine law)*. The Umala also write that it is disallowed to run to catch the congregation. Rather, *Shari'ah (divine law)* commands the preparedness for the *salah* that enables the worshipper to be there from the very first takbir. He must prepare before hand and be in the mosque before the *salah* begins (Shaykh Abdul Haq).

However, Mula Ali Qari رحمه الله wrote that the ulama (Scholars) differ on whether one who fear that he would miss he takbir oola (very first takbir), when the imam begins the *salah*, may he run or not? Those who say that he may run cite the example of Umar رضى الله عنه Faruq, who had heard the iqamah while he was in the Baqi, ran to the mosque.

Some others assert that a late-comer should go calmly, walking composedly, to the mosque because if one make an intention to offer the *salah* then he is counted to be engaged in *salah*. This ruling is for those people who are late unwittingly or for some reason beyond their control. If anyone is deliberately late then this command does not apply to him.

In short, if anyone comes to the mosque late then he must walk calmly to join the congregation taking dignified, quick steps but must not run wildly. He may thus abide by this *hadith* and get the first takbir too.

Similarly, if anyone is late for the Friday *salah* and is certain that if he does not hurry, the imam would complete the *salah* and he would miss it, then he must walk quickly and join the congregational *salah*.

This chapter does not have Section II

SECTION III الْفَصْلُ الثَّالِثُ

(٦٨٧) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ عَرَّسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِطَرِيْقِ مَكَّةَ وَوَكَّلَ بِلَالًا اَنْ يُرْقِبَهُمْ لِلصَّلَاةِ فَرَقَدَ بِلَالٌ وَرَقَدُوْا حَتّٰى اسْتَيْقَظُوْا وَقَدْ طَلَعَتْ عَلَيْهِمُ الشَّمْسُ فَاسْتَيْقَظَ الْقَوْمُ فَقَدْ فَزِعُوْا فَاَمَرَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَرْكَبُوْا حَتّٰى يَخْرُجُوْا مِنْ ذٰلِكَ الْوَادِىْ وَقَالَ اِنَّ هٰذَا وَادٍ بِهٖ شَيْطَانٌ فَرَكِبُوْا حَتّٰى خَرَجُوْا مِنْ ذٰلِكَ الْوَادِىْ ثُمَّ اَمَرَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنْزِلُوْا وَاَنْ يَتَوَضَّؤُا وَاَمَرَ بِلَالًا اَنْ يُنَادِىَ لِلصَّلَاةِ اَوْ يُقِيْمَ فَصَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ثُمَّ انْصَرَفَ وَقَدْ رَاٰى مِنْ فَزَعِهِمْ فَقَالَ يَا اَيُّهَا النَّاسُ اِنَّ اللّٰهَ قَبَضَ اَرْوَاحَنَا وَلَوْ شَاءَ لَرَدَّهَا اِلَيْنَا فِىْ حِيْنٍ غَيْرِ هٰذَا فَاِذَا رَقَدَ اَحَدُكُمْ عَنِ الصَّلٰوةِ اَوْ نَسِيَهَا ثُمَّ فَزِعَ اِلَيْهَا فَلْيُصَلِّهَا كَمَا يُصَلِّيْهَا فِىْ وَقْتِهَا ثُمَّ الْتَفَتَ

[1] Bukhari # 908, Muslim # 151-602, Abu Dawud # 572, Tirmidhi # 327, Nasa'i # 861, Ibn Majah # 775, Muwatta Maalik # 3.1-4 Musnad ahmad 2-237.

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رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اَبِيْ بَكْرِانِ الصِّدِّيْقِ فَقَالَ اِنَّ الشَّيْطَانَ اَتٰى بِلَالًا وَهُوَ قَائِمٌ يُصَلِّي فَاَضْجَعَهُ ثُمَّ لَمْ يَزَلْ يُهَدْهِدُهُ كَمَا يُهَدْهِدُ الصَّبِيُّ حَتّٰى نَامَ ثُمَّ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَالًا فَاَخْبَرَ بِلَالٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ الَّذِي اَخْبَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبَابَكْرٍ فَقَالَ اَبُوْبَكْرٍ اَشْهَدُ اَنَّكَ رَسُوْلُ اللّٰهِ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

687. Sayyiduna Zayd ibn Aslam رضی الله عنه narrated that one night on their way to Makkah. Allah's Messenger صلی الله علیه وسلم halted for rest (at a place) entrusting (Sayyiduna) Bilal رضی الله عنه with the charge to awaken them for the *salah* Bilal slept and all of them slept, too. They did not wake up till the sun had risen. When they did wake up, they were alarmed. Allah's Messenger صلی الله علیه وسلم commanded them to mount and ride out of the valley which, he said, was occupied by a devil. They mounted and rode out of it and he ordered them to dismount and perform ablution. He instructed Bilal رضی الله عنه pronounce the adhan and the iqamah. After that, he led them in the *salah* and as he ended it, he said, realizing that they were uneasy, "O you people! Indeed, Allah had seized our souls and if He had wished He would have sent them back to us at a time other than this. Thus, if any of you sleeps through the time of *salah*, or forgets it, and is worried about it, then let him offer it as though he was offering the *salah* at its proper time." Thereafter, Allah's Messenger صلی الله علیه وسلم turned to Abu Bakr رضی الله عنه as Siddiq and said. "The devil had come to Bilal while he was standing in *salah* and coaxed him to lie down and did not cease to lull him to sleep just as a child is lulled to sleep till he was fast asleep." Then, Allah's Messenger صلی الله علیه وسلم called Bilal رضی الله عنه who informed Allah's Messenger صلی الله علیه وسلم exactly what he had informed Abu Bakr رضی الله عنه. So Abu Bakr رضی الله عنه declared, "I bear witness that you are Allah's Messenger."[1]

COMMENTARY: A similar case is narrated in *hadith* # 684 but they are two different events. The former took place was returning from khaybar to Madinah, and this between Madinah and Makkah.

The words in the *hadith* (ینادی للصلوة او یقیم) (to pronounce the adhan or the *iqamah*) have (or) او which stand for و (and). The translation is made accordingly. Also, if (or) او is used in its true meaning then the narrator expresses his doubt on whether the Prophet صلی الله علیه وسلم commanded him to call the adhan or to sound the iqamah. However, the correct thing is the first explanation: 'or stands for and.' Because this is established by the version in Abu Dawud which say;

اِنَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَالًا بِالْاَذَانِ وَالْاِقَامَةِ

(He Commanded Bilal to call the adhan and iqamah).

'To offer it as though he was offering it at its proper time' implies that if the recital was to be audible then it should be audible in the redeemed *salah* too. And, if the original was to

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[1] Muwatta Maalik 1.6-26.

be inaudible then the redeemed would be inaudible. However, some hanafi ulama (Scholars) hold that the redeemed *salah* will be with an inaudible recital in all cases, this being *wajib (expedient)* in their sight.

The word (اضبعه) (coaxed him to lie down) mean (اسنده) (gave him support to recline).

Allah seized their souls so that they overslept. This refers to creation of deeds. Allah decided to cause them to forget and be negligent. He, therefore, enabled the devil to induce Sayyiduna Bilal رضی اللہ عنہ to sleep.

This *haditli* confirms the distinction of the Prophet صلی اللہ علیہ وسلم. Though he was sleeping, he described how Bilal رضی اللہ عنہ went to sleep. This, Abu Bakr رضی اللہ عنہ was prompted to confirm his distinction and testify that he was Allah's Messenger صلی اللہ علیہ وسلم.

(٦٨٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ مُعَلَّقَتَانِ فِي اَعْنَاقِ الْمُؤَذِّنِيْنَ لِلْمُسْلِمِيْنَ صِيَامُهُمْ وَصَلَاتُهُمْ۔ (رواه ابن ماجه)

688. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two deeds of the Muslims are suspended on the necks of the mu'adhdhins: their fastings and their *salahs*."[1]

COMMENTARY: Two basic and significant deeds of the Muslims depend on the mu'adhdhins. They are responsible for the correctness and observance of these deeds. One of these is the fasting of the Muslims who rely on the adhan to break their fast and have the iftar.

The other is the *salah*. They observe it according to the adhan.

The mu'adhdhins must be very careful, therefore, in the discharge of their duties. They must pronounce the adhan at the correct time.

CHAPTER - VIII

MOSQUE & PLACES OF WORSHIP

بَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلٰوةِ

The places of worship include those where offering the *salah* is *makruh (unbecoming)* or not *makruh (unbecoming)*. This is explained in the a*hadith* that will follow.

There are very many a*hadith* on the merits and blessings of the mosques. Apart from those that the compiler of Mishkat has selected, we reproduce the translations of some of the other a*hadith* from the other books of *hadith* for the sake of merit and blessings.

Sayyiduna Abu Dharr Ghifari رضی اللہ عنہ advised his son. "My son! The mosque should be like your home. I had heard the Prophet صلی اللہ علیہ وسلم say 'Mosques are the home of the righteous and the God-fearing.' When that is so, Allah is the guarantor of its occupant for his comfort, mercy and crossing over the sirat (or the narrow bridge) leading to paradise (over hell).

Sayyiduna Abdulah ibn Mughaffal رضی اللہ عنہ narrated: "We are told that the mosque is a strong fort that protects from the devil."

Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that mosques are houses of Allah on earth. He who is visited must honour his visitors. He who goes to the mosque is as though a visitor of Allah. Thus one who goes to the mosque is he who visits and he who is visited

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[1] Ibn Majah, # 712. the Zawaid terms the isnad as weak.

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is Allah Himself. Hence, Allah honours those who go to the mosque and showers favour and blessings on them.

Allah's Messenger صلى الله عليه وسلم said, "When anyone occupies a place in the mosque to offer the *salah* or to remember Allah, Allah costs His sight of mercy and compassion towards him in the same way as the family members look at their member who returns home after a long sojourn.

SETTING ASIDE A PLACE: The *hadith* that say that it is forbidden to reserve a place in the mosque mean a person who occupies a particular place and does not sit any where else. He may be doing it to offer the *salah* or to remember Allah.This habit smacks of ostentation. The a*hadith* that emphasize the merits of spots in the mosque imply that the mosque is occupied to offer the *salah* and remember Allah and not for any worldly cause.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٨٩) عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِيْ نَوَاحِيْهِ كُلِّهَا وَلَمْ يُصَلِّ حَتّٰى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِيْ قُبُلِ الْكَعْبَةِ وَقَالَ هٰذِهِ الْقِبْلَةُ رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ۔

689. Sayyiduna Ibn Abbas رضى الله عنه narrated that when (on the day of the liberation of Makkah) the Prophet صلى الله عليه وسلم entered the House, he made supplication in all its corners, but did not offer *salah* till he came out of it. When he came out, he offered two raka'at turning towards the ka'bah. He said, "This is the qiblah."[1]

(٦٩٠) عَنْ اُسَامَةَ بْنِ زَيْدٍ

690. Sayyiduna Ibn Abbas رضى الله عنه narrated it from Sayyiduna Usamah ibn Zayd رضى الله عنه[2]

COMMENTARY: The words, "This is the qiblah" assert that the ka'bah is the place to which one should turn to offer the *salah*. This is a command for ever. This command will never be abrogated. It does not mean that the ka'bah may not be faced from other angles or that *salah* may be no offered inside it. Imam Maalik رضى الله عنه said that it is not proper to offer the *fard (obligatory) salah* inside it. All the scholars concur that it is allowed to offer the supererogatory *salah* inside the ka'bah as is clear from the *hadith* of Sayyiduna Abdullah ibn Umar رضى الله عنه (# 691).

The ulama (Scholars) differ on the question of offering the *fard (obligatory)* inside the ka'bah. Most of them hold that it is permitted, but Imam Maalik رحمه الله and Imam Ahmad رضى الله عنه have disallowed offering the *fard (obligatory) salah* inside the ka'bah.

(٦٩١) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ هُوَ وَاُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالُ بْنُ رَبَاحٍ فَاَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيْهَا فَسَاَلْتُ بِلَالًا حِيْنَ خَرَجَ مَاذَا صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جَعَلَ عَمُوْدًا عَنْ يَسَارِهٖ وَعَمُوْدَيْنِ عَنْ يَمِيْنِهٖ وَثَلَاثَةَ اَعْمِدَةٍ وَرَاءَهٗ وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلٰى سِتَّةِ اَعْمُدَةٍ ثُمَّ صَلّٰى۔ (متفق عليه)

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[1] Bukhari # 398.

[2] Muslim # 395-1330, Nasa'i # # 2917, Musnad ahmad 5-201.

691. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم entered the ka'bah - he, Usamah ibn zayd رضی اللہ عنہ Uthman ibn Talhah al-Hajabiy رضی اللہ عنہ and Bilal ibn Rabah رضی اللہ عنہ. He locked it behind him and stayed within. Ibn Umar رضی اللہ عنہ asked Bilal رضی اللہ عنہ when he came out. "What did Allah's Messenger صلی اللہ علیہ وسلم do inside?" He said, "He put one pillar to his left, two pillars to his right and three pillars behind him." The house had six pillars in those days. "Then he offered the *salah*."[1]

COMMENTARY: The *hadith* discloses that the Prophet صلی اللہ علیہ وسلم offered the *salah* inside the ka'bah. The previous *hadith* says that he did not offer the *salah* inside. Perhaps Usama رضی اللہ عنہ who narrated the previous *hadith* was in another corner and made prayer to Allah. He was far from the prophet صلی اللہ علیہ وسلم and was also offering the *salah* himself, so he may not have seen the Prophet صلی اللہ علیہ وسلم offer the *salah*. Bilal رضی اللہ عنہ was nearer to the Prophet صلی اللہ علیہ وسلم and saw him offer the *salah*.

Moreover, it is also reported that the Prophet صلی اللہ علیہ وسلم sent Usamah رضی اللہ عنہ to fetch water to remove the pictures from the walls of the ka'bah. The Prophet صلی اللہ علیہ وسلم may have offered the *salah* in Usamah's رضی اللہ عنہ absence. Both Usamah رضی اللہ عنہ and Bilal رضی اللہ عنہ narrated according to their respective observations.

(٦٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةٌ فِيْ مَسْجِدِيْ هٰذَا خَيْرٌ مِنْ اَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ اِلَّا الْمَسْجِدِ الْحَرَامَ۔ (متفق علیہ)

692. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "One *salah* in this, my mosque is better than one thousand *salah*s in mosques other than it, except al Masjid al-Haram (the sacred Mosque)."[2]

COMMENTARY: Al-Masjid al-Haram is better than all mosques including the Prophet's صلی اللہ علیہ وسلم mosque (Masjid an-Nabawi) in terms of blessings, greatness and excellence. The reward of a *salah* in al-Masjid al Haram is equal to one hundred thousand *salah*s (elsewhere).

The ulama (Scholars) differ on which portion of the sacred Mosque fetches this much reward. The first opinion is that it is anywhere within the scared Mosque and no specified portion. The second opinion specifies the place where the congregational *salah* is held. The Hanafis also tend to agree to it, as do some Shafi'i scholars. The Hanafis say that the exclusive reward is for the *fard (obligatory) salah*, not the supererogatory.

The third opinion restricts the place of the exclusive reward to the ka'bah itself. This is the weakest of the opinions.

(٦٩٣) وَعَنْ اَبِيْ سَعِيْدِ بْنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ اِلَّا اِلٰى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْاَقْصٰى وَمَسْجِدِيْ هٰذَا۔ (متفق علیہ)

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[1] Bukhari # 505, Muslim # 288-1329, Muslim has two pillars to his left and one to his night, Abu Dawud # 2023 Nasa'i # 749, with the addition: 'he left between him and the wall three cubits. Muwatta Maalik # 20.63-202, Musnad ahmad 2-113.

[2] Bukhari # 1190, Muslim # 505-1394, (both differ), Tirmidhi # 325, Nasa'i # 694, (lengthy). Ibn Majah # 1404, Muwatta Maalik # 14.5-9, Darimi # 1418 (in suppl by Ibn Umar).

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693. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Saddles are not placed (on beasts to undertake a journey) to any place (for a visit) except to three mosques: al-Masjid al Haram (the sacred Mosque), al Masjid al-Aqsa and this, my mosque."[1]

COMMENTARY: The *hadith* says that a journey is not allowed to any place but to these three mosque because of their excellence. However, this prohibition is relative to worship, meaning one must not travel any where apart from these three mosques to worship Allah and to attain nearness to Him.

A journey undertaken for some reason, like learning, business, giving someone his rights, etc. is a different things and there is no dislike for it. As for visiting the graves of the saints and auspicious sites, Some ulama (Scholars) rule that there is no harm in it. But some others hold that it is forbidden to travel for such visit.

Some people say that it is not allowed to travel anywhere other than these three mosques to fulfil a vow. It is not *wajib (expedient)* to fulfil a vow to visit any other place besides these three mosques. Some ulama (Scholars) say that the prohibition is only for the mosques other than these three mosques, so that any place other than mosques is not under the purview of this *hadith.*

Shaykh Abdul Haq Dahlawi رحمہ اللہ said that the *hadith* does not mean that it is disallowed to travel to any place other than these three mosques. Rather, the *hadith* emphasises the significance, greatness and merit of these three mosques, and the good fortune of undertaking a journey for these three mosques. If Muslims desire to travel then they must journey to visit these three mosques. Which are the most excellent and blessed. Travel to other places will only be cumbersome.

Shah Waliullah Muhaddith Dahlawi رحمہ اللہ has written while explaining this *hadith* in his superb work, Hijjatullah il Bahghah (The conclusive Argument from God):

"I say that like during the jahiliyah, people go to visit spots sacred to those whom they worship other than God, and believe that by alighting in those places they will draw closer to these ones. This the Divine law forbade. The Prophet صلی اللہ علیہ وسلم said, 'Do not saddle your camel except (to travel) to three mosques.'"[2]

He writes that the Prophet صلی اللہ علیہ وسلم shut the door to this wrong approach so that alien cultures do not merge with the symbols of Islam, and belief and deeds may stick to the right path. He said, "I do not think it proper to visit graves of saintly people or places of worship, even the Mount Toor. They are all at par in this reckoning."

(٦٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ بَيْتِيْ وَمِنْبَرِيْ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِيْ عَلٰى حَوْضِيْ۔ (متفق علیہ)

694. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portion between my house and my pulpit is a garden of the gardens

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[1] Bukhari # 1197, Muslim # 415-827, Tirmidhi # 326, Ibn Majah # 1410, Musnad Ahmad, Nasa'i # 700, Musnad Ahmad 3-7, (Abu Dawud # 2032 from Abu Hurayrah) رضی اللہ عنہ

[2] p 188 translated by Marcia K Hermansen (Islamic Reserch Institute, Islamabad.

of paradise. And, my pulpit is upon my hawd (pond, tank)."[1]

COMMENTARY: The meaning of this saying of the Prophet صلى الله عليه وسلم is, "The space between my house and the pulpit (in Masjid Nabawi) is such that if anyone worship on that then this great good fortune will also earn him a garden in paradise. He who worship near my pulpit will benefit from my intercession on the day of resurrection."

Imam Maalik رحمه الله said that this *hadith* should be taken in its literal sense, because the word (Arabic) (rawdah) means 'a portion.' So, the *hadith* would mean;

"The portion between the house of the Prophet صلى الله عليه وسلم and his pulpit is the piece that has been brought there from paradise, and this portion will not perish on the Last Day as the earth will perish every where. It will be returned to paradise intact."

Allamah Toor Rushti رحمه الله said that this place between the pulpit of Masjid Nabawi and the Prophet صلى الله عليه وسلم house is called rawdah because the visitors to the Prophet's صلى الله عليه وسلم grave and the resident angels, the jinns and mankind are occupied always in worship and remembrance of Allah. As one batch departs another takes its place and this continues all the time. So it is called rawdah in the same way as circles of those remembering Allah are called riyad ul jannah.

(٦٩٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَا شِيًا وَرَاكِبًا فَيُصَلِّيْ فِيْهِ رَكْعَتَيْنِ۔ (متفق عليه)

695. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came to the Masjid Quba every Saturday on foot, or riding. He offered two raka'at there.[2]

COMMENTARY: Quba is at a distance of two miles from Madinah. It was here that the Prophet صلى الله عليه وسلم halted when he emigrated from Makkah to Madinah. He had built a mosque there during his stay. It is known to this day as Masjid Quba and it has many merits. Ibn Hajar رحمه الله quoted the saying of the Prophet صلى الله عليه وسلم, "A *Salah* offered in Masjid Quba is like performing an *umrah*.

The glorious sahabi Sayyiduna Sa'd ibn Abu waqqas رضى الله عنه narrated that. "Rather than visit Bayt ul Maqdis twice, I would prefer to offer the *salah* in Masqid Quba. If people would know the reward of *salah* there, they would endure the hardships of travel and come to this mosque from distant lands."

The Prophet's صلى الله عليه وسلم trip to that mosque on Saturday indicates that it is a *sunnah (Practice of Holy Prophet)* to meet the scholars, the righteous and the elders.

(٦٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ مَسَاجِدُهَا وَاَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا۔ (رواه مسلم)

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[1] Bukhari # 1196, Muslim # 502-1391, Musnad Ahmad 112-2036.

[2] Bukhari ## 1193 (without 'offered two rakat there') and # 1194 (mentioned the *salah* but not Saturday), Muslim # 516-1399 (without Saturday) and # 521-1399 (without the *salah*). Allah knows best. AbuDawud # 2040, Nasa'i # 698 (briefly) Muwatta Maalik # 9.23-76 (briefly), Musnad Ahmad 2-4.

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696. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portions of any land dearest to Allah are its mosques. The most detested of its portions are its markets."[1]

COMMENTARY: Mosques are places of worship. They are dearest to Allah and He showers mercy on those who are in the mosque. In contrast, the devil holds way in the markets where geed, treachery, falsehood and negligence to remembrance of Allah are very common. Hence, markets are the worst of places in Allah's sight. Any one who roams about in the markets beyond his genuine needs there, deprivation and evil are his portion.

A question arise that temples, pubs, wine bars, dens of prostitutes are worse than markets. Why are markets singled out?

The answer is that while markets are set up with the command of the Prophet صلی اللہ علیہ وسلم, those things are not built and maintained at his command. The words of the *hadith* mean that of these things that are allowed to be set up, the markets are the worst and most detested.

(٦٩٧) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنٰى لِلّٰهِ مَسْجِدًا بَنَى اللّٰهُ لَهٗ بَيْتًا فِي الْجَنَّةِ۔

(متفق علیہ)

697. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah will build a house in paradise for him who build a mosque for Allah."[2]

COMMENTARY: To build a mosque for Allah is to build it sincerely and for His pleasure, not to show off to the people, or to gain fame. Then, Allah rewards him with a house in paradise. This is why a person who builds a mosque and has his name inscribed thereon is considered to lack sincerity because this is a means of publicity.

The word 'mosque' here, is an indefinite noun to show 'littleness.' He may have built a small mosque, his reward will be same as the reward of one building a large and magnificent mosque. The words in a version are 'even if that mosque is like the nest of a quail.'

This is an allegorical speech. The real things is that Allah looks at the intention behind it. If anyone is indifferent to fame and showing off and seeks only Allah's pleasure with a sincere resolve in erecting a mosque then he deserves a house from Allah in paradise though he may have built a very small and cramped mosque.

(٦٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَدَا اِلَى الْمَسْجِدِ اَوْ رَاحَ اَعَدَّ اللّٰهُ لَهٗ نُزُلَهٗ مِنَ الْجَنَّةِ كُلَّمَا غَدَا اَوْ رَاحَ۔ (متفق علیہ)

698. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone goes to the mosque every morning or afternoon then Allah prepares for him a hospitality in paradise whether he goes in the morning or afternoon."[3]

COMMENTARY: The mosque is the House of Allah. So anyone who goes to it really visits Allah who treats him as a guest. He does not deprive his guests of his mercy. Of the several intentions of going to the mosque, this could be one. In the beginning of this book against the *hadith*:

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[1] Muslim # 288-671.

[2] Bukhari # 450, Muslim # 24-533, Tirmidhi # 318, Nasa'i # 688, Ibn Majah # 736, Darami # 1392, Musnad Ahmad 1-70.

[3] Bukhari # 662, Muslim # 285-669, Musnad Ahmad 2-508, 509.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(Deeds are judged according to the resolve promoting them)
a detailed discourse on intention is included in its commentary.

(٦٩٩) وَعَنْ اَبِي مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْظَمُ النَّاسِ اَجْرًا فِي الصَّلَاةِ اَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى وَالَّذِيْ يَنْتَظِرُ الصَّلَاةَ حَتّٰى يُصَلِّيَهَا مَعَ الْاِمَامِ اَعْظَمُ اَجْرًا مِنَ الَّذِيْ يُصَلِّيْ ثُمَّ يَنَامُ۔ (متفق علیہ)

699. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who will receive the greatest reward of all people for the *salah* is he who is the farthest of them, so he has to walk more than all of them. And he who waits for the *salah* till he offers it with the imam, earns a reward greater than one who offers it (by himself) and goes to sleep."[1]

COMMENTARY: The second portion of the *hadith* assures a greater reward to one who waits for the imam to begin the *salah* than one who does not wait and offers the *salah* by himself and goes to sleep. The same applies to one who prefers a brief congregational *salah* or joins an imam who is not qualified to lead. The other man waits for the congregational *salah* or an imam who is qualified. He gets more reward than the first kind, particularly of this first man does it out of lethargy or haste.

(٧٠٠) وَعَنْ جَابِرٍ قَالَ خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ فَاَرَادَ بَنُوْ سَلِمَةَ اَنْ يَنْتَقِلُوْا قُرْبَ الْمَسْجِدِ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ بَلَغَنِيْ اَنَّكُمْ تُرِيْدُوْنَ اَنْ تَنْتَقِلُوْا قُرْبَ الْمَسْجِدِ قَالُوْا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَدْ اَرَدْنَا ذٰلِكَ فَقَالَ يَا بَنِيْ سَلِمَةَ دِيَارَكُمْ تُكْتَبْ اٰثَارُكُمْ دِيَارَكُمْ تُكْتَبْ اٰثَارُكُمْ۔ (رواہ مسلم)

700. Sayyiduna Jabir رضی اللہ عنہ narrated that the piece of land around the mosque (Masjid Nabawi) رضی اللہ عنہ was unoccupied. So, Banu Salimah decided to shift there nearer to the mosque. This was conveyed to the Prophet صلی اللہ علیہ وسلم who said to them, "I have learnt that you intend to move nearer to the mosque." They said, "Yes, O Messenger of Allah, we did intend that." He said, 'O Messenger of Allah, we did intend that." He said, "O Banu Salimah, stay in your houses and your footsteps will be recorded! Stay in your houses and your footsteps will be recorded!"[2]

COMMENTARY: Banu Salimah were a tribe of the Ansars of Madinah. They resided far away from the Prophet's صلی اللہ علیہ وسلم mosque. The Prophet صلی اللہ علیہ وسلم advised them to stay where they were. The more they walked to the mosque, the more reward they would earn.

(٧٠١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِيْ ظِلِّهٖ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهُ اِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِيْ عِبَادَةِ اللّٰهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ اِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ اِلَيْهِ وَرَجُلَانِ تَحَابَّا فِي اللّٰهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ ذَكَرَ اللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ اِمْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ اِنِّيْ اَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتّٰى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ۔ (متفق علیہ)

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[1] Bukhari # 651, Muslim # 277-662.

[2] Muslim # 280-665.

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701. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that on the day when there will be no shade except His shade, Allah will provide seven (kinds of people) with his shade: a just imam, a youth who grew up in worship of Allah, a man whose heart is attached to the mosque from the time he emerges from it till he returns to it, two men who love one another for Allah's sake and they meet on that and disperse on that, one who remembers Allah in solitude and his eyes become moist (with tears), a man whom a woman of wealth and beauty invites but he says, "I fear Allah," and a man who gives charity and keeps it a secret so that his left hand does not know what his right has disbursed.[1]

COMMENTARY: These seven will be provided Allah's shade on the day of resurrection, meaning that He will cover them with His mercy and keep them safe from the severity of the hereafter. Some authorities say that they will have the shade of the Throne covering them. The seventh will spend in such a way that when he gives to one of his right, anyone on his left will not perceive it, he thus ensures that he will not show off and deprive himself of reward. However, some ulama (Scholars) maintain that these words means exactly what they say Hence, they describe the extreme limit of secrecy.

(٧٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِيْ بَيْتِهِ وَفِيْ سُوْقِهِ خَمْسًا وَعِشْرِيْنَ ضِعْفًا وَذٰلِكَ اَنَّهُ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الْمَسْجِدِ لَا يُخْرِجُهُ اِلَّا الصَّلٰوةُ لَمْ يَخْطُ خُطْوَةً اِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ فَاِذَا صَلّٰى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّيْ عَلَيْهِ مَادَامَ فِيْ مُصَلَّاهُ اَللّٰهُمَّ صَلِّ عَلَيْهِ اَللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ اَحَدُكُمْ فِيْ صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ وَفِيْ رِوَايَةٍ قَالَ اِذَا دَخَلَ الْمَسْجِدَ كَانَتِ الصَّلَاةُ تَحْبِسُهُ وَزَادَ فِيْ دُعَاءِ الْمَلَائِكَةِ اَللّٰهُمَّ اغْفِرْ لَهُ اَللّٰهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيْهِ مَا لَمْ يُحْدِثْ فِيْهِ۔ (متفق عليه)

702. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *salah* of a man with the congregation excels by twenty five times over his *salah* at his home and in his market. This is because he performs ablution, making it a good ablution, then he goes out to the mosque, nothing prompting him to go out but the *salah*. Every step he takes, he is raised one degree for it, and a sin is erased for it. Then, when he offers the *salah*, the angels continue to invoke blessing on him till he remains on the prayer mat, saying, 'O Allah bless him. O Allah have mercy on him. And, none of you ceases to be in *salah* as long as he waits for it." In another version, he said, "When he enters the mosque, the *salah* detains him (and he is as if in *salah*)." It adds to the prayer of the angels: 'O Allah forgive him. O Allah accept his repentance.' This goes on as long as he does not hurt (a muslim) on it and as long as his ablution is intact in it.[2]

COMMENTARY: The reward is raised by twenty five times only if he offers the

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[1] Bukhari # 660, 6806, Muslim # 71-1031 Tirmidhi # 2398, Muwatta Maalik # 51.5-14, Nasa'i # 5380, Musnad Ahmad 2-438, (Muslims words. The right hand knows not what the left spends in charity are corrected by Ibn Majah in Fath ul Bari; The left does not know...)

[2] Bukhari # 647, Muslim # 272-649, Abu Dawud # 559, Muwatta 9.17-57, Tirmidhi # 216, Ibn Majah # 774, Musnad Ahmad 2-252, (All have words more or less similar, Some like Tirmidhi are brief).

congregational *salah* in the mosque.
The angels pray for the worshipper provided he does not hurt another Muslim by a deed or word, or his ablution is not nullified.
This means that the prayer of the angel will continue for him as long as he remains seated on the prayer mat after offering the *salah*. If he gets up and moves over to another place, then he will not qualify for that blessing.
Some Shaykhs and saintly people get up after offering the *salah* and move to a corner or scheduled place not to be in limelight. There they engage in some form of remembrance of Allah, their intention being to avoid ostentation. While their action may be laudable and they will get reward for their pious deed, yet they will lose the excellence and merit of remaining seated on the prayer rug after offering the *salah*.

(٧٠٣) وَعَنْ اَبِي اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ۔ (رواه مسلم)

703. Sayyiduna Abu Usayd رضی اللہ عنہ [1] **Narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When one of you enters a mosque, he must pray:** (اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ) **(O Allah, open the doors of your mercy for me!). and when he goes out, he must pray;** (اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ) **(O Allah, I ask you for your favours)."[2]**

COMMENTARY: The first supplication beseeches Allah for the blessings of the sacred place and because of the enablement to offer the *salah* to open the gates of His mercy. The word (فضل) (fadl, favours) in the second supplication means lawful sustenance, because one occupies oneself after the *salah* in seeking a livelihood.

(٧٠٤) وَعَنْ اَبِيْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ اَنْ يَجْلِسَ۔ (متفق عليه)

704. Sayyiduna Abu Qatadah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When any of you enters the mosque, he must offer two raka'at *salah* before he sits down."[3]**

COMMENTARY: This *hadith* is cited by Imam Shafi'I رحمہ اللہ when he says that it is *wajib (expedient)* to offer two raka'at *salah* as tahiyatul masjid on entering the mosque, because the command in the *hadith* suggests on obligation. The hanafis, on the other hand, say that the command merely means a recommended or *mustahab (desirable)* action. So, the *salah* tahiyatul masjid is *mustahab (desirable)*.

(٧٠٥) وعن كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْدِمُ مِنْ سَفَرٍ اِلَّا نَهَارًا فِي الضُّحٰى فَاِذَا

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[1] He was Abu Usayd was the son of Maalik ibn Rabi'ah. He was a Sa'idi Ansari. He was a Badri. He died at the age of 78 in 60 AH, last of all.

[2] Muslim # 68-713, Abu Dawud # 465 (expressing doubt about narrator being Abu Humayd or Abu Usayd), Nasa'i (from both) # 729, Ibn Majah (from Abu Humayd) # 772, Darimi (from either of them) # 1394, Musnad Ahmad (from both together) 3-497.

[3] Bukhari # 444, Muslim # 69-714, Abu Dawud # 467, Tirmidhi # 316, Nasa'i # 730, Ibn Majah # 324, Darimi # 1393, Musnad Ahmad 5-295.

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قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلّٰى فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ۔ (متفق علیه)

705. Sayyiduna Ka'b ibn Maalik رضی الله عنه narrated that it was the habit of the Prophet صلی الله علیه وسلم never to return from a journey but by day in the forenoon (time of the *salah* of ad-Duha). When he came, he first went to the mosque and offered there two raka'at *salah*. Then he sat down in it (for same time before going home).[1]

COMMENTARY: On returning from a journey, the Prophet صلی الله علیه وسلم remained in the mosque for some time after offering two raka'at *salah* in order to discuss various affairs with the sahabah رضی الله عنه who had missed him during his absence. It is *mustahab (desirable)* for a traveler returning home to first go to the mosque and offer two raka'at *salah*, and sit therefore a while.

(٧٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللّٰهُ عَلَيْكَ فَاِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا۔ (رواه مسلم)

706. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said. "If anyone hears (or sees) someone call out in the mosque for something he had lost, then he should say, 'May Allah not return it to you, because the mosques are not raised for this (looking or announcing for misplaced or lost things)."[2]

COMMENTARY: It seems proper to merely speak out these words with the tongue as a warning to this man without really wishing that he may not find his lost property, because he is a Muslim. However, it also seems somewhat proper that one may wish that he may not find his property to serve as a lesson to him that he might be careful the next time.

Not only searching lost property but also doing everything that is outside the objectives of building a mosque is forbidden. Examples are buying and selling, etc. Therefore, our predecessors did not like even to give charity to a beggar or a supplicant.

(٧٠٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَاِنَّ الْمَلَائِكَةَ تَتَاَذّٰى مِمَّا يَتَاَذّٰى مِنْهُ الْاِنْسُ۔ (متفق علیه)

707. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who eats from this bad-smelling tree (like onions, garlic, etc) must not come near our mosque. The angels feel repulsive to the what is repulsive to mankind."[3]

COMMENTARY: This disallowance covers everything that is bad smelling, not only eatables but also clothing and body odour. The same applies to public gatherings for worship, sermons, lessons of Qur'an and *hadith*, and circles of remembrance of Allah, etc.

(٧٠٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيْئَةٌ وَكَفَّارَتُهَا دَفْنُهَا۔ (متفق علیه)

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[1] Bukhari # 3088, Muslim # 74-716, Abu Dawud # 2781, Nasa'i (part of a lengthy *hadith* mentioning the mukhalifin) # 733, Darimi # 1520, Musnad Ahmad 6-386 (a lengthy account). The mukhalifin were those who remained behind from the battle.

[2] Muslim # 79-569, Abu DAwud # 473, Ibn Majah # 767, Musnad Ahmad 2-349.

[3] Bukhari # 854, Muslim # 72-564, Nasa'i # 707, Musnad Ahmad 3-374, (Nasa'i mentioned onion, garlic, leek)

708. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is a sin to spit in the mosque. Its expiation is to bury it."[1]

COMMENTARY: Spitting in the mosque violates its sanctity. If anyone happens to do it then he he must dig it into the earth.

(٧٠٩) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ اَعْمَالُ اُمَّتِيْ حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِيْ مَحَاسِنِ اَعْمَالِهَا الْاَذٰى يُمَاطُ عَنِ الطَّرِيْقِ وَوَجَدْتُ فِيْ مَسَاوِيْ اَعْمَالِهَا النُّخَاعَةَ تَكُوْنُ فِي الْمَسْجِدِ لَا تُدْفَنُ۔

(رواہ مسلم)

709. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds of my *ummah* were presented to me, their good deeds and their bad deeds, Among their good deeds, I found the removal of an obstruction from the road. And, among their bad deeds, I found mucus lying unburied in the mosque."[2]

(٧١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلَاةِ فَلَا يَبْصُقْ اَمَامَهٗ فَاِنَّمَا يُنَاجِي اللّٰهَ مَادَامَ فِيْ مُصَلَّاهُ وَلَا عَنْ يَمِيْنِهٖ فَاِنَّ عَنْ يَمِيْنِهٖ مَلَكًا وَلْيَبْصُقْ عَنْ يَسَارِهٖ اَوْ تَحْتَ قَدَمِهٖ فَيَدْفِنُهَا۔ (متفق علیہ)

710. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When someone among you stands in *salah*, he must not spit in front of him because as long as he is at his prayer mat, he engages in a confidential conversation with Allah. And, (must not spit) towards his right because there is an angel to his right. Rather, he mayspit towards his left or under his foot and bury it."[3]

(٧١١) وَفِيْ رِوَايَةٍ اَبِيْ سَعِيْدٍ تَحْتَ قَدَمِهِ الْيُسْرٰى

711. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated (that he said,) "under his left foot."[4]

COMMENTARY: The person who offers the *salah* is compared to one having confidential conversation with his Lord, so, it is *wajib (expedient)* on him to respect his Lord and be mindful of all conditions of the presence before the Mighty, glorious Allah. He must not spit in front of him, though Allah is every where and not bound by place or direction yet it is part of etiquettes.

The angel to the right is other than the recording angels. He is the angel appointed to support and guide the person who offers the *salah* and to say 'ameen!' when he supplicates. Hence, the worshiper must honour this angel more than he does not the two recording angels being hospitable to his guest and not spit towards him. The recording angels are

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[1] Bukhari # 415, Muslim # 55-552, Abu Dawud # 475, Tirmidhi # 572, Nasa'i # 723, Darimi # 1395, Musnad Ahmad 3-232.

[2] Muslim # 57-553, Ibn Majah # 3683, Musnad Ahmad 5-178.

[3] Bukhari # 416, Muslim # 53-550, Ibn Majah # 1022,

[4] Bukhari # 414 (Abu Saeed) and (both together) # 408, 409, Muslim # 52-548 (Abu Sa'eed رضی اللہ عنہ alone)m Abu Dawud # 480 (Abu Sa'eed رضی اللہ عنہ alone), Nasa'i # 725 (like that), Ibn Majah # 761 (both of them), Darimi # 1398, Musnad Ahmad 3-6.

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always with him.

Or, the angel is one of the two recording angels and he is to the right and more honourable than the one to a left. Or because he is an angel of mercy he is more honourable than the angel of punishment.

(٧١٢) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ مَرَضِهِ الَّذِيْ لَمْ يَقُمْ مِنْهُ لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰى اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ۔ (متفق علیه)

712. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said during his (final) illness from which he did not recover, "May Allah curse the Jews and Christians! They have turned the graves of their prophet into places of prostration."[1]

COMMENTARY: When the prophet صلی الله علیه وسلم was dying and he experienced those last moments he worried for his *ummah* lest they emulate the previous people. So, he forbade his *ummah* to do the evil deed by cursing the Jews and Christians for adopting their Prophet صلی الله علیه وسلم graves as places of prostration.

This is done in two ways. First, prostrating to worship the dweller of the grave, or the grave itself in the way idol worshippers do. Secondly, to prostrate to the grave having in mind worship of Allah. In offering a *salah* at the grave or prostrating there, one's belief is that, in reality. One engages in Allah's worship. One hopes to earn Allah's pleasure thereby and to gain nearness to him.

Both these thing are not authorised and are disliked by Allah and His Messenger صلی الله علیه وسلم. The first method is clearly a disbelief and is polytheistic. The second, too, is unlawful because it associates some other with Allah, though it is done indirectly.

Both invite Allah's curse.

Also it is haram (unlawful and forbidden) to face the grave of a Prophet علیه السلام or a saint and offer the *salah* out of respect and honour for him. There is no difference of opinion on this judgement.

(٧١٣) وَعَنْ جُنْدُبٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا وَاِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ اَنْبِيَائِهِمْ وَصَالِحِيْهِمْ مَسَاجِدَ اَلَا فَلَا تَتَّخِذُوا الْقُبُوْرَ مَسَاجِدَ اِنِّيْ اَنْهَاكُمْ عَنْ ذٰلِكَ۔ (رواه مسلم)

713. Sayyiduna Jundub رضی الله عنه narrated that he heard the Prophet صلی الله علیه وسلم say, 'know! Indeed, those were before you used to take the graves of their prophets and their righteous men as places to prostrate. So, beware! Do not yourselves turn the graves into places of prostration. I forbid you from doing that."[2]

(٧١٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوْا فِيْ بُيُوْتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوْهَا قُبُوْرًا۔ (متفق علیه)

714. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "You must offer some of your *salah*s in your homes And must not turn

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[1] Bukhari # 4444, Muslim $ 19-529, Musnad Ahmad 6-121.

[2] Muslim # 23-582.

them into graves."[1]

COMMENTARY: 'Do not turn your homes into graves means that you should not have graves in your houses to bury your dead. It also means; 'do not consider graves as houses. Just as one retires to one's home for some need, so too do not rush to the graves for your needs beseeching the grave dweller for it. Rather, when beset with a need turn to Allah. Raise your hands in prayer before him, for, all in need of him, even a saint and a grave dweller.
Or, these words of the *hadith* could mean; do not make your homes like graves where *salah* is never offered. Rather offer some *salah* at home, too. The blessings of *salah* and dhikr will fetch Allah's mercy. The ulama (Scholars) say that except the *fard (obligatory)*, all *sunnah (Practice of Holy Prophet)* and supererogatory *salah* must be offered at home, better than in mosques.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٧١٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ۔ (رواه الترمذى)

715. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Between the east and the west lies the qiblah."[2]

COMMENTARY: This *hadith* pertains to Madinah because the qiblah is to the south of it. This *hadith* pertains also those people whose qiblah synchronizes with the qiblah of Madinah, towards the south. In this sense, their qiblah is defined as between the east and the west.

(٧١٦) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ خَرَجْنَا وَفْدًا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَاَخْبَرْنَاهُ اَنَّ بِاَرْضِنَا بِيْعَةً لَنَا فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُوْرِهٖ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ ثُمَّ صَبَّهٗ لَنَا فِيْ اِدَاوَةٍ وَاَمَرَنَا فَقَالَ اخْرُجُوْا فَاِذَا اَتَيْتُمْ اَرْضَكُمْ فَاكْسِرُوا بِيْعَتَكُمْ وَانْضَحُوا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوْهَا مَسْجِدًا قُلْنَا اِنَّ الْبَلَدَ بَعِيْدٌ وَالْحَرُّ شَدِيْدٌ وَالْمَاءُ يُنْشَفُ فَقَالَ مُدُّوْهُ مِنَ الْمَاءِ فَاِنَّهٗ لَا يَزِيْدُهٗ اِلَّا طِيْبًا۔ (رواه النسائى)

716. Sayyiduna Talq ibn Ali رضى الله عنه narrated that they came as a deputation to Allah's Messenger صلى الله عليه وسلم. They gave the pledge of allegiance to him and offered the *salah* with him. They informed him that they had a church in their land. Then they asked him for some water remaining after his ablution. He asked for water, made ablution and (after that with the residue) rinsed his mouth putting that water into a skin vessel for them. Then he said, "Go, when you are in your land, demolish your church, sprinkle this water on that place (that the blessing of Islam may spread there). Then build a mosque over there." They submitted, "Our land is far off. The heat is severe, so this water will dry up." He said, "Add more water to it. That will do nothing but increase its purity and blessing."[3]

COMMENTARY: The word (بيعة) (in the *hadith*) means 'a church.' These people had been Christians but embraced Islam at the hand of the Prophet صلى الله عليه وسلم. On becoming Muslims they desired that they should wipe out the remnant of their previous religion and sprinkle there water of the Prophet 's صلى الله عليه وسلم ablution poured out of his blessed mouth

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[1] Bukhari # 432, Muslim # 208-777, Abu Dawud # 1043, Tirmidhi # 451, Nasa'i # 1598, Musnad Ahmad 2-16.

[2] Tirmidhi # 344, Ibn Majah # 1011, Nasa'i # 2239.

[3] Nasa'i # 701 (It then reports what they did).

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so that the traces of disbelief and association may be wiped out from there with the blessings of the water. The goodness and grace of Islam might spread there. This is expressed tacitly in the word (فاستوجنا) (do bestow on us).

The last sentence of the *hadith* means; If the water is likely to a evaporate during the long journey and the extreme heat, and might dry up totally by the time they are home, they may add more water to it. They were not to fear that adding fresh water might remove the blessing of the water that was given to them, or lessen it. Either it would increase blessing in the fresh water, or Allah would create more blessing in the new water. There would not be any decrease in blessing.

This *hadith* is evidence that it is allowed to consider the water of zamzam as good and source of blessing, and to take it elsewhere for its blessing..

Moreover, it is deduced from it that it is allowed to regard the leftover food and drink or the used clothing of the ulama (Scholars), masha'ykh and awliya as a means of blessing and to use them by way of blessing provided that the limits of Shariah are not violated. They must not be respected more than the *hadith* suggests, or venerated.

(٧١٧) وَعَنْ عَائِشَةَ قَالَتْ اَمَرَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسْجِدِ فِيْ الدُّوْرِوَاَنْ يُنَظَّفَ وَيُطَيَّبَ۔ (رواه ابوداؤ والترمذى وابن ماجة)

717. Sayyiduna Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم gave instructions for building the mosque in (every) neighbourhood. And (he also instructed) that it should be kept clean and perfumed.[1]

COMMENTARY: It is very necessary to build mosques in neighborhoods. Mosques are proofs of the unity and wakefulness of the Muslims. They are the means of Allah's mercy on the residents around it. However, the mere raising of the edifice is not evidence of faithful activity and religious awakening of the people. Rather, it is necessary to keep the mosques occupied and well used.

Garbage and impurity must not be thrown there or left accumulated. Mosques should be perfumed with aloe stick or such other things. Moreover, if these things are done with the intention to please the angels and the Muslim brothers who visit the mosque then the reward would multiply.

(٧١٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُمِرْنَا بِتَشْيِيْدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُوْدُ وَالنَّصَارٰى۔ (رواه ابوداؤد)

718. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have not been commanded to raise the mosques high and adorned." Sayyiduna Ibn Abbas رضى الله عنه said, "You too will certainly adorn and beautify them just as the Jews and the Christians adorn (their houses of worship)."[2]

COMMENTARY: The zukhruf is applied to the u lama and perfect ness of something. Ibn Abbas رضى الله عنه spoke about human nature and said that people would adorn mosque and use

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[1] Abu Dawud # 455, Tirmidhi # 594, Ibn majah # 758, Musnad Ahmad 5-17

[2] Abu Dawud # 448, Bukhari in chapter heading 1/53 Building if mosques.

gold too in doing that. Their deed would be contrary to *sunnah (Practice of Holy Prophet)* because Islam likes simplicity. Besides, adorning mosques would emulate the Jews and Christians.
However, later day scholars gave permission to adorn and beautify the mosques. They did that because houses were raised high and beautified. They did that also to respect the sentiments of the people who would have lost esteem for mosques otherwise. In this way, modern trends were followed.
The Masjid Nabawi صلى الله عليه وسلم was very simple and built of trunks of trees and twigs of date palms. Later, Umar رضى الله عنه maintained the simplicity when he rebuilt it. But, in his times, Uthman رضى الله عنه renovated and expanded it, using stones and carved rocks. He beautified it. The mosque was much more beautiful and was large than the mosque of the Prophet's صلى الله عليه وسلم times.

(٧١٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يُّتَبَاهِيَ النَّاسُ فِي الْمَسَاجِدِ۔ (رواه ابوداؤد، والنسائي والدارمي وابن ماجه)

'719. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, among the portents of the (Last) Hour is that people will boast over each other about mosques."[1]

COMMENTARY: People will build large mosques and decorate them but they will not be sincere in their intention. Rather, they will hope to gain acclaim for their great achievement. The masses will laud them beyond necessity.

(٧٢٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ اُجُوْرُ اُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوْبُ اُمَّتِي فَلَمْ اَرَ ذَنْبًا اَعْظَمَ مِنْ سُوْرَةٍ مِنَ الْقُرْاٰنِ اَوْ اٰيَةٍ اُوْتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا۔ (رواه الترمذي وابوداؤد)

720. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The rewards of my *ummah* were shown to me even for a tiny peck of dust that a man sweeped out of the mosque. And, so, the sins of my *ummah* were shown to me and I did not see a sin greater than someone forgetting a surah of the Quran, or its verse that he was given (meaning, was enable to memorise).[2]

COMMENTARY: If someone is able to commit to memory a surah or a verse of the Quran then it is a mighty blessing of Allah. But, he who forgets it after memorizing it is one who neglects the blessing and is ungrateful for it. So, he is a grave sinner.

(٧٢١) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ اِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَاهُ ابْنُ مَاجَةَ۔

721. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To those who walk to the mosques during darkness, convey the glad tidings

[1] Abu Dawud # 449, Nasa'i # 689, Darami # 1408, Ibn Majah # 739.
[2] Tirmidhi # 2935, Abu Dawud # 461.

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of perfect light on the day of resurrection."[1] And,

(٧٢٢) عَنْ سَهْلِ بْنِ سَعْدٍ وَاَنَسٍ

722. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ and Sayyiduna Anas رضی اللہ عنہ narrated it too.[2]

COMMENTARY: This saying of the Prophet صلی اللہ علیہ وسلم refers to the following verse of the Quran:

نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا۔ (التحریم ٦٦: ٨)

{Their light will run before them and their right hands. They will say, "Our Lord, perfect our light for us} (at Tahrim: 8)

(٧٢٣) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوْا لَهٗ بِالْاِيْمَانِ فَاِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ۔ (رواہ الترمذی وابن ماجة والدارمی)

723. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when you see a man looking after the mosque, give testimony that he has faith, for, Allah the Exalted, say:

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

{The mosques of Allah shall be inhabited only by those who believe in Allah} (9:18)[3]

COMMENTARY: Anyone who looks after the House of Allah, preserves it, repairs it when necessary and sweeps and keeps it clean, and offers *salah* in it, He imparts religious knowledge in it, you must bear witness that he is a believing person. He is obedient t0 Allah and his Messenger.

(٧٢٤) وَعَنْ عُثْمَانَ بْنِ مَظْعُوْنٍ قَالَ يَا رَسُوْلَ اللّٰهِ ائْذَنْ لَنَا فِي الْاِخْتِصَاءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ خَصٰى وَلَا اخْتَصٰى اِنَّ خِصَاءَ اُمَّتِي الصِّيَامُ فَقَالَ ائْذَنْ لَنَا فِي السِّيَاحَةِ فَقَالَ اِنَّ سِيَاحَةَ اُمَّتِي الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ ائْذَنْ لَنَا فِي التَّرَهُّبِ فَقَالَ اِنَّ تَرَهُّبَ اُمَّتِي الْجُلُوْسُ فِي الْمَسَاجِدِ اِنْتِظَارَ الصَّلَاةِ۔ (رواہ فی شرح السنة)

724. Sayyiduna Uthman [4] ibn Maz'un رضی اللہ عنہ narrated that he said, "O Messenger of Allah, permit me to become an eunuch." He said, "He who castrates another man or gets himself castrated does not belong to us. But, for my *ummah* fasting is like castrating." He then sought permission to travel. The Prophet صلی اللہ علیہ وسلم said

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[1] Tirmidhi # 223, Abu Dawud # 561.

[2] Ibn Majah # 180 and 781.

[3] Tirmidhi # 2626, Ibn Majah # 802, Musnad Ahmad # 11651.

[4] His kunysh was Abu Sa'ib. He was a very distinguished sahabi, the fourteenth Muslim among men. He and his son Sa'ib رضی اللہ عنہ were among the emigrants to Ethiopia, and he emigrated to Madinah afterwards. He was the first of the mughirs to die in 2 AH. The Prophet صلی اللہ علیہ وسلم kissed his dead body.

"Surely, the travelling of my *ummah* is the jihad in Allah's path." Then he sought permission to live the life of a monk, and the Prophet صلى الله عليه وسلم said, "The monk's life for my *ummah* is to sit in mosques in anticipation of the *salahs*."[1]

COMMENTARY: Sayyiduna Uthman ibn Maz'un رضى الله عنه wished to adopt life of seclusion from the world and abstinence from its delight to seek Allah's pleasure. His first request was against human nature, so the Prophet صلى الله عليه وسلم suggested fasting instead. The second request was not acceptable too and not worthy to the Prophet صلى الله عليه وسلم suggested jihad to achieve that end. He then requested to be allowed a life of mockery, abstaining from woman too. The Prophet صلى الله عليه وسلم rejected it as against Islamic teachings. He suggested that he should sit in mosques and worship Allah to achieve the same end.

(٧٢٥) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَائِشٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ رَبِّي عَزَّوَجَلَّ فِيْ اَحْسَنِ صُوْرَةٍ قَالَ فِيْمَا يَخْتَصِمُ الْمَلَأُالْاَعْلٰى قُلْتُ اَنْتَ اَعْلَمُ قَالَ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا فِي السَّمٰوَاتِ وَالْاَرْضِ وَتَلَا وَكَذٰلِكَ نُرِي اِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوَاتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا وَلِلتِّرْمِذِيِّ

725. Sayyiduna Abdur Rahman ibn Aa'sh رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I saw my Lord, Mighty and Glorious, in the best of appearance (in my dream). He asked me, what do these angels who are near me discuss?' I said, 'you know best (my Lord).' So, He put the palm of His hand between my shoulder blades and I experienced its coolness between my nipples and became aware of whatever is in the heavens and the earth." Then the Prophet صلى الله عليه وسلم recited:

وَكَذٰلِكَ نُرِيْ اِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ

{And thus did we show to Ibrahim the kingdom of the heavens and the earth, that he might be of those who are convinced.}[2]
Tirmidhi has the like of it.

(٧٢٦) نَحْوُهُ عَنْهُ وَعَنِ ابْنِ عَبَّاسٍ وَمُعَاذِ بْنِ جَبَلٍ وَزَادَفِيْهِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْاَعْلٰى قُلْتُ نَعَمْ فِي الْكَفَّارَاتِ وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيُ عَلَى الْاَقْدَامِ اِلَى الْجَمَاعَاتِ وَاِبْلَاغُ الْوُضُوْءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذٰلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيْئَتِهٖ كَيَوْمٍ وَلَدَتْهُ اُمُّهُ وَقَالَ يَا مُحَمَّدُ اِذَا صَلَّيْتَ فَقُلْ اَللّٰهُمَّ اِنِّي اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِيْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ قَالَ وَالدَّرَجَاتُ اِفْشَاءُ السَّلَامِ وَاِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ وَاَقَطُّ هٰذَا الْحَدِيْثُ كَمَا فِي الْمَصَابِيْحِ لَمْ اَجِدْهُ عَنْ عَبْدِالرَّحْمٰنِ اِلَّا فِيْ شَرْحِ السُّنَّةِ۔

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[1] Bayhaqi in Sharah us *Sunnah* # 484.

[2] Darimi # 2149 (from Abdur Rahman in Aa'sh), Tirmidhi form Bukhari supplement to # 3246.

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726. Sayyiduna Abdur Rehman ibn Aa'sh رضی اللہ عنہ Sayyiduna Ibn Ababs رضی اللہ عنہ and Mu'adh ibn Jabal رضی اللہ عنہ also narrated a similar *hadith* and added therein. "Allah asked him (thereafter), O Muhammad are you aware of what these angels who are near to me dispute?' I said, 'Yes! About expiations (that atone for sins). Staying on in mosques after the *salah* (for the next *salah*, or for dhikr), going to the congregational *salah* on foot and making perfect ablution even in difficult moments (like, illness or severe cold). He who does it will live in good circumstances and die in that way. He will be purified of sins as he was on the day his mother gave birth to him.' Allah then said, 'O Muhammad, when you have finished the *salah*, pray:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَّ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ

(O Allah! I ask you for (ability to do) good deeds, to shun the disapproved, and for love of the poor, when you decide to put your slaves to trial, take me away without a trial to yourself.)

Then Allah said (to teach him, or the Prophet صلی اللہ علیہ وسلم himself said), 'The ranks are raised) by spreading the salaam, feeding food, offering the *salah* in the night when the people are asleep.'"[1]

The words of these *hadith* are as in the Masabih, but I did not find if from Abdur Rahman except in Sharah us *sunnah (Practice of Holy Prophet).*

COMMENTARY: If the Prophet صلی اللہ علیہ وسلم saw Allah in a dream then this is possible because faceless things may be seen with face and those with face without face. Buts if it was not a dream and a state of awakening, then the appearance or form is the attribute and Allah appeared to him with His attributes of Beauty, grace and kindness. This interpretation is very near to reality.

It is also possible that the expression in the best of appearance refers to the Prophet صلی اللہ علیہ وسلم. then, it would mean; 'I saw my Lord when was in a good appearance.

The angels could be discussing the merits of the different deeds. Or, they could be lying with each other to be the first to present someone's deeds to Allah.

As for Allah's placing the palms of His hand between the Prophet's صلی اللہ علیہ وسلم shoulder blades, this should not to taken in a literal sense. Allah is pure of a physical body. So these words are figurative expression of Allah singling out the Prophet صلی اللہ علیہ وسلم wit additional favour, mercy, reward and blessing. It is like stroking someone's back or patting it or express pleasure with him

Similarly, feeling the coolness in the chest between the nipples is a figurative expression for being enabled to know the many things. Hence, in keeping with this awareness, he presented as a testimony the verse of the Quran in which Allah confirms to him that just as He had revealed to him the things of the heavens and earth so too. He had done the same thing for His glorious Messenger. His Khalil (friend). Sayyiduna Ibrahim علیہ السلام so that he could gain a perfect certitude of Allah's unity and power as the Lord and Creator. The

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[1] Tirmidhi with the chain: from Abdur Rahman ibn Aa'sh al Hadrami from Maalik ibn Yakharim as Saksaki from Mu'adh ibn Jabal like it with words of it and were, # 3246, and Sharah us *sunnah*.

verse concludes with the affirmation that he was convinced.
The *hadith* ends inviting man to be humble and devoted in worship. He must spread mercy and comfort for mankind.

(٧٢٧) وَعَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللّٰهِ رَجُلٌ خَرَجَ غَازِيًا فِيْ سَبِيْلِ اللّٰهِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ حَتّٰى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ اَوْيَرُدَّهُ بِمَانَالَ مِنْ اَجْرٍ اَوْغَنِيْمَةٍ وَرَجُلٌ رَاحَ اِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ۔ (رواه ابوداؤد)

727. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, `"Three people! All have Allah's Protection. (i) The warrior who goes out in Allah's Path is in Allah's care till He seizes his soul and admits him to paradise, or sends him back home with the booty and reward. (ii) The worshipper who goes to the mosque is also in Allah's care. (iii) He who enters his house with (the greeting of salaam (saying to his folk, as-salaam u alaykum). He too is in Allah's care.[1]

COMMENTARY: The first person will receive reward both in the hereafter and in this life. The responsibility of Allah for the second and third person is obvious, so not mentioned in the *hadith*. As for the words: 'enters his house with salaam, they could have one of two meanings. (a) He greets his folk on entering his home in which case Allah's responsibility is to bestow good and blessing on him and his family, opening the doors to His mercy and farours. Or, (b) on entering home, he gets peace and security from the companionship of these people and binds himself to stay home. In this case Allah's protection is to preserve him from difficulties and trials.

(٧٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ مِنْ بَيْتِهٖ مُتَطَهِّرًا اِلٰى صَلَاةٍ مَكْتُوْبَةٍ فَاَجْرُهُ كَاَجْرِ الْحَاجِّ الْمُحْرِمِ وَمَنْ خَرَجَ اِلٰى تَسْبِيْحِ الضُّحٰى لَا يُنْصِبُهُ اِلَّا اِيَّاهُ فَاَجْرُهُ كَاَجْرِ الْمُعْتَمِرِ وَصَلَاةٌ عَلٰى اِثْرِ صَلَاةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِيْ عِلِّيِّيْنَ۔ (رواه احمد وابوداؤد)

728. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who goes out of his house, having performed ablution, to offer a prescribed *salah* at the mosque, will get a reward like the reward of a pilgrim in the state of ihram to perform hajj. As for him who goes out undergoing hardship to offer the *salah* of ad-Duha nothing else driving him out but this purpose then his reward is like the reward of one performing umrah. And, offering a *salah* on the heels of another, no idle talk separating them is a deed recorded in illiyun."[2]

COMMENTARY: This *hadith* compares Hajj (Pilgrimage). The pilgrim as he goes out of his house with intention to perform Hajj having assumed the ihram begins to receive reward for it. The receipt of reward continues till he returns. In the same way when anyone goes out to offer the *salah* with that he begins to receive the reward till he returns after offering the *salah*. However, their reward are not equal, the pilgrim gets much more reward than the person who offers the *salah*.
The *hadith* also discloses that umrah is to Hajj(Pilgrimage) what supererogatory *salah* is to

[1] Abu Dauwd # 2294
[2] Musnad Ahmad 5-268, Abu Dawud # 558

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the prescribed *salah*.

The record in illiyun is a figurative expression lauding as the highest and best deed the work of one who offers the *salah* regularly, always, respecting the conditions and manners for it in such a way that his action and intention are not mixed with anything that deters from the *salah* in the least.

The register of the angels who record pious deeds is called illiyun. All pious actions are put together there.

(٧٢٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قِيْلَ وَمَا الرَّتْعُ يَا رَسُوْلَ اللّٰهِ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔ (رواه الترمذى)

729. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you go to the gardens of paradise, graze there." He was asked, "O Messenger of Allah, where are the gardens of paradise in this world?" He said, "The mosques." Again, he was asked, "And what is the grazing (in them), O Messenger of Allah?" He said:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is without blemish. Praise belongs to Allah. There is no god but Allah. And, Allah is the greatest). [The repetition of these expressions in mosques is like grazing].[1]

COMMENTARY: When anyone offers *salah* and worships Allah in the mosques that becomes a means to gardens of paradise. The word (رتع) means to go to the garden and cat its delicious produce to heart's fill and move round its streams or ponds. The word is used to mean achieving greatest reward?

The message of the *hadith* is that when you go to the mosques recite the tasbih (glorification) mentioned in it. This will fetch immense reward.

(٧٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهٗ۔ (رواه ابوداؤد)

730. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone comes to the mosque for a purpose (of the hereafter or this world), he will get it."[2]

COMMENTARY: Whatever a person comes to the mosque to achieve, he will get it, if it is worship, he will get reward. If it is a worldly ambition, he will endure its repercussions. This *hadith*, as for as its subject is concerned, is an offshoot of the well known *hadith* of intention: (انما الاعمال بالنيات) (Deeds are judged by the intentions that prompt them). [3]

(٧٣١) وَعَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ جَدَّتِهَا فَاطِمَةَ الْكُبْرٰى قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْمَسْجِدَ صَلّٰى عَلٰى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ صَلّٰى عَلٰى

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[1] Tirmdhi # 3520

[2] Abu Dawud # 472

[3] The first *hadith* of Mishkat

مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْلِيْ ذُنُوْبِي وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ رَوَاهُ التِّرْمِذِيُّ وَاَحْمَدُ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهِمَا قَالَتْ اِذَا دَخَلَ الْمَسْجِدَ وَكَذَا اِذَا خَرَجَ قَالَ بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ بَدَلَ صَلّٰى عَلٰى مُحَمَّدٍ وَسَلَّمَ وَقَالَ التِّرْمِذِيُّ لَيْسَ اِسْنَادُهُ بِمُتَّصِلٍ وَفَاطِمَةُ بِنْتُ الْحُسَيْنِ لَمْ تُدْرِكْ فَاطِمَةَ الْكُبْرٰى۔

731. Sayyidah Fatimah رحمه الله daughter of Sayyiduna Husayn رضى الله عنه narrated on the anthority of her grandmother Fatimah رضى الله عنه al-Kubra (the elder) that whenever the Prophet صلى الله عليه وسلم entered the mosque he invoked blessings and peace on Muhammad (meaning himself saying)and prayed, 'O lord, forgive me my sins and open for me the doors to. Your mercy.' And when he came out he again invoked blessing and peace on Muhammad and Prayed, 'O Lord, forgive me my sins and open for me the doors to your favours.

In the version of Ahmad and Ibn Majah, her words are that whenever he entered the mosque and so came out of it, he said, instead of invoking blessings and peace on himself:

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

(In the name of Allah. Peace be on Allah's Messenger).[1]

Transmission of this *hadith* is not connected. Fatimah رحمه الله daughter of Husayn had not seen the times of Sayyidah Fatimah رضى الله عنه.

COMMENTARY: The prophet صلى الله عليه وسلم did not say (O Allah shower blessing on me) or (O Allah, forgive Muhammad) because the *salah* or durood (in vocation of blessing) is compatible with his name. Similarly, seeking forgiveness for himself shows humbleness and submissiveness.

Or, perhaps, he spoke these words to teach the *ummah*. They would thus know the words they should use.

Sayyidah Fatimah Sughrah رحمه الله the narrator of this *hadith* was the daughter of Sayyiduna Imam Husayn رضى الله عنه she had not seen her grandmother, Sayyidah Fatimah az.zuhra رضى الله عنه daughter of Allah's Messenger صلى الله عليه وسلم. At that time Imam Husayn رضى الله عنه was only eight years old. Therefore, the sanad of this *hadith* is disconnected and one of the subnarrators is missing or unnamed.

(٧٣٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاشُدِ الْاَشْعَارِ فِي الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْاِشْتِرَاءِ فِيْهِ وَاَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ فِي الْمَسْجِدِ۔ (رواه ابوداؤد والترمذى)

732. Sayyiduna Amr ibn Shu'oyb رحمه الله narrated from his father who from his father who from his grandfather that Allah's Messenger صلى الله عليه وسلم disallowed recital of poetry in mosque, buying and selling therein and sitting in circles in a mosque before the Friday *salah* (even for religious discussion).[2]

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[1] Tirmidhi # 314, Musnad ahmad 6-282, Ibn Majah # 771. (The remarks are as mentioned with the text).

[2] Tirmidhi # 322, Abu Dawud # 10-79, Nasa'i # 713, Ibn Majah # 749, Musnad Ahmad 2-179, 212

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COMMENTARY: Poetry that is disallowed is vulgar, lewd and lies. Such things are disallowed in mosques always. However, poetry about Allah's unity, prayer, praise of the Prophet صلى الله عليه وسلم and of members of his *ummah* and of exhortation to piety and religiousness and good manners is allowed.

The Prophet صلى الله عليه وسلم used to have the pulpit prepared for the poet of Islam, Hassan رضى الله عنه. He praised the Prophet صلى الله عليه وسلم and satirized the disbelievers. The Prophet صلى الله عليه وسلم would say that Jibrl عليه السلام recommended Hassan رضى الله عنه because he contended with the disbelievers on behalf of the Prophet صلى الله عليه وسلم.

Like buying and selling, all other worldly affairs are forbidden in the mosque.

The ulama (Scholars) explain the prohibition to sit in the mosques in circles on Friday before the *salah*. It is contrary to the appearance of the congregational sitting of the worshippers. Secondly, the assembly in the mosque on Friday is itself a regular and great deed, and it is not proper to do any other work before finishing with the Friday *salah*. Then to sit in circles causes negligence. This is more emphatic when the sermon is delivered.

A third reason is that time is meant to be quiet and attentive to the sermon. If people sit in circles, their attention is diverted from the imam but in this case, the prohibition will be only during the sermon. Hence, in the first two cases, it will be nahi tanzihi (not absolutely unlawful, but nearer lawful) while the third case is nahi tahrimi (prohibition almost unlawful).

(٧٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمْ مَنْ يَبِيْعُ اَوْيَبْتَاعُ فِي الْمَسْجِدِ فَقُوْلُوْا لَا اَرْبَحَ اللّٰهُ تِجَارَتَكَ وَاِذَا رَاَيْتُمْ مَنْ يَنْشُدُ فِيْهِ ضَالَّةً فَقُوْلُوْا لَا رَدَّهَا اللّٰهُ عَلَيْكَ۔ (رواه الترمذى والدارمى)

733. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you see a man selling something or buying in a mosque, say. 'May Allah not give you profit in your business.' And, when you see someone announce loudly (in the mosque) for what he has lost. Say. 'May Allah not let you have it back.'?"[1]

(٧٣٤) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُسْتَقَادَ فِي الْمَسْجِدِ وَاَنْ يُنْشَدَ فِيْهِ الْاَشْعَارُ وَاَنْ تُقَامَ فِيْهِ الْحُدُوْدُ۔ رَوَاهُ اَبُوْدَاوٗدَ فِيْ سُنَنِهٖ وَصَاحِبُ جَامِعِ الْاُصُوْلِ فِيْهِ عَنْ حَكِيْمٍ۔

734. Sayyiduna Hakim ibn Hizam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that retaliation should be taken in the mosque (which is killing a murderer), that poetry should be recited in it and that the prescribed punishment (against adultery, wine, etc). Should be awarded in it.[2]

This *hadith*:

(٧٣٥) اَوْ فِي الْمَصَابِيْحِ عَنْ جَابِرٍ

735. Sayyiduna Jabir رضى الله عنه (also) narrated.[3]

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[1] Tirmidhi # 1325, Darimi # 1401. (See *hadith* # 706 for commentary).

[2] Abu Dawud # 4490, Musnad Ahmad (Briefly 3-434.

[3] Masabih us Sanan # 520.

(٧٣٦) وَعَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ يَعْنِى اَلْبَصَلَ وَالثُّوْمَ وَقَالَ مَنْ اَكَلَهُمَا فَلَا يَقْرَبَنَّ مَسْجِدَنَا وَقَالَ اِنْ كُنْتُمْ لَا بُدَّ آكِلِيْهِمَا فَاَمِيْتُوْهُمَا طَبْخًا۔

(رواه ابوداؤد)

736. Sayyiduna Muawiyah رحمه الله ibn Qurrah narrated on the authority of his father (Qurrah رضى الله عنه) that Allah's Messenger صلى الله عليه وسلم forbade them these two plants namely, onions and garlic. He said, "One who eats them must not approach our mosques." He added, "If you have to eat them then put down their smell by cooking them."[1]

COMMENTARY: The prohibition to enter the mosques after eating onion and garlic is an overstatement. One who eats these plants must not come near the mosques what to say of coming inside them.

(٧٣٧) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاَرْضُ كُلُّهَا مَسْجِدٌ اِلَّا الْمَقْبُرَةَ وَالْحَمَّامَ۔

(رواه ابوداؤد والترمذى والدارمى)

737. Sayyiduna Abu Saeed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Except for graves and baths, all the earth is a mosque (for, *salah* may be offered everywhere).[2]

(٧٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّصَلّٰى فِيْ سَبْعَةِ مَوَاطِنَ فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيْقِ وَفِي الْحَمَّامِ وَفِيْ مَعَاطِنِ الْاِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللّٰهِ۔ (رواه الترمذى وابن ماجة)

738. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade them to offer *salah* at seven places: the garbage dump, the slaughter house, the graveyards, the middle of the camel sheds and the roof of the Bay t Allah (House of Allah).[3]

COMMENTARY: Some ulama (Scholars) go by the literal sense of the *hadith* and say that it is *makruh (unbecoming)* to offer the *salah* in graveyards, but some say that while it is allowed to the alama without exception, to offer *salah* facing a grave. They say that it is unlawful.

It is *makruh (unbecoming)* to offer the *salah* in a garbage dump and a camel shed because there always is impurity in these places. So if *salah* is offered at these places on a clean spot but impurity is around or the prayer mat is spread on impurities then it is *makruh (unbecoming)* and it disparages religion and *salah* which must always be offered at a pure place.

If *salah* is offered on a thoroughfare, one would be distracted continuously and passersby would be put to inconvenience. Moreover, if they walk in front of one who offers the *salah* and then he will get the sin on him. And, if they are not compelled yet they walk ahead of him then they will be sinning.

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[1] Abu Dawud # 3727, Musnad ahmad 4-19.

[2] Abu Dawud # 492, Tirmidhi # 317, Ibn Majah # 745, Darimi # 1390, Musnad Ahmad # 1288.

[3] Tirmidhi # 346, Ibn Majah # 746, (A footnote here says. It is mukruh to climb up the rook of the ka'bah without need. But it is allowed to go up if there is a need.)

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The bath is where one uncovers oneself and the devil haunts it.
To offer the *salah* on the roof of the kabah is *makruh (unbecoming)* because it is disrespectful to the house of Allah.
The ulama (Scholars) differ on whether *salah* at any of these seven places is *makruh (unbecoming) tanzihi* or *makruh (unbecoming)* tahrumi.

(٧٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِيْ مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِيْ اَعْطَانِ الْاِبِلِ۔ (رواه الترمذی)

739. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "You may offer the *salah* in the sheds for sheep but not in camel sheds."[1]

COMMENTARY: There is risk of being kicked by a camel if it is free to move. With this fear in mind, the worshipper will not offer his *salah* in peace. There is no such risk in sheepfolds.

(٧٤٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُوْرِ وَالْمُتَّخِذِيْنَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ۔ (رواه ابوداؤد والترمذی والنسائی)

740. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم cursed those women who visited the graves, those people who raise mosques (or prostrate) there on and who light lamps there.[2]

COMMENTARY: In the beginning the Prophet صلی الله علیه وسلم had disallowed visits to graves, but later permitted such visits. Some ulama (Scholars) say that the permission was given to both men and women, so women too may now visit graves.
However, some ulama (Scholars) restrict the permission to men only. Women may not go to graves. The reason is that they are weak-hearted and given to wail and cry.
As for the Prophet's صلی الله علیه وسلم grave, both men and women are permitted to visit it.
It is disallowed to illuminate the graves because it is an unnecessary wasteful spending. However, it is allowed to light the paths and facilitate any work being done there because the intention not to illuminate the graves.
Mawlana Muhammad Ishaq Muhaddith Dahlawi رحمه الله has concluded from his research that it is *Makruh tahrimi*(disapproved to forbiden) for women to visit graves. It is stated in Mustamla that for men it is *mustahab (desirable)* to visit graves, but for women it is *makruh (unbecoming)*. It is stated in the kitab Majalis Wariziyah that it is not lawful for women to go to the graveyards. The *hadith* of Sayyiduna Abu Hurayrah رضی الله عنه is quoted (ان علیه الصلوة والسلام لعن) (The Prophet صلی الله علیه وسلم) cursed those women who visit graves).
It is stated in Nisab ul-Ihtisab that Qadi رحمه الله was asked about it and he said, "Do not ask about its permissibility or mischief. Rather, ask about the size of curse sent against her. When a woman decides to go to the grave, she gets into the orbit of Allah's curse and the curse of the angels. When she sets out to it, the devils embrace her from all sides, and when she arrives there the souls of the dead curse her, and as she returns she continues to be in the orbit of Allah's curse."

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[1] Tirmidhi # 348, Majah # 768 (with additions), Musnad ahmad (like it) # 2-451, Darimi # 1391.
[2] Abu Dawud # 3236, Tirmidhi # 320, Nasar # 2043 Ibn Majah # 1575. Musnad Ahmed 1-229.

According to a *hadith*, the angels of the seven earths and seven heavens curse a woman who visits the grave yard. She gets Allah's curse while she walks to the grave. But, the woman who stays home and prays for the dead, Allah bestows on her reward of a Hajj (Pilgrimage) and umrah. According to a *hadith* of Sayyiduna Salman رضی الله عنه and Abu Hurayrah رضی الله عنه, the Prophet صلی الله علیه وسلم came out of the mosque and was at the door of his house when he saw Sayyidah Fatimah رضی الله عنه coming. He asked her, "From where are you coming?" she said that she had gone to the house of a woman who had died. He asked her, "Did you go to her grave, too?" she exclaimed, "I seek refuge in Allah! Can I think of that ever? I have already heard you disallow this thing." He commended her for not going, saying, "If you had gone, you would have been deprived of the fragrance of paradise."
Qadi: Thanaullah Panipati رحمه الله has written in his book Malabudminhu: "Visit to graves is allowed to men, but not to women."

(٧٤١) وَعَنْ اَبِي اُمَامَةَ قَالَ اِنَّ حِبْرًا مِّنَ الْيَهُوْدِ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْبُقَاعِ خَيْرٌ فَسَكَتَ عَنْهُ وَقَالَ اَسْكُتُ حَتّٰى يَجِيْئَ جِبْرِيْلُ فَسَكَتَ وَجَاءَ جِبْرِيْلُ عليه السلام فَسَأَلَ فَقَالَ مَاالْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ وَلٰكِنْ اَسْأَلُ رَبِّيْ تَبَارَكَ وَتَعَالٰى ثُمَّ قَالَ جِبْرِيْلُ يَا مُحَمَّدُ اِنِّيْ دَنَوْتُ مِنَ اللّٰهِ دَنُوًا مَا دَنَوْتُ مِنْهُ قَطُّ قَالَ وَكَيْفَ كَانَ يَا جِبْرِيْلُ قَالَ كَانَ بَيْنِيْ وَبَيْنَهُ سَبْعُوْنَ اَلْفَ حِجَابٍ مِّنْ نُوْرٍ فَقَالَ شَرُّ الْبِقَاعِ اَسْوَاقُهَا وَخَيْرُ الْبِقَاعِ مَسَاجِدُهَا رَوَاهُ ابْنُ حَبَّانَ فِيْ صَحِيْحِهٖ عَنِ ابْنِ عُمَرَ۔

741. Sayyiduna Abu Umamah رضی الله عنه narrated that a learned man of the Jews asked the Prophet صلی الله علیه وسلم "which places are the best? He remained silent and said "I shall keep quiet till Jibril علیه السلام comes." So, he remained quiet and when Jibril علیه السلام arrived, he asked him (what the Jew scholar had enquired). Jibril علیه السلام said, "One who is asked knows not more than one who asked about it, but, I shall ask my lord, Blessed and Exalted." Later on, he came and said, "O Muhammad, I drew near Allah, nearer than I have ever been near to Him." The Prophet صلی الله علیه وسلم asked, "How was that, O Jibril?" He said, "There were between him and me seventy thousand screens of light and he said, the worst of all places are their markets, and the best are their mosques."[1]

This *hadith* is transmitted by ibn Umar رضی الله عنه.

COMMENTARY: The screens are what the creatures understand because Allah, the Blessed, is not behind any screen. The creatures themselves are behind curtains or screens or veils. These are physical and psychological screens. This may be explained by an example of the sun for a blind man. The sun is never behind a screen but there is a covering over the eyes of the blind man and he cannot see the sun. The sun casts its light on him and thus 'sees him.'
The seeker had asked merely about the best places but the answer converse both the best and worst places. Thus, the houses of Ar-Rahman (The compassionate) and the devil may be known.
This *hadith* teaches us that we should not hurry to answer a question if we do not know it but

[1] Musnad Ahmad 4/85.

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we must ask one who possesses knowledge about it. There is nothing wrong in asking the more (earned this is a *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم and Jibril عليه السلام.
In the original manuscript of the Mishkat, there is a blank space after (transmitted it...) because the compiler did not know the name of the source book from which the *hadith* is reproduced. Later, some scholars put down the name of the book.

SECTION III الْفَصْلُ الثَّالِثُ

(٧٤٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ جَاءَ مَسْجِدِيْ هٰذَا لَمْ يَأْتِ اِلَّا لِخَيْرٍ يَتَعَلَّمُهُ اَوْيُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ اِلٰى مَتَاعِ غَيْرِهٖ۔ (رواه ابن ماجة والبيهقي في شعب الايمان)

742. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "As for one who comes to this, my mosque solely for a good purpose to teach it or to learn it, he is of the same rank as a warrior in Allah's Path. But, as for one who comes for some other purpose (like something evil and vain), he is of the rank of one who look at the properties of others (with an envious design)."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم named his mosque meaning the Masjid nabawi which is greater in rank and excellence than all the mosques. So the same command applies to all the others as to it. Moreover the teaching and learning of all good things includes *salah*, itikaf, reciting the Quran, etc.
The man who will look at the properties of other people with envy will do the same thing in the hereafter. When he looks at that which pious people earn of reward, he will long for that, blaming himself of letting go the opportunity. Or, the meaning is that it is disallowed to go to a mosque without a pious purpose.

(٧٤٣) وَعَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ فِيْ مَسَاجِدِهِمْ فِيْ اَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْهُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

743. Sayyiduna al-Hasan رحمه الله narrated in a Mursal from that Allah's Messenger صلى الله عليه وسلم said, "A time will come to the people when they will discuss their worldly affairs in their mosques. Do not (even) sit with them because Allah has no need of them."[2]

COMMENTARY: It is a figurative speech to say that Allah is fed up with such people. They are deprived of His protection and mercy. It also says that their obedience and worship are not accepted by Allah.
The *hadith* says that it is am akruh to speak of worldly affairs in the mosque. There are other a*hadith* of the same purport. It only a few words are spoken about worldly affairs, it is condoned.

(٧٤٤) وَعَنِ السَّائِبِ ابْنِ يَزِيْدَ قَالَ كُنْتُ نَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِيْ رَجُلٌ فَنَظَرْتُ فَاِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ اذْهَبْ فَأْتِنِيْ بِهٰذَيْنِ فَجِئْتُهُ بِهِمَا فَقَالَ مِمَّنْ اَنْتُمَا اَوْمِنْ اَيْنَ اَنْتُمَا قَالَا مِنْ اَهْلِ الطَّائِفِ قَالَ

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[1] Ibn Majah # 227, Bayhaqi in Shurabul- Eeman # 1698.
[2] Bayhaqi :- Shiab ul-eeman (but not traced).

لَوْ كُنْتُمَا مِنْ اَهْلِ الْمَدِيْنَةِ لَاَ وْجَعْتُكُمَا تَرْفَعَانِ اَصْوَاتُكُمَا فِيْ مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

(رواه البخاری)

744. Sayyiduna As-Saib ibn yazid رحمه الله narrated that when he was sleeping in the mosque (one day), someone hit him with a pebble. He was Sayyiduna Umar ibn Khattab رضی الله عنه who instructed him to bring to him those two men (who conversed loudly in the mosque). He brought them to him. He asked them who they were, or, to which place they belonged. They disclosed that they were from Taif. He said, "If you were Madinans, I would have punished you by beating you for speaking loudly in the mosque."[1]

COMMENTARY: The 'or' in Umar's رضی الله عنه question is the doubt expressed by the sub narrator about what Umar رضی الله عنه asked. It is *makruh (unbecoming)* to speak loudly in the mosques whatever the subject, even learning.

(٧٤٥) وَعَنْ مَالِكٍ قَالَ بَنٰى عُمَرُ رَحْبَةٌ فِيْ نَاحِيَةِ الْمَسْجِدِ تُسَمّٰى الْبُطَيْحَاءَ وَقَالَ مَنْ كَانَ يُرِيْدُ اَنْ يَلْغَطَ اَوْ يُنْشِدَ شِعْرًا اَوْ يَرْفَعَ صَوْتَهُ فَلْيَخْرُجْ اِلٰى هٰذِهِ الرَّحْبَةِ۔ (رواه فی الموطأ)

745. Sayyiduna Maalik رحمه الله narrated that Sayyiduna Umar رضی الله عنه set aside an open area, called al-Butayha in the vicinity of the masque. He then said, "whose ever (of you) intends to gossip, recite poetry or talk loudly must come out (of the mosque) to this open area."[2]

(٧٤٦) وَعَنْ اَنَسٍ قَالَ رَاٰى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذٰلِكَ عَلَيْهِ حَتّٰى رُئِيَ فِيْ وَجْهِهٖ فَقَامَ فَحَكَّهٗ بِيَدِهٖ فَقَالَ اِنَّ اَحَدَكُمْ اِذَا قَامَ فِي الصَّلَاةِ فَاِنَّمَا يُنَاجِيْ رَبَّهٗ وَاَنَّ رَبَّهٗ بَيْنَهٗ وَبَيْنَ الْقِبْلَةِ فَلَا يَبْزُقَنَّ اَحَدُكُمْ قِبَلَ قِبْلَتِهٖ وَلٰكِنْ عَنْ يَسَارِهٖ اَوْ تَحْتَ قَدَمِهٖ ثُمَّ اَخَذَ طَرَفَ رِدَائِهٖ فَبَصَقَ فِيْهِ ثُمَّ رَدَّ بَعْضَهٗ عَلٰى بَعْضٍ فَقَالَ اَوْ يَفْعَلُ هٰكَذَا۔ (رواه البخاری)

746. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم saw mucus lying in the direction of the qiblah. He found it very repulsive and this was visible on his face. He got up, scraped it with his hand, and said, "When any of you stands in *salah*, he is engaged in private conversation with his lord. His lord is between him and the qiblah. So, none of you must spit to wards the qiblah, but to his left or under his fort. "Then he took the hem of his cloak, spat in it, folded it up and rubbed the folds to gether. He said, "Or do like this."[3]

COMMENTARY: When anyone offers the *salah*, he is turned to his lord and faces the qiblah. Hence, he must refrain from spitting in that direction.

The instruction to spit to his left or under his foot is when he is not engaged in *salah* in the mosque. If he is in the mosque and offers the *salah*, then he is not allowed to spit to the left

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[1] Bukhari # 470.

[2] Mowatta Maalik # 9.24-96.

[3] Bukhari # 405.

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and under his foot because that shows disrespect to the mosque. But, if one cannot withhold it then me may spit in a piece of cloth and rub its folds together.

(٧٤٧) وَعَنِ السَّائِبِ بْنِ خَلَّادٍ وَهُوَ رَجُلٌ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ رَجُلًا اَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِقَوْمِهٖ حِيْنَ فَرَغَ لَا يُصَلِّيْ لَكُمْ فَاَرَادَ بَعْدَ ذٰلِكَ اَنْ يُصَلِّيَ لَهُمْ فَمَنَعُوْهُ فَاَخْبَرُوْهُ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ نَعَمْ. وَحَسِبْتُ اَنَّهٗ قَالَ اِنَّكَ قَدْ اٰذَيْتَ اللّٰهَ وَرَسُوْلَهٗ۔

(رواه ابوداؤد)

747. Sayyiduna As-Saib Ibn Khallad رضی اللہ عنہ who was one of the sahabah رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم said that a man acted as imam of some people. He spat towards the qiblah. Allah's Messenger صلی اللہ علیہ وسلم was looking at him and said to his followers when they had finished (the *salah*), "Let him not lead you in *salah*." After that, he intended to lead them again but they prevented him and informed him of what Allah's Messenger صلی اللہ علیہ وسلم had said. He mentioned that to Allah's Messenger صلی اللہ علیہ وسلم and he said, yes (I had told them so) The narrator said that he believed that the Prophet also said "you have hurt Allah and His Messenger.[1]

(٧٤٨) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ احْتَبَسَ عَنَّا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ صَلَاةِ الصُّبْحِ حَتّٰى كِدْنَا نَتَرَاءٰى عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيْعًا فَثُوِّبَ بِالصَّلَاةِ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَجَوَّزَ فِيْ صَلَاتِهٖ فَلَمَّا سَلَّمَ دَعَا بِصَوْاتِهٖ فَقَالَ لَنَا عَلٰى مَصَافِّكُمْ كَمَا اَنْتُمْ ثُمَّ انْفَتَلَ اِلَيْنَا ثُمَّ قَالَ اَمَا اِنِّيْ سَاُحَدِّثُكُمْ مَا حَبَسَنِيْ عَنْكُمُ الْغَدَاةَ اِنِّيْ قُمْتُ مِنَ اللَّيْلِ فَتَوَضَّاْتُ وَصَلَّيْتُ مَا قُدِّرَ لِيْ فَنَعَسْتُ فِيْ صَلَاتِيْ حَتَّى اسْتَثْقَلْتُ فَاِذَا اَنَا بِرَبِّيْ تَبَارَكَ وَتَعَالٰى فِيْ اَحْسَنِ صُوْرَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَاُ الْاَعْلٰى قُلْتُ لَا اَدْرِيْ قَالَهَا ثَلَاثًا قَالَ فَرَاَيْتُهٗ وَضَعَ كَفَّهٗ بَيْنَ كَتِفَيَّ حَتّٰى وَجَدْتُ بَرْدَ اَنَامِلِهٖ بَيْنَ ثَدْيَيَّ فَتَجَلّٰى لِيْ كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَاُ الْاَعْلٰى قُلْتُ فِي الْكَفَّارَاتِ قَالَ مَاهُنَّ قُلْتُ مَشْيُ الْاَقْدَامِ اِلَى الْجَمَاعَاتِ وَالْجُلُوْسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَاِسْبَاغُ الْوُضُوْءِ حِيْنَ الْكَرِيْهَاتِ قَالَ ثُمَّ فِيْمَ قُلْتُ فِي الدَّرَجَاتِ قَالَ وَمَا هُنَّ قُلْتُ اِطْعَامُ الطَّعَامِ وَلِيْنُ الْكَلَامِ وَالصَّلٰوةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ سَلْ قُلْتُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنَ وَاَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ وَاِذَا اَرَدْتَّ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ وَاَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِيْ اِلٰى حُبِّكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا حَقٌّ فَادْرُسُوْهَا ثُمَّ تَعَلَّمُوْهَا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَسَاَلْتُ مُحَمَّدَ ابْنَ اِسْمٰعِيْلَ عَنْ هٰذَا الْحَدِيْثِ فَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

[1] Abu Dawod # 481.

748. Sayyiduna Muradh ibn Jabal رضی اللہ عنہ narrated that one morning (contrary to his normal practice), Allah's Messenger صلی اللہ علیہ وسلم was held back from them for the *salah* of *fajr* till nearly they saw the sun peeping out. He came out in a hurry, the *iqamah* was pronounced for the *salah* and he led the *salah*. He made it brief. When he finished he announced to them in a loud voice, "In your rows as you are!" Then facing them, he said, "Indeed, let me tell you now what held me back from you this morning. I got up during the night, performed ablution and offered *salah* as much as I was enabled to offer, but during the course of it, I dosed off and was overtaken by sleep. Suddenly, I saw my lord, the Blessed and the Exalted in the best of forms. He said, 'O Muhammad! I said, 'Here am I, my lord! He asked, 'what do these angels nearer to me argue about? I said, 'I do not know.' He put the question three times and I saw him put the palm of His hand between my shoulder blades and I sensed the coolness of his fingers between my breasts and, suddenly, everything became clear to me. I gained knowledge. Again, he asked, 'O Muhammad! I said, 'Here am I, my lord! He asked, 'About what do the angels nearer to me argue?' I answered, 'About al-Kaffarat. He asked, 'what are they?' I said, 'Taking footsteps to the mosques (for the congregational *salah*), sitting in the mosques even after the *salah* and performing ablution well even when it is difficult. He asked, about what else (do they argue)? I said, Ad-darajat. He asked, and what are they? I said, feeding food, gentle speech and observing salah in the night while people are fast asleep. He said ask (what you wish for)' I supplicated.

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنَ وَاَنْ تَغْفِرَ لِیْ وَتَرْحَمَنِیْ وَاِذَا اَرَدْتَّ

فِتْنَةً فِیْ قَوْمٍ فَتَوَفَّنِیْ غَيْرَ مَفْتُوْنٍ وَاَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَحُبَّ عَمَلٍ يُّقَرِّبُنِیْ اِلٰی حُبِّكَ

O Allah, I ask you for (ability to do) good deeds and to shun the disapproved, and for love of the poor, and that you should forgive me and have mercy on me, and when you decide to put a people to trial, take me away without a trial. And I ask you for your love and love of those who love you, and a love of deeds that bring (me) near to your love."

Then Allah's Messenger صلی اللہ علیہ وسلم said (to them), this dream is true. Study it well and teach it to others."[1]

COMMENTARY: This *hadith* has been explained against *hadith* # 325, 326. it is clear from this *hadith* that the Prophet صلی اللہ علیہ وسلم saw Allah in his dream and the questions and answers took place in that dream.

(۷۴۹) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا دَخَلَ

الْمَسْجِدَ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ قَالَ فَاِذَا قَالَ

ذٰلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّیْ سَائِرَ الْيَوْمِ۔ (رواہ ابوداؤد)

749. Sayyiduna Abdullah ibn amr ibn al-Aas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم entered the mosque, he prayed.

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[1] Tirmidhi # 3246, Musnad Ahmad 5-243.

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اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

(I seek refuge in Allah the Mighty, in his noble being, and in his power which is everlasting from the accursed devil).

He said, "If anyone prays so, the devil concedes, 'He is safe from me all day."[1]

(٧٥٠) وَعَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يُعْبَدُ اِشْتَدَّ غَضَبُ اللّٰهِ عَلٰى قَوْمٍ اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ۔ (رواه مالك مرسلا)

750. Sayyiduna Ata ibn yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made this supplication:

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يُعْبَدُ

(O Allah, do not make my grave an idol that is worshipped).

(He said), "Those who took the graves of their Prophets علیہ السلام as places of prostration faced severe wrath of Allah."[2]

COMMENTARY: The meaning of the Prophet's صلی اللہ علیہ وسلم prayer is: O lord, do not make my grave like the idols lest my people give it a respect not sanctioned by shariah and come to it again and again as thought a fair or make it a place of prostration putting their foreheads down though they should be bowed only before you and none else.

Read and read again this *hadith* and this prayer. You will realise that his supplication foresaw the coming times. Not only his grave, the graves of righteous and saintly men are venerated beyond description. Fairs and anniversaries are held there. Flowers are placed. Everything that the idol worshippers do is done there, they lay claim to love of the Prophet صلی اللہ علیہ وسلم and do all that in the name of religion.

The sentence beginning with the words (اشتدت غضب) is not part of the prayer, but when he was asked why he made that prayer, he spoke those words. "I am very kind to my *ummah* lest they involve themselves in this accursed deed, as the jews and others involved into it and invited Allah's wrath on themselves.

(٧٥١) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الصَّلَاةَ فِى الْحَيْطَانِ قَالَ بَعْضُ رُوَاتِهِ يَعْنِى الْبَسَاتِيْنَ رَوَاهُ التِّرْمِذِىُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ الْحَسَنِ بْنِ اَبِىْ جَعْفَرٍ قَدْ ضَعَّفَهُ يَحْيٰى بْنُ سَعِيْدٍ وَغَيْرُهُ۔

751. Sayyiduna Muadh ibn Jabal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم loved to offer the *salah* in al-hitan. Some of its narrators explain that al-hitan means 'gardens.[3] Tirmidhi has rated this *hadith* as gharib.

(٧٥٢) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الرَّجُلِ فِىْ بَيْتِهٖ بِصَلَاةٍ وَصَلَاتُهٗ فِىْ مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِيْنَ صَلَاةً وَصَلَاتُهٗ فِى الْمَسْجِدِ الَّذِىْ يُجَمَّعُ فِيْهِ بِخَمْسِمِائَةِ صَلَاةٍ وَصَلَاتُهٗ فِىْ

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[1] Abu Dawoud # 466.

[2] Muwatta Maalik # 9.24-88,

[3] Tirmidhi # 334.

الْمَسْجِدِ الْاَقْصٰى بِخَمْسِيْنَ اَلْفَ صَلَاةٍ وَصَلَاتُهُ فِيْ مَسْجِدِيْ بِخَمْسِيْنَ اَلْفَ صَلَاةٍ وَ صَلَاتُهُ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ اَلْفِ صَلَاةٍ۔ (رواه ابن ماجة)

752. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man's *salah* in his house is one *salah*. His *salah* in the neighbourhood mosque is like twenty five *salahs*. His *salah* in the (main, Jami) mosque, where Friday *salah* is observed is like five hundred *salahs*. His *salah* in al-Masjid al-Aqsa (in Jerusalam) is like one thousand five hundred *salahs*. His *salah* in my mosque (Masjid nabawi صلی اللہ علیہ وسلم) is like fifty thousand *salah*. And, his *salah* in Al-Masjid al-Haraam (the Sacred Mosque Makkah) is like one hundred thousand *salahs*."[1]

COMMENTARY: This *hadith* discloses the ranks of the mosques and degrees of reward for offering the *salah* in them.

The least reward is for the *salah* offered individually at home, instead of going to a mosque.

(۷۵۳) وَعَنْ اَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَيُّ مَسْجِدٍ وُضِعَ فِي الْاَرْضِ اَوَّلُ قَالَ الْمَسْجِدُ الْحَرَامُ قُلْتُ ثُمَّ اَيٌّ قَالَ ثُمَّ الْمَسْجِدُ الْاَقْصٰى قُلْتُ كَمْ بَيْنَهُمَا قَالَ اَرْبَعُوْنَ عَامًا ثُمَّ الْاَرْضُ لَكَ مَسْجِدٌ فَحَيْثُ مَاۤ اَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ۔ (متفق عليه)

753. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, which mosque was built first on earth? He said, 'Al-Masjid al-Haraam. "he asked, "which next? He said, "Al-Masjid al-Aqsa" He asked, "How much time separated their building?" He said, "forty years, thereafter, the earth is for you a mosque, so offer the *salah* wherever the time of *salah* comes upon you."[2]

COMMENTARY: The kaabah was raised by Prophet sayyiduna Ibrahim علیہ السلام and the Baytul Maqdis (Masjid Aqsa) by Prophet Sayyiduna Sulayman علیہ السلام. They were separated in time by more than one thousand years. But here the Prophet صلی اللہ علیہ وسلم said that only forty years separated the two buildings.

Allamah Ibn Jawzi رحمہ اللہ explains it thus: this *hadith* refers to the foundation, or first time building of the two mosques. It is established that neither Sayyiduna Ibrahim علیہ السلام nor Sayyiduna Sulayman علیہ السلام was the founder of the kaabah or the Baytul-Maqdis. Sayyiduna Aadam علیہ السلام had laid the foundation of the Kaabah. After him, his children spread on earth and one of them may have first founded the Bayt Ul-Maqdis and forty years may have separated them. Then, later, Sayyiduna Ibrahim علیہ السلام raised the kaabah and sayyiduna Sulayman علیہ السلام raised the Bayt ul-Maqdis.

Allamah Ibn Hajar Asqalani رحمہ اللہ said that he found confirmation of this *hadith* in the words of Allamah Ibn Hisham رحمہ اللہ in the kitab ut-tasbihat:

When Sayyiduna Aadam علیہ السلام finished building the Ka'bah, Allah commanded him to visit the Baytul Muqaddas. So, he built the mosque and worshipped there. So, it is possible that the latter was built forty years after the kabah.

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[1] Ibn Majah # 1413.

[2] Bukhari # 3366, Musllim # 2-520, Nasa's # 690, Ibn Majah # 753, Musjid Ahamed 5-156.

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Some ulama (Scholars) offer this explanation:
When Sayyiduna Ibrahim عليه السلام built the kabah, he defined the limits of the mosque. He also may have defined the limits of the Baytul-Maqdis. Perhaps, forty years may have separated the two actions.

CHAPTER - IX

COVERING THE BODY بَابُ السَّتْرِ

Among the many conditions for the *salah* to be correct, is the covering of the private parts. It is called satr.
In this chapter, the compiler of the Mishkat has collected a*hadith* on this subject. He has also narrated a*hadith* about the garments that the Prophet صلى الله عليه وسلم and his sahabah wore while offering the *salah*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٧٥٤) عَنْ عُمَرَ بْنِ اَبِي سَلَمَةَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِيْ بَيْتِ اُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلٰى عَاتِقَيْهِ۔ (متفق عليه)

754. Sayyiduna Umar Ibn Abu Salamah رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم offer the *salah* in the house of Sayyidah Umm salamah رضى الله عنه having fastened round him a single garment such that its two ends were placed on his shoulders. [1]

COMMENTARY: The word is (اشتمال) (ishtimal). It refers to a garment whose two ends are put over both shoulders and are drawn under the opposite armpit and tied together at the chest. It is not necessary to tie a knot at the chest unless the ends are not long and likely to be undone. If the ends are long then it is not necessary to put a knot. This is seen in the garments of the envoys of yemen. This is a reason why some of the explicators do not mention the need to tie a knot.
These a*hadith* are replete with the words (متوقع مشتمل) ar i (مخالف بين طرفيه). They are all synonymous. They may all be defined as in the foregoing lines.

(٧٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّيَنَّ اَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلٰى عَاتِقَيْهِ مِنْهُ شَيْءٌ۔ (متفق عليه)

755. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Let no one among you offer *salah* in a single garment nothing of which is paced on his shoulders," [2]

COMMENTARY: When ishtimal is observed, it is allowed to offer the *salah* because some portion of the garment remains over the shoulders. If nothing of the garment rests on the

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[1] Bukhari # 356, Muslim # 278-517 Tiramidhi # 339, Muwatta Malik # 8-9-30, Musnad Ahmed 4-26.
[2] Bukhari # 359, Muslim # 277-516, Abu Dawud # 626, Nasa # 769, Darimi # 1371, Musnad Ahmad 2-243.

shoulders, it is not allowed to offer the *salah*. The ulama (Scholars) say that if one has a single garment on him, bound waist down but nothing of it on the shoulders, then it night be undone and come off, baring the satr (the portion of the body that must be covered). Moreover, one who offers the *salah* is in the presence of the lord, Mighty and glorious, so this kind of wear will be disrespectful.

Imam Abu Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Shafi رحمه الله and a majority of the scholars hold that this disallowance is nahi tanzihi, not nahi tahrimi. They say that if anyone offers *salah* in a single garment no part of which is placed on his shoulders but his satr is concealed then his *salah* will be valid, but with a distaste.

However, Imam Ahmad and other ulama (Scholars) go by the literal sense of the words of the *hadith* and say that the *salah* of this man will be invalid.

(٧٥٦) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى فِيْ ثَوْبٍ وَاحِدٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ۔ (رواه البخاری)

756. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "if anyone offers the *salah* in a single garment then he must put the two ends of the garment on different sides" (which means opposite shoulders as defined for ishtimal).

(٧٥٧) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ خَمِيْصَةٍ لَهَا اَعْلَامٌ فَنَظَرَ اِلٰى اَعْلَامِهَا نَظْرَةً فَلَمَّا انْصَرَفَ قَالَ اذْهَبُوْا بِخَمِيْصَتِيْ هٰذِهٖ اِلٰى اَبِيْ جَهْمٍ وَاْتُوْنِيْ بِاَنْبِجَانِيَّةِ اَبِيْ جَهْمٍ فَاِنَّهَا اَلْهَتْنِيْ اٰنِفًا عَنْ صَلَاتِيْ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ كُنْتُ اَنْظُرُ اِلٰى عَلَمِهَا وَاَنَا فِي الصَّلَاةِ فَاَخَافُ اَنْ يَفْتِنَنِيْ۔

757. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger offered *salah* wearing a khamisah. It had some markings on it. He glanced at the markings once. When he finished the *salah* he said, "Take away this kham*isha* of mine to Abu Jahm and bring me the anbijanitah of Abu jahm. This (kham*isha*) has distracted me just now from my *salah*."

Bukhari's version has also: "I began to look at its markings during the *salah* and was apprehensive lest it make my *salah* defective."[1]

COMMENTARY: Kham*isha* is a sheet of cloth (unstitched) either silk-cum-wool or pure wool of a black colour with stripes. The words (اعلام لها) describe it (markings or stripes on it). Sayyiduna Abu Jahm رضى الله عنه had presented it to the Prophet صلى الله عليه وسلم. He put it on him while offering the *salah*, but its markings distracted him and he found it difficult to concentrate on the *salah*, he instructed the sahabah رضى الله عنه to return it to Sayyiduna Abu Jahm رضى الله عنه. Since he did not wish to hurt him on his present being returned to him, he also instructed them that they should ask him for the anbijaniyah. It is made in the city Anbijan.[2] After which it got its name anbijaniyah. The sheets of cloth made in this city are of pitch black colour.

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[1] Bukhari # 373, Muslim # 62.556, Abu Dawud # (brief) 914, Nasa (brief) # 771, Ibn Majah # 3550, Muwatta Maalik # 3.18-72,73, Musnad Ahmad 6-177.

[2] A variant is Manbij to the west of the Euphrates (by three farsakh) and east of Halb (by ten farsakh) in shaam. (Mujam ul-Baldan P 329).

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The *hadith* tells us that outward designs can detract even pure hearts. This distraction is more felt by the extreme clean and pure hearts. It is like a tiny black mark on a white sparkling sheet of cloth which is detected easily. The more white the sheet is, the more discernible the tiny mark. It is the same with the sacred souls whose mind and heart are so very clean and pure that even the thought of something permissible is reflected on them and influences them. In contrast, the dirty souls are dark and their heart and mind have no perception of the gravest of sins.

We think that this *hadith* is to teach us that we must be careful of such things as are liable to distract us from concentrating on the *salah*.[1]

(٧٥٨) وَعَنْ اَنَسٍ قَالَ كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهٖ جَانِبَ بَيْتِهَا فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمِيْطِي عَنَّا قِرَامَكِ هٰذَا فَاِنَّهٗ لَا يَزَالُ تَصَاوِيْرُهٗ تَعْرِضُ فِيْ صَلَاتِيْ۔ (رواه البخارى)

758. Sayyiduna Anas رضی اللہ عنہ narrated that there was a curtain of Sayyidah Ayshah رضی اللہ عنہا which she had hung on a side of her house. The Prophet صلی اللہ علیہ وسلم said to her, "Remove from us this curtain of yours, for, its pictures do not cease to be before me in my *salah*.".[2]

COMMENTARY: It seems that Sayyidah Ayshah رضی اللہ عنہا had put the curtain on a wall to cover it. Some people say that it was like a canopy. She may have placed it as long as she did not hear of this *hadith*. She removed it promptly on being told by the Prophet صلی اللہ علیہ وسلم.

(٧٥٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اُهْدِيَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرُّوْجُ حَرِيْرٍ فَلَبِسَهٗ ثُمَّ صَلّٰى فِيْهِ ثُمَّ انْصَرَفَ فَنَزَعَهٗ نَزْعًا شَدِيْدًا كَالْكَارِهِ لَهٗ ثُمَّ قَالَ لَا يَنْبَغِيْ هٰذَا لِلْمُتَّقِيْنَ۔ (متفق عليه)

759. Sayyiduna Uqbah Ibn Aamir رضی اللہ عنہ narrated that someone presented to Allah's Messenger صلی اللہ علیہ وسلم a silk farruj. He wore it and offered the *salah* wearing it. After the *salah*, he took it off vehemently as though disliking it. Then he said, "It does not suit the God-fearing (who abstain from polytheism and disbelief)."[3]

COMMENTARY: Farruj is an outer garment that has a slit on the back. It was presented to the Prophet صلی اللہ علیہ وسلم by Ukaydir, the king of Rumah or of Iskandariyah. Till that time, men were not forbidden to wear silk, so the Prophet صلی اللہ علیہ وسلم wore it and offered the *salah* wearing it. Then he thought that silken garments promote arrogance and he did not like it and removed it. He thus indicated to Allah's pious slaves that, though it was permitted, yet it is improper for the pious and righteous men. Thereafter, it became unlawful for men to wear silk, whether the pious or otherwise.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٧٦٠) عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ رَجُلٌ اَصِيْدُ اَفَاُصَلِّيْ فِي الْقَمِيْصِ الْوَاحِدِ قَالَ نَعَمْ وَازْرُرْهُ وَلَوْ بِشَوْكَةٍ۔ (رواه ابوداؤد وروى النسائى نحوه)

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[1] See lughat ul-*Hadith* (VI P77 - entry Anbijan). It is *makruh* to offer *salah* on a prayer mat or anything with designs on it and liable to distract.

[2] Bukhari # 374, Musnad Ahmad 3-151.

[3] Bukhari # 375, Muslim # 23-2075, Nasa # 770, Musnad Ahmad 4-149.

760. Sayyiduna Salamah ibn Al-Akwa رضی الله عنه narrated that he asked, "O Messenger of Allah, I am a hunter. May I offer the *salah* in a single garment?" He said, "yes! But, do fasten it, even with a thorn"[1] (to hold it together).

COMMENTARY: The hunters wore scant clothing otherwise they found their movement difficult. This man only had a shirt and no waist - wrapper or lower garment. So, could he offer the *salah* in that get up?

The Prophet صلی الله علیه وسلم told him that he could do that but if the slit is such wide that his satr was likely to be bared when he bowed and prostrated, then he must button it together. If nothing was available for that then he must fasten it with a thorn.

(٧٦١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَيْنَمَا رَجُلٌ يُصَلِّيْ مُسْبِلٌ اِزَارَهٗ قَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْهَبْ فَتَوَضَّأْ فَذَهَبَ وَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَالَكَ اَمَرْتَهٗ اَنْ يَتَوَضَّأَ قَالَ اِنَّهٗ كَانَ يُصَلِّيْ وَهُوَ مُسْبِلٌ اِزَارَهٗ وَاِنَّ اللّٰهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ اِزَارَهٗ۔ (رواه ابوداؤد)

761. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man was offering *salah* while his lower garment was trailing. Allah's Messenger صلی الله علیه وسلم (saw that and) said to him, "Go, perform ablution?" he went and performed ablution and came back. Another man asked, 'O Messenger of Allah, why did you command him to make ablution?" He said, "He was offering *salah* while his lower garment was trailing. Allah, surely, does not accept the *salah* of a man whose lower garment dangles."[2]

COMMENTARY: The word (مسبل،اسبال) in the *hadith*) is used for a garment that is so ling that it dangles beyond the feet out of arrogance. It can be any kind of the lower garment, trousers, waist-wrappers baggy pants, shirts, etc. it goes past the ankles out of pride and haughtiness and this is *makruh (unbecoming)*. The Prophet's صلی الله علیه وسلم words mean that Allah does not accept the perfection of his *salah* and does not reward him though the *salah* is valid basically.

That man had performed ablution but, the Prophet صلی الله علیه وسلم got him to make ablution all over again. The wisdom behind it was to get him to think about it and realize how evil was his conduct. Also, there by Allah may purify with the obvious a ablution his innate pride because apparent purity is a means to internal cleanliness and purification.

(٧٦٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةُ حَائِضٍ اِلَّا بِخِمَارٍ۔

(رواه ابوداؤد والترمذی)

762. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The *salah* of a woman who has attained puberty is not accepted without a covering over her head and breasts."[3]

COMMENTARY: The word used in the text for a woman who has attained puberty is (حائض) (haid). She is an adult woman who is of the age when menstruation begins whether she experiences menstruation or not. The *hadith* is evidence that a woman's head and hair are

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[1] Abu Dawud # 632, Nasa'i # 765, Musnad Ahmad 4-49.

[2] Abu Dawud # 638, the command to go and perform ablution is given twice.

[3] Abu Dawud # 641, Tirmidhi # 377, Ibn Majah #655, Musrad Ahmad 6-150.

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part of her satr. So, if a woman offers the *salah* with her head uncovered then her *salah* will be invalid. Similarly, it will be void if the covering is so fine and see-through that her hair and colour of her body may be seen. However, this command applies to a free woman, not a female slave whose *salah* will be valid even without a head covering because her head is not satr. Her satr is the same as man's: from below the knees and the belly, back and sides.

(٧٦٣) وَعَنْ اُمِّ سَلَمَةَ اَنَّهَا سَأَلَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُصَلِّي الْمَرْاَةُ فِيْ دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ قَالَ إِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُوْرَ قَدَمَيْهَا۔ رَوَاهُ اَبُوْدَاوٗدَ وَذَكَرَ جَمَاعَةٌ وَقْفُوْهُ عَلٰى اُمِّ سَلَمَةَ۔

763. Sayyidah Umm salamah رضی اللہ عنہ narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم, "May a woman offer *salah* in a long frock down from her shoulders and loose at the waist, and the head covering?" He said, "If that frock is tolerable and long enough to cover the back (or the top) of her feet."[1]

Some describe this *hadith* as mawquf at Sayyidah Umm Salamah رضی اللہ عنہ.

COMMENTARY: We know from this *hadith* that the back of a woman's foot is also part of satr and must be covered.

(The long frock... mentioned in this *hadith* is described as the shift by james Robson and Aisha Abdurrahman Bewley in their translations of Mishkat and Al-Muwatta.)

(٧٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ السَّدْلِ فِي الصَّلَاةِ وَاَنْ يُغَطِّيَ الرَّجُلُ فَاهُ۔ (رواہ ابوداؤد والترمذی)

764. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade sadl during the *salah* and a man's covering his mouth.[2]

COMMENTARY: *Sadl* Is to place a sheet of cloth on one's head or shoulders and let its two ends hang down. This method of using the garment is forbidden always because it depicts arrogance. It is more wrong in the *salah* which becomes *makruh (disapproved).*

Other ulama (Scholars) describe *sadl* as to put the sheet of cloth on oneself and leave the hands inside even while bowing and prostrating. The Prophet صلی اللہ علیہ وسلم forbade it because it resembled what the Jews did.

The Arabs used to tie the edge of a turban across the mouth, thus concealing it. The Prophet صلی اللہ علیہ وسلم forbade it because this smothers the recital and obstructs the Prostration. Of course, it is *mustahab (desirable)* to cover one's mouth when one gets the hiccup or an odour from the mouth.

(٧٦٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِفُوا الْيَهُوْدَ فَاِنَّهُمْ لَا يُصَلُّوْنَ فِيْ نِعَالِهِمْ وَلَا خِفَافِهِمْ۔ (رواہ ابوداؤد)

765. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Differ from the Jews (in offering the *salah* while wearing sandals and

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[1] Abu Dawud # 640, Muwatta Maalik (only the list part) # 8.10-37.

[2] Abu Dawud #643, Tirmidhi (first part) # 378, (and so) Musnad Ahmad 2-341.

socks) because they do not offer the *salah* with sandals and socks on."[1]

COMMENTARY: The Jews did not offer their prayers with sandals or socks on their feet. So the Prophet صلى الله عليه وسلم said, "Go against their actions and offer your *salah* with (shoes or) sandals on (if they are pure) and socks pulled over.

This *hadith* teaches us that in order to differ from the misled it is better to act even on what is (merely) permissible. Since it is necessary to differ from them, the particular permissible thing becomes preferable. (socks are as defined previously).

(٧٦٦) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاَصْحَابِهٖ اِذْخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهٖ فَلَمَّا رَأَىٰ ذٰلِكَ الْقَوْمُ اَلْقَوْا نِعَالَهُمْ فَلَمَّا قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ مَاحَمَلَكُمْ عَلٰى اِلْقَائِكُمْ نِعَالَكُمْ قَالُوْا رَأَيْنٰكَ اَلْقَيْتَ نَعْلَيْكَ فَاَلْقَيْنَا نِعَالَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ جِبْرِيْلَ اَتَانِي فَاَخْبَرَنِي اَنَّ فِيْهِمَا قَذَرًا اِذَا جَاءَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَنْظُرْ فَاِنْ رَأَىٰ فِيْ نَعْلَيْهِ قَذَرًا فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيْهِمَا۔ (رواه ابوداؤد والدارمي)

766. Sayyiduna Abu Saeed al-Khudri narrated that while Allah's Messenger صلى الله عليه وسلم was leading his sahabah رضى الله عنه in the *salah*, he (suddenly) took off his sandals and put them away to wards his left side. When the people (behind him) observed that, they too took off their sandals. When Allah's Messenger صلى الله عليه وسلم finished his *salah*, he asked, what led you to remove your sandals? They said, we saw you remove your sandals, so we removed our sandals. Allah's Messenger صلى الله عليه وسلم said, Indeed, Jibril came to me and disclosed to me that there was impurity on them. So, when one of you comes to the mosque, he must look at his sandals. If he detects impurity, then he must wipe it off and offer *salah* with them on (his feet).[2]

COMMENTARY: Qadhar (قذر) in the *hadith* is that which is repulsive to one's mind. This means that the impurity on the Prophet's صلى الله عليه وسلم sandals was not such as might make the *salah* void, but it was some little thing causing aversion, like mucus, etc. if it was an impuprity then he would have repeated the *salah* all over again but he neither repeated that which he had offered nor ended it to begin the *salah* all over again. Jibil عليه السلام informed him and he removed the sandals because it was in his nature to keep clean and neat. The shafi's hold that if an impurity is found on the clothing etc. of a worshipper and he was unaware of it then his valid. This was the ancient verdict of Imam Shafi رحمه الله.

This *hadith* is evidence that it is *wajib (expedient)* to emulate Allah's Messenger صلى الله عليه وسلم. the sahabah رضى الله عنه did not put any questions but promptly did as he had done. Then the Prophet صلى الله عليه وسلم approved their action.

(٧٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ فَلَا يَضَعْ نَعْلَيْهِ عَنْ يَمِيْنِهٖ وَلَا عَنْ يَسَارِهٖ فَتَكُوْنَ عَنْ يَمِيْنِ غَيْرِهٖ اِلَّا اَنْ لَا يَكُوْنَ عَلٰى يَسَارِهٖ اَحَدٌ وَلْيَضَعْهُمَا بَيْنَ رِجْلَيْهِ وَفِيْ

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[1] Abu Dawud # 651.

[2] Abu Dawud # 650, Darimi # 1379, Musnad Ahgmad 3-20.

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رِوَايَةٍ اَوْلِيُصَلِّ فِيْهِمَا۔ (رواه ابوداؤد وروى ابن ماجة، معناه)

767. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you offers the *salah*, he must not place his sandals to his right and not even to his left for that would be someone else's right unless there is no one to his left. He must place them between his feet" (which means in front of him near the feet). According to another version: "or, he may offer the *salah* wearing them."

COMMENTARY: The sandals must not be placed on one's right side, and also not to one's left because that will be someone else's right. A Muslim must prefer for one's companion what he prefers for himself, and dislike for him what he dislikes for himself.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٧٦٨) عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَاَيْتُهُ يُصَلِّيْ عَلٰى حَصِيْرٍ يَسْجُدُ عَلَيْهِ قَالَ وَرَاَيْتُهُ يُصَلِّيْ فِيْ ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهٖ۔ (رواه مسلم)

768. Sayyiduna Abu Saeed al-Khudri رضى الله عنه narrated that he went to the Prophet صلى الله عليه وسلم and found him offering *salah* on a straw mat, prostrating on it." He added, "And I observed that he offered the *salah* clad in a single garment flowing down from his shoulder."[1]

COMMENTARY: *Salah* may be offered on anything that is between the worshipper and the ground. It may be a mat, a reed, a piece of cloth, etc. the ulama (Scholars) have evidence for that. Qadi Iyad رحمه الله however said that it is better to offer the *salah* directly on the ground without placing anything on it because humility and submission is the real spirit of the *salah* and this is achieved by praying directly an the ground. If there is a reason for that, like severe cold or heat, then to place something on the ground and offer *salah* on it is better. Some authorities say that it is not better to offer the *salah* such things as are not produce of earth. So it is better to offer the *salah* on reed, mat, etc but not on a sheet of cloth, etc.

(٧٦٩) وَعَنْ عَمْرِو ابْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ حَافِيًا وَّمُنْتَعِلًا۔ (رواه ابوداؤد)

769. Sayyiduna Amr ibn Shurayb رحمه الله narrated from his father who from his grandfather that he said, "I saw Allah's Messenger صلى الله عليه وسلم offer *salah* barefooted sometimes and with sandals sometimes."[2]

(٧٧٠) وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ صَلّٰى بِنَا جَابِرٌ فِيْ اِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ وَثِيَابُهُ مَوْضُوْعَةٌ عَلَى الْمِشْجَبِ فَقَالَ لَهٗ قَائِلٌ تُصَلِّيْ فِيْ اِزَارٍ وَاحِدٍ فَقَالَ اِنَّمَا صَنَعْتُ ذٰلِكَ لِيُرَانِيْ اَحْمَقُ مِثْلُكَ وَاَيُّنَا كَانَ لَهٗ ثَوْبَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

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[1] Muslim # 284-519.

[2] Abu Dawud # 653, Ibn Majah # 1038.

770. Sayyiduna Muhammad ibn Munkadir رحمه الله narrated that Sayyiduna Jabir led them in *salah* wearing only the waist wrapper that he had fastened at the nape of his neck though his clothes were hanging on a hook. One of them asked, "Do you offer the *salah* in just the waist wrapper?" He said, "I did it that a fool like you might see me. Which of us possessed a pair of garments in the times of Allah's Messenger صلى الله عليه وسلم."[1]

COMMENTARY: The word (مشجب) (Mishjab) translated hook rack for hanging clothes' also means the catch on which a waterskin is sometimes fastened to cool water.

Sayyiduna Jabir رضى الله عنه had a waist-wrapper round him with its ends fastened on the nape of his neck. Someone thought that it was contrary to *sunnah (Practice of Holy Prophet)* and asked him why he wore a single garment for the *salah* though he had many clothes? He said that he did that to teach those who knew not that this could be done and does not contravene the *sunnah (Practice of Holy Prophet)*. "In early Islam, "he explained, "we had only a single garment each."

The ulama (Scholars) agree that it is better to offer the *salah* in two garments but it is not wajib (expedient). The Prophet صلى الله عليه وسلم and his sahabah رضى الله عنه offered *salah* in one garment either because they had no more or because they taught others that it was permitted to do so,

In short, if anyone offers *salah* in only one garment for either of two reasons then it is allowed. However, if he does that out of lethargy or to ridicule it (or himself) then it is not proper.

The saying of Sayyiduna Jabir رضى الله عنه implies that one should not blame a sahabi (companion) رضى الله عنه for abandoning a *sunnah (Practice of Holy Prophet)*, we should hold a good opinion about the suhabah(companions) رضى الله عنهم if they do anything that surprises us, we must believe that there is some reason for that or it is done to teach us.

(٧٧١) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ الصَّلَاةُ فِي الثَّوْبِ الوَاحِدِ سُنَّةٌ كُنَّا نَفْعَلُهُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا يُعَابُ عَلَيْنَا فَقَالَ ابْنُ مَسْعُوْدٍ اِنَّمَا كَانَ ذَالِكَ اِذْ كَانَ فِي الثِّيَابِ قِلَّةٌ فَاَمَّا اِذَا وَسَّعَ اللّٰهُ فَالصَّلَاةُ فِي الثَّوْبَيْنِ اَزْكٰى۔ (رواه احمد)

771. Sayyiduna Ubayy ibn Kab رضى الله عنه narrated that to offer *salah* in a single iwrment is a *sunnah (Practice of Holy Prophet)* because they offered the *salah* with Allah's Messenger صلى الله عليه وسلم in this manner and no fault was found with them. Sayyiduna Ibn Masud رضى الله عنه explained, "That was done only when there were few garments. But when Allah has bestowed abundance (on us), *salah* in two garments is purer (or better)."[2]

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[1] Bukhari # 352, Musnad Ahmed 3-335.

[2] Musnad Ahamd 5-141.

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CHAPTER - X

THE SUTRAH بَابُ السُّتْرَةِ

Sutrah is every such thing that is placed in front of one who offers the *salah*. It may be a wall, a pillar, a piece of wood or iron, etc. it is placed in front of him so that the spot of prostration stands apart and the passers-by who pass ahead of him are not sinners.
The length of the sutrah must be at least one cubit and its thickness like one finger.
For the muqtadis, the sutrah of the imam is enough. This means that if a sutrah is placed in front of the imam, it is allowed to walk before his followers (muqtadis) even if nothing is placed ahead of them.
It is not allowed to walk between the imam and the sutrah. However, if a worshipper who is in the rear detects an unoccupied space in the first row then he is allowed to walk in front of the back rows up to the first to its unoccupied place, and stand there because those in the back rows are to blame for not filling up the space in front of them.
The detailed commands of sutrah will follow in the commentaries to the a*hadith* in the subsequent lines.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلی اللہ علیہ وسلم PRACTICE

(۷۷۲) عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْدُو اِلَى الْمُصَلّٰى وَالْعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ وَتُنْصَبُ بِالْمُصَلّٰى بَيْنَ يَدَيْهِ فَيُصَلِّي اِلَيْهَا۔ (رواه البخارى)

772. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to go out in the morning of the place to the *salah* of eed. A short spear was carried ahead of him and planted in front of him at the place of the eed *salah*. He would offer the *salah* facing it. [1]

COMMENTARY: It was a practice that servants carried a spear along to use as a sutrah or to smash lumps of earth as they walked with the Prophet صلی اللہ علیہ وسلم. In the areas of eed *salah* there was no wall or natural obstruction to be used as a sutrah. They would be open wide places, so spear was planted to serve as a sutrah in front of the Prophet صلی اللہ علیہ وسلم

PASSING BEYOND THE SUTRAH

(۷۷۳) وَعَنْ اَبِي جُحَيْفَةَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ وَهُوَ بِالْاَبْطَحِ فِيْ قُبَّةٍ حَمْرَاءَ مِنْ اَدَمٍ وَرَاَيْتُ بِلَالًا اَخَذَ وَضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاَيْتُ النَّاسَ يَبْتَدِرُوْنَ ذٰلِكَ الْوَضُوْءَ فَمَنْ اَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهٖ وَمَنْ لَمْ يُصِبْ مِنْهُ اَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهٖ ثُمَّ رَاَيْتُ بِلَالًا اَخَذَ عَنَزَةً فَرَكَزَهَا وَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حُلَّةٍ حَمْرَاءَ مُشَمِّرًا صَلّٰى اِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ وَرَاَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّوْنَ بَيْنَ يَدَى الْعَنَزَةِ۔ (متفق عليه)

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[1] Bukhari # 973, Ibn Yajah # 1304, in terchange of worab), Darini (brief) # 1410, Munad Ahmad 2-145,

773. Sayyiduna Abu Junayfah رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم in Makkah at Al-Abtah. He was in a tent of red leather. Bilal رضی اللہ عنہ collected the ablution water remaining after the ablution of Allah's Messenger صلی اللہ علیہ وسلم. He also saw other people vie with each other to get that ablution water. Whoever got any of it he rubbed himself with it, but whose did not get any, took some of the moisture from the hand of his neighbour (companion). He then saw Bilal رضی اللہ عنہ take a spear and plant it in the ground. Then, Allah's Messenger صلی اللہ علیہ وسلم came out quickly, clad in a red striped garment. He led the sahabah رضی اللہ عنہ through two rakaat facing the qiblah. He also saw that people and animals passed beyond the spear.[1]

COMMENTARY: Al-Abtah is drain near Makkah on the route to Mina. It is also called Muhsab and Batha. It is so-named because of the pebbles in it.
The (حلة) hullah is a pair of garments: a waist-wrapper and a sheet of cloth. The garment of the Prophet صلی اللہ علیہ وسلم had red stripes. It was not all red which men are not permitted it being *makruh tahrimi(disapproved to forbidden).*

RIDING BEAST OF SADDLE

(٧٧٤) وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْرِضُ رَاحِلَتَهُ فَيُصَلِّي اِلَيْهَا مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ قُلْتُ اَفَرَأَيْتَ اِذَا هَبَّتِ الرِّكَابُ قَالَ كَانَ يَا خُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي اِلَى اَثَرِهٖ۔

774. Sayyiduna Nafi رحمہ اللہ narrated from Sayyiduna Ibn Umar رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم made his riding beast kneel and offered the *salah* facing it.
Bukhari's version has that Nafi رحمہ اللہ asked Ibn Umar, رضی اللہ عنہ "what did he do when the beast got away?" He said, "He put the saddle straight and offered the *salah* facing its back support of wood (that was higher)."[2]

(٧٧٥) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَضَعَ اَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخِّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذٰلِكَ۔ (رواه مسلم)

775. Sayyiduna Talhad ibn Ubaydullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when one of you puts in front of him (something) the like of the back of a saddle, he must offer *salah* without caring about those who pass beyond this (sutrah)."

COMMENTARY: Once something like a sutrah is placed in front of him and people move beyond it, he must not be distracted while offering the *salah*. It does not disturb his concentration. Or, the words without caring may refer to those who pass: If a sutrah is planted in front of the worshipper who offers the *salah* then those who pass beyond it must not worry, for, there is no sin in doing that.

GRAVE SIN TO PASS BEFORE WORSHIPPER

(٧٧٦) وَعَنْ اَبِي جُهَيْمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ

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[1] Bukhari # 376, Muslim # 250-503.
[2] Bukhari # 507 (with the addition), Muslim # 247-502.

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لَكَانَ اَنْ يَقِفَ اَرْبَعِيْنَ خَيْرًا لَهُ مِنْ اَنْ يَمُرَّ بَيْنَ يَدَيْهِ قَالَ اَبُو النَّضْرِ لَا اَدْرِىْ قَالَ اَرْبَعِيْنَ يَوْمًا اَوْ شَهْرًا اَوْ سَنَةً۔ (متفق علیه)

776. Sayyiduna Abu Juhaym رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If he who passes in front of one who is offering the *salah* knew how much Punishment he deserves, he would prefer to wait for forty than to pass in front of him." (A sub narrator) Abu Nadr رحمہ اللہ said that he could not say if it was forty days or months or years.[1]

COMMENTARY: Imam Tahawi رحمہ اللہ writes in Mushkil ul-Aathar that the words are forty years, not forty months or forty days. He cites the *hadith* of Sayyiduna Abu Hurayrah رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said, "He who passes in front of his brother who implores (Allah) his lord (meaning, he offers *salah*) and should he realize (how sinful it is) then it is better for him to stay put at his place for one hundred years that to take a step forward." (See hadith #787).

These a*hadith* tell us that is a grave sin to pass in front of one who offers the *salah*. This may be gauged from the preceding *hadith* that says: it is better to wait for forty years' or Abu Hurayrah's رضی اللہ عنہ *hadith*: for one hundred years.

COMPEL HIM TO STAY PUT

(٧٧٧) وَعَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّى اَحَدُكُمْ اِلٰى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَاَرَادَ اَحَدٌ اَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَاِنْ اَبٰى فَلْيُقَاتِلْهُ فَاِنَّمَا هُوَ شَيْطَانٌ هٰذَا لَفْظُ الْبُخَارِىِّ وَلِمُسْلِمٍ مَعْنَاهُ۔

777. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you offers *salah* facing something that bars people from him (sutrah) and someone else intends to pass in front of him (within the barrier), then he must be turned back. If he refuses to desist, he must be killed because he is a devil."[2]

COMMENTARY: It does not mean that he should be killed in the real sense. Rather, he should be repelled forcibly and prevented from perpetrating such a grave mistake.

Qadi Iyad رحمہ اللہ said that he should be repelled with such a thing as is permissible to use. If he dies, the ulama (Scholars) say unanimously that there is no retaliation for that but diyat (or blood wit) is *wajib (expedient)* according to some scholars but not *wajib (expedient)* in the opinion of others.

Since the devil prompts him, he is like a devil. Or, he is a devil among mankind, meaning a rebel. Hence, evil men are called devils.

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[1] Bukhari # 510, Muslim # 261-507, Abu Dawud # 701, Tirmidhi # 336, Nasa # 756, Ibn Majah #945, Darimi # 1417, Muwatla Maalik # 9.10-37, Musnad Ahmad 4-169.

[2] Bukhari # 509/words of Bukhari) Muslim # 259-505 (similar meaning), Abu Dawud # 300, Nasa'i # 757, Ibn Majah # 954 (same meaning), Darimi # 1411, Muwatta Raclin # 9.10-36, Musnad Ahmad 3-36.

SUTRAH PRESERVES *SALAH*

(٧٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَقْطَعُ الصَّلَاةَ اَلْمَرْاَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِيْ ذٰلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ۔ (رواه مسلم)

778. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman, an ass and a dog (when they pass in front of a worshipper) make his *salah* invalid. But, to place something like the back of a saddle (in front of him) preserves it from being made invalid."[1]

COMMENTARY: The *salah* is not made invalid if anyone passes in front of a person who offers the *salah*. A majority of the scholars among the sahabah رضی اللہ عنہ and others hold that no one's *salah* becomes invalid on anyone or anything, including the three named in the *hadith*, passing in front of him.

As for this *hadith* and other a*hadith* like it, they underscore the need to have a sutrah in front of one who offers the *salah*. Or, the *hadith* means that these three distract the worshipper and rab him of his concentration: humility and submission, which things are the real spirit of the *salah*. Or, it means that the worshipper is distracted and his thoughts are diverted to these things and his *salah* is nearer invalidity.

WHY NAME WOMAN, ASS & DOG: On the face of it, the *hadith* seems to say that only these three disturb the *salah* when they pass in front of the worshipper while anything else does not disturb it. However, it is not so. These three are specified because the heart inclines to them more than to the others. As for a woman, this is very apparent in her case. As for an ass, often devils accompany it and this is why when it brays, it is *mustahab (desirable)* to recite the ta'awudh. When an ass passes in front of him, the worshipper turns his mind to it because of the devils with it. As for a dog, not only is it filthy absolutely but also it is likely to hurt, so the mind draws away towards it.

WOMAN DOES NOT INVALIDATE *SALAH*

(٧٧٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ وَاَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ كَاعْتِرَاضِ الْجَنَازَةِ۔ (متفق علیه)

779. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم used to offer *salah* in the night and she would be lying down between him and the qiblah (which is in front of him) as though in a funeral bier (in front of those offering a funeral *salah*).[2]

COMMENTARY: She gave the example of the funeral bier to emphasise that she did not lie in any corner, but flat straight in front of the Prophet صلی اللہ علیہ وسلم. This shows that if a woman comes in front of anyone offering the *salah* then his *salah* is not invalidated.

SHE-ASS DOES NOT MAKE *SALAH* VOID

(٧٨٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَقْبَلْتُ رَاكِبًا عَلٰى اَتَانٍ وَاَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ وَرَسُوْلُ اللّٰهِ صَلَّى

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[1] Muslim # 266-511, Ibn Majah (first portion) # 950, Musnad Ahmad 2-425.

[2] Bukhari # 383, Muslim # 267-512, Abu Dawud (with similar wording) # 711, Ibn Majah # 956, Musnad Ahmad 6-199.

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اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِمِنًى اِلٰى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضَ الصَّفِّ فَنَزَلْتُ وَاَرْسَلْتُ الْاَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ اَحَدٌ۔ (متفق علیه)

780. Sayyiduna Ibn Abbas رضی الله عنه narrated that one day when he was close to the age of puberty, he came riding a she-ass while Allah's Messenger صلی الله علیه وسلم was leading the people in *salah* at Mina without a wall (or sutrah of any kind) in front of him. He passed in front of some portion of the row, alighted (from the she-ass) and let it go to graze. He joined the row and none (of them) censured him.[1]

COMMENTARY: Ibn Abbas رضی الله عنه proves that if a she-ass passes in front of those who offer the *salah* then their *salah* is not invalidated. Since he was not an adult at that time, no one rebuked him, nor prevented him.

SECTION II اَلْفَصْلُ الثَّانِيْ

PLACING THE STAFF

(٧٨١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهٖ شَيْئًا فَاِنْ لَّمْ يَجِدْ فَلْيَنْصِبْ عَصَاهُ فَاِنْ لَّمْ يَكُنْ مَعَهٗ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرُّهٗ مَا مَرَّ اَمَامَهٗ۔ (رواه ابوداؤد وابن ماجة)

781. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when any of you decides to offer *salah*, he must put something (like a wall, pillor) opposite to his face. If he finds nothing, let him pitch his staff erect and if he has none with him, then he must scratch a line. Then if anyone passes beyond it, will not harm him (or detract from his humble concentration)."[2]

COMMENTARY: This *hadith* permits that if one has nothing else, he may pitch his staff and, if that is not possible, simply it across length wise. However, some ulama (Scholars) hold that, in the second case, it will not suffice as a sutrah. This is stated in sharah Manbah. The kifayah states that if the staff is placed down, instead of planting it, then it should be placed length wise not breadth wise.

SCRATCHING A LINE: This *hadith* says that if a person despairs of finding anything whatsoever and has no staff too, then he must scratch or draw a line. That would suffice him as a sutrah. This is the ancient opinion of Imam Shafi رضی الله عنه the ruling of Imam Ahmad رحمه الله and some of the later day scholars of the Hanafiyah. But, most of the Hanafi scholars and Imam Maalik رحمه الله has revoked his ancient opinion by his recent ruling, saying that the *hadith* is weak and confusing. Not only is the line not worth while but also indiscernible from a distance. The author RH) of al-hidayah also adopts this ruling. The some may be deduced from the opinion of Shaykh Ibn al-Hammam رحمه الله that, instead of a line, placing a sutrah alone is abiding by the *sunnah (Practice of Holy Prophet)* and preferable and better because a raised sutrah is completely visible and recognisable. Also, it removes doubts and

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[1] Bukhari # 493, Muslim # 254-504, Abu Dawud # 715, Muwatta Maalik # 9.11-41, Musnad Ahmad 1-264.

[2] Abu Dawud # 689, Ibn Majah # 943, Musnad Ahmad 2-249.

uncertainties from the mind of the worshipper and gives him peace of mind and heart. Furthermore, the scholars differ on the description of the line. How should it be drawn? Some say that it should be drawn lengthwise towards the qiblah but some others hold that it ought to be breadth wise from right to left, but the opted course is to draw it lengthwise.

SUTRAH SHOULD BE NEAR

(٧٨٢) وَعَنْ سَهْلِ بْنِ اَبِي حَثْمَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ اِلٰى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعِ الشَّيْطَانُ صَلَاتَهٗ۔ (رواه ابوداؤد)

782. Sayyiduna Sahl ibn Abu Hathmah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you offers *salah* facing a sutrah, he must keep close to it that the devil may not make his *salah* invalid.[1]

COMMENTARY: The sutrah must be erected in close proximity such that prostration is made next to it so that the devil may not interrupt the worshipper's *salah*, it is probable that someone may pass in front of him and the devil will cause him to doubt and wander and he will lose concentration. It is like voiding the *salah* because its perfection and reward can be had only with concentration. Hence, the sutrah must be near,

NOT IN LINE WITH FOREHEAD

(٧٨٣) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ مَارَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ اِلٰى عُوْدٍ وَلَا عَمُوْدٍ وَلَا شَجَرَةٍ اِلَّا جَعَلَهٗ عَلٰى حَاجِبِهِ الْاَيْمَنِ اَوِالْاَيْسَرِ وَلَا يَصْمُدُ لَهٗ صَمْدًا۔ (رواه ابوداؤد)

783. Sayyiduna Al-Miqdad ibn Al-Aswad narrated that he never saw Allah's Messenger صلی اللہ علیہ وسلم offer *salah* towards a stick, a pillar or a tree with that directly opposite to him. Rather, it was to his right or left eyebrow (and he never alligned himself to it).[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم was very particular that he did not have the sutrah directly opposite his forehead but opposite his eyebrow, either right or left. This was done to avoid resemblance to idol-worship.

DOG AND DONKEY DO NOT INVALIDATE *SALAH*

(٧٨٤) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ اَتَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِيْ بَادِيَةٍ لَنَا وَمَعَهٗ عَبَّاسٌ فَصَلّٰى فِيْ صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُتْرَةٌ وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالٰى بِذٰلِكَ۔ (رواه ابوداؤد وللنسائی ونحوه)

784. Sayyiduna Al-Fadl, ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited them with (Sayyiduna) Abbas رضی اللہ عنہ while they were in their desert. He offered *salah* in the desert but there was no sutrah in front of him. A she-ass and a bitch belonging to them played ahead of him, but he did not care about that.[3]

COMMENTARY: It was customary for the Arabs to go to the desert and encamp there for

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[1] Abu Dawud # 655, Nasa'i #748.

[2] Abu Dowud # 693, Musnad Ahmad 6-4.

[3] Abu Dawud # 718, Nasa'i # 753, Musnad Ahamd 1-211.

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some days. Every tribe, or group, had their own desert. Abbas رضی الله عنه also had his desert or open country.

We learn from this *hadith* that if donkeys and dogs pass in front of a worshipper, his *salah* is not made void. Also, if *salah* is observed on a thorough fare, it is not *wajib (expedient)* to erect a sutrah, but it is *mustahab (desirable)* to do so.

NOTHING PASSING AHEAD DEFECTS *SALAH*

(٧٨٥) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ وَادْرَأُ وْا مَا اسْتَطَعْتُمْ فَاِنَّمَا هُوَ شَيْطَانٌ۔ (رواه ابوداؤد)

785. Sayyiduna Abu Saeed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Nothing invalidates *salah* (by passing in front of the worshipper), but, repel, as for as possible, whoever tries to pass in front of you, for he really is a devil."[1]

COMMENTARY: This *hadith* also asserts explicitly that nothing that passes in front of a worshipper deters from his *salah*. It may be a woman, a dog or an ass (none of them invalidates the *salah*). See *hadith* # (778).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٧٨٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَامُ بَيْنَ يَدَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَايَ فِيْ قِبْلَتِهٖ فَاِذَا سَجَدَ غَمَزَنِيْ فَقَبَضْتُ رِجْلَيَّ وَاِذَا قَامَ بَسَطْتُهُمَا قَالَتْ وَالْبُيُوْتُ يَوْمَئِذٍ لَيْسَ فِيْهَا مَصَابِيْحُ۔ (متفق علیه)

786. Sayyidah Ayshah رضی الله عنها narrated that she would be sleeping in front of Allah's Messenger صلی الله علیه وسلم (while he offered *salah*), her legs towards his *qiblah* (where he prostrated). So, when he prostrated himself, he prodded her (legs) and she would draw them up. Again, when he stood up, she stretched them out. She said, "Those days, the houses lacked lamps."[2]

COMMENTARY: Sayyidah Ayshah's رضی الله عنها conduct did not invite the prophet's صلی الله علیه وسلم censure. So she continued to do that.

PASSING IN FRONT OF WORSHIPPER

(٧٨٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ اَحَدُكُمْ مَالَهٗ فِيْ اَنْ يَمُرَّ بَيْنَ يَدَيْ اَخِيْهِ مُعْتَرِضًا فِي الصَّلَاةِ كَانَ لَاَنْ يُقِيْمَ مِائَةَ عَامٍ خَيْرٌ لَهٗ مِنَ الْخُطْوَةِ الَّتِيْ خَطَا۔ (رواه ابن ماجة)

787. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Where one of you to know how sinful it is to pass across in front of his brother who offers the *salah*, it would be better for him to stay still than to take one step forward."[3]

(٧٨٨) وَعَنْ كَعْبِ الْاَحْبَارِ قَالَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّيْ مَاذَا عَلَيْهِ لَكَانَ اَنْ يُخْسَفَ بِهٖ خَيْرًا لَهٗ مِنْ اَنْ يَّمُرَّ بَيْنَ يَدَيْهِ وَفِيْ رِوَايَةٍ اَهْوَنَ عَلَيْهِ۔ (رواه مالك)

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[1] Abu Dawud # 719.

[2] Bukhari # 513, Muslim # 272-512, Abu Dawud # 712, Nasa'i # 168, Muwatta Maalik # 7.1-2, Musnad Ahmad 6-148.

[3] Ibn Majah # 946.

788. Sayyiduna Kab al-Ahbar رضی اللہ عنہ narrated, "were one who passes in front of a worshipper who offers *salah* to know what punishment awaits him, it would be better for him to be swallowed by the earth than to pass in front of him." According to another version the words are: "easier for him" (instead of "better for him").[1]

DISTANCE AT WHICH HE MAY PASS

(٧٨٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى اَحَدُكُمْ إِلٰى غَيْرِ السُّتْرَةِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْخِنْزِيْرُ وَالْيَهُوْدِيُّ وَالْمَجُوْسِيُّ وَالْمَرْأَةُ وَيُجْزِئُ عَنْهُ إِذَا مَرُّوْا بَيْنَ يَدَيْهِ عَلٰى قَذْفَةٍ بِحَجَرٍ۔

(رواہ ابوداؤد)

789. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you offers *salah* without placing a sutrah then his *salah* will become invalid if an ass, a pig, a jew, a Magian or a woman pass in front of him. But, it is allowed if they pass in front of him at a distance of a stone's throw,"[2]

COMMENTARY: When a stone is thrown the place where it drops is the distance at which these may pass without causing any defect in a worshipper's *salah*.

The ulama (Scholars) say that the stone's throw is the ramijimar in Hajj(Pilgrimage). It is the distance from which pebbles are thrown at the columns. It is stated to be three cubits.The interpretation of this *hadith* is as in the commentary of *hadith* #778: what is *salah* being invalidated?

CHAPTER - XI

THE NATURE OF *SALAH* بَابُ صِفَةِ الصَّلٰوةِ

In this chapter, the ahadith reproduced show the method of offering the *salah* and its essentials and parts.

SECTION I اَلْفَصْلُ الْاَوَّلُ

CORRECT METHOD OF OFFERING *SALAH*

(٧٩٠) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيْ نَاحِيَةِ الْمَسْجِدِ فَصَلّٰى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلّٰى ثُمَّ جَآءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّالِثَةِ اَوْفِي الَّتِي بَعْدَهَا عَلِّمْنِي يَا رَسُوْلَ اللّٰهِ فَقَالَ اِذَا قُمْتَ اِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوْءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْاٰنِ ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا وَفِيْ رِوَايَةٍ ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ افْعَلْ ذٰلِكَ فِيْ صَلَاتِكَ كُلِّهَا۔ (متفق علیہ)

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[1] Muwatta Maalik # 9.10-38.

[2] Abu Dawud # 704.

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790. Sayyiduna Abu Hurayrah رضی الله عنه narrated that while Allah's Messenger صلی الله علیه وسلم was sitting in a corner of the mosque; a man came in and offered the *salah*. Then he came and presented (the greeting) salaam. He said to him. And on you be salaam. Go and offer the *salah*, for, you have not offered it." He went back and offered the *salah* (as he had done previously) and came again presenting salaam. He gave the response and said, "Go, and offer the *salah*, for, you have not offered it," (This happened three times and) the third or the fourth time, the man submitted, "O Messenger of Allah, teach me (how may I offer the *salah*)," The Prophet صلی الله علیه وسلم said, "When you decide to offer *salah*, make ablution very carefully. Then stand facing the qiblah, and call the takbir. Recite from the Quran what is easy for you. Then go into ruku (bowing posture) till you have made it perfectly. Raise yourself till you are erect. Then go into sajdah (prostration) and make it perfect. Then raise yourself till you have seated well and then make the (second) prostration in a composed manner. Then raise yourself and sit till you are well seated."
According to another version: "Then rise up till you are erect. Then do that all through your *salah*,"[1]

COMMENTARY: The hadith emphasizes that one must make ruku and sajdah (bowing and prostration) in a composed, steady manner and in the perfect form prescribed for them. The *tasbih* also must be recited calmly.

IS IT *FARD (OBLIGATORY)* OR *WAJIB (EXPEDIENT)*: On the basis of this hadith, Imam Shafi رحمه الله Imam Ahmad رحمه الله and Imam Yusuf رحمه الله hold that it is *fard (obligatory)* to be composed, steady and unhurried in ruku sajdah, qawmah and *jalsah* (bowing, prostration, short sitting between two prostrations and prolonged sitting at the end of the second *rakaah* and final rakaah). This is why the Prophet صلی الله علیه وسلم had told the man that his *salah* was not valid which is a sign of that being *fard (obligatory)*. Their ruling is that if anyone does not observe a composed, steady attitude in performing any of the postures then his *salah* is invalid and must be repeated.

Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله hold that it is *wajib (expedient)* to be composed and steady in ruku and sajdah, and a *sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)* to do that in qawmah and jalsah. They deduce that the hadith does not actually reject the *salah*, but questions the perfection of the *salah* because the conceding words of this hadith in Abu Dawud, Tirmidhi and Nasa'i are that the Prophet صلی الله علیه وسلم said to this man, "If you do that (and observe composure) perfectly, then your *salah* is perfect but if you do something loss in it, then you make your *salah* defective," A command of this kind is given for a *wajib (expedient)* or a *sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)*, for, without observing it, the deed is defective and imperfect. Hence, the Prophet's صلی الله علیه وسلم command to that man to re-offer his *salah* was given so that he might offer a *salah* which is perfect in all respects and not defective in any way. If observing in a composed, steady and unhurried manner was fard (obligatory) then the Prophet صلی الله علیه وسلم would have disallowed him right in the beginning and stopped him from offering the *salah* without respecting the fard (obligatory).

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[1] Bukhari # 757, Muslim # 45-397, Abu Dawud # 856, Trimidhi: (of like meaning) # 303, Nasa'i # 1053, Ibn Majah # 1000, Musahd Ahmad 2-437.

This hadith teaches us some things:

(i) A scholar and adviser must teach an ignorant man who makes a mistake very politely so that he is induced to correct himself voluntarily otherwise rudeness would make him awry.

(ii) It is mustahabb to greet with salaam on meeting even if it is after a short time following the first meeting.

(iii) If anyone is slightly negligent in observing the *wajib (expedient)* of *salah* then his *salah* is not correctly offered and is not a *salah* in the real sense of the word and it will be said that he did not offer the *salah.*

The first version of the hadith alludes to the jalsah istirahat (to sit momentarily after the second prostration before standing up in the first and third rakaah). So, Imam Abu Hanifah رحمه الله regards it as a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) but Imam Shaf'i رحمه الله does not classify it as a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). This will be discussed in detail at a later stage.

THE PROPHET'S *SALAH*

(٧٩١) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيْرِ وَالْقِرَأَةِ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلٰكِنْ بَيْنَ ذٰلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ قَائِمًا وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ جَالِسًا وَكَانَ يَقُوْلُ فِيْ كُلِّ رَكْعَتَيْنِ التَّحِيَّةُ وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرٰى وَيَنْصِبُ رِجْلَهُ الْيُمْنٰى وَكَانَ يُنْهٰى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهٰى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيْمِ۔

(رواه مسلم)

791. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم began his *salah* with the takbir and the recital of (الحمدلله رب العلمين) (surah al-Fatihah) when he went into the bowing posture, he did not keep his head high or bent low, but he held it straight between the two extremes (with his back and neck in line). When he raised his head from bowing, he did not go into prostration without first standing erect. So, too, when he raised his head from prostration, he did not go into (the second) prostration without first sitting (straight). At the end of every two rakaat, he recited at-ţahiyat. (while sitting,) he turned his left foot (to right) inwards (and sat on it) and he raised up his right foot (on its toes bent forward). He forbade uqbatish. Shaytan (meaning the devil's manner of sitting or the heals). He also forbade men to spread out their arms like a wild beast (in prostration). And he finished the *salah* with the taslim (or salaam).[1]

COMMENTARY: The words of Sayyidah Ayshah رضى الله عنه about the Prophet صلى الله عليه وسلم beginning the *salah* with the takbir and recital of (الحمد لله رب العلمين) establish that he recited the Bismillah (بسم الله) inaudibly. This therefore, is the ruling of Imam Abu Hanifah رحمه الله.

POSTURE FOR THE QADAH: He tucked his left foot to the right inwards and sat on it

[1] Muslim # 240-498, Abu Dawud # 783, Musnad Ahmad 6-194.

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and he raised up his right foot on its toes which were turned forward (toward the qiblah). Clearly, the Prophet صلى الله عليه وسلم sat in the same manner in both qadahs (in the *salah*) and Imam Abu Hanifah رحمه الله emulates him.

The next hadith of Abu Humayd Saidi رحمه الله establishes that the Prophet صلى الله عليه وسلم adopted iftirash (spreading his feet) in the first qadah, but tawrak sitting on hips in the second. Accordingly, Imam shafi رحمه الله adopts this procedure.

Imam Maalik رحمه الله adopts tawrak in both the qadahs.

Imam Ahmad رحمه الله holds that if a *salah* is made up of two tashahhud (qadahs) then tawrak is observed in the last. If there is only one tashahhud then iftirash is observed.

EVIDENCE FOR THE HANAFIS: This hadith and many more are evidence for Imam Abu Hanifah's رحمه الله practice. This is how the Prophet صلى الله عليه وسلم sat (as described in this hadith) in both the qadahs and it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). Besides, the Method of Imam Abu Hanifah رحمه الله is more strenuous and difficult than other methods. It is stated explicitly in ahadith that the best and loftiest deed is that which is arduous, exhausting and difficult.

As for the ahadith that say that the Prophet صلى الله عليه وسلم sat on his hips in the second qadah, they relate to his old age and weakness because the duration of the second qadah is longer and it is easier to sit on the hips.

UQBATISH-SHAYTAN: It is a particular method of sitting. The hips rest on the ground and both the shins are raised up. Both palms rest on the ground. It resembles a dog's sitting posture.All the ulama (Scholars) say unanimously that this method of sitting in the qardah is makruh.

Allamah Teebi رحمه الله said that Uqbatish Shaytan is to place the hips on the heels. Considering the word uqbah, this meaning is more appropriate.

SAJDAH: The Prophet صلى الله عليه وسلم forbade men to spread out their arms on the ground while prostrating. It resembles beasts, meaning dogs etc. men only are forbidden because women must put their owns on the ground, for, in this way, the body does not become prominent.

SALAH: The last sentence of the hadith is very obvious: the Prophet صلى الله عليه وسلم concluded his *salah* with the salaam. Among the hanafis to end with the salaam is *wajib (expedient)*, but among the Shafis it is *fard (obligatory)*.

RAISING HANDS

(٧٩٢) وَعَنْ اَبِي حُمَيْدِ نِ السَّاعِدِيِّ قَالَ فِيْ نَفَرٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَحْفَظُكُمْ لِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ اِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ وَاِذَا رَكَعَ اَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهُ فَاِذَا رَفَعَ رَاْسَهُ اسْتَوٰى حَتّٰى يَعُوْدَ كُلُّ فَقَارٍ مَكَانَهُ فَاِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِاَطْرَافِ اَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ فَاِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلٰى رِجْلِهِ الْيُسْرٰى وَنَصَبَ الْيُمْنٰى فَاِذَا جَلَسَ فِي الرَّكْعَةِ الْاٰخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرٰى وَنَصَبَ الْاُخْرٰى وَقَعَدَ عَلٰى مَقْعَدَتِهِ۔

(رواه البخاری)

792. Sayyiduna Abu Humayd as-Saidi رضى الله عنه narrated to a number of the sahabah

(companions) رضی اللہ عنہ that he was one of them who had best preserved the manner of the *salah* of Allah's Messenger صلی اللہ علیہ وسلم. He observed that when he called the takbir (*Allahu Akbar*) he raised his hands up to his shoulders. When he went into ruku (meaning, he bowed), he grasped his knees and bent his back (aligning it straight with his neck). When he raised his head (from there), he stood erect so that all the joints were back in Proper place. When he went into sajdah (meaning, he prostrated), he placed his (palms on the ground and placed his) arms such that they were neither spread nor nearer to his ribs, the tips of his toes faced the qiblah. When he sat at the end of the second rakaah, he sat on his left foot and raised the right (foot), when he sat at the end of the last rakaah, he put the left foot forward and raised the other (right foot) and sat on his hips.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم raised his hands up to the Shoulders when he called the takbir. This is what Imam Shafi رحمہ اللہ emulates.

However, Imam Abu Hanifah رحمہ اللہ said that with the takbir tahrimah, the hands should be raised up to the earlobes (meaning, to their level). This is what is stated in other ahadith. Some ahadith mention a third method: raising the hands higher than the ears. Hence, Imam Abu Hanifah رحمہ اللہ did not adopt the first way of raising them up to below the ears (meaning, the shoulders) or of raising them higher than ear-level. He follows a mid-course.

Imam Shafi رحمہ اللہ reconciles the three methods when he says: the hands should be raised with the takbir tahrimah in such a way that the palms of the hands should be in line with the shoulders, the thumbs in line with the ear-lobes and the tips of the fingers at the upper end of the ears.

There is another explanation, too. These ahadith concern different times, meaning that the Prophet صلی اللہ علیہ وسلم raised his hands in any of these ways at different times.

In bowing, he held his knees tightly with his hands and spread his fingers, lowered his neck and placed it in line with his back. The ulama (Scholars) say that the fingers must be kept a part in bowing but joined together in prostration. During the takbir tahrimah and the tashahhud they must be left as they are.

The method of prostration described here suggests that during the prostration, the fingers and palms should be spread on the ground, the wrists should be raised up and the sides should be kept apart (from the arms) so that should a kid (of a lamb) wish, it could come through it.

This hadith does not say anything about the procedure of going to sajdah from the qawmah. Should the knees be placed first or the hands. Both methods are correct, but most hold that the better and approved course is to first place the knees on the ground. (Qawmah is to stand erect after ruku and before prostrating).

RAFA YADAYN[2]

(٧٩٣) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ اِذَا افْتَتَحَ الصَّلَاةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ وَاِذَا رَفَعَ رَأْسَهٗ مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذٰلِكَ وَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِي السُّجُوْدِ۔ (متفق علیہ)

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[1] Bukhari # 828, Abu Dawud (with more and a different approach) # 730.

[2] Rafa yadayn is to raise both hands when saying *Allahu Akbar*, the takbir tahrimah,

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793. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم raised his hands to the level of his shoulders when he began the *salah* and when he called Allahu Akbar for the ruku. Also when he raised his head from the ruku he raised them again, saying. (سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ) (Allah has heard him who praises Him, meaning: He approves his praise) and (رَبَّنَالَکَ الْحَمْدُ) (our lord, praise belongs to you). But, Allah's Messenger صلی اللہ علیہ وسلم did not do that during the Prostrations.[1]

COMMENTARY: The words (رَبَّنَالَکَ الْحَمْدُ) mean 'O lord, all praise in the world are for You. If anyone praises another, it really is your praise because you are the Creator of everything, So, praise of whatever is made is really praise of its Maker.

This portion of the hadith implies that all those who offer the *salah* must say (سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ, رَبَّنَالَکَ الْحَمْدُ) both the expressions. But, Imam Abu Hanifah رحمہ اللہ says that a person who offers the *salah* by himself must recite both expressions but, in a congregation, the Imam must recite only (سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ) the first while his followers will recite (رَبَّنَالَکَ الْحَمْدُ) the second, Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ hold that the Imam must recite both the expressions. Imam Tahawi رحمہ اللہ agrees with them. Rather, even Imam Abu Hanifah رحمہ اللہ once gave a ruling to the same effect. As for the muqtadi, they opine that he should say only (رَبَّنَالَکَ الْحَمْدُ) the second expression.

The Prophet صلی اللہ علیہ وسلم did not raise his hands when he went into prostration or got up from it, as he did at the time of takbir tahrimah, going into the ruku and arising from the ruku. Therefore, the Shafi's follow this procedure. They do not regard rafa yadayn as correct at any time apart from these three times.

(٧٩٤) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ كَانَ اِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَاِذَا رَكَعَ رَفَعَ يَدَيْهِ وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ وَاِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذٰلِكَ ابْنُ عُمَرَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

794. Sayyiduna Nafi رحمہ اللہ narrated that when Sayyiduna Ibn Umar رضی اللہ عنہ began the *Salah* he called the takbir and raised his hands. When he went into the ruku he raised his hands and when he said (سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ), he raised his hands. And, when he got up after offering two rakaat he again raised his hands. Sayyiduna Ibn Umar رضی اللہ عنہ traced this hadith to the Prophet صلی اللہ علیہ وسلم (saying that the Prophet صلی اللہ علیہ وسلم did so).[2]

THE HANAFI'S EVIDENCE

(٧٩٥) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا اُذُنَيْهِ وَاِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ فَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَعَلَ مِثْلَ ذٰلِكَ وَفِيْ رِوَايَةٍ حَتّٰى يُحَاذِيَ بِهِمَا فُرُوْعَ اُذُنَيْهِ۔ (متفق علیہ)

795. Sayyiduna Maalik Ibn al-Huwayrith رضی اللہ عنہ narrated that when Allah's

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[1] Bukhari # 735, Muslim # 22-390, Abu Dawud # 722, Tirmidhi # 255, Nasa'i # 878, Ibn Majah # 858, Darimi # 250, Muwatta Maalik # 3.4-17.

[2] Bukhari # 739.

Messenger صلى الله عليه وسلم called the takbir tahrimah, he raised his hands till they were in line with his ears. When he raised his head after bowing (ruku) he said (سَمِعَ اللهُ لِمَنْ حَمِدَه) and did like that (meaning, raised his hands opposite his ears).

According to another version: "he raised his hands till they ware in line with the tops of his ears."[1]

COMMENTARY: All the ulama (Scholars) and the imams agree that hands should be raised at the time of the takbir tahrimah. As for raising them at other times, this is disputed by the Hanafi and the Shafi's. The former hold that it should be done only with the takbir tahrimah while the Shafi's contend that, it should also be done while going into ruku and returning from it.

Both sides have piles of evidences and a plethora of ahadith and aathar on which they have built their edifices.

The ulama (Scholars) of the Hanafis have tried to reconcile these ahadith. They say that the Prophet صلى الله عليه وسلم perhaps made rafa yadayn sometimes and prayed without it sometimes. Or, he may have been doing it till it was regarded as abrogated at all postures, except with the takbir tahrimah where it is retained.

The ahadith and aathar on which the hanafis rely are presented here to make the hanafi point of view clear. Imam Tirmidhi has created two chapters in his jami: Tirmidhi on this subject. The first is: Raising both hands while going into ruku (chapter 76). Under this heaa, he has reproduced the hadith of Ibn Umar رضى الله عنه which is narrated in the proceeding lines. The second chapter is: The Prophet صلى الله عليه وسلم did not raise his hands except the first time; In this chapter, he has presented the hadith of Sayyiduna Alqamah رحمه الله from Sayyiduna Ibn Masud رضى الله عنه. He said, "Shall I not offer before you the *salah* of Allah's Messenger صلى الله عليه وسلم? And he demonstrated the *salah* and did not raise the hands except for the first time (which is the takbir tahrimah).[2]

In this very chapter, he has also confirmed the hadith of Bara Ibn Aazib رضى الله عنه of like substance. He has rated the hadith of Ibn Masud رضى الله عنه as hasan. Most sahabah (companions) and tabiun, Safyan Thawri رحمه الله and the Kufians agree with it.

The hadith of Sayyiduna Ibn Masud رضى الله عنه is presented in Jami ul-Usool on the authority of Abu Dawud and Nasa'i and the hadith of Sayyiduna Bara ibn Aazib رضى الله عنه on the authority of Abu Dawud. Its words are:

"Sayyiduna Ibn Masud رضى الله عنه narrate that he observed the Prophet صلى الله عليه وسلم begin his *salah* by raising his hands to the level of his shoulders (with the takbir tahrimah) but he did not do that again (during the *salah*)."

Another version says; "He did not raise his hands again till he finished the *salah*."

As for Abu Dawud rating this hadith as not *sahih*, perhaps he means that it is not *sahih* through that particular line of transmission. But that does not reflect on the soundness of the original hadith. Or, Abu Dawud may have had in mind the rating hasan, as tirmidhi has rated it. So, we do say that all the imams and scholars of hadith regard the hadith hasan as worthy of citation.

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[1] Bukhari # 737, Muslim # 25-391, Nasa'i # 880, Ibn Majah # 859, Darimi # 1251, Musnad Ahamd 3-436.

[2] Tirmidhi # 257.

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Imam Muhammad رحمه الله has reproduced in his Muwattah the hadith of Sayyiduna Ibn Umar رضی الله عنه about raising hands while going into ruku and arising from it. He comments that it is *sunnah (practice of Holy Prophet* صلی الله علیه وسلم) to call the takbir at every change of posture whether lowering oneself or rising, but rafa yaday is done only once at the time of (takbir) tahrimah, not at any other time. This is the opinion of Imam Abu Hanifah رحمه الله. There are very many aathar about it.

Then he has presented a tradition of Aasim ibn Kuiayb Kharmi رحمه الله from his father (Kulayb RH) who was a tabi's of Sayyiduna Ali رضی الله عنه "Sayyiduna Ali (کرم الله وجهه) did not make rafa yadayn except with the takbir oola (first takbir)."

Mujahid رحمه الله said that he had offered *salah* with Sayyiduna Ibn Umar رضی الله عنه. He used to make rafa yadayn (raising hands with takbir) only once. Aswad رحمه الله said that he observed Sayyiduna Umar Ibn Khattab رضی الله عنه make rafa yadayn with the takbir oola only.

Therefore, when such glorious sahabah (companions) رضی الله عنه as Umar رضی الله عنه, Ibn Masud رضی الله عنه and Ali رضی الله عنه who were very close to the Prophet صلی الله علیه وسلم gave up rafa yadayn, the practice that is contrary to it connot be said to be preferable and better.

Sharah Ibn Hammam has a tradition from Dara qutni رحمه الله and Ibn Adi رحمه الله from Muhammad Ibn Jabir رحمه الله from Hammad ibn Sulayman رحمه الله from Ibrahim رحمه الله from Alqamah رحمه الله from Abdullah رضی الله عنه So, Abdullah رضی الله عنه said, "I have offered *salah* with the Prophet صلی الله علیه وسلم Abu Bakr رضی الله عنه and Umar رضی الله عنه. They did not make rafa yadayn except with takbir oola."

It is reported that once Imam Abu Hanifah رحمه الله and Imam Awaz رحمه الله met in Makkah at Dar ul-Khayyatin. The latter asked the former, "Why do you not make rafa' yadayn while going into ruku and arising from it? "He answered "Because it is not established strongly from the Prophet صلی الله علیه وسلم." Imam Awzai رحمه الله said that Zuhri رحمه الله had narrated to him the hadith of Saalim رحمه الله who said on the authority of his father Sayyiduna Ibn Umar رضی الله عنه that the Prophet صلی الله علیه وسلم made rafa yadayn while calling the takbir oola, going into ruku and raising his head from ruku.

Imam Abu Hanifah رحمه الله said that he was told by Hammad رحمه الله and Aswad رحمه الله who by Ibrahim رحمه الله who by Alqamah رحمه الله and Aswad, رحمه الله both of whom were told by Sayyiduna Abdullah ibn Masud رضی الله عنه that the Prophet صلی الله علیه وسلم raised both hands only in the beginning of the *salah* and did not do it again. Imam Awzai رحمه الله said, "I have narrated from Zuhri رحمه الله who from Saalim رحمه الله who form his father Ibn Umar رضی الله عنه. You have narrated from Hammad رحمه الله who from Alqamah رحمه الله.... So the sanad described by me is stronger than yours."

Imam Abu Hanifah رحمه الله said, "If that is so then Hammad رحمه الله is a greater faqih than Zuhri رحمه الله is not inferior than Ibn Umar رضی الله عنه in fiqh. It is a different thing that Ibn Umar رضی الله عنه enjoyed the companionship of the Prophet صلی الله علیه وسلم. As for Aswad, رحمه الله he too possessed great merit. And, Abdullah was truly Abdullah, meaning Abdullah Ibn Masud رضی الله عنه was indescribable. He possessed great knowledge and understanding and is well-known as the Prophet's صلی الله علیه وسلم companion."

In other words, Imam Awza رحمه الله preferred a hadith because of its better sanad or line of

transmission and Imam Abu Hanifah رحمه الله preferred it on the basis of the narrators being better jurists or possessing more understanding. It is this criterion of Imam Abu Hanifah رحمه الله. He follows the principle of fiqh in preferring narrators with a juristic bend of mind over others.

It is found in 'Nihayah' the sharah of Hidayah that Abdullah ibn Zubayr رضى الله عنه saw a man offering *salah* in the Masjidul Haram raising his hands while going into ruku and coming out of it. He advised the man not to do it because Allah's Messenger صلى الله عليه وسلم had been doing it in the beginning but, later on abandoned it. He meant that rafa yadayn was proper at these postures in the beginning but later was abrogated.

Sayyiduna Abdullah Ibn Masud رضى الله عنه said, "As long as the Prophet صلى الله عليه وسلم did rafa yadayn we too did it but when he stopped doing it, we too stopped it."

Sayyiduna Ibn Abbas رضى الله عنه said, "The ashra mubashshirah (ten who were given glad tidings in their lifetime of admittance to paradise), all, made rafa yadayn only at the beginning of the *salah*."

Mujahid رحمه الله reported the practice of Sayyiduna Ibn Umar رضى الله عنه. he said, "I offered the *salah* with Ibn Umar رضى الله عنه for years together, but I never saw him make rafa yadayn except in the beginning of the *salah*." This, in spite of the hadith of Sayyiduna Ibn Umar رضى الله عنه that establishes rafa yadayn at three times, and which is the greatest evidence of the shafi's. It is a principle with the ahadith that if a narrator acts contrary to his own hadith then that hadith is not put to practice. Hence, Ibn Umar's رضى الله عنه hadith is disregarded in practice.

Looking at these ahadith and aathar and the practice of a section of the sahabah (companions) رضى الله عنه, particularly Abdullah ibn Masud رضى الله عنه and his followers, and the ahadith and aathar of the other view, we may conclude that both practices were known from the Prophet صلى الله عليه وسلم at different times. The knowledge of fiqh of Imam Abu Hanifah رحمه الله and his selection of the isnad is Sayyiduna Abdullah Ibn Masud رضى الله عنه and his followers. Since they did not practice rafa yadayn, Imam Abu Hanifah رحمه الله also adopted the practice of doing without rafa yadayn. Thus all the Hanfis follow him in not observing rafa yadayn.

The scholars of the Hanafi school hold that rafa yadayn apart from the takbir tahrimah at other postures is abrogated because Ibn Umar رضى الله عنه also abandoned it after the Prophet صلى الله عليه وسلم though he was the narrator of the hadith of rafa yadayn. This means that there was a command for observing it, but afterwards the command was withdrawn in spite of very many ahadith and authar (for it).

Shaykh Abdul Haq Muhaddith Dahlwi رحمه الله has written on it exhaustively in his book sharah safar us-Saadah, A summary of it is presented in the preceding lines. His deduction is that rafa yadayn is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to practice and also *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to abandon, but to abandon it is better and preferable. However, other hanafi scholars hold that the command of rafa yadayn is abrogated. Allah knows best.

JALSAH ISTIRAHAT

(٧٩٦) وَعَنْهُ اَنَّهُ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَاِذَا كَانَ فِيْ وِتْرٍ مِنْ صَلَاتِهٖ لَمْ يَنْهَضْ حَتّٰى يَسْتَوِيَ قَاعِدًا۔ (رواه البخارى)

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796. Sayyiduna Maalik Ibn al -Huwayrith رضی اللہ عنہ narrated that he saw the Prophet صلی اللہ علیہ وسلم offer the *salah*. When he had offered his odd rakaah (meaning, first or third) he did not stand up until he had first sat for a while.[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم offered *salah* and was in his first or third raka'ah, after the second prostration, he sat down first before getting up for the next raka'ah. This is called jalsah is tirahat.

IS IT A *SUNNAH (PRACTICE OF HOLY PROPHET* صلی اللہ علیہ وسلم): Imam shaf'i رحمہ اللہ regards jalsah istirahat as *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم). It is observed in the same way as the first qa'dah sitting. Besides, after these sitting, the arising should be with the support of both hands on the ground.

Imam Abu Hanifah رحمہ اللہ and Imam Ahmad رحمہ اللہ contend that the Prophet صلی اللہ علیہ وسلم observed this sitting because of old age and weakness. Hence, it is not a *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم) for anyone who does not need to go through it.

While Imam Shafi' رحمہ اللہ relies on this hadith, Imam Abu Hanifah رحمہ اللہ cites the hadith of Abu Hurayrah رضی اللہ عنہ transmitted by Tirmidhi رحمہ اللہ. He narrated that Allah's Messenger صلی اللہ علیہ وسلم got up on his toes (without first sitting) after the second prostration of the first and third raka'ah.[2] Though some of its sub narrators are weak, the hadith itself is sahih.

Ibn Abu shaybah رحمہ اللہ reported about Sayyiduna Ibn Mas'ud too that he got up on his toes without sitting (after the second prostration of the first and third raka'ah).

He has reported the same thing about Sayyiduna Ali رضی اللہ عنہ, Umar رضی اللہ عنہ and Ibn Zubar رضی اللہ عنہ get up from the second sajdah putting weight on their toes, standing straight without first sitting.

There are many ahadith and aathar about standing up straightway. Those a hadith and aathar that speak of jalsah istirahat concern old age and weakness as we said about this hadith that the Prophet صلی اللہ علیہ وسلم did it because of his growing old and getting weak.

PLACEMENT OF HANDS

(٧٩٧) وَعَنْ وَائِلِ بْنِ حُجْرٍ اَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حِيْنَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ ثُمَّ الْتَحَفَ بِثَوْبِهٖ ثُمَّ وَضَعَ يَدَهُ الْيُمْنٰى عَلَى الْيُسْرٰى فَلَمَّا اَرَادَ اَنْ يَرْكَعَ اَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ ثُمَّ رَفَعَهُمَا وَكَبَّرَ فَرَكَعَ فَلَمَّا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَفَعَ يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفَّيْهِ۔ (رواه مسلم)[3]

797. Sayyiduna Wail Ibn Hujr narrated that he saw the Prophet صلی اللہ علیہ وسلم raise his hands as he began the *salah* and called the takbir. Then he put his hands in his garment and paced the right hand out of his garment and raised them up, calling the takbir and went into raku. When he said (سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ) he raised his hands up. When he prostrated himself, he did it between the palms of his hands (placing his

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[1] Bukhari # 823, Abu Dawud # 844, Tirmidhi # 287 Nasa'i # 11543.

[2] Tirmidhi #288.

[3] Wa'il ibn Hujr was a Hadrami. He was one of the chiefs of Hadramawt. When he came to the Prophet صلی اللہ علیہ وسلم as their envoy, he spread his sheet of cloth and made himsit there. He embraced Islam. Alqamah and Abdul Jabbar were his sons.

head between them).[1]

COMMENTARY: Though it says that the Prophet صلى الله عليه وسلم put his hands in his garment after the takbir tahrimah, some exponents suggest that he did not do it but drew them into his sleeves, anyway, the *ulama (Scholars)* hold that he put them in his garment because of severe cold.

To place the right hand above the left forearm aster the takbir tahrimah is an agreed practice with all the imams, but Imam Maalik رحمه الله contends that it is better to leave them on the sides though to fold them (right over the left) is also allowed.

However, the ulama (Scholars) differ on where to fold the hands. Imam Abu Hanifah رحمه الله says that the folded hands must be placed below the navel. Imam Shafi رحمه الله holds that they should be placed near the chest above the navel. Ahadith are found on both practices. The ulama (Scholars), therefore, say that it will be correct to follow either practice and bind the hands at one of these two places. However this much must be known that since the ahadith do not specify any single method, Imam Abu Hanifah chose that the hands should be placed, right over the left, below the navel because this is more respectable than the other method. When anyone shows extreme respect and obedience he holds hands below the navel and stands up.

This hadith also teaches us that when calling the takbir and raising hands, the hands must be brought out of the garment.

(٧٩٨) وَعَنْ سَهْلِ بِنِ سَعْدٍ قَالَ كَانَ النَّاسُ يُؤْمَرُوْنَ اَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنٰى عَلٰى ذِرَاعِهِ الْيُسْرٰى فِي الصَّلَاةِ۔ (رواه البخارى)

798. Sayyiduna Sahl ibn Sad رضى الله عنه narrated that the people were being instructed to place the right hand above the left forearm in the *salah*.[2]

COMMENTARY: The hadith calls on the worshipper to stand before the Judge of all judges, lord of the worlds with due reverence and respect and submission. Hands should be folded below the navel and head should be lowered before the king of the kings.

(٧٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلَاةِ يُكَبِّرُ حِيْنَ يَقُوْمُ ثُمَّ يُكَبِّرُ حِيْنَ يَرْكَعُ ثُمَّ يَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ حِيْنَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ ثُمَّ يَقُوْلُ وَهُوَ قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِيْنَ يَهْوِيْ ثُمَّ يُكَبِّرُ حِيْنَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِيْنَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِيْنَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلَاةِ كُلِّهَا حَتّٰى يَقْضِيَهَا وَيُكَبِّرُ حِيْنَ يَقُوْمُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوْسِ۔ (متفق عليه)

799. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم stood to offer the *salah*, he called the takbir when he stood erect. Then he called the takbir when he bowed. Then he said (سمع الله لمن حمده) as he raised his back straight. Then while standing erect, he said (ربنا لك الحمد). Then, he called the takbir as the lowered himself down (to prostrate) and again he called the takbir as he raised his head (from prostration). Again, prostrated himself (a second time) and again he

[1] Muslim # 54-401.

[2] Bukhari # 740, Muwatta Maalik # 9.15-50.

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called the takbir as he throughout the *salah* till he completed arose at the end of the second rakaah after the sitting posture.[1]

COMMENTARY: This hadith does not say anything about raising the hands at any place at all: takbir tahrimah or bowing, etc.

THE BEST *SALAH*

(٨٠٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّلَاةِ طُوْلُ الْقُنُوْتِ۔ (رواه مسلم)

800. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The best *salah* is the one with a prolonged standing posture."[2]

COMMENTARY: This hadith says that it is most excellent to prolong the standing posture. It is to stand long and recite longer surahs because it is strenuous and difficult and demonstrates the desire to serve and to obey. These things are the spirit of the *salah.*

QIYAM OR SAJDAHS: The ulama (Scholars) differ on which is better in the *salah*: qiyam (the standing) or sajdahs (the prostrations). Those who hold the qiyam to be better cite this hadith because the Qur'an is recited in it while words of glorification are recited in the sajdah. Clearly, the Qur'an is more excellent than the tasbih, and this is also the thinking of the Hanafis.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE PROPHET'S صلی الله علیه وسلم *SALAH*

(٨٠١) عَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ فِيْ عَشْرَةٍ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَعْلَمُكُمْ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا فَاَعْرِضْ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلٰى رُكْبَتَيْهِ ثُمَّ يَعْتَدِلُ فَلَا يُصَوِّبُ رَأْسَهٗ وَلَا يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهٗ فَيَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ثُمَّ يَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ ثُمَّ يَهْوِيْ اِلَى الْاَرْضِ سَاجِدًا فَيُجَافِيْ يَدَيْهِ عَنْ جَنْبَيْهِ وَيَفْتَحُ اَصَابِعَ رِجْلَيْهِ ثُمَّ يَرْفَعُ رَأْسَهٗ وَيَثْنِيْ رِجْلَهُ الْيُسْرٰى فَيَقْعُدُ عَلَيْهَا ثُمَّ يَعْتَدِلُ حَتّٰى يَرْجِعَ كُلُّ عَظْمٍ فِيْ مَوْضِعِهٖ مُعْتَدِلًا ثُمَّ يَسْجُدُ ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ وَيَرْفَعُ وَيَثْنِيْ رِجْلَهُ الْيُسْرٰى فَيَقْعُدُ عَلَيْهَا ثُمَّ يَعْتَدِلُ حَتّٰى يَرْجِعَ كُلُّ عَظْمٍ اِلٰى مَوْضِعِهٖ ثُمَّ يَنْهَضُ ثُمَّ يَصْنَعُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ ثُمَّ اِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ ثُمَّ يَصْنَعُ ذٰلِكَ فِيْ بَقِيَّةِ صَلَاتِهٖ حَتّٰى اِذَا كَانَتِ السَّجْدَةُ الَّتِيْ فِيْهَا التَّسْلِيْمُ اَخَّرَ رِجْلَهُ الْيُسْرٰى وَقَعَدَ مُتَوَرِّكًا عَلٰى شِقِّهِ الْاَيْسَرِ ثُمَّ سَلَّمَ قَالُوْا صَدَقْتَ هٰكَذَا كَانَ يُصَلِّيْ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَرَوَى التِّرْمِذِيُّ وَابْنُ مَاجَةَ مَعْنَاهُ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ

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[1] Bukhari # 719, Muslim # 28-392, Nasa'i # 233, Musnad Ahmad 2-454.

[2] Muslim # 164-756, Tirmidhi # 387, Ibn Majah # 142, Musnad Ahmad 3-302.

صَحِيْحٌ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوٗدَ مِنْ حَدِيْثِ اَبِيْ حُمَيْدٍ ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ كَاَنَّهٗ قَابِضٌ عَلَيْهَا وَوَتَرَ يَدَيْهِ فَنَحَّاهُمَا عَنْ جَنْبَيْهِ وَقَالَ ثُمَّ سَجَدَ فَاَمْكَنَ اَنْفَهٗ وَجَبْهَتَهُ الْاَرْضَ وَنَحّٰى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ وَفَرَّجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنَهٗ عَلٰى شَيْءٍ مِنْ فَخِذَيْهِ حَتّٰى فَرَغَ ثُمَّ جَلَسَ فَاَفْتَرَشَ رِجْلَهُ الْيُسْرٰى وَاَقْبَلَ بِصَدْرِ الْيُمْنٰى عَلٰى قِبْلَتِهٖ وَوَضَعَ كَفَّهُ الْيُمْنٰى عَلٰى رُكْبَتِهِ الْيُمْنٰى وَكَفَّهُ الْيُسْرٰى عَلٰى رُكْبَتِهِ الْيُسْرٰى وَاَشَارَ بِاُصْبُعِهٖ يَعْنِي السَّبَّابَةَ وَفِيْ اُخْرٰى لَهٗ وَاِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلٰى بَطْنِ قَدَمِهِ الْيُسْرٰى وَنَصَبَ الْيُمْنٰى وَاِذَا كَانَ فِي الرَّابِعَةِ اَفْضٰى بِوَرِكِهِ الْيُسْرٰى اِلَى الْاَرْضِ وَاَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ۔

801. Sayyiduna Abu Humayd Sa'idi said to ten of the sahabah (companions) رضی الله عنه of the Prophet رضی الله عنه, "I am more knowledge able of the *salah* of Allah's Messenger صلی الله علیه وسلم than any of you." They said, "So, demonstrate it." He said that when he stood for the *salah*, he raised his hands till they were in line with his shoulders and called the takbir and recited the Quran. Again, he called the takbir, raised his hands to be in level with his shoulders and bowed into ruku where he placed the palms of his hands on his knees, keeping his back straight and his head neither bowed down nor raised up (but in line with his back). Then, as he raised his head he said (سَمِعَ اللهُ لِمَنْ حَمِدَه) and lifted both hands to the level of his shoulders (and stood erect). Then he called Allahu Akbar (the takbir) and lowered himself to the ground in prostration, keeping his arms a way from his sides and bending his toes from prostration) raised his head, bent his left foot and sat on it properly so that every bone came back to its position. Then, he (he called the takbir and went into (the secod) Prostration. Then he called Allahu Akbar, raised himself, bent his left foot and sat on it calmly till every bone was at its position. Then he got up and did in the second rakaah like that (without reciting the thana and the taawwudh). After the two rakaat were over, he called the takbir, raised his hands till they were in line with his shoulders just as he had called the takbir in the beginning of the *salah*. Then, he did that through the rest of the *salah*. And when he had made that prostration (meaning, the second of the last rakaah) after which the taslim is offered (meaning the salaam or salutation), he stretched out his left foot and sat on his hip on the left side and offered the salaam.

They (the sahabah (companions) رضی الله عنه) said, "You have spoken the truth. This is how he (the Prophet) صلی الله علیه وسلم offered the *salah*."[1]

According to another version of Abu Dawud as narrated by Abu Humayd:

Then he went into the bowing posture and placed his hands on his knees as though grasping them firmly, and he bent his arms (like bows) and kept them away from his sides, the narrator added: Then he prostrated himself placing his nose and forehead on the ground, his arms away from his sides, the palms of his hands in line with his shoulder, his thighs apart and his stomach distinctly not resting on any part of his thighs till he completed (the sajadah). Then, he sat with his left foot

[1] Abu Dawud # 730, Darime # 1356, Tirmidhi (of same meaning) # 304, Ibn Majah # 1061, Musnad Ahmad 5-421

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spread out and the front of his right foot towards the qiblah, the palm of his right hand on his right knee and the palm of his left hand on his lift knee, and when saying (اشهد ان لا اله الا الله) he put his finger up, meaning his fore-finger up, meaning his fore-finger (to point out).

According to yet another version by him: when he sat after two raka'at, he sat on the sole of his left foot and put the right foot erect. After the fourth raka'ah, he sat placing his left hip n the ground and drawing both feet to one side [1]

COMMENTARY: The words 'I am more knowledgeable of the *salah* of Allah's Messenger صلى الله عليه وسلم than any of you. Show that it is allowed to speak of one's knowledge if the situation warrants it but without boasting and arrogance.

The hadith says that the Prophet صلى الله عليه وسلم began the *salah* by first raising his hands before calling the takbir tahrimah. Imam Abu Hanifah رحمه الله, therefore, rules accordingly: hands should be raised first and then the takbir tahrimah should be sounded.

The prostration is complete by placing both forehead and nose on the ground. The Prophet صلى الله عليه وسلم did it so always. The ahadith too say the same thing. If anyone is compelled out of a reason not to place one of them on the ground then it is not makruh. However, if there is no compulsion, yet he does not rest the nose but rests only the forehead, then it is allowed but is makruh. If he has not placed the forehead but has placed only the nose on the ground then Imam Abu Hanifah رحمه الله gives the same ruling that though it is allowed, yet it is makruh, and the Imams Abu Yusuf رحمه الله and Muhammad رحمه الله hold that it is not allowed. The edict also based on that.

SABABAH: The forefinger is called the sababah. The word (سب sab) is an expletive. During the *jahiliyah* the Arabs cursed anyone by raising this finger. So, the finger got the name sababah, later, Islam gave it the name musabbihah and sabahah because this finger is raised for tasbih and tawhid (glorifying Allah and declaring His unity).

The Prophet صلى الله عليه وسلم raised this finger during the tashahhud when speaking the words of denial (اشهدان لا اله الا الله) I bear witness that there is no God...) and put it down at the words of confirmation (اشهدان لا اله الا الله) (except Allah).

HOW TO RAISE HANDS

(٨٠٢) وَعَنْ وَائِلِ بْنِ حُجْرٍ اَنَّهُ اَبْصَرَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ قَامَ اِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتّٰى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذٰى اِبْهَامَيْهِ اُذُنَيْهِ ثُمَّ كَبَّرَ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَهُ يَرْفَعُ لَهُ اِبْهَامَيْهِ اِلٰى شَحْمَةِ اُذُنَيْهِ۔

802. Sayyiduna Wail Ibn Hajr narrated that he saw the Prophet صلى الله عليه وسلم when he stood up to offer the *salah*. He raised his hands till they were in line with his shoulders and he had his thumbs level with his ears. Then, he called the takbir.

According to another version of Abu Dawud: He had his thumbs raised to level with his earlobes.[2]

COMMENTARY: Imam Abu Hanifah رحمه الله observes this hadith, calling the takbir after raising the hands and raised the thumbs opposite the earlobes.

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[1] The first version #734, the second Abu Dawud # 731.

[2] Abu Dawud # 724. Second version # 737, Nasa'i # 882.

FOLDING THE HANDS

(٨٠٣) وَعَنْ قَبِيْصَةَ بْنِ هُلْبٍ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّنَا فَيَاخُذُ شِمَالَهُ بِيَمِيْنِهٖ۔ (رواه الترمذی وابن ماجه)

803. Sayyiduna Qabisah ibn Hulb رحمه الله narrated from his father that Allah's Messenger صلى الله عليه وسلم lead them in (the congregational) *salah*. (During the standing posture,) he held his left forearm with his right hand. [1]

CORRECT PERFORMANCE OF THE POSTURES

(٨٠٤) وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ جَاءَ رَجُلٌ فَصَلّٰى فِي الْمَسْجِدِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعِدْ صَلَاتَكَ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ عَلِّمْنِيْ يَا رَسُوْلَ اللّٰهِ كَيْفَ اُصَلِّيْ قَالَ اِذَا تَوَجَّهْتَ اِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِاُمِّ الْقُرْاٰنِ وَمَا شَآءَ اللّٰهُ اَنْ تَقْرَأَ فَاِذَا رَكَعْتَ فَاجْعَلْ رَاحَتَيْكَ عَلٰى رُكْبَتَيْكَ وَمَكِّنْ رُكُوْعَكَ وَامْدُدْ ظَهْرَكَ فَاِذَا رَفَعْتَ فَاَقِمْ صُلْبَكَ وَارْفَعْ رَاْسَكَ حَتّٰى تَرْجِعَ الْعِظَامُ اِلٰى مَفَاصِلِهَا فَاِذَا سَجَدْتَ فَمَكِّنْ السُّجُوْدَ فَاِذَا رَفَعْتَ فَاجْلِسْ عَلٰى فَخِذِكَ الْيُسْرٰى ثُمَّ اصْنَعْ ذٰلِكَ فِيْ كُلِّ رَكْعَةٍ وَسَجْدَةٍ حَتّٰى تَطْمَئِنَّ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَاوَاهُ اَبُوْدَاوٗدَ مَعَ تَغْيِيْرٍ يَسِيْرٍ وَرَوَى التِّرْمِذِيُّ وَالنَّسَائِيُّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ قَالَ اِذَا قُمْتَ اِلَى الصَّلَاةِ فَتَوَضَّاْ كَمَا اَمَرَكَ اللّٰهُ بِهٖ ثُمَّ تَشَهَّدْ فَاَقِمْ فَاِنْ كَانَ مَعَكَ قُرْاٰنٌ فَاقْرَأْ وَاِلَّا فَاحْمَدِ اللّٰهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ۔

804. Sayyiduna Rifaah ibn Rafi narrated that a man came to the mosque and offered the *salah*. Then, he came and offered salaam to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Repeat your *salah*, for, you have not offered the *salah*" (having responded to his greetings before that). The man submitted, "teach me, O Messenger of Allah, how may I offer the *salah*, call the takbir (tahrimah), recite the ummul -Quran (which is surah al- Fatihah) and what Allah wishes you to recite (meaning, any other surah with al- Fatihah). When you go into ruku (bowing posture), Place the palms of your hands on your knees and make the bowing perfect keeping your back straight. When you arise from ruku, stand erect with a straight back and keep your head up so that your joints are in proper position. When you prostrate yourself, do it very well and when you arise from it, sit on your left thigh. Do in this manner every time you bow and prostrate yourself (and in every posture likewise) till you are at rest."

These are the words of al-Masabih, and Abu Dawud's are with some changes. Tirmidhi and Nasa'i have a similar meaning.

In a version, Tirmidhi has that he said: "When you decide to offer the *salah*, make ablution as Allah has commanded you to make, recite the (kalimah) shahadah (for, it is very meritorious to recite that after the ablution or this shahadah implies the adhan). Then offer *salah* (or, the words mean; call the iqamah) and recite from the

[1] Tirmidhi # 252, Ibn Majah # 809, Musnad Alhamd 5-226.

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Qur'an as much as you know, otherwise (if you know nothing,) say:

اَلْحَمْدُ لِلّٰهِ، اَللّٰهُ اَكْبَرُ. لَا اِلٰهَ اِلَّا اللّٰهُ

(praise belongs to Allah. Allah is the Greatest. There is no God but Allah). Then go into ruku '.[1]

COMMENTARY: The concluding words of the hadith say that if anyone does not remember any surah or verse of the Qur'an then, instead of the critical, he must say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the greatest).

If a non-Muslim embraces Islam and becomes a Muslim, then it is necessary for him to memories at least so many verses of the Qur'an as are *fard (obligatory)* to be recited in the *salah*. If he cannot memories anything till that time, then, instead of the recital, he must make dhikr (remembrance of Allah), glorify Allah and declare His unity. His *salah* will have been offered.

MAKING SUPPLICATION AFTER THE *SALAH*

(٨٠٥) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّلَاةُ مَثْنٰى مَثْنٰى تَشَهَّدُ فِيْ كُلِّ رَكْعَتَيْنِ وَتَخَشُّعٌ وَّتَضَرُّعٌ وَّتَمَسْكُنٌ ثُمَّ تُقْنِعُ يَدَيْكَ يَقُوْلُ قَدْاِرْ فَعُهُمَا اِلٰى رَبِّكَ مُسْتَقْبِلًا بِبُطُوْنِهِمَا وَجْهَكَ وَتَقُوْلُ يَارَبِّ يَارَبِّ وَمَنْ لَّمْ يَفْعَلْ ذٰلِكَ فَهُوَ كَذَا وَكَذَا وَفِيْ رِوَايَةٍ فَهُوَ خِدَاجٌ۔ (رواه الترمذى)

805. Sayyiduna Fadl ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said , "*Salah* is in two's (the supererogatory *salah*). The tashahhud is in every second raka'ah. (The soul of the *salah*) is to be humble and pleading and fearful. Then (after the *salah*), to raise both hands (before your Lord)." Fadl رضى الله عنه also said that the insides of the hands (or, palms) should be opposite to your face and you should say, 'My Lord, my lord'. As for him who does not do so, his *salah* is such and such."

According to another version, he said," If anyone does not do it, his *salah* is incomplete."[2]

COMMENTARY: This hadith speaks of three things.

First, the nafl *salah* (or any *salah* that is not prescribed, or *fard (obligatory)*) is offered in two's both during day and night, not four raka'at together, in the light of this hadith, Imam Shafi'I R(H) said that it is superior to offer the nafl *salah* in two's.

Imam Abu Hanifah رحمه الله said that both during day and night, it is better to offer the nafl *salah* in four's, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله said that it is more excellent to offer the nafl in two's in the night but in four's during the day.

Imam Shafi' رحمه الله cites this very hadith. The two imams Abu Yusuf and Muhammad رحمه الله have deduced from the *salah* of tarawih and Imam Abu Hanifah رحمه الله says that it is clearly established that the Prophet صلى الله عليه وسلم used to offer four raka'at after isha and four raka'at in the zuhr *salah*. Moreover, it allows more time in the tahrimah (sacred state) in

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[1] Abu Dawud # 859, 860 (with some changes), Tirmidhi (like it) # 302, Nasa'I # 1053, Darimi (lengthier) # 1329, Musnad Ahmad # 340. the version:" when you decide..." Abu Dawud # 861, Tirmidhi # 302.

[2] Tirmidhi # 385, Musnad Ahmad 1·211.

four raka'at and hence callow four more effort and strain and it has been stated previously that any worship which requires greater effort and is strenuous is more excellent. Imam Abu Hanifah رحمه الله explains the words in the hadith 'the *salah* is in two's' that nafl *salah* is not an odd number (of raka'at) but a higher standard two raka'at (or even number).

Secondly, the spirit of the *salah* is humbleness and submissiveness. The more a worshipper is humble and submissive and expresses the greatness of his Lord and his own helplessness, the more will his *salah* gain acceptance. The word (خشوع) (khushu') is to think inwardly of one's own helplessness and put his soul to the path of submissiveness. The word (تضرع) (tadar'u) is to express and demonstrate outwardly in all one's deeds and from every angle one's own helplessness and humility.

Thirdly, one must make a supplication after the *salah*. Having come before Allah and offered the *salah* to express one's obedience and slavery, one must raise one's hand after the *salah*, declare one's helplessness and present one's petition of worldly needs and of safety in the hereafter.

SECTION III الْفَصْلُ الثَّالِثُ

TAKBIRS IN LOUD VOICE

(٨٠٦) وَعَنْ سَعِيْدِ بْنِ الْحَارِثِ بْنِ الْمُعَلّٰى قَالَ صَلّٰى لَنَا اَبُوْسَعِيْدِنِ الْخُدْرِيُّ فَجَهَرَ بِالتَّكْبِيْرِ حِيْنَ رَفَعَ رَأْسَهٗ مِنَ السُّجُوْدِ وَحِيْنَ سَجَدَ وَحِيْنَ رَفَعَ مِنَ الرَّكْعَتَيْنِ وَقَالَ هٰكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

806. Sayyiduna Sa'eed ibn Harith ibn Mu'alla narrated that sayyiduna Abu sa'eed khudri رضى الله عنه led them in *salah*. He called the takbir aloud when he raised his head from the sajdahs (prostrations) and when he went into sajdah and when he arose after two raka'at. Then, he said (to them), "This is how I saw the Prophet صلى الله عليه وسلم offer the *salah* (with the takbirs in a loud voice)."[1]

COMMENTARY: The hadith is narrated to teach that the imam must call the takbir during the *salah* in a loud voice. Only three postures are mentioned here. Either it is just an example or. Some people may have rejected takbirs on these occasions. Of course, the version of Isma'il mention the remaining takbirs too, and it begins with the words: "Sayyiduna Abu Hurayrah رضى الله عنه fell ill or had gone some where. So (in his absence), Sayyiduna Abu Sa'eed رضى الله عنه led the *salah*. While beginning the *salah* and going into ruku', he called the takbirs in a loud voice." Then he narrated the rest of the traditions.

(٨٠٧) وَعَنْ عِكْرِمَةَ قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِيْنَ تَكْبِيْرَةً فَقُلْتُ لِابْنِ عَبَّاسٍ اَنَّهٗ اَحْمَقُ فَقَالَ ثَكِلَتْكَ اُمُّكَ سُنَّةُ اَبِي الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

807. Sayyiduna Ikrimah رحمه الله [2] narrated that he offered *salah* with a shaykh (aged or learned person, Abu Hurayrah رضى الله عنه). He called the takbirs in the *salah* twenty two times . so, Ikrimah رحمه الله said to Sayyiduna Ibn Abbas رضى الله عنه, "He seems to be

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[1] Bukhari # 825.

[2] He was the freedman of Abdullah ibn Abbas رضى الله عنه His kunyah was Abu Abdullah. He died in 105 # AH at the age of 80 years.

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a fool!" But, Ibn Abbas رضی الله عنه said to him, "May your mother lose you ! This is the *sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)* of Abu Al-Qasim صلی الله علیه وسلم (the Prophet صلی الله علیه وسلم)."[1]

COMMENTARY: In four raka'at, there are twenty - two takbirs including the takbir tahrimah. In those times, Marwan and Banu Umayyah had stopped calling the takbirs in the *salah* audibly. So, when Abu Hurayrah رضی الله عنه called them in an audible voice, Ikrimah رحمه الله was surprised.

(٨٠٨) وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ مُرْسَلًا قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا خَفَضَ وَرَفَعَ فَلَمْ تَزَلْ تِلْكَ صَلَاتُهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى لَقِيَ اللّٰهَ۔ (رواه مالك)

808. Sayyiduna Ali رحمه الله ibn Husayn رضی الله عنه narrated in a mursal form that Allah's Messenger صلی الله علیه وسلم used to call the takbir in the *salah* whenever he lowered himself (going into ruku' and sajdah) and raised himself (from the sajdah to sit or stand erect). He did not cease to offer the *salah* in this way till he met Allah.[2]

RAFA'YADAYN ONLY ONCE

(٨٠٩) وَعَنْ عَلْقَمَةَ قَالَ لَنَا اِبْنُ مَسْعُوْدٍ اَلَا اُصَلِّي بِكُمْ صَلَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى وَلَمْ يَرْفَعْ يَدَيْهِ اِلَّا مَرَّةً وَاحِدَةً مَعَ تَكْبِيْرِ الْاِفْتِتَاحِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَقَالَ اَبُوْدَاوٗدَ لَيْسَ هُوَ بِصَحِيْحٍ عَلٰى هٰذَا الْمَعْنٰى۔

809. Sayyiduna Alqamah رحمه الله narrated that Sayyiduna Ibn Mas'ud رضی الله عنه asked them, "Shall I not lead you in the *salah* (like that) of Allah's Messenger صلی الله علیه وسلم? "So, he offered the *salah* but did not raise his hands except once (which was) with the takbir at the beginning. [3]

COMMENTARY: Imam Tirmidhi رحمه الله has created two chapters on the question of rafa' yadayn (or raising hands, in the *salah*). One of these asserts that it is proper and the other rejects it. This hadith he has reproduced in the second chapter, one mentioned the hadith of Bara ibn Aazib رضی الله عنه too of like content. He has rated the hadith of Ibn Mas'ud رضی الله عنه as hasan and a number of the sahabah (companions) رضی الله عنه and tabi'un رحمه الله observe it. Sufyan Thawri رضی الله عنه and the people of kufah also follow this hadith.

However, he has quoted Abdullah that the hadith about raising hands with the takbir in the *salah* is proper, but the hadith of Ibn Mas'ud رضی الله عنه does not prove that the Prophet صلی الله علیه وسلم raised his hands only once, the first time. This hadith of Ibn Mas'ud رضی الله عنه is followed by the Hanafis.

However, there are many ahadith and aathar that reject rafa'yadayn except in the beginning and these are mentioned earlier (in this book).

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[1] Bukhari # 788.

[2] Muwatta Maalik # 3.4 -18.

[3] Abu Dawud # 747, Tirmidhi # 257, Nasa'I # 1058, Musnad Ahmad 1-442 (like meaning).

(٨١٠) وَعَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلٰوةِ اِسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللّٰهُ اَكْبَرُ۔ (رواه ابن ماجة)

810. Sayyiduna Abu humayd as -Sa'idi رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم stood up to offer the *salah*, he faced the qiblah, raised his hands and called 'Allahu Akabar'.[1]

Prophet صلی الله علیه وسلم saw behind him miraculously

(٨١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلظُّهْرَ وَفِيْ مُؤَخَّرِ الصُّفُوْفِ رَجُلٌ فَاَسَاءَ الصَّلَاةَ فَلَمَّا سَلَّمَ نَادَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَافُلَانُ اَلَا تَتَّقِي اللّٰهَ اَلَا تَرٰى كَيْفَ تُصَلِّيْ اِنَّكُمْ تُرَوْنَ اَنَّهٗ يَخْفٰى عَلَيَّ شَيْءٍ مِمَّا تَصْنَعُوْنَ وَاللّٰهِ اِنِّيْ لَاَرٰى مِنْ خَلْفِيْ كَمَا اَرٰى مِنْ بَيْنَ يَدَيَّ۔ (رواه احمد)

811. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی الله علیه وسلم led them in the *salah* of zuhr (once). A man standing in the last row did not offer the *salah* well. When he made the salutation (to end the *salah*), Allah's Messenger صلی الله علیه وسلم called him, "O you ! Do you not fear Allah? Do you not observe how you have offered the *salah*? You people seem to think that what you do is unknown to me. But, by Allah, I do see behind me just as I see in front of me."[2]

COMMENTARY: Allah sent the noble Prophet صلی الله علیه وسلم with the true Shari'ah. With other evidences of his messenger ship and Prophet hood, He aslo gave Him some miracles so that people might know with certainty his greatness and truthfulness. The Prophet صلی الله علیه وسلم possessed the distinction of being able to see everything behind him as he could see them in front of him. This seeing behind was something out of the ordinary or supernatural to which he was guided by Divine revelation.

However, this miracle cannot be cited to say that the Prophet صلی الله علیه وسلم also knew the unseen. The reason is, first, this distinction, as we stated, was given to him only as a miracle and, secondly, he was not himself empowered over this distinction but was guided only through Divine revelation. Moreover, he did not possess this attribute always but he could do it sometimes. If he had knowledge of the unseen, then not only would he have guidance of Divine revelation but also he would have possessed it for ever. This is confirmed through a tradition:

During the Battle of Tabuk, the Prophet's صلی الله علیه وسلم she -camel disappeared somewhere. It could not be traced in spite of much effort. The hypocrites began to taunt, "Muhammad صلی الله علیه وسلم claims to convey to us the news of the heavens, but he cannot say where his she -camel is lost. "the Prophet صلی الله علیه وسلم said, "By Allah, I can know only what my Allah informs me. Now, He has informed me that my she -camel is at that place "(and he named it) "and its reins are dangling in the branch of a tree."

Besides, the Prophet صلی الله علیه وسلم also said, " I am a mortal. I do not even know what lies behind this wall (unless Allah informs me). "

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[1] Ibn Majah # 803.

[2] Musnad Ahamd 2 -449.

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Shaykh Sadi has said very aptly:

گہے بر طارم اعلیٰ نشینم گہے بر پشت پائے خود نہ بینم

Sometimes in the lofty skies is my dwelling sometimes what lies behind my foot I do not see.

Anyway, the Prophet's صلی اللہ علیہ وسلم state in the *salah* was superior to his state at other times. During *salah*, he got a pefect awareness of the realities of the universe. Is standing before Allah in the *salah* and being attentive to Him did not denote that he was ignorant of the affairs of the universe. Rather, during the observance of *salah*, he was completely aware of the affairs of the universe. His senses and perception took cognizance of them perfectly. Thus the pious slaves of Allah who have a faultless link with Him are also aware of worldly things in their *salah*. At the same time as their hearts are attentive to and present in Allah's court, their senses are aware of worldly matters. This is why the masha'ikh (saintly men) say that *salah* is the condition of intimation and presence, not of absence and absorption!

Some people have set aside all this discussion and said that the Prophet صلی اللہ علیہ وسلم had two apertures between his shoulders. He could see behind him through them. This is not a correct report. It is without evidence. Rather, it is a brainchild of some mind.

CHAPTER - XII

WHAT IS RECITED AFTER THE TAKBIR TAHRIMAH بَابُ مَا يُقْرَأُ بَعْدَ التَّكْبِيْرِ

The supplications that are made in the beginning of the *salah* are known from the sahih ahadith. Examples are: (سبحنک اللھم or وجھت ان) or others besides them. Imam Shafi'I رحمہ اللہ regards making all these supplications, or some of them to be mustahab in the prescribes and supererogatory *salah*. Imam Abu Hanifah رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ say that only... (سبحنک اللھم) may be recited, and the other supplication are proper only in the supererogatory. The Prophet صلی اللہ علیہ وسلم made them in the supererogatory *salah*.

Imam Abu Yusuf رحمہ اللہ said that both these supplications should be made : (انی وجھت) and (سبحنک اللھم) and Imam Tahawi رحمہ اللہ said the same thing. The worshipper may exercise his non discretion on which of these to make first,but generally the eprayer beginning ... (انی وجھت) is made after (سبحنک اللھم)

SECTION I اَلْفَصْلُ الْاَوَّل

THE PROPHET'S صلی اللہ علیہ وسلم PRAYER AFTER THE TAKBIR AND BEFORE RECITAL

(٨١٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاءَةِ اِسْكَاتَةً فَقُلْتُ بِاَبِيْ اَنْتَ وَاُمِّيْ يَا رَسُوْلَ اللّٰهِ اِسْكَاتَتُكَ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُوْلُ قَالَ اَقُوْلُ

812. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to maintain some silence between *takbir tahrimah* and the recital of the Qur'an (meaning that he did not resort to an andible prayer). So, he submitted (one day), "O Messenger of Allah, my parents be ransomed to you, what do you say while yon are silent between the takbir tahrimah and the recital of the Qur'an?" He said, "I make this supplication:

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ۔ (متفق علیه)

(O Allah, keep me afar from my sins just as You have put the east afar from the west. O Allah, cleanse me from sins just as a white garment is cleansed from filth. O Allah, wash off my sins with water, snow and hail)."[1]

COMMENTARY: The final part of the prayer calls upon Allah "O Allah forgive my sins through your favour and kindness in their various ways. "It is an overemphasis on forgiveness mentioned figuratively.

(۸۱۳) وَعَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلٰوةِ وَفِيْ رِوَايَةٍ كَانَ اِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيْعًا اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِيْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ عَنِّيْ سَيِّئَهَا اِلَّا اَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهٗ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ وَاِذَا رَكَعَ قَالَ اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَ بَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ فَاِذَا رَفَعَ رَأْسَهٗ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأُ السَّمٰوَاتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ وَاِذَا سَجَدَ قَالَ اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ثُمَّ يَكُوْنُ مِنْ اٰخِرِ مَا يَقُوْلُهٗ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيْمِ اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لِلشَّافِعِيِّ وَالشَّرُّ لَيْسَ اِلَيْكَ وَالْمَهْدِيُّ مَنْ هَدَيْتَ اَنَا بِكَ وَاِلَيْكَ لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ اِلَّا اِلَيْكَ تَبَارَكْتَ۔

813. Sayyiduna Ali رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم stood up for *salah* – in another version: when he began the *salah* – he called the takbir (tahrimah) and made this supplication:

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيْعًا اِنَّهٗ لَا يَغْفِرُ

[1] Bukhari # 744, Muslim # 147 – 598, Abu Dawud # 781, Nasa'I # 60, Ibn Majah # 805, Darimi # 1244, Musnad Ahamad 2 -231.

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الذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِى لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ عَنِّيْ سَيِّئَهَا اِلَّا اَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

(I have turned my face as an upright believer towards Him who originated the heavens and the earth and I am not of the polytheists. My *salah*, my offering, my life and my death are all for Allah, the Lord of the worlds. He has no partner. This is what I have been commanded and I am of the Muslims. O Allah, you are the king. There is no God but you. You are the my Lord and I am your slave. I have wronged myself and I confess my sins, so forgive me my sins, all of them. Indeed, none forgives sins but you guide me to the best of manners. None can guide to the best of them but you. Put away from me the worst of manners and none can put away from me the worst of manners but you. Here am I, ready to obey you. All good is in your hand and evil is not imputable to you. I exist only because of You. I turn to you alone. You are blessed and exalted (for above any mind to perceive your being and attributes.) I seek your forgiveness and I turn to you in repentance).

When, he went into ruku' he prayed:

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ

(O Allah, I do bow myself before you. I believe in you and to you I submit myself. Humbled before you are my hearing, my sight, my brain, my bones and my sinews).

And on raising his head (from ruku), he made this supplication:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْاَ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَمِلْاَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ

(O Allah, our Lord! Praise belongs to you all over the heavens and the earth and that which is between them and all over whatever you will create afterwards).

And when he prostrated himself, he prayed:

اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللّٰهُ اَحْسَنَ الْخَالِقِيْنَ

(O Allah, to you alone do I prostrate myself. In you do I believe. And, to you do I submit (in Islam). My face has prostrated itself before Him who created it, fashioned it, opened its hearing and its sight. Blessed in Allah, the Best of all creators).

The last of what he prayed between the tashahhud and the taslim was:

اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ

(O Allah, forgive me my sins, the past and deferred, that which I conceal and that which I reveal and wherein I transgress, and those that you know better than I. You

are the one to expedite and you are the one to put back. There is no God save you).[1] The version by Imam Shafi رحمه الله has:

وَالشَّرُّ لَيْسَ إِلَيْكَ وَالْمَهْدِيُّ مَنْ هَدَيْتَ أَنَا بِكَ وَإِلَيْكَ لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ إِلَّا إِلَيْكَ تَبَارَكْتَ

(And evil is not imputable to you. He is guided whom you guide. I exist only because of you and I turn to you alone. There is no shelter from you and no refuge but in you. You are blessed).[2]

COMMENTARY: The words of the hadith (وَالشَّرُّ لَيْسَ.....إِلَيْكَ) (and Evil is not imputable to you) mean that, out of respect, 'evil is not attributed to you though you alone are the greater of evil and good.' The fact is that if Allah has created evil there is no repugnance in it but there is much wisdom in it. However, the repugnance lies in man who perpetrates evil as in the words: (مِنْ شَرِّ مَا خَلَقَ) (seek refuge in the evil of the creatures).

Some scholars say about these words (وَالشَّرُّ لَيْسَ إِلَيْكَ) that they mean: 'evil is what cannot be a means of nearness to you and to your pleasure.' Or, evil is not approved by you so does not ascend up to you. This compares with what is said about good: (اليه يصعد الكلم الطيب) {Towards Him ascend the pure word, (35:10} meaning, 'gain acceptance.'

(٨١٤) وَعَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ

814. Sayyiduna Anas رضى الله عنه narrated that a man came and joined the row (of the congregational *salah*). He was breathing heavily. He said;

اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَاَرَمَّ الْقَوْمُ فَقَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَاَرَمَّ الْقَوْمُ فَقَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِهَا فَاِنَّهُ لَمْ يَقُلْ بَأْسًا فَقَالَ رَجُلٌ جِئْتُ وَقَدْ حَفَزَنِيْ النَّفَسُ فَقُلْتُهُمَا فَقَالَ لَقَدْ رَأَيْتُ اِثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُوْنَهَا اَيُّهُمْ يَرْفَعُهَا۔ (رواه مسلم)

(Allah is the Greatest, Praise belongs to Allah; praise that is abundant, pure and blessed). When the Messenger صلى الله عليه وسلم of Allah had finished the *salah*, he asked, "which of you spoke the words?" But all the people maintained silence (supposing that they had done something wrong). He asked again, "Which of you spoke the words?" They again kept quiet. He asked again "Which of you spoke the words, for, he did not say anything?" At that, a man submitted, "I came panting and I was the one who spoke the words." He said, "I observed twelve angels voicing with each other to take them up (to Allah's presence)."[3]

COMMENTARY: This man spoke the truth that when he came he was breathing heavily and he spoke those words. It was as he said and he was not putting forward an excuse.

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[1] Muslim # 201-774, Abu Dawud # 720, Tirmidhi # 3432, (The version: When he began the *salah*:) Muslim # 202-717, Nasa'I # 897, (till 'I repent to you")

[2] Version of Shafi'I is transmitted in al-Umm.

[3] Muslim # 149-600, Abu Dawud # 763, Nasai # 901, Musnad Ahmad 3-106.

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SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION AFTER TAKBIR TAHRIMAH

(٨١٥) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا افْتَتَحَ الصَّلٰوةَ قَالَ

815. Sayyidah Ayshah رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم began the *salah*, he said:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَاهُ ابْنُ مَاجَةَ

(O Allah, you are without blemish. And, with your praise (we speak of it). Your name is blessed and your majesty is exalted. There is no God but you.[1] And,

(٨١٦) عَنْ اَبِيْ سَعِيْدٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ لَا نَعْرِفُهٗ اِلَّا مِنْ حَارِثَةَ وَقَدْ تُكُلِّمَ فِيْهِ مِنْ قِبَلِ حِفْظِهٖ۔

816. Sayyiduna Abu Sa'eed رضی الله عنه narrated it (too).[2]
Tirmidhi said: We know this hadith only through this sanad. The memory of a sub narrator Harithah is not sound.

COMMENTARY: Allamah Teebi Shafi'I رحمه الله said about this hadith that it is hasan mashhur. Of the khulafa rashidin (righteous guided caliphs), Sayyiduna Umar ibn Khattab رضی الله عنه acted on it. It is also transmitted by Muslim. The Allamah has spoken on it at length and scholars may consult his book.

(٨١٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّهٗ رَاٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ صَلَاةً قَالَ

817. Sayyiduna Jubayr ibn Mut'im رضی الله عنه narrated that he saw Allah's Messenger صلی الله علیه وسلم offer a *salah*, sayinn:

اَللّٰهُ اَكْبَرُ كَبِيْرًا اَللّٰهُ اَكْبَرُ كَبِيْرًا اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا ثَلَاثًا

(Allah is the Greatest exceptionally -three times. Praise belongs to Allah exceedingly - three times. And, I glorify Allah morn and evening three times)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ نَفْخِهٖ وَنَفْثِهٖ وَهَمْزِهٖ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ اِلَّا اَنَّهٗ لَمْ يَذْكُرِ الْحَمْدُ لِلّٰهِ كَثِيْرًا وَذَكَرَ فِيْ اٰخِرِهٖ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقَالَ عُمَرُ نَفْخُهُ الْكِبْرُ وَنَفْثُهُ الشِّعْرُ وَهَمْزُهُ الْمُوْتَةُ۔

(I seek refuge in Allah from the accursed devil from his puffing up, his erotic poetry and his evil suggestion).
And Sayyiduna Umar رضی الله عنه said that (نَفْخُهُ) (nafkh) means pride, (نَفْثُهُ) nafth) means poetry and (هَمْزُهُ) (hamz) means insanity. [3]

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[1] Abu Dawud # 736, Tirmidhi # 243, Ibn Majah # 806.
[2] Ibn Majah # 804.
[3] Abu Dawud # 764, Ibn Majah # 807 (but without (الحمد لله كثيرا) Praise belongs to Allah exceedingly but with (اللهم انى اعوذبک من الشيطن الرجيم) – O Allah I seek refuge in your from the accursed Devil), Musnad Ahmad 480.

COMMENTARY: (نفخه) nafkhihi – the devils nafkh means his pride and egoism. The devil traps a man so that he sees himself good and superior. Then, he becomes arrogant. In other words, the devil blows into man a wave of pride.

(نفث) nafth is 'to blow' on someone and it means magic or sorcery. The devil casts a spell on man, or gets one man do it on another. This meaning is in keeping with Allah's words: (وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ) {and from the evil of women blowers on knots} (113:4) This verse gives the meaning of (نَفّٰثٰتِ) as magic – women who cast spells.

However, some say that (نفث) (nafth) means non serious, erotic poetry of evil content. The devil puts it in man's mind.

(همز) hamz is to backbite and to curse. But, some say it is 'temptation.' 'evil suggestion' as in the verse (اَعُوْذُبِکَ مِنْ هَمَزٰتِ الشَّیٰطِیْنِ) {I seek refuge in you from the evil suggestions of the devils. (23:97)}

The hadith will be said to have these meanings if it is proved that the observation of Sayyiduna Umar رضی الله عنه mentioned in the hadith is not his own, but of the one of the narrator's otherwise no other meaning will be taken (but only what he says).

SILENT AT TWO PLACES

(۸۱۸) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّهُ حَفِظَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَكْتَتَيْنِ سَكْتَةً اِذَا كَبَّرَ وَسَكْتَةً اِذَا فَرَغَ مِنْ قِرَاءَةِ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَصَدَّقَهُ اُبَيُّ بْنُ كَعْبٍ۔ (رواه ابوداؤد وروى الترمذی وابن ماجة والدارمی نحوه)

818. Sayyiduna Sumurah ibn Jundub رضی الله عنه narrated that he preserved in memory that Allah's Messenger صلی الله علیه وسلم observed silence twice (in the *salah*): One after calling the takbir (tahrimah) and the other after reciting (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ) (not of those who have incurred your wrath nor of those who have gone astray (1:7)} And, Sayyiduna Ubayy ibn Ka'b رضی الله عنه corroborated him. [1]

COMMENTARY: The silence after the takbir tahrimah was because he did not make an audible recital. At this time, all the scholar agree that the silence is to make the supplication softly (without loudness): (سبحنک اللهم)

The second silence after the end of surah al Fatihah is *sunnah (practice of Holy Prophet* صلی الله علیه وسلم) in the sight of Imam Shafi'I رحمه الله to allow to muqtadis (followers of the imam) to recite the surah al fatihah (to themselves) and not recite with the imam's recital for that is disallowed. However the hanafis and the Maalikis regard silence after surah al-Fatihah as makruh.

(۸۱۹) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا يَنْحَضُ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَلَمْ يَسْكُتْ هٰكَذَا فِیْ صَحِيْحِ مُسْلِمٍ وَ ذَكَرَهُ الْحُمَيْدِیُّ فِیْ اَفْرَادِهٖ وَكَذَا صَاحِبُ الْجَامِعِ عَنْ مُسْلِمٍ وَحْدَهٗ۔

819. Sayyiduna Abu Hurayrah رضی الله عنه narrated tat when Allah's Messenger صلی الله علیه وسلم got up after the second raka'ah, he began recital with (الحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) (surah al-FAtihah) without observing silence. [2]

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[1] Abu Dawud # 779, Tirmidhi # 251, Ibn Majah # 844, Darimi # 1243, Musnad Ahmad 5-7

[2] Muslim # 148-599

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This is how it is in Muslim and Humaydi mentioned it as from Muslim alone, but not from Bukhari as did the compiler of al-Jam'e from Muslim alone.

COMMENTARY: Since it might be supposed that after the second raka'ah the second half begins, so the Prophet صلى الله عليه وسلم might have observed silence to recite (سبحنک اللهم), so Sayyiduna Abu Hurayrah رضى الله عنه clarified that the Prophet صلى الله عليه وسلم did not recite (سبحنک اللهم) in the second half after the second raka'ah but began straightaway with al-fatihah. It is also possible that he means: 'when the prophet صلى الله عليه وسلم stood for the second raka'ah, he began the recital with surah al-Fatihah.'[1]

But Allah knows best.

SECTION III اَلْفَصْلُ الثَّالِثُ

SUPPLICATION AFTER TAKBIR TAHRIMAH

(٨٢٠) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ

820. Sayyiduna Jabir رضى الله عنه narrated that the *salah*. He prayed:

إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهُ وَ بِذٰلِكَ أُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ اَللّٰهُمَّ اهْدِنِي لِاَحْسَنِ الْاَعْمَالِ وَأَحْسَنِ الْاَخْلَاقِ لَايَهْدِى لِاَ حْسَنِهَا إِلَّا اَنْتَ وَقِنِي سَيِّئَ الْاَعْمَالِ وَسَيِّئَ الْاَخْلَاقِ لَا يَقِيْ سَيِّئَهَا إِلَّا اَنْتَ۔ (رواه النسائى)

(My *salah*, my offering, my life and my death are all for Allah, the Lord of the worlds. He has no partner. This is as I have been commanded and I am the first of the Muslims. O Allah, guide me to the best of deeds and the best of manner. None can guide to the best of them, but you. And, preserve me from evil deeds and evil manners. None can preserve from the evil of them, but you). [2]

COMMENTARY: The ulama (Scholars) explain 'I am the first of the Muslims' that this distinction is only for the Prophet صلى الله عليه وسلم because a Messenger is always the first Muslim in his ummah. The Qur'an commands him to say so and, therefore, it is not proper for anyone else to say, 'I am the first of the Muslims' for that will be a sort of a lie. Some authorities say that if anyone says so in the *salah* then his *salah* will be invalid. However, the correct thing is that if anyone recites these words as part of the Quran then his *salah* will be proper but if he intends to describe himself then it will be wrong.

There is an opinion also that if any one does not announce his status through these words but merely reaffirms his faith and Islam and declares his obedience then there is no harm in that. This is as the retinue of a king submit 'I shall be the first to obey your command.' So, it merely demonstrates a willing and quick submission and obedience

(٨٢١) وَعَنْ مُحَمَّدِ بْنِ مَسْلِمَةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا قَالَ

821. Sayyiduna Muhammad ibn Muslamah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم stood to offer the *salah*, he said:

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[1] Indeed, this is two Muslim's English translation has it against hadith # 1246 (p 285, vol 1, Sh Muhammad Ashraf translator: A.H Siddiqui).

[2] Nasa'I # 896

اَللّٰهُ اَكْبَرُ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ وَ ذَكَرَ الْحَدِيْثَ مِثْلَ حَدِيْثِ جَابِرٍ اِلَّا اَنَّهُ قَالَ وَ اَنَا مِنَ الْمُسْلِمِيْنَ ثُمَّ قَالَ

(Allah is the Greatest. I have turned my face towards Him who has created the heavens and the earth and I am a hanif (an upright monotheist). And I am not a polytheist. Then, he narrated that (instead of 'I am the first of the Muslim,) he said, "I am of the Muslims." Then, he said:

اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ ثُمَّ يَقْرَأُ۔ (رواه النسائى)

(O Allah, you are the king. There is no God but you. You are without blemish, and with your praise). Then he began the recital (after reciting the tu'awudh and basmillah).[1]

CHAPTER - XIII

RECITATION DURING THE *SALAH* بَابُ الْقِرَاءَةِ فِي الصَّلَاةِ

IN HOW MANY RAKA'AT IS RECITAL *FARD (OBLIGATORY)*: All the ulama (Scholars) agree that the recital of the Quran in *salah* is *fard (obligatory)*, but they differ on the question; 'in how many raka'at is it *fard (obligatory)*?" Imam Shafi'I رحمه الله contends that it is *fard (obligatory)* in the whole *salah* (all the raka'at). Imam Maalik رحمه الله said: (لاكثر حكم الكل) (the majority is like the entire) and holds that it is *fard (obligatory)* in three raka'at. Imam Abu Hanifah رحمه الله contends that it is *fard (obligatory)* in two raka'at. The contention of Imam Ahmad that is letter known is like the opinion of Imam Shafi'I رحمه الله Besides, Hasan Busri رحمه الله and Zufar رحمه الله contend that it is *fard (obligatory)* in only one raka'ah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٨٢٢) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتٰبِ۔ (مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ لِمَنْ لَمْ يَقْرَأْ بِاُمِّ الْقُرْاٰنِ فَصَاعِدًا)

822. Sayyiduna Ubadah ibn as-SAmit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone does not recite surah al-fatihah (in the *salah*), then his *salah* is incomplete."
One version in Muslim has the words: "The *salah* of the person, who does not recite surah al-Fatihah and some portion of the Quran after it is void."[2]

COMMENTARY: The second version of Muslim means that it is necessary to recite with surah al-Fatihah any other surah of the Quran or some of its verses, in the *salah*.

CONTENTIONS OF THE IMAMS: This hadith informs us that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah*. If anyone does not recite it then his *salah* is void.

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[1] Nasai # 898.

[2] Bukhari # 756, Muslim # 34-394, Abu Dawud # 822 (with the ward), Tirmidhi # 247, Nasai # 910, Ibn Majah # 837, Musnad Ahmad 5-314. The other versicn: Muslim # 27-394, Darimi (without the word (Arabic)) # 1242.

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It is from this hadith that Imam Shafi'رحمه الله deduce that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah* because the hadith rejects explicitly the *salah* of a person who has not recited surah al-Fatihah in the *salah*.

Imam Abu Hanifah رحمه الله however, contends that it is not *fard (obligatory)* to recite surah al Fatihah in the *salah*. Rather it is *wajib (expedient)*. He says about this hadith that it reject perfection of *salah*, meaning that the *salah* is approved but is not perfect. He cites the verse of the Quran:

فَاقْرَاءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

{So recite as much as the Quran as may be easy (for you)} (73:20)

This means that it is not *fard (obligatory)* to recite surah al-Fatihah in the *salah*, but it is *fard (obligatory)* to recite any surah or some verses of the Quran.

Moreover, the Prophet had himself taught a villager the way to offers *salah* and had said: (فاقْرَاُوْا مَاتَيَسَّرَ مِنَ الْقُرْاٰنِ) (recite what is easy for you from the Quran).

Anyway, according to the Hanafi school of thought the *fard (obligatory)* in the *salah* without which the *salah* is not valid is to recite from the Quran one verse or three verses whether it is surah al-Fatihah or any other surah and verse. To recite surah al-Fatihah is *wajib (expedient)* without it the *salah* is offered defective.

DEFECTIVE WITHOUT AL-FATIHAH

(٨٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى صَلَاةً لَمْ يَقْرَأْ فِيْهَا بِاُمِّ الْقُرْاٰنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ فَقِيْلَ لِاَبِيْ هُرَيْرَةَ اِنَّا نَكُوْنُ وَرَآءَ الْاِمَامِ قَالَ اِقْرَأْ بِهَا فِيْ نَفْسِكَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَعَالٰى قَسَمْتُ الصَّلَاةَ بَيْنِيْ وَبَيْنَ عَبْدِيْ نِصْفَيْنِ وَلِعَبْدِيْ مَا سَأَلَ فَاِذَا قَالَ الْعَبْدُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ قَالَ اللّٰهُ تَعَالٰى حَمِدَنِيْ عَبْدِيْ وَاِذَا قَالَ اَلرَّحْمٰنِ الرَّحِيْمِ قَالَ اللّٰه تَعَالٰى اَثْنٰى عَلَيَّ عَبْدِيْ وَاِذَا قَالَ مٰلِكِ يَوْمِ الدِّيْنِ قَالَ مَجَّدَنِيْ عَبْدِيْ وَاِذَا قَالَ مٰلِكِ يَوْمِ الدِّيْنِ قَالَ مَجَّدَنِيْ عَبْدِيْ وَاِذَا قَالَ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ قَالَ هٰذَا بَيْنِيْ وَبَيْنَ عَبْدِيْ وَلِعَبْدِيْ مَا سَأَلَ فَاِذَا قَالَ

823. Sayyiduna Abu HUrayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone offers the *salah* but does not recite surah al FAtihah in it, then his *salah* is deficient (saying it three times) and incomplete." Someone asked Sayyiduna Abu Hurayrah رضى الله عنه, "What (may we do) if we are led by an imam?" He said, "Recite it to yourself because I had heard Allah's Messenger صلى الله عليه وسلم say that Allah, the exalted say, 'I have divided the *salah* (meaning, surah al-Fatihah) between Me and My slave into too halves. My slave will get what he asks.'" So, when the slave says: (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) (Praise belongs to Allah, Lord of the worlds), Allah, the exalted, say, 'My slave has praised Me.' When he says: (اَلرَّحْمٰنِ الرَّحِيْمِ) (the compassionate, the Merciful), Allah the Exalted says, 'My slave has glorified me.' When he says: (مٰلِكِ يَوْمِ الدِّيْنِ) (Master of the day requital), Allah say, 'My slave has exalted me.' And when he says: (اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ) (you alone do we worship and you alone do we pray for help), Allah say, 'This is between Me and My slave' (worship being for Allah and seeking help is the slave's prayer). For my Slave is what he asks,' Thereafter, when he says:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ قَالَ هٰذَا لِعَبْدِى وَلِعَبْدِىْ مَا سَأَلَ۔ (رواه مسلم)

(Guide us to the straight way, the way of those whom you have blessed, not of those who have incurred your wrath, nor of those who have gone astray), Allah says, This is for My slave and for My slave is what he asks.'[1]

COMMENTARY: "I have divided the *salah* between Me and My slave half and half" The word *salah*, here means surah al-Fatihah as explained in the translation in parenthesis. This is why Sayyiduna Abu Hurayrah رضی اللہ عنہ instructed the muqtadi to also recite surah al-Fatihah. He deduced from the hadith of the Prophet صلی اللہ علیہ وسلم that the muqtadi(follower) must seize the virtue and excellence of surah al-Fatihah that is described here.

There are seven verses is surah al-Fatihah, Three of these from (الحمد) to (ملک یوم الدین) are exclusively for Allah's praise. They glorify Him. One of these (ایاک نعبد) is common between Allah and His slave, half of it (ایاک نعبد) is an acknowledgement of worship and slavery of Allah and the other half (وایاک نستعین) is a prayer from the creatures or slave asking for help. The final three are made up of the slave's prayer.

BISMILLAH NOT A VERSE: This hadith establishes that bismillah (meaning, bismillah ir rahmanir rahim (بسم اللہ الرحمن الرحیم) is not part of surah al-fatihah. This is the contention of Imam Abu Hanifah رحمہ اللہ, because if it were a verse then there would be eight verses in surah al-Fatihah and the divisions would not be equal, they would be four and a half and three and a half.

Also, this hadith points out that the words (صراط الذین انعمت علیہم) form a separate verse.

The previous hadith (#822) of this chapter touched n he muqtadi reciting surah al-Fatihah. The opinion of the imam were mentioned briefly in its commentary. Though the Hanafi standpoint was mentioned the commentary was not exhaustive. So we try to explain it here in some detail.

MUQTADI'S RECITAL OF AL-FATIHAH: The imam discuss surah al-Fatihah in the *salah* from two angles.

(i) Is the *fard (obligatory)* to recite surah al-Fatihah? This question has been treated in the previous commentary. Imam Shafi'I رحمہ اللہ regard recitals of surah al Fatihah as *Fard (obligatory)*. Imam Abu Hanifah رحمہ اللہ considers it to be *wajib (expedient)*.

(ii) Must a muqtadi recite surah al-Fatihah?

These words of Sayyiduna Abu Hurayrah رضی اللہ عنہ (in the hadith) suggest that the muqtadi must recite surah al fatihah. Thus, Imam Shafi رحمہ اللہ abides by this hadith and says that for the muqtadi it is *fard (obligatory)* to recite al-Fatihah in the *salah* whether it is with an audible recital or an inaudible recital. Imam Ahmad رحمہ اللہ also abides by it in the same way. Imam Maalik رحمہ اللہ does not regard it as *fard (obligatory)* but he says that it is mustahab in a *salah* with an inaudible recital for a muqtadi to recite surah al-Fatihah. Imam Abu Hanifah رضی اللہ عنہ and his two companions Imam Abu Yusuf رحمہ اللہ and Imam Maalik رحمہ اللہ, hold that it is not *fard (obligatory)* for a muqtadi to recite Surah al-Fatihah in *salah* whether with audible or inaudible

[1] Muslim # 38-395, Abu Dawud # 821, Tirmidhi # 2962, Nasai # 909, Ibn Majah (briefly # 838, Muwatta Maalik # 3.9-41, Musnad Ahmad 2-285.

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recital. Rather, the Hanafi scholars regard a muqtadi's recital to be makruh tahrimi.

IMAM MUHAMMAD رحمه الله MISUNDERSTOOD: Due to some misunderstanding, some people presume that Imam Muhammad رحمه الله had opinions different from Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله Mulla Ali Qari رحمه الله in his book Mirqah Sharah of Mishkah and some other scholars in their books write that Imam Muhammad رحمه الله held that it is *fard (obligatory)* on a muqtadi to recite surah al-Fatihah in a *salah* with a quiet (or inaudible) recital. We suppose that there is some misunderstanding about it because Imam Muhammad رحمه الله has written explicitly in his books his view which conform completely with the opinions of the two shaykhs, Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله. In one of his books he writes:

لاقراءةَ خلف الامام فيما جهر فيه ولا فيما لم يجهر بذٰلكَ جاءت عامة الاثار وهو قول ابي حنيفه رحمه الله تعالىٰ

"There is no recital behind the imam in *salah* of the audible nature or of the inaudible nature. We have seen many ahadith about this and this is also the ruling of Imam Abu Hanifah رحمه الله."

In another of his books KItab ul Aathar he writes about the negation of recital behind on imam supporting his view by ahadith and aathar and writes:

وبه ناخذ لا نرى القراءة خلف الامام شيء من الصلوة يجهر فيه اولا يجهر فيه۔

"And this alone (meaning, a negation of a muqtadi's recital behind an imam) is our contention. We do not subscribe to a muqtadi reciting behind an imam whether the *salah* is with a loud recital or a soft."

The foregoing discussion makes it clear that the hanafis hold two opinion about (recital in *salah* of) surah al-Fatihah:

(i) It is never *fard (obligatory)* for a muqtadi to recite surah al-Fatihah both in a *salah* with an audible recital and an inaudible recital.

(ii) If a muqtadi recites surah al-Fatihah then he perpetrates *makruh tahrimi.*

We shall make it clear why it is not *fard (obligatory)* for a muqtadi to recite surah al-Fatihah and what are the evidences for it:

You know that the main argument presented by those who hold that it is *fard (obligatory)* for a muqtadi to recite surah al-Fatihah is the first hadith (# 822) of this chapter: (لاصلوة الابفاتحة الكتاب). They say that the imam's recital does not suffice the muqtadis but every one will have to recite for himself.

Imam Abu Hanifah رحمه الله said that an imam's recital is enough for the muqtadi when he recites, it means that the entire congregation Has recited. He presents this hadith to uphold his condition:

من كان له امام فقرائة الامام قرائة له

"He who is led by an imam then the recital of the imam is regarded as his (the muqtadis) recital."

Though some scholars have questioned the veracity of this hadith, yet their criticism is not correct. The reason is that this hadith is confirmed through many lines of transmission some are so sound and perfect that they are above adverse comment.

This hadith makes it amply clear that it is not necessary for a muqtadi: to recite neither surah al-FAtihah nor any other surah. Moreover, we cannot suppose that this hadith concerns the

salah with an audible recital because it is proved that these words of the Prophet صلى الله عليه وسلم were spoken at the time of the *salah* of asr which has an inaudible recital. Since this command was made at a silent recital *salah*, it is more proper for a *salah* with a loud recital.

RECITAL OF BASMALLAH

(٨٢٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا كَانُوْا يَفْتَتِحُوْنَ الصَّلٰوةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ (روه مسلم)

824. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم, Abu Bakr رضى الله عنه and Umar رضى الله عنه used to commence the *salah* with (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) (the first verse al-Fatihah all praise belongs to Allah Lord of the worlds).[1]

COMMENTARY: On the face of it, this hadith seems to say that the Prophet صلى الله عليه وسلم did not recite the Bismillah (بسم الله الرحمن الرحيم) before reciting surah al-Fatihah, but it is agreed by all the imam that the Bismillah must be recited before surah al-Fatihah. The recital of (بسم الله الرحمن الرحيم) is established through other ahadith whether it is regarded as a part of al-Fatihah as the Shafi's say or not so regarded as the Hanafis say.

Imam Shafi'I رحمه الله said that the words (الحمد لله رب العلمين) in this hadith refer to the surah al-Fatihah. This means that the Prophet صلى الله عليه وسلم began the *salah* with surah al-Fatihah. It is like saying about someone that he recited (الم) (alif laam meem). It will mean that he recited the surah al-Baqarah. Also, we have stated previously that imam shafi'I رحمه الله regards the Bismillah as part of surah al-Fatihah so that is does not prove that the Prophet صلى الله عليه وسلم did not recite the Bismillah.

The argument of the Hanafis is that it does not imply an absolute negation here. Rather, the words of the hadith mean to say that the Prophet صلى الله عليه وسلم did not recite the Bismillah in a loud, audible voice, but he recited it inwardly to himself and began the audible recital with (الحمد لله رب العلمين). It has been established beyond doubt that the Prophet صلى الله عليه وسلم the righteous caliphs and the other sahabah (companions) did not recite the *Bismillah* in a loud voice, even in a *salah* with an audible recital.

Shaykh Ibn Hamman رحمه الله has reported from some hafiz of hadith[2]
that there is no sound hadith that clearly establishes the recital of (بسم الله) In a loud voice. If at all there is any that proves that the *Bismillah* is recited aloud then its isnad is debatable.

Moreover, the same thing (silent recital of *Bismillah*) is known to be the practice of the succeeding generations, namely, the tabi'un and taba tabiun. If, by chance, anyone is known to have recited the Bismillah loudly then he might have done it to teach the people, or this report comes from those muqtadi who may have been close to him in he congregation, and could have heard him even if he may have had murmured softly taking that to be an audible recital.

Imam Tirmidhi has created two chapters on this subject in his Jami Tirmidhi: (chapter 66) 'concerning inaudible recital of Bismillah' and (chapter 67) 'Reciting Bismillah loudly,'

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[1] Bukhari # 743, Muslim # 50-399, Abu Dawud # 782, Tirmidhi # 246, Nasai # 907, Ibn Majah # 813, Darimi # 240, Musnad Ahmad 3-101.

[2] Those people who have committed very many ahadith to memory. (huffas is plural of hafiz)

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Ahadith are narrated for both views.[1]
He has preferred the ahadith that establish the recital of Bismillah in a low, inaudible voice.
He has concluded; Many scholars including Abu Bakr, Umar, Uthman, Ali ibn Abu Talib, and other sahabah (companions) (رضى الله عنهم اجمعين) and the tabi'un رحمه الله conducted themselves according to it (meaning recited the Bismillah in wardly).

ABOUT AAMEEN

(٨٢٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَّنَ الْاِمَامُ فَاَمِّنُوْا فَاِنَّهُ مَنْ وَافَقَ تَاْمِيْنُهُ تَاْمِيْنَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ قَالَ اِذَا قَالَ الْاِمَامُ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ فَاِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوُهُ وَفِيْ اُخْرٰى لِلْبُخَارِيِّ قَالَ اِذَا اَمَّنَ الْقَارِئُ فَاَمِّنُوْا فَاِنَّ الْمَلَائِكَةَ تُؤَمِّنُ فَمَنْ وَافَقَ تَاْمِيْنُهُ تَاْمِيْنَ الْمَلَائِكَةِ غُفِرَ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔

825. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the imam says aameen (after the recital of surah al-Fatihah), you, too, say, 'aameen' because the angels say so at this time), for, if anyone's aameen coincides with the aameen of the angels, then he is forgiven all his past sins."
According to another version: He said, 'When the imam says (غير المغضوب عليهم ولا الضالين) {not of those who have incurred your wrath nor of those who have gone astray}, say, 'aameen', for, if anyone's saying coincides with the saying of the angel, then he will be forgiven all his past sins." These words are Bukhari's Muslim's hadith has similar words.
Another version of Bukhari has the words that he said, "When the reciter of the Quran (meaning, the imam) says aameen, say, 'aameen'. For, the angels call aameen and if anyone's aameen coincides with the aameen of the angels, then he is forgiven all his past sins."[2]

COMMENTARY: The word aameen means 'O Allah accept my supplication.'
When the imam recites (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ), the muqtadis is must say aameen.
The angels who say aameen are the angels who record the deeds (of the worshipper). However, some people say that it refers to other angels.

THE MUQTADI'S *SALAH*

(٨٢٦) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ فَاَقِيْمُوْا صُفُوْفَكُمْ ثُمَّ لِيَؤُمَّكُمْ اَحَدُكُمْ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ فَقُوْلُوْا آمِيْنَ يُجِبْكُمُ اللّٰهُ فَاِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوْا وَارْكَعُوْا فَاِنَّ الْاِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ فَقَالَ

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[1] Hadith # 244 and 245 (Tirmidhi).
[2] Bukhari E 780, Muslim # 72-410, Abu Dawud # 936, Tirmidhi # 250, Nasai # 928, Ibn Majah # 851, Muwatta Maalik # 3.11-47. (The second version) Bukhari # 781, Muslim# 1246, Muwatta Maalik # 3.11-47 (Third version:) Bukhari # 5403, Nasai # 925, Ibn Majah # 852, Darimi # 1245, Musnad Ahmad 2-449.

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتِلْكَ بِتِلْكَ قَالَ وَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ يَسْمَعُ اللّٰهُ لَكُمْ رَوَاهُ مُسْلِمٌ

826. Sayyiduna Abu Musa al-Ashari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you offer the (congregational) *salah*, (first) straighten your rows, then one of you must lead you. When he calls the takbir tahrimah you too call the takbir. When he says (غیر المغضوب علیهم ولا الضالین), say aameen. Allah will grant you your prayer. When he calls the takbir and bows into ruku, you too call the takbir and go into ruku. The imam makes the ruku before you." And, Allah's Messenger صلی اللہ علیہ وسلم said, "The imam's proceeding you in raising his head is against his preceding you is bowing." Then he said, "When he says (سمع اللہ لمن حمدہ) say: (اللهم ربنا لک الحمد). Allah listen to you (praising him)."[1]

Another version:

(٨٢٧) وَفِيْ رِوَايَةٍ لَهُ عَنْ اَبِيْ هُرَيْرَةَ وَقَتَادَةَ وَإِذَا قَرَأَ فَأَنْصِتُوْا۔

827. Sayyiduna Abu Hurayrah صلی اللہ علیہ وسلم and Sayyiduna Qatadah رضی اللہ عنہ narrated (that Allah's Messenger صلی اللہ علیہ وسلم also said), "And when he recites (the Quran) remain silent (while listening)."[2]

COMMENTARY: The words of the hadith (فتلک بتلک) (The imam's preceding you while raising his head is against his bowing down before you) is to keep the ruku of the imam and of the muqtadi of equal length.

The imam's words on coming up from ruku are (سمع اللہ لم حمدہ) and of the mquqtadi (اللهم ربنا لک الحمد). Other versions have (اللهم ربنا ولک الحمد) with waw و, or (Arabic). This is besides ().

Imam Abu Hanifah رحمہ اللہ abides by it when he holds that the imam say (سمع اللہ لمن حمدہ) on arising from ruku and the muqtadis say (اللهم ربنا لک الحمد). Imam Shafi'I رحمہ اللہ holds that the imam and the muqtadi, as well as one who offers the *salah* by himself - all, will speak both these expressions. There is a tradition from the two companions (of Abu Hanifah) رحمہ اللہ to this effect but with the condition that the imam will say (ربنا لک الحمد) softly.

As for one who offers his *salah* by himelf, it is agreed by all that he would utter both the expressions. He is however allowed to utter only one and clearly it is better to say (سمع اللہ لمن حمدہ) in that case. When both are spoken, (Arabic) is spoken while arising from ruku and (ربنا لک الحمد) when standing up.

As for the words at the close: 'When he recites remain silent." Imam Abu Hanifah رحمہ اللہ cites them when he rules that the muqtadi must keep quiet behind the imam whether the *salah* is with an audible recital or an inaudible recital.

HOW TO RECITE

(٨٢٨) وَعَنْ اَبِيْ قَتَادَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُوْلَيَيْنِ بِأُمِّ الْكِتَابِ وَسُوْرَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ وَيُسْمِعُنَا الْآيَةَ اَحْيَانًا وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُوْلٰى مَالَا

[1] Muslim (lengthy) # 62-404, Abu Dawud # 972, Nasai # 1064, Darimi # 1312, Musnad Ahmad 4-401.
[2] Muslim # 63-404 (from Qatadah only), Ibn Majah (from Abu Hurayrah) # 846.

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يُطِيْلُ فِي الرَّكْعَةِ الثَّانِيَةِ وَهٰكَذَا فِي الْعَصْرِ وَهٰكَذَا فِي الصُّبْحِ۔ (متفق عليه)

828. Sayyiduna Abu Qatadah رحمه الله narrated that the Prophet صلى الله عليه وسلم recited in the *salah* of zuhr surah al-fatihah and two surahs in its first two raka'at (one surah in each). In the next two raka'at he recited only surah al-Fatihah. Sometimes he let them hear a verse (by reciting it a bit loudly). Compared to the second raka'ah, he prolonged the first. He did the same in the *salah* of asr and of fajr. [1]

COMMENTARY: Normally, the recital in the *salah* of zuhr is inward (without voice) and the Prophet صلى الله عليه وسلم offered it in this manner. Sometimes, however, the Prophet صلى الله عليه وسلم recited a verse or a surah audibly perhaps to let his followers know that a verse or a surah is recited after al-Fatihah or to let them know what he was reciting. We must bear in mind that the *salah* of zuhr is mentioned here by way example otherwise the Prophet صلى الله عليه وسلم did this in every other *salah*, too.

PROLONGING THE FIRST RAKA'AH: This hadith teaches us that the first raka'ah must be made lengthier than the second. Accordingly, Imam Shafi'I رحمه الله Imam Maalik رحمه الله and Imam Ahmad رحمه الله abide by it among the hanafis, Imam Muhammad also abides by it. They have proved through ahadith that the first raka'ah in the *salah* of zuhr, asr and fajr should be prolonged and have ruled the same for the *salah*s of maghrib and isha on the basis of these three *salahs*. Abdur Razzaq رحمه الله has written at the end of this hadith that Ma'mar رحمه الله has also explained, "We think that the Prophet صلى الله عليه وسلم prolonged the first raka'ah to let (more) people join (the *salah* in) the first raka'ah." Imam Abu Dawud رحمه الله and Ibn Khuzaymah رحمه الله said the same thing.

Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله hold that the first raka'ah is prolonged only in the *salah* of fajr because this is time when sleep and negligence dominate. A part from that, both raka'at are equal in the right to recital(of the Quran), so must be equal in the amount of recital, too. This is explained in a hadith that the Prophet صلى الله عليه وسلم recited in every raka'ah the equivalent of thirty verses. As for this hadith, the saying that the first raka'ah was lengthier perhaps refers to the opening prayers (which are the thana, ta'awwudh and tasmiyah) making it seem lengthier. Besides, the extra length was lesser than taken to recite three verses.

It is stated in Khulasah that the contention of Imam Muhammad رضى الله عنه is better.

PROPHET صلى الله عليه وسلم STANDING POSTURE

(٨٢٩) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ كُنَّا نَحْزُرُ قِيَامَ رَسُوْلِ اللّٰهِ صلى الله عليه وسلم فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَائَتِهِ الٓمٓ تَنْزِيْلُ السَّجْدَةِ وَفِي رِوَايَةٍ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِيْنَ اٰيَةً وَحَزَرْنَا قِيَامَهُ فِي الْاُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذٰلِكَ وَحَزَرْنَا فِي الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الْعَصْرِ عَلٰى قَدْرِ قِيَامِهِ فِي الْاُخْرَيَيْنِ مِنَ الظُّهْرِ وَفِي الْاُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذٰلِكَ۔ (رواه مسلم)

829. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that they used to reckon the

[1] Bukhari # 776, Muslim # 154-451, Nasai # 978, Musnad Ahmad 4-383.

length of the standing posture of Allah's Messenger صلى الله عليه وسلم in the *salah* of zuhr and asr. They calculated the first two raka'at of zuhr to be about the time taken to recite alif laam tanzil, or as-sajdah. Another version has: 'In each raka'ah the time taken has: 'IN each raka'ah the time taken to recite thirty verses. They calculated his standing in the last two raka'at to be about half of that. And, they calculated the first two raka'at of asr to be about as much as the last two of zuhr and the last two of asr to be about half that time."[1]

COMMENTARY: 'Time taken to recite alif laam tanzil as-sajdah' could mean that the standing in both the raka'at was as much. Or, the standing in each raka'ah was as much. The second meaning is upheld by another hadith too and this tells us that the Prophet's صلى الله عليه وسلم qiyam (or standing posture) in each raka'ah was equal to the recital of thirty verses. There are twenty nine [2]

Verses in the surah alif laam tanzil as-sajdah.

As for the recital in the last raka'at, the estimate shows that even in the last two raka'at of *zuhr*, the Prophet صلى الله عليه وسلم recited another surah (or some verses) wit al-fatihah and these surah were shorter than the surah recited in the first two raka'at. The recent ruling of Imam Shafi'I رحمه الله is in line with this but his followers abide by his ancient ruling which agrees with that of Imam Abu Hanifah رحمه الله and it is that it is not necessary to recite another surah after al-Fatihah in the last two raka'at.

Hence, this can be explained by saying that this practice of the Prophet صلى الله عليه وسلم is not a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* but an example to show that it is allowed to sometimes recite a surah with al-Fatihah. However, all the imams agree that is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to recite only surah al-Fatihah in the last two raka'at. Rather, the Hanafis hold that it is allowed to not recite surah al-Fatihah even and to chant instead the tasbih (like: (سبحن الله) subhan Allah etc) though it is better to make the recital. Imam Nakha'I رحمه الله Imam Thawri رحمه الله and all the ulama (Scholars) of kufah said the same thing.

It is written in Muhit, that if anyone intentionally observes silence instead of reciting surah al-Fatihah in the last two raka'at, then it will be a wrong conduct because it is contrary to *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. Hasan ibn Ziyad رحمه الله has quoted the tradition of Imam Abu Hanifah رحمه الله that it is *wajib (expedient)* to recite (the Quran) in the last two raka'at. And Ibn shaybah رضى الله عنه has quoted Sayyiduna Ali رضى الله عنه and Sayyiduna Ibn Mas'ud رضى الله عنه who said, "Make a recital (of the Quran) in the first two raka'at but make do with tasbih in the last two raka'at." They also said, "If any one recites another surah with al-Fatihah in the last two raka'at then the sajdah sahw(remedial prostration) will not be *wajib (expedient)*." This is correct because it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to recite al-Fatihah in the last two raka'at and it is not *wajib (expedient)* to omit another surah (with it). We know that sajdah sahw is made when a *wajib (expedient)* is neglected or not acted upon.

Imam Ahmad رحمه الله regards that it is not makruh to recite another surah with al-fatihah in the last two raka'at. He cites the Prophet صلى الله عليه وسلم as reciting with al-Fatihah another

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[1] Muslim # 156-452, Abu Dawud # 804, Nasai # 475, Musnad Ahmad 3-2 Another version: Muslim 156-452, Nasai # 476.

[2] The verses are thirty. (Ma'ariful Quran)

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surah or some verses now and then, but (he says) that it is mustahab not to recite any other surah (or verses) surah al-Fatihah (in the last tow raka'at)

RECITAL IN THE ZUHR *SALAH*

(٨٣٠) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ بِاللَّيْلِ إِذَا يَغْشٰى وَفِي رِوَايَةٍ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلٰى وَفِي الْعَصْرِ نَحْوَ ذٰلِكَ وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذٰلِكَ۔ (رواه مسلم)

830. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that Prophet صلی اللہ علیہ وسلم recited in the *salah* of zuhr (the surah # 92) (واللیل اذا یغشی). According to another version, he recited (the surah # 88) (سبح اسم ربک اعلی). In the *salah* of asr (he recited) a like number (of verses). And, in the fajr (he recited) a lengthier surah (or more verses). [1]

COMMENTARY: Like other ahadith that do not specify in which raka'ah (first or second) the Prophet صلی اللہ علیہ وسلم recited what surah among the named, here, too, it is not mentioned in which of the raka'at of zuhr the prophet صلی اللہ علیہ وسلم recited surah (وَاللَّيْلِ إِذَا يَغْشٰى).

There can be only two possibilities:

(i) He recited the some surah in both the raka'at . Or,

(ii) Part of the surah in one raka'ah and the next portion in another.

The first possibility necessitates repetition and the second calls for division. Both are abhorrent though permitted and both are unknown from the Prophet صلی اللہ علیہ وسلم. The jurists say that is better to recite a complete surah in one raka'ah, even a small surah than reciting a portion of a surah which is lengthy. However, the *salah* of tarawih is exempted because the entire Quranis recited in the month, and it is superior. Hence, we may assume a third possibility that the Prophet E) recited another surah apart from the one named either in the first raka'ah on the second.

RECITAL IN THE MAGHRIB *SALAH*

(٨٣١) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ۔ (متفق علیه)

831. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ narrated that he heard Allah's Messenger E) recite (the surah) at-toor (# 52) in the *salah* of maghrib. [2]

SPECIFYING RECITAL FOR *SAI AHS*

(٨٣٢) وَعَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا۔ (متفق علیه)

832. Sayyidah Umm al Fadl bint al-Harith رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم recite (the surah) al-Mursalat Urfan (# 77) in the *salah* of *maghrib*. [3]

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[1] Muslim # 170-459, Abu Dawud (lengthier) # 806, Nasai # 980, Muslim (another version) # 171-460, Musnad Ahmad 50-86.

[2] Bukhari # 765, Muslim # 174-463, Abu Dawud # 810, Nasai # 987, Darimi # 1295, Muwatta Maalik # 3.5-24 Musnad Ahmad 4-84, Ibn Majah # 832.

[3] Bukhari # 763, Muslim # 173-462, Abu Dawud # 810, Nasai # 985, Darimi # 1294, Muwatta Maalik # 3,5-25, Musnad Ahmad 6-340, Tirmidhi # 308, Ibn Majah # 831.

COMMENTARY: This hadith as well as the others that name the surahs al-A'raf al-Anfal and Dukhkhan which the Prophet صلى الله عليه وسلم recited in the *salah* of maghrib and other ahadith of this kind all point out that it is not necessary to recite any specified surah in the *salah*. It depends on the convenience of the worshipper. The jurists recommend selection of surahs from tiwal mufassal for fajr and zuhr, awsat muftassal for asr and isha, and qisar mufassal for maghrib. They trace their recommendation to the advice of the amir ul muminin, Umar رضى الله عنه to Abu Musa al-Ashari رضى الله عنه, the governor of kufah at that time. In the times of the Prophet صلى الله عليه وسلم this issue of recital of long and short varied according to circumstances and expediency. Then, with the letter of Sayyiduna Umar رضى الله عنه to Sayyiduna Abu Musa al-Ashari رضى الله عنه outlining the categories of surah, a principle and system of recital took shape. The jurists have classified them as tiwal mufassl awsat mufassal and qisar mufassal. [1]

It is possible that Sayyiduna Umar رضى الله عنه had some clue to this classification from the Prophet صلى الله عليه وسلم either by word or deed. Perhaps, the Prophet صلى الله عليه وسلم followed this method sometimes, in appointing the surahs for the different *salah*s. He may have done in a different way at times as mentioned in these ahadith. The jurists have nevertheless deduced from Sayyiduna Umar's advice.

IMAM WHO RECITES THE SUPEREROGATORY

(٨٣٣) وَعَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِيْ فَيَؤُمُّ قَوْمَهُ فَصَلّٰى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَأَمَّهُمْ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلّٰى وَحْدَهُ وَانْصَرَفَ فَقَالُوْا لَهُ نَافَقْتَ يَا فُلَانُ قَالَ لَا وَاللّٰهِ وَلَآتِيَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَاُخْبِرَنَّهُ فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا اَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ وَاِنَّ مُعَاذًا صَلّٰى مَعَكَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَاَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مُعَاذٍ فَقَالَ يَا مُعَاذُ اَفَتَّانٌ اَنْتَ اِقْرَأْ وَالشَّمْسِ وَضُحَاهَا وَاللَّيْلِ اِذَا يَغْشٰى وَسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى۔ (متفق عليه)

833. Sayyiduna Jabir رضى الله عنه narrated that Sayyiduna Mu'adh ibn Jabal رضى الله عنه used to offer the *salah* with the Prophet صلى الله عليه وسلم and then come to his people and lead them in *salah* (as their imam). One night (as usual) he offered the *salah* of isha with the Prophet صلى الله عليه وسلم and (then) came and led his people in the salah. He began to recite the surah al Baqarah. (when it prolonged), one man turned in salutation (to end the *salah*) and offered his *salah* by himself and departed. To other people taunted him, "Have you become a hypocrite?" He assured them, "No by Allah! I will go to Allah's Messenger صلى الله عليه وسلم and inform him (of the facts)." So, he came to Allah's Messenger صلى الله عليه وسلم and pleaded, "O Messenger of Allah, we tend to the camels that are used for watering (plants and soon) and we toil by day. And, Mu'adh offered the *salah* with you the isha. Then he came to us and

[1] Respectively; tiwal mutassal: from al Hujurat (or Qaaf) to al-Buruj from al Buruj to Lamyakun, and from lamyakun to the end of the Quran (an Naas).

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began (the *salah*) with surah al Baqarah. (It was a lengthy recital and I was worn out....) Allah's Messenger turned to and asked Mu'adh, will you cause mischief? (cause people to shy away from the (والضحى) congregational *salah*?) Recite:[1]

وَالشَّمْسِ وَضُحَاهَا وَاللَّيْلِ إِذَا يَغْشَى وَسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى[2]

COMMENTARY: This man was not fed up but he was so fatigued that he could not endure the long standing. That was not the posture to turn in salaam but he thought that, at least, he should make a resemblance of concluding the *salah*.

Another version of this hadith, mentions some more surahs after whose named, like (اذاالسماء انشقت واذا السماء انفطرت) surah al-Buruq and surah at-Tariq.

The Shafi'is hold on the basis of this hadith that anyone offering a *fard (obligatory) salah* may follow an imam who is offering a nafl or supererogatory *salah*. The prophet صلى الله عليه وسلم did not forbid Sayyiduna Mu'adh رضى الله عنه to offer the *fard (obligatory)* with him and then lead his people in their *fard (obligatory)* but his own supererogatory.

However, the hanafis say that Mu'adh رحمه الله might have been offering the supererogatory *salah* behind the Prophet صلى الله عليه وسلم and then the *fard (obligatory)* as imam of his people. While all ulama (Scholars) do not agree that *fard (obligatory)* may be offered behind an imam offering the supererogatory, all of them as agree that a *mauqtadi*(followers of Imam) may offer the supererogatory behind an imam who offers the *fard (obligatory)*.

The imam should be mindful of the weak muqtadis. It is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) to make the *salah* light for such people, or the tired, or the handicapped lest they stay away from the congregational *salah*.

RECITAL IN ISHA

(٨٣٤) وَعَنِ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ وَالتِّيْنِ وَالزَّيْتُوْنِ وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِّنْهُ۔ (متفق عليه)

834. Sayyiduna Bara رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم recite in the *salah* of isha the surah (وَالتِّيْنِ وَالزَّيْتُوْنِ) (Surah # 95). He said, "I have never heard any one with a voice more beautiful."[3]

COMMENTARY: Just as the Prophet صلى الله عليه وسلم was the most perfect and complete of all mankind inwardly, so too the Bestower of favours had placed him on the highest and best degree of physical perfection and beauty. Just as Allah has bestowed the best physical appearance so too He had given him a beautiful voice the most distinguished of all.

Accordingly, this testimony of Sayyiduna Bara ibn Aazib رضى الله عنه is not a mere expression of love and respect, but a declaration of fact such that besides the believers even non believers have never questioned.

As stated against the hadith # 830, here too the surah Tin may e presumed tohave been recited in one raka'ah and another in the other raka'ah.

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[1] Surch # 91, 93, 92 and 87.

[2] Bukhari # 6106, Muslim # 1780465, Abu Dawud # 790, Nasai # 998, Ibn Majah (in brief) # 986, Darimi # 1296.

[3] Bukhari E 769, Muslim # 177-464, Ibn Majah # 835, Musnad Ahmad 4-291.

RECITAL IN FAJR

(٨٣٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَنَحْوِهَا وَكَانَتْ صَلَاتُهُ بَعْدُ تَخْفِيْفًا۔ (رواه مسلم)

835. Sayyiduna Jabir ibn Sammurah رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم recited in the *salah* of fajr the surah (# 50) 'Qaaf wa al Quran al Majeed' and the likes of it (in length). After the *salah* of fajr, he offered the other. *Salah*s in a shooter form.[1]

COMMENTARY: The last sentence says that, apart from the *salah* of fajr, the Prophet صلی اللہ علیہ وسلم did not make the other *salah*s much longer. The recital of the fajr was prolonged because it is the time of prayers getting on answer and of blessings and favours.

(٨٣٦) وَعَنْ عَمْرِو ابْنِ حُرَيْثٍ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ وَاللَّيْلِ اِذَا عَسْعَسَ۔ (رواه مسلم)

836. Sayyiduna Amr ibn Hurayth رضی اللہ عنہ narrated that be heard the Prophet صلی اللہ علیہ وسلم recite the surah (وَاللَّيْلِ اِذَا عَسْعَسَ) (which is at Takwir # 81) in the *salah* of fajr.[2]

(٨٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ صَلّٰى لَنَا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُوْرَةَ الْمُؤْمِنِيْنَ حَتّٰى جَآءَ ذِكْرُ مُوْسٰى وَهَارُوْنَ اَوْ ذِكْرُ عِيْسٰى اَخَذَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُعْلَةٌ فَرَكَعَ۔ (رواه مسلم)

837. Sayyiduna Abdullah ibn as-Sa'ib رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم led us in the *salah* of fajr in Makkah. He began to recite the surah al-Muminun, but when he came to the mention of Musa and Harun (verse 45) or to the mention of Easa (verse so), suddenly cough gripped him (without completing the surah), he went into ruku (the bowing posture)."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم was reciting the surah, al-Muminun. When he came to the verse: (ثم ارسلنا موسى واخاه هارون) {Then we sent Musa and his brother Harun} (Verse 45) or to the verse (50): (وجعلنا ابن مريم وامه اية) {And we made the son of Maryam and his mother a sign}, he was seized with emotion at their mention and he wept because of which he was overcome by a bout of cough. This prevented him from carrying on the recital, so he stopped at this verse and went into ruku.'

RECITAL IN FAJR ON FRIDAY

(٨٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالٓمّٓ تَنْزِيْلُ فِي الرَّكْعَةِ الْاُوْلٰى وَفِي الثَّانِيَةِ هَلْ اَتٰى عَلَى الْاِنْسَانِ۔ (متفق عليه)

838. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that on Friday, the Prophet صلی اللہ علیہ وسلم used to recite in the *salah* of fajr the surah (الٓمّٓ تَنْزِيْلُ هَلْ اَتٰى عَلَى الْاِنْسَانِ) (# 32) in the first raka'ah and, in the second, (Arabic) (surah # 76).[4]

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[1] Muslim # 168-458, Musnad Ahmad 5-91.

[2] Muslim # 164-456, Abu Dawud # 817, (word differ from Muslim) Darimi # 1299, Musnad Ahmad 4-307, (words match with Muslim's), Ibn Majah # 817. (The verse quoted is the 17th of at Takwir).

[3] Muslim # 163-455, Abu Dawud # 649, Nasai # 1007, Ibn Majah # 820, Musnad Ahmad 3-411, Bukhari chapter # 106, subheading preceding hadith # 774 (B).

[4] Bukhari # 891, Muslim # 65-880, Abu Dawud # 1074, Nasai # 955, Ibn Majah # 823, Darimi # 1542.

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COMMENTARY: The Shafi'is cite this hadith to recite only these two surahs in the *salah* of fajr on Friday. However, the Hanafis do not agree that any particular surah should not be sat aside for any *salah*, otherwise people will begin to consider that necessary and *wajib (expedient)*. They will imagine that it is makruh to recite other surahs.

However, it is proper to recite them to acquire the blessings of the Prophet's صلى الله عليه وسلم recital and to abide by the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) provided other surahs are also recited at times. Moreover, the hanafis say that it is not proved that the prophet صلى الله عليه وسلم recited only these surahs at the exclusion of others on Friday in the *salah* of fajr. Rather he did this sometimes and it is better for everyone to do it sometimes.

Further, if anyone recites this surah then he must also make the prostration when he comes to the relative verse. Some ulama (Scholars) of the Shafi'is prefer that the imam should omit it on some days, but the Prophet صلى الله عليه وسلم is known to have made the prostration.

RECITAL IN *SALAH* OF FRIDAY

(٨٣٩) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِي رَافِعٍ قَالَ اسْتَخْلَفَ مَرْوَانُ اَبَاهُرَيْرَةَ عَلَى الْمَدِيْنَةِ وَ خَرَجَ اِلٰى مَكَّةَ فَصَلّٰى لَنَا اَبُوْهُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ سُوْرَةَ الْجُمُعَةِ فِي السَّجْدَةِ الْاُوْلٰى وَفِي الْاٰخِرَةِ اِذَا جَائَكَ الْمُنَافِقُوْنَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ۔ (رواه مسلم)

839. Sayyiduna Ubaydullah ibn Abu RAfi رحمه الله narrated that Marwan appointed Sayyiduna Abu Hurayrah رضى الله عنه as his deputy over Madinah and himself departed to Makkah. So, Abu Hurayrah رضى الله عنه led them in the Friday *salah*. In the first raka'ah, he recited surah al-Jumu'ah (surah # 62) and in the next (اِذَا جَائَكَ الْمُنَافِقُوْنَ) (# 63). He said, "I had heard Allah's Messenger صلى الله عليه وسلم recite them on Friday."[1]

RECITAL IN *SALAH* OF THE TWO EEDS AND OF FRIDAY

(٨٤٠) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيْدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَهَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلَاتَيْنِ۔ (رواه مسلم)

840. Sayyiduna An-Numan ibn Bashir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recited in the *salah* of the two eeds and of Friday, the surahs (# 87 and 88) (سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى) and (هَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ). He also said, "When an eed and Friday fell on the same day, he recit ed them both in both the *salahs*." [2]

COMMENTARY: It is *mustahab muwakkadah*(most desirable) to recite these two surahs in the *salah* of the two eeds and of Friday. We also learn that Prophet صلى الله عليه وسلم did not always recite the surah Jumu'ah and al-Munafiqun on Fridday.

(٨٤١) وَعَنْ عُبَيْدِ اللّٰهِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ اَبَا وَاقِدِ اللَّيْثِيَّ مَاكَانَ يَقْرَأُ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Muslim # 61-877, Abu Dawud # 1124, Tirmidhi # 519, Ibn Majah # 1118, Musnad Ahmad # 9554.

[2] Muslim E 62-878, Abu Dawud # 1122, Tirmidhi # 533, Nasai # 1424, Darimi # 1568, Muwatta Maalik # 5.9-21 (only Friday)

وَسَلَّمَ فِي الْاَضْحٰى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ فِيْهِمَا بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ۔ (رواه مسلم)

841. Sayyiduna Ubaydullah رحمه الله narrated that Sayyiduna Umar ibn al-Khattab رحمه الله asked Sayyiduna Abu Waqid رضی الله عنه Laythi. "What did Allah's Messenger صلی الله علیه وسلم recite in the *salah* of al-Adha and al-fitr?" He said that in both these *salah*s he recited (قٓ وَالْقُرْاٰنِ الْمَجِيْدِ) and (اقْتَرَبَتِ السَّاعَةُ) (surah # 50 and 54).[1]

COMMENTARY: Sayyiduna Umar ibn al Khattab رضی الله عنه was very close to the Prophet صلی الله علیه وسلم so, he put the question to Abu Waqid Laythi رضی الله عنه only to let the other people know of the Prophet's صلی الله علیه وسلم recital. Otherwise he could not have not known.

RECITAL IN THE SUNNAH (PRACTICE OF HOLY PROPHET صلی الله علیه وسلم) OF FAJR

(٨٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِيْ رَكْعَتَيِ الْفَجْرِ بِقُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ۔ (رواه مسلم)

842. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم recited in the two *sunnah (practice of Holy Prophet* صلی الله علیه وسلم) raka'at of fajr the surahs (# 109 and 112): (قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ) and (قُلْ هُوَ اللّٰهُ اَحَدٌ), meaning al-Kafirun and al-Ikhlas.[2]

(٨٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِيْ رَكْعَتَيِ الْفَجْرِ قُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا وَالَّتِيْ فِيْ اٰلِ عِمْرٰنَ قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ۔ (رواه مسلم)

843. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to recite in the two *sunnah (practice of Holy Prophet* صلی الله علیه وسلم) raka'at of fajr (the verse 136 of al-Baqarah): (Arabic) and the one in Aal-Imran (verse 64): (قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ)[3]

COMMENTARY: The verse of surah al-Baqarah, in full, is:

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ۔ (البقرة ٢: ١٣٦)

{Say: we believe in Allah and that which has been revealed to Ibrahim and Isma'il and Ishaq and Ya'qub, and the tribes (their descendants), and that which Musa and Easa were given and that which the (other) Prophet صلی الله علیه وسلم were given from their Lord. We differentiate not between any of them and to him we submit in Islam} (2:136)

The other verse of surah Aal Imran, in full is:

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَ بَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ط فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ۔ (ال عمران ٣: ٦٤)

{Say (O Prophet): "O people of the Book! Come now to a word common between us

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[1] Muslim # 14-891, Abu Dawud # 1154, Tirmidhi # 534, Nasai # 1567, Ibn Majah # 1282, Muwatta Maalik # 10.4-8.

[2] Muslim # 98-826, Nasai # 945, Ibn Majah # 1148.

[3] Muslim # 100-727.

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and you, that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us shall take others as Lord besides Allah." If they turn back, then say "Bear witness that we Muslim."} (3:64)

It seems that the Prophet صلى الله عليه وسلم recited in the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* of fajr these verses sometimes and, at most other times al-kafirun and al Ikhlas. We also learn that it is not makruh(unbecoming) to recite a portion of a surah. Particularly from the middle of it.

SECTION II اَلْفَصْلُ الثَّانِيْ

TO RECITE BISMILLAH

(٨٤٤) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهُ بِذَاكَ۔

844. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم always began his *salah* with (the Bismillah) (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ). [1]

COMMENTARY: It means that he recited the Bismillah at the commencement of the *salah* to himself. Then he began the recital. The ahadith proceeding this one say that he began his recital with (الحمد لله رب العلمين) (al-Fatihah) (in a loud voice).

Mirak Shah questions Tirmidhi's rating of this hadith as of a weak isnad. He says it is hasan and its isnad is sound.

AAMEEN LOUDLY OR SOFTLY

(٨٤٥) وَعَنْ وَائِلِ بْنِ حُجْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقَالَ اٰمِيْنَ مَدَّ بِهَا صَوْتَهُ۔ (رواه الترمذى وابوداؤد، والدارمى وابن ماجة)

845. Sayyiduna Wa'il ibn Hujr رضى الله عنه narrated that he heard Allah's Messenger recite (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ). Then he said, "Aameen," prolonging his voice with it.[2]

COMMENTARY: To prolong the voice could mean to raise the voice to a loud pitch or to stretch the aao in aameen.

It is agreed that for all those who offer the *salah* it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to say aameen after reciting surah al-fatihah, whether one offers the *salah* by himself or he is the imam. It is also a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* for the muqtadi to say aameen whether the imam says it or not. However, it is not agreed on whether aameen should be uttered loudly or silently. Imam Shafi'I and Imam Ahmad hold that one should say aameen loudly.

Imam Abu Hanifah رحمه الله says that one should say aameen in a low voice. He argues that in early Islam the Prophet صلى الله عليه وسلم had it called loudly to teach the people to say aameen after al-fatihah. When they were well aware he began to say aameen softly. Ibn Hamman رحمه الله reported that Ahmad, Abu Ya'la Tabarani, DArimi and Haakim رحمه الله have narrated this hadith: "Alqamah ibn Wa'il رحمه الله narrated from his father that he offered *salah* with the Prophet صلى

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[1] Tirmidhi # 245, saying that its isnad is not strong.

[2] Tirmidhi # 248, saying hadith is hasan, Abu Dawud # 932, (slightly different wording). Darimi # 247, Nasai # 879, Musnad Ahmad 4-316.

ﷺ when he recited (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) he said aameen in low soft voice."

Sayyiduna Ibn Umar رضی اللہ عنہ said that there are four things that an imam must recite in a silent voice. They are:

(i) (اعوذ باللہ) (the Tawwudh).
(ii) (بسم اللہ) (the Tasmiyah or Bismillah).
(iii) (سبحنک اللھم) (the thana).
(iv) Aameen.

It is reported that Sayyiduna Ibn Mas'ud رضی اللہ عنہ also said aameen in a low voice. We must know that supplication is preferably made in a low voice and it is correct. It is because Allah says: (ادعو ربکم تضرعا وخفیۃ) {Call upon your Lord humbly an secretly} (7:55). Without doubt aameen, too, is a supplication, so it must be called secretly to abide by this verse. Moreover, it is agreed that aameen is not a word of the Qur'an, so it is proper that it must not be spoken at the some pitch as the words of the Quran just as it is not allowed to write it in a mashaf (pages of the copy of a Quran).

BLESSING OF AAMEEN

(٨٤٦) وَعَنْ اَبِيْ زُهَيْرٍ النُّمَيْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَاَتَيْنَا عَلٰى رَجُلٍ قَدْ اَلَحَّ فِي الْمَسْاَلَةِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْجَبَ اِنْ خَتَمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ بِاَيِّ شَيْءٍ يَخْتِمُ قَالَ بِآمِيْنَ۔

(رواہ ابوداؤد)

846. Sayyiduna Abu Zuhayr an-Nu'mayri رضی اللہ عنہ narrated that one night they went out with Allah's Messenger. ﷺ They came across a man who was making supplication very earnestly. The prophet said, "It would be assured if he puts a seal to it." Someone (among them) asked, "(O Messenger of Allah) with what may he apply a seal?" He said, "With aameen!" [1]

COMMENTARY: The Prophet's ﷺ words meant: if he puts a seal on his supplication by saying aameen, or ending it with aameen, then he will be assured of paradise and forgiveness. His supplication will be answered.

The word (ختم) Khatam has two meanings 'fix a seal' or 'to end' the first is more appropriate as in the hadith.

امین خاتم رب العالمین

(AAmeen is the seal of the Lord of the worlds)

It puts off trials and calamities. It is like a seal on an envelope to protect the letter, or to make it authentic with the seal. Hence, the Prophet ﷺ said, that if anyone makes a supplication, he must conclude it with aameen so that with its blessings, it will earn an approval from Allah and the supplication becomes perfect.

RECITAL IN MAGHRIB SOMETIMES PROLONGED

(٨٤٧) وَعَنْ عَآئِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ بِسُوْرَةِ الْاَعْرَافِ فَرَّقَهَا فِيْ رَكْعَتَيْنِ۔ (رواہ النسائی)

[1] Abu Dawud # 938.

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847. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the *salah* of maghrib reciting in it surah al-Araf, dividing it in the two raka'at.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم made a short recital in *maghrib* normally, but to demonstrate that it is allowed, he sometimes made a longer recital. The duration for the *salah* of maghrib is short (as stated under hours of *salah* previously).

The Prophet صلی اللہ علیہ وسلم completed the surah in the two raka'at of maghrib.

THE MU'AWWIDHATAN

(٨٤٨) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ أَقُوْدُ لِرَسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِيْ يَا عُقْبَةُ أَلَا أُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا فَعَلَّمَنِيْ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوْذُ بِرَبِّ النَّاسِ قَالَ فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلّٰى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ إِلْتَفَتَ إِلَيَّ فَقَالَ يَا عُقْبَةُ كَيْفَ رَأَيْتَ۔ (رواہ احمد وابوداؤد والنسائی)

848. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated "I was leading the she-camel of Allah's Messenger صلی اللہ علیہ وسلم for him in a journey. He said to me, 'O Uqbah shall I not teach you the two best surahs that are recited?' Then he taught me (the mu'awwidhatan) (قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ) and (قُلْ أَعُوْذُ بِرَبِّ النَّاسِ). But, he did not see me very pleased with them. When he alighted to lead the people in the *salah* of fajr, he recited these two surahs in the slah of fajr. When he finished she *salah*, he turned to me and asked me if I had seen their merit."[2]

(These are the last two surahs of the Quran)

COMMENTARY: 'The best surahs' in the sense of seeking Allah's refuge from the accursed devil's deceit. The Prophet صلی اللہ علیہ وسلم impressed upon Uqbah رضی اللہ عنہ their merit by reciting them in the *salah* of fajr which is the most superior of all the *salah* and lengthy recital is mustahab(desirable) in it.

RECITAL IN MAGHRIB ON FRIDAY

(٨٤٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِيْ صَلَاةِ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ وَقُلْ هُوَ اللّٰهُ أَحَدٌ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَاهُ ابْنُ مَاجَةَ

849. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recited in the *salah* of maghrib on Friday (at sunset): (قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ) and (وَقُلْ هُوَ اللّٰهُ أَحَدٌ) And,[3]

(٨٥٠) عَنِ ابْنِ عُمَرَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ لَيْلَةَ الْجُمُعَةِ۔

850. Ibn Umar رضی اللہ عنہ narrated that it too without mentioning 'Friday night.'[4]

COMMENTARY: The *salah* of maghrib refers to the *fard (obligatory)* or prescribed *salah* of maghrib. It is also possible that it refers to the *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم to offer maghrib salah) salah* of maghrib in which the Prophet صلی اللہ علیہ وسلم recited these two surah.

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[1] Nasai # 991.

[2] Musnad Ahmad 4-149, 150. Abu Dawud # 1462, Nasai # 953 (brief).

[3] Baghawi in Sharah us *sunnah* 3/81, Ibn Hibban # 1838.

[4] Ibn Majah # 833.

Ibn Hiban رحمه الله in his transmission has added the words (وفى العشاء سورة الجمعة او المنافقون) (And in isha, the surah al Juma'ah and al-Munafiqun).

Ibn Maalik رحمه الله said, "This hadith and others like it do not speak of a perpetual practice. The Prophet صلى الله عليه وسلم also recited other surahs in these *salah*. In this way, he taught that no particular surah is specified for any *salah*.

(٨٥١) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ مَا اُحْصِيْ مَاسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِقُلْ يَا اَيُّهَا الْكَافِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ رَوَاهُ التِّرْمِذِيُّ وَ رَوَاهُ ابْنُ مَاجَةَ

851. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that he could not reckon how many times Allah's Messenger صلى الله عليه وسلم recite: (قُلْ يَا اَيُّهَا الْكَافِرُوْنَ) and (قُلْ هُوَ اللّٰهُ اَحَدٌ) in the two raka'at *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* after (the *salah* of) maghrib and the two raka'at *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* before the *salah* of fajr.[1] And:

(٨٥٢) عَنْ اَبِيْ هُرَيْرَةَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ بَعْدَ الْمَغْرِبِ۔

852. Sayyiduna Abu Hurayrah رضى الله عنه narrated that it too but he did not mention 'after maghrib.[2]

(٨٥٣) وَعَنْ سُلَيْمَانَ ابْنِ يَسَارٍ عَنْ اَبِيْ هُرَيْرَةَ قَالَ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ اَشْبَهَ صَلَاةً بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيْلُ الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْاُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَيَقْرَأُ فِي الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ رَوَاهُ النَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ اِلَى وَيُخَفِّفُ الْعَصْرَ۔

853. Sayyiduna Sulayman ibn Yasar رحمه الله reported that Sayyiduna Abu Hurayrah رضى الله عنه narrated, "I never offered *salah* behind anyone resembling the *salah* of Allah's Messenger صلى الله عليه وسلم but the *salah* of so-and-so." Sulayman رحمه الله said, "I (then) offered *salah* behind him. He prolonged the first two raka'at of zuhr and shortened the last two. He shortened the *salah* of asr. He recited from the qisar ul-mufassal in the *salah* of maghrib, wast ul mufassal in isha and tiwal ul mufassal in fajr."

COMMENTARY: The unnamed man, so-and-so, is said by save to be Sayyiduna Ali رضى الله عنه and by others to be Marwan's governor of Madinah.

The recital in the *salah* of zuhr and asr is not classified as tiwal ul mufassal or qisar ul mufassal but simply 'prolonged' or 'shortened.'

The jurists have drawn up a principle of recital in the *salah*s. Their objective is to avoid any kind of confusion in this regard. They have suggested *tiwal ulmufassal* for *fajr* and *zuhr*, *awsat ul mufassal* for *asr* and *isha* and *qisar ul mufassal* for *maghrib*.

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[1] Tirmidhi # 431, hadith known Abdullah ibn Aasim from Aasim.

[2] Ibn Majah # 1148.

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This issue has been explained in the commentary on hadith # 832 and a footnote there. The word mufassal applies to the surahs from al-Hujarat to an-Naas, because there are many divisions in that portin of the Quran. The word fasl means 'to separate.' A series of short surahs begin from surah al-Hujarat, separated from each other with the Bismillah (بسم الله الرحمن الرحيم). These are sub-divided into the foregoing three short, medium and long. The tiwal are from al-Hjarat to al-Buruj, Awsal from al-burj to lam yaqun (al Bayyinah) and qisar from there to the end of the Quran.

AL FATIHAH BEHIND THE IMAM

(٨٥٤) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كُنَّا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْفَجْرِ فَقَرَأَ فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا فَرَغَ قَالَ لَعَلَّكُمْ تَقْرَأُوْنَ خَلْفَ إِمَامِكُمْ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ لَا تَفْعَلُوْا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَلِلنَّسَائِيِّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لِأَبِيْ دَاوُدَ قَالَ وَ أَنَا أَقُوْلُ مَالِيْ يُنَازَعُنِي الْقُرْاٰنُ فَلَا تَقْرَءُوْا بِشَيْءٍ مِنَ الْقُرْاٰنِ إِذَا جَهَرْتُ إِلَّا بِأُمِّ الْقُرْاٰنِ۔

854. Sayyiduna Ubadah ibn Samit رضی الله عنه narrated that that one day they were offering the *salah* of fajr with the Prophet صلی الله علیه وسلم. He recited (the Quran) but it seemed difficult for him. When he finished, he asked, "Perhaps you recite behind your imam?" They confirmed, "Yes, O Messenger of Allah." He said, "Do not do it except for surah al-Fatihah, for, the *salah* of one who does not recite it is not accomplished."
Abu Dawud has these words too in his version: he said (on receiving their confirmation), "This is what made me ponder what is with me that the Quran has become difficult for me. Hence, refrain from reciting anything from the Quran when I recite audibly, except surah al-Fatihah (which you may recite)."[1]

COMMENTARY: The sahabah (companions) began to recite with the Prophet صلی الله علیه وسلم and this caused confusion to him because sometimes even the perfect is disturbed by the imperfect. This is as we have seen in the Book of purification in a hadith (# 295). One day the Prophet صلی الله علیه وسلم began to recite in the *salah* of fajr but stopped suddenly. Then, he explained why he had hesitated, saying, "Some people join the *salah* without having performed ablution well and that disturbs my *salah* and recital."
It seems from this hadith that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah*. But, as we have mentioned earlier, the imams differ on this subject. Imam Abu Hanifah رحمه الله hold that an imam and a person who offers slah by himself are bound to recite surah al-Fatihah, as a *wajib (expedient)* on them. But, it is not *wajib (expedient)* for a muqtadi whether it is a *salah* with a loud recital or a silent recital. Evidence for it lies in this verse:

وَإِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَأَنْصِتُوْا۔

{And when the Quran is recited, listen to it with attention and keep silence.} (7:204)
Imam Abu Hanifah رحمه الله places this hadith at the beginning of Islam. He holds that it was abrogated later.

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[1] Abu Dawud # 823, Tirmidhi # 311, Musnad Ahmad 5-322, Nasai # 920 (similar), Abu Dawud (Second version) # 824.

(٨٥٥) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيْهَا بِالْقِرَائَةِ فَقَالَ هَلْ قَرَأَ مَعِيَ اَحَدٌ مِّنْكُمْ اٰنِفًا فَقَالَ رَجُلٌ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنِّي اَقُوْلُ مَالِيْ اُنَازَعُ الْقُرْاٰنَ قَالَ فَانْتَهَى النَّاسُ عَنِ الْقِرَائَةِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا جَهَرَ فِيْهِ بِالْقِرَائَةِ مِنَ الصَّلَوَاتِ حِيْنَ سَمِعُوْا ذٰلِكَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مالك واحمد وابوداؤد والترمذى والنسائى وروى ابن ماجة نحوه)

855. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم completed a *salah* in which the recital was loud. He asked, "Has anyone of you recited together with me just now?" One of them submitted, "Yes, O Messenger of Allah!" He said, "(That is why) I was pondering why I am confused while reciting the Quran?" Sayyiduna Abu Hurayrah رضى الله عنه said, "On hearing that, the people ceased to recite together with Allah's Messenger صلى الله عليه وسلم that which he recited aloud."[1]

COMMENTARY: It is known definitely from this hadith that the sahabah (companions) did not recite behind the imam when he recited audibly, neither al-Fatihah nor any other portion of the Quran. This hadith overrides the previous which say that the muqtadi must recite surah al-Fatihah behind the imam, because Sayyiduna Abu Hurayrah رضى الله عنه embraced Islam after that. So his hadith will have been after the previous hadith. A later command abrogates the earlier command.

(٨٥٦) وَعَنِ ابْنِ عُمَرَ وَالْبَيَاضِيِّ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهٗ فَلْيَنْظُرْ مَا يُنَاجِيْهِ وَلَا يَجْهَرْ بَعْضُكُمْ عَلٰى بَعْضٍ بِالْقُرْاٰنِ۔ (رواه احمد)

856. Sayyiduna Ibn Umar رضى الله عنه and Sayyiduna Bayadi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The person who offers *salah* makes direct supplication to Allah. So, he must concentrate on what he says (and how he does it, being humble and submissive). None of you must recite the Quran in a voice louder than the other."[2]

COMMENTARY: Anyone reciting the Quran in the *salah* or outside it must not raise his voice above another person reciting the quran who may be offering *salah* or just reciting the Quran. Also, he must not raise his voice in the presence of one who makes dhikr or is sleeping so as not to disturb anyone.

IMAM MUST BE FOLLOWED

(٨٥٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَرَأَ فَاَنْصِتُوْا۔ (رواه ابوداؤد والنسائى وابن ماجة)

857. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The imam is appointed only to be followed, Hence, when he call Allahu

[1] Musnad Ahmad 2-240, Muwatta Maalik # 3.10-46, Abu Dawud # 826, Tirmidhi # 312, Nasai # 141, Ibn Majah # 848.

[2] Musnad Ahmad 4-344, Muwatta Maalik # 3.6-30.

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Akbar, call Allahu Akbar yourself. When he recites the Quran, observe silence."[1]

COMMENTARY: Ibn Hajar رحمه الله explains that the muqtadi must call the takbir after the imam calls it, neither before him nor with him. This command is *wajib (expedient)* for the takbir.

As for the recital, it covers both the audible recital and the silent or inaudible recital. The muqtadi must remain silent in both cases and listen to the recital of the imam. The prophet صلى الله عليه وسلم used the word (فانصتوا) (keep quiet), not (فاستمعوا) (listen carefully). Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا۔

{When the Quran is recited, listen to it with attention and keep silence.} (7:204)

Hence, whichever the kind of *salah*, with a loud recital or silent, the muqtadi must not recite anything behind the imam at all.

RECITAL OF SURAH AL-FATIHAH: Imam Shafi'I said that it is *wajib (expedient)* for the muqtadi to recite surah al-fatihah whatever the nature of the *salah*: with an audible recital or otherwise, and reciting any other surah is permitted.

Imam Maalik رحمه الله, Imam Ahmad رحمه الله and according to one opinion even Imam Shafi'I رحمه الله hold that while it is *wajib (expedient)* for the muqtadi to recite surah al-Fatihah in a silent or inaudible recital but it is enough to merely listen to the imam's recital in a *salah* with audible recital.

Imam Abu Hanifah's contention, however, is that whatever the nature of *salah* the muqtadi is simply disallowed to recite anything (behind the imam). The sahibayn, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that it is makruh for a muqtadi to recite (behind the imam). In fact, Imam Muhammad رضى الله عنه who was a distinguished student of Imam Abu Hanifah رحمه الله asserted that according to a section of the sahabah (companions) رضى الله عنه if the muqtadi recites surah al-Fatihah behind the imam, his *salah* is aborted. Hence, it is safer to act on the evidence that is strong. The evidence of the Hanafis is the hadith (مَنْ كَانَ لَهُ إِمَامٌ فَقِرَائَةُ الْإِمَامِ قِرَائَةٌ لَهُ۔) (He who follows an imam, the recital of the imam is his recital).

This hadith is very sound and is transmitted, besides Bukhari and Muslim, by all others. Hidayah goes as far or as to say (عليه اجماع الصحابة) (the sahabah (companions) رضى الله عنه were unanimous on this verdict).

IF UNABLE TO RECITE

(٨٥٨) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّي لَا اَسْتَطِيْعُ اَنْ اٰخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلِّمْنِي مَا يُجْزِئُنِي قَالَ قُلْ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ يَا رَسُوْلَ اللّٰهِ هٰذَا لِلّٰهِ فَمَا ذَا لِي قَالَ قُلْ اَللّٰهُمَّ اغْفِرْلِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي فَقَالَ هٰكَذَا بِيَدَيْهِ وَقَبَضَهُمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا هٰذَا فَقَدْ مَلَا يَدَيْهِ مِنَ الْخَيْرِ رَوَاهُ اَبُوْدَاوٗدَ وَانْتَهَتْ رِوَايَتُهُ النَّسَائِيِّ عِنْدَ قَوْلِهٖ اِلَّا بِاللّٰهِ۔

858. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that a man came to the prophet صلى الله عليه وسلم and said that he was unable to memorise from the Quran (at that moment) and requested him to teach him what would offset the inability. He

[1] Abu Dawud # 604, Nasai # 922, Ibn Majah # 842, Musnad Ahmad 2-420.

said, "You may say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the Greatest. There is no power or might save with Allah." The man submitted, 'O Messenger of Allah, this is for Allah. What is for me?" He instructed him to say:

اَللّٰهُمَّ اِرْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

(O Allah have mercy on me, give me security (or health), guide me and provide me (sustenance).

The man gestured with his hands and clenched them. Allah's Messenger صلى الله عليه وسلم said, "This man has filed his hands with good."

(Nasai's version is up to (الاباالله) 'save Allah.')

COMMENTARY: By clenching his hands the man indicated that he had known that to true and had believed in that with heart and mind where he had retained it in the manner of one who clenches in his fist whatever valuable one gets.

The compiler of Mishkat has placed this hadith in the chapter on *qira'ah* or recital. It shows that the man did not know even so much as to render his *salah* correct. However, it seems strange that a man who know Arabic could not memorize what was necessary from the Quran, not also that much as the prayer the prophet صلى الله عليه وسلم had taught him. A brief explanation is that he had embraced Islam just about that time and could not memorise promptly what was necessary. Hence, those expressions were taught to him for the sake of ease and convenience. Or, a more plausible explanation is that it pertained to early Islam when a maximum amount of convenience was allowed to the people.

THE PROPHET'S OBEDIENCE

(٨٥٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى قَالَ سُبْحَانَ رَبِّيَ الْاَعْلٰى۔ (رواه احمد و ابوداؤد)

859. Sayyiduna Ibn Abbas رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم recited (سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى) (Glorify the name of your Lord, most high, in the *salah*, he said: (سُبْحَانَ رَبِّيَ الْاَعْلٰى) (Glorified is my Lord, most high).[1]

COMMENTARY: This shows how the Prophet صلى الله عليه وسلم obeyed his Lord. He always obeyed him promptly and exhorted his followers, too, to do likewise. An example is when he recited surah al A'la. He immediately declared that his Lord was without blemish.

ORAL RESPONSE TO CERTAIN VERSES

(٨٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ رضى الله عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ مِنْكُمْ وَالتِّيْنِ وَالزَّيْتُوْنِ فَانْتَهٰى اِلٰى اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحَاكِمِيْنَ فَلْيَقُلْ بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَمَنْ قَرَأَ لَا اُقْسِمُ بِيَوْمِ الْقِيَامَةِ فَانْتَهٰى اِلٰى اَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلٰى اَنْ يُّحْيِيَ الْمَوْتٰى فَلْيَقُلْ بَلٰى وَ مَنْ قَرَأَ وَالْمُرْسَلَاتِ فَبَلَغَ فَبِاَيِّ

[1] Musnad Ahmad 1-232, Abu Dawud # 883.

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حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ فَلْيَقُلْ اٰمَنَّا بِاللّٰهِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ اِلٰى قَوْلِهٖ وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ۔

860. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone of you recites: (وَالتِّيْنِ وَالزَّيْتُوْنِ) (the surah 95: by the fig and the olive) and comes to its verse (8): (اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحَاكِمِيْنَ) (Is not Alah the Justest of the judges?), he should say (بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ) (of course, and I am among those who bear witness to that). If anyone recites: (لَآ اُقْسِمُ بِيَوْمِ الْقِيَامَةِ) (the surah 75: May, I swear by he day of resurrection) and is at the verse (40): (اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى) (What is he not able to bring the dead to life?), he should say: (Of course!). If he recites the surah al-Mursalat and comes to the verse (50): (فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ) (In what discourse, after this, will they believe?) he should say: (اٰمَنَّا بِاللّٰهِ) (we have believed in Allah).[1]

COMMENTARY: Imam Shafi'I رحمہ اللہ said that the response to these verses should be given when recited in the *salah* or out of *salah* and both in the supererogatory and prescribed *salah*. Imam Abu Hanifah رحمہ اللہ said that response should be given only out of the *salah* but not in the *salah* when one recites these verses, whatever kind of *salah*.

Allamah Toor Pushti رحمہ اللہ said that though this command concerns *salah* yet it may be supposed to be about the optional *salah* not the prescribed. This is in the light of the hadith of Sayyiduna Hudhayfah رحمہ اللہ that when in the (tahajjud(supererogatory prayer)) *salah* in the night the Prophet صلی اللہ علیہ وسلم came to a verse of mercy of Allah, he paused the recital and prayed for Divine mercy, and at a verse of punishment, he sought Allah's refuge. Moreover, none of the sahabah (companions) رضی اللہ عنہ has reported this kind of a deed of the Prophet صلی اللہ علیہ وسلم in an audible *fard (obligatory prayer) salah*.

(٨٦١) وَعَنْ جَابِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اَصْحَابِهٖ فَقَرَاَ عَلَيْهِمْ سُوْرَةَ الرَّحْمٰنِ مِنْ اَوَّلِهَا اِلٰى اٰخِرِهَا فَسَكَتُوْا فَقَالَ لَقَدْ قَرَاْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوْا اَحْسَنَ مَرْدُوْدًا مِنْكُمْ كُنْتُ كُلَّمَا اَتَيْتُ عَلٰى قَوْلِهٖ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ قَالُوْا لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

861. Sayyiduna Jabir رضی اللہ عنہ narrated that (one day) Allah's Messenger صلی اللہ علیہ وسلم came to some of his sahabah (companions) رضی اللہ عنہ and recited to them surah ar Rahman from beginning to end. They remained silent (throughout). He said (on completion it). "I had recited this verse to the jinns on the night of the jinns (when they had embraced Islam and listened to the Quran). They were better than you in giving a response. Whenever I came to Allah's saying: (فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ) (Then, which of the favour of your Lord do you bely?) they said, 'None of your favour do we bely our Lord. For you is all praise."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

ONE SURAH IN TWO RAKA'AT

(٨٦٢) عَنْ مُعَاذِ ابْنِ عَبْدِاللّٰهِ الْجُهَنِيِّ قَالَ اِنَّ رَجُلًا مِنْ جُهَيْنَةَ اَخْبَرَهٗ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Abu Dawud # 887, Tirmidhi # 8357 (up to bear witness to that)

[2] Tirmidhi # 3302, He said that the hadith is gharib.

وَسَلَّمَ قَرَأَ فِي الصُّبْحِ إِذَا زُلْزِلَتْ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلَا أَدْرِي أَنَسِيَ أَمْ قَرَأَ ذٰلِكَ عَمْدًا۔ (ابوداؤد)

862. Sayyiduna Mu'adh ibn Abdullah al-juhaniy رحمه الله narrated that a man of the (tribe) Juhaynah informed him that he had heard Allah's Messenger صلى الله عليه وسلم recite in the *salah* of fajr (the surah 99:) (إِذَا زُلْزِلَتْ) in both raka'at of it. He could not say whether he had forgotten or had recited that deliberately. [1]

COMMENTARY: He recited this surah complete in the first and again in the second raka'ah of fajr. Perhaps he did it intentionally to demonstrate that it was allowed to do so, and the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* may be abided in this way too. However, the ruling is that it is better not to repeat a surah in two raka'at of a *salah*, particularly if it is a *fard (obligatory)* or prescribed *salah*.

(٨٦٣) وَعَنْ عُرْوَةَ قَالَ إِنَّ أَبَا بَكْرٍ الصِّدِّيْقَ صَلَّى الصُّبْحَ فَقَرَأَ فِيْهِمَا بِسُوْرَةِ الْبَقَرَةِ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا۔ (رواه مالك)

863. Sayyiduna Urwah رحمه الله narrated that Sayyiduna Abu Bakr as Siddiq رضى الله عنه offered the *salah* of fajr and recited surah al-Baqarah in both its raka'at. [2]

COMMENTARY: He recited part of it in the first raka'ah and part in the second, doing it to show that it is permissible, for, the prophet صلى الله عليه وسلم did not do it often. Rather, he often recited a complete surah the same surah in this divided manner in both raka'at.

UTHMAN RECITED SURAH YUSUF OFTEN

(٨٦٤) وَعَنِ الْفَرَافِصَةِ بْنِ عُمَيْرٍ الْحَنَفِيِّ قَالَ مَا أَخَذْتُ سُوْرَةَ يُوْسُفَ إِلَّا مِنْ قِرَائَةِ عُثْمَانَ بْنِ عَفَّانَ إِيَّاهَا فِي الصُّبْحِ مِنْ كَثْرَةِ مَا كَانَ يُرَدِّدُهَا۔ (رواه مالك)

864. Sayyiduna Farafisah [3] ibn Umayr al-Hanafi رحمه الله said, "I memorized surah Yusuf (the 12th surah) only from (listening to) the recitation of Uthman ibn Affan رضى الله عنه who repeated it very often in the *salah* of fajr." [4]

COMMENTARY: The ulama (Scholars) say that is makruh (unbecoming) to continue to recite any surah regularly so that the other portion of the Quran may not be neglected. However, the u lama say that it is makruh (unbecoming) to specify a surah for all the (five) *salah*s and here, Sayyiduna Uthman رضى الله عنه had recited surah Yusuf very often only in the *salah* of fajr. Some ulama (Scholars) say that the merit of surah Yusuf is that reciting it very often result in the blessing of martyrdom. This is what Sayyiduna Uthman رضى الله عنه achieved.

(٨٦٥) وَعَنْ عَامِرِ ابْنِ رَبِيْعَةَ قَالَ صَلَّيْنَا وَرَاءَ عُمَرَ بْنِ الْخَطَّابِ الصُّبْحَ فَقَرَأَ فِيْهِمَا بِسُوْرَةِ يُوْسُفَ وَسُوْرَةِ الْحَجِّ قِرَائَةً بَطِيْئَةً قِيْلَ لَهُ إِذًا لَقَدْ كَانَ يَقُوْمُ حِيْنَ يَطْلُعُ الْفَجْرُ قَالَ أَجَلْ۔ (رواه مالك)

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[1] Abu Dawud # 816/

[2] Muwatta Maalik # 3.7-35.

[3] He belonged to Madinah and the tribe Banu Hanifah. He was a famous tabi'I.

[4] Muwatta Maalik # 3.7-37.

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865. Sayyiduna Aamir[1] ibn Rabi'ah رضى الله عنه narrated that they offered the *salah* of fajr behind Sayyiduna Umar ibn Khattab رضى الله عنه. He recited in both the raka'at surah Yusuf and surah Hajj observing pauses. Someone said to him, 'That means he must be beginning the *salah* right with the break of dawn." He said, Of course!"[2]

COMMENTARY: It is agreed unanimously that to begin *salah* at the stroke of dawn is permitted. So this hadith is an example to show that it is allowed and it does not mean that it is preferable to begin the *salah* at that time. It does not imply that Sayyiduna Umar رضى الله عنه did it regularly.

(٨٦٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ مَا مِنَ الْمُفَصَّلِ سُوْرَةٌ صَغِيْرَةٌ وَلَا كَبِيْرَةٌ اِلَّا قَدْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ بِهَا النَّاسَ فِي الصَّلَاةِ الْمَكْتُوْبَةِ۔ (رواه مالك)

866. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grandfather (Abdullah) رضى الله عنه that he said, "There is no short or long surah in al Mufassal which I did not hear Allah's Messenger صلى الله عليه وسلم recite while leading the people in the prescribed *salah*."[3]

COMMENTARY: In this way the Prophet صلى الله عليه وسلم showed that it is permitted to recite any surah in the *salah*.

(٨٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ قَالَ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْمَغْرِبِ بِحٰمٓ اَلدُّخَانِ رَوَاهُ النَّسَائِيُّ مُرْسَلًا۔

867. Sayyiduna Abdullah ibn Utbah ibn Mas'ud رحمه الله narrated that Allah's Messenger (E0 recited the surah (# 44) Ha, meem aa-Dukhan in eh *salah* of maghrib.[4]

COMMENTARY: The prophet صلى الله عليه وسلم either recited the entire surah in the two raka'ah o maghrib or some portion of it in each raka'ah Allah knows best.

CHAPTER - XIV

AR-RUKU (BOWING POSTURE) بَابُ الرُّكُوْعِ

The dictionary meaning of the word ruku is to bow. In the terminology of *Shari'ah (divine law)* it is a posture in *salah*. It is the bowing after the standing posture in which the recitation is made. It is established by the Quran and hadith. This distinction is available exclusively to the ummah of Prophet Muhammad صلى الله عليه وسلم. Ruku is made in the *salah* of this ummah alone, not in the prayer of any other ummah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

CORRECT PERFORMANCE

(٨٦٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقِيْمُوا الرُّكُوْعَ وَ السُّجُوْدَ فَوَاللّٰهِ اِنِّي

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[1] He was an ally of the descendants of the Khattab. His kunyah was Abu Abdullah. He participated in Badr and the other battles. He died in 32 AH.

[2] Muwatta Maalik # 3.7-36.

[3] Abu Dawud # 814

[4] Nasai # 988.

لَاَرَاكُمْ مِنْ بَعْدِى۔ (متفق علیه)

868. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Make the ruku (bowing) and sajdah (prostration) correctly. By Allah, I can see you behind me!"[1]

COMMENTARY: The words mean; make these postures according to the rule, calmly. Do not hurry through them, making them only symbolically.

As for the prophet صلی الله علیه وسلم being able to look behind him, this has been explained against hadith # 811. Here again he said. "I can see you movements behind me as I see them in front of me."

(٨٦٩) وَعَنِ الْبَرَاءِ قَالَ كَانَ رُكُوْعُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ سُجُوْدُهُ وَ بَيْنَ السَّجْدَتَيْنِ وَ اِذَا رَفَعَ مِنَ الرُّكُوْعِ مَاخَلَا الْقِيَامَ وَالْقُعُوْدَ قَرِيْبًا مِّنَ السَّوَاءِ۔ (متفق علیه)

869. Sayyiduna Bara رضی الله عنه narrated that the postures of ruku, sajdahs, sitting between the two sajdahs and (the standing) when he raised himself from the ruku were made by the Prophet صلی الله علیه وسلم of nearly equal, length, but not the qiyam (standing to recite) and the Qu'ood (sitting for the tashahhud).[2]

COMMENTARY: The four postures observed by the Prophet صلی الله علیه وسلم of bowing standing after bowing, prostrations and sitting between the two prostrations were all nearly equal in length. The standing to recite the Quran and the sitting to recite the tashahhud were longer because of the recitation therein.

THE QAWMAH AND SAJDAH

(٨٧٠) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ قَامَ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ ثُمَّ يَسْجُدُ وَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ۔ (رواه مسلم)

870. Sayyiduna Anas رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم would say (سمع الله لمن حمده) (on arising from ruku), he would stand so long that they thought that he had omitted one raka'ah. Then, he would prostrate himself and sit between the two prostrations so long that they assumed that he had omitted a prostration.[3]

COMMENTARY: The Prophet صلی الله علیه وسلم standing from ruku was so long that they presumed he had begun a new raka'ah. And so between the sajdah, they were confused. Pehaps, these lengthy postures were part of his supererogatory *salah*. Or, he may have done that in the prescribed *salah* to demonstrate that it may be done sometimes.

(٨٧١) وَعَنْ عَآئِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ اَنْ يَّقُوْلَ فِيْ رُكُوْعِهٖ وَسُجُوْدِهٖ سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ يَتَاَوَّلُ الْقُرْاٰنَ۔ (متفق علیه)

871. Sayyidah Ayshah رضی الله عنه narrated that, in compliance with (the command in) the Quran, the Prophet صلی الله علیه وسلم frequently himself:

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[1] Bukhari # 742, Muslim # 110-425.

[2] Bukhari # 792, Muslim # 193-471, Nasai # 1065, Abu Dawud 854.

[3] Muslim # 196-473, Musnad Ahmad 3-203.

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سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ

"You are without blemish, O Allah, our Lord! With your praise, O Allah, forgive me."[1]

COMMENTARY: This refers to the command in the Quran (in surah an-Nasr 110:3)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

(Then glorify the praise of your Lord and seek for His forgiveness).

The Prophet صلى الله عليه وسلم abided by this command and made the prayer in the postures of bowing and prostration because they are the best opportunities to show humility and submission. Some other ahadith tell us that he made this supplication at other occasions too beside ruku' and sajdah. Some ahadith say that after this surah was revealed, the Prophet صلى الله عليه وسلم made this dhikr in his old age.

(٨٧٢) وَعَنْهَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ وَسُجُوْدِهٖ سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ۔ (روه مسلم)

872. Sayyidah Ayshah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to pray in the postures of bowing and prostration:

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

(The Lord of the angels and the spirit – jibril – is Sacred and Pure).[2]

RECITAL DISALLOWED IN RUKU' AND SAJDAH

(٨٧٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنِّيْ نُهِيْتُ اَنْ اَقْرَأَ الْقُرْاٰنَ رَاكِعًا اَوْسَاجِدًا فَاَمَّا الرُّكُوْعُ فَعَظِّمُوْا فِيْهِ الرَّبَّ وَاَمَّا السُّجُوْدُ فَاجْتَهِدُوْا فِي الدُّعَاءِ فَقَمِنٌ اَنْ يُّسْتَجَابَ لَكُمْ۔ (رواه مسلم)

873. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am forbidden to recite the Quran while bowing and prostrating myself. Hence, when you bow, magnify your Lord in it and when you prostrate yourselves make supplication the best you can, It is deserving that your supplication is granted."[3]

COMMENTARY: Some authorities say that it is nahi tanzihi while others say nahi tahrimi which is more likely because Allah has specified a form of dhikr for every posture. For instance, the qiyam (or standing) is for reciting the Quran and doing anything else will be unlawful or makruh (unbecoming). So one may say the same thing about the other postures. Allah is extolled in ruku' with the words (سبحن ربى العظيم). The prayer in sajdah could be one of two kinds. One is to beseech Allah for one's needs and the other is to praise and glorify Him and to extol him, engaging oneself in dhikr. The supplication in sajdah comprises both kinds. The Hanafis restrict themselves to dhikr and forbid making supplication. This complies with the command because dhikr is supplication because Allah says:

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[1] Bukhari # 817, Muslim # 217-454, Abu Dawud # 877, Nasai # 1122, Ibn Majah # 889, Musnad Ahmad 6-190.

[2] Muslim # 223-487, Abu Dawud # 822, Nasai # 1048, Musnad Ahmad 6-193.

[3] Muslim # 207-439, Abu Dawud # 876, Nasai # 1045, Darimi # 1325, Ahmad 1-155

مَنْ شَغَلَهُ ذِكْرِيْ عَنْ مَسْئَلَتِيْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِي السَّائِلِيْنَ

(To him who is occupied in remembering Me and thus kept away from praying to me, I shall grant better then what I gave to one who asks).

The condition, however, is that he should be engaged in remembering Allah with a sincere heart. Some scholars of the Hanafis say that direct supplication should be made in the supererogatory *salah* and dhikr in the prescribed *salah*.

(٨٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْاِمَامُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَاِنَّهُ مَنْ وَّافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔ (متفق علیه)

874. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the imam says (on arising from ruku) (سمع اللہ لمن حمدہ) – you say (اللھم ربنا لک الحمد), because if anyone's this saying coincides with the saying of the angels, he will be forgiven his past sins."[1]

COMMENTARY: This has been explained in the chapter (13) against hadith # 825. If anyone abides by it then all his previous minor sins will be forgiven. As for major or grave sins, Allah who is Merciful and compassionate and All Forgiving, may forgive them too.

SUPPLICATION IN QAWMAH

(٨٧٥) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ۔ (رواه مسلم)

875. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم raised his back after performing ruku,' he saids:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ

(Allah has heard him who praises Him. O Allah, our Lord, praise belongs to you as much as will fill the heavens, and as much as will fill the earth, and as much will fill what you will create after them).[2]

COMMENTARY: The Hanafis hold that the words following (ربنا لک الحمد) and beginning (ملا السموات) to the end (من بعد) may be recited only in the supererogatory *salah*, not in the *fard (obligatory)*, (prescribed) *salah*.

(٨٧٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلَ الثَّنَاءِ وَالْمَجْدِ اَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔

(رواه مسلم)

876. Sayyiduna Abu Sa'eed al KHudri رضی اللہ عنہ narrated that when Allah's

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[1] Bukhari # 796, Muslim # 71-409, Abu Dawud # 848, Tirmidhi # 267, Nasai # 1063, Muwatta Maalik # 3.11-50

[2] Muslim # 202-476, Abu Dawud # 846, Ibn Majah # 878, Musnad Ahmad 4.353.

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Messenger raised his back after bowing, he prayed:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلَ الثَّنَاءِ وَالْمَجْدِ اَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

(O Allah, our Lord, praise belongs to you as much as will fill the heavens and as much as will fill the earth and as much as will fill that which you will create after them. Worthy, indeed, you are of all praise and glory, more worthy than what the slave says and all of us are your slaves. O Allah, none an withhold what you bestow and none can give that which you withhold. And the riches of the rich cannot avail him against your punishment).[1]

(٨٧٧) وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَائَهُ رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا انْصَرَفَ قَالَ مَنِ الْمُتَكَلِّمُ اٰنِفًا قَالَ اَنَا قَالَ رَأَيْتُ بِضْعَةً وَثَلَاثِيْنَ مَلَكًا يَبْتَدِرُوْنَهَا اَيُّهُمْ يَكْتُبُهَا اَوَّلُ۔ (رواه البخاری)

877. Sayyiduna Rifa'ah ibn Rafi رضی الله عنه narrated, "We used to offer *salah* behind the Prophet صلی الله علیه وسلم. When he raised his head from the ruku' he would say (سمع الله لمن حمده). (One day,) a man behind him said (after that):

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ

(Our Lord, to you belongs praise, abundant, good, blessed). When he finished the *salah*, the prophet صلی الله علیه وسلم asked, "Who was the speaker, just now?" The man said, "I". He said, "I saw more than thirty angels vying with each other to record (the reward of) it first of all."[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

CORRECTLY OBSERVING THE POSTURES

(٨٧٨) عَنْ اَبِيْ مَسْعُوْدِنِ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِئُ صَلَاةُ الرَّجُلِ حَتّٰى يُقِيْمَ ظَهْرَهُ فِي الرُّكُوْعِ وَالسُّجُوْدِ رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

878. Sayyiduna Abu Mas'ud Ansari رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "*Salah* is of no merit to a man unless he keeps his back steady in ruku' and sajdahs."[3]

COMMENTARY: It is stated in Surah Muniytul Musalli that observing the postures correctly calls for making ruku' and sajdahs in such a way that the joints of the body assume their proper places before moving out to the next posture. This hadith has prompted Imam Shafi'I

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[1] Muslim # 205-477, Abu Dawud # 847, Nasai # 1068, Darimi # 1313, Musnad Ahmad 3-87.

[2] Bukhari # 799, Abu Dawud # 770, Nasai # 1062, Muwatta Maalik # 15.7-25.

[3] Abu DAwud # 855, Tirmidhi # 265, Nasai # 1027, Ibn Majah # 870, Darimi # 1327, Tirmidhi said, The hadith is hasan sahih.

رحمه الله Imam Maalik رحمه الله, Imam Ahmad رحمه الله and of the Hanafis Imam Abu Yusuf رحمه الله to deduce that it is *fard (obligatory)* to do so and the minimum duration of each posture should be the time taken to recite the tasbih once. Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله hold that it is *wajib (expedient)* to observe these postures correctly.

Further, arising from ruku' and standing erect which is called qawmah and sitting between two sajdahs which is called jalsah should also be observed with a correct composure. These too are *fard (obligatory)* according to Imam Abu Yusuf but *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) in the sight of Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله. Allamah Ibn Hammam رحمه الله prefers to all qawmah and jalsah as *wajib (expedient)*. Allah knows best.

THE TASBIH OF RUKU AND SAJDAH

(٨٧٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِيْ رُكُوْعِكُمْ فَلَمَّا نَزَلَتْ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى قَالَ اجْعَلُوْهَا فِيْ سُجُوْدِكُمْ۔ (رواه ابوداؤد وابن ماجة والدارمي)

879. Sayyiduna Uqbah ibn Aamir رضى الله عنه **narrated that when the verse (56: 74, 96 and 69:52):**

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ

(So, glorify the name of your Lord, the Mighty) was revealed, Allah's Messenger صلى الله عليه وسلم **said, "Include it in your ruku (as (سبحن ربى العظيم))." When the verse (87:1):**

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى

(Glorify the name of your Lord, the most high) was revealed he said, "Include it (as (سبحن ربى الاعلى) in your sajdahs."[1]

(٨٨٠) وَعَنْ عَوْنِ بْنِ عَبْدِاللّٰهِ عَنِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَكَعَ اَحَدُكُمْ فَقَالَ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوْعُهٗ وَذٰلِكَ اَدْنَاهُ وَاِذَا سَجَدَ فَقَالَ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُوْدُهٗ وَذٰلِكَ اَدْنَاهُ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ لِاَنَّ عَوْنًا لَمْ يَلْقَ ابْنَ مَسْعُوْدٍ۔

880. Sayyiduna Awn ibn Abdullah رحمه الله **narrated from Sayyiduna Ibn Mas'ud** رضى الله عنه **that Allah's Messenger** صلى الله عليه وسلم **said, "When one of you makes ruku and says thrice in it: (سبحن ربى العظيم), his ruku is complete. This is the least which completes it. When one of you goes into sajdah and says there, three times: (سبحن ربى الاعلى), his sajdah is complete. This is the least which completes it."[2]**

COMMENTARY: To recite the tasbihs in each ruku' and sajdahs three times is the minimum form of complete *sunnah (practice of Holy Prophet* صلى الله عليه وسلم), otherwise the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) is discharged by reciting only once. The

[1] Abu Dawud # 869, Ibn Majah # 887, Darimi # 1305, Musnad Ahmad 4-155.

[2] Abu Dawud # 886, Ibn Majah # 890, Tirmidhi # 261, Tirmidhi say Awn رحمه الله never met Ibn Mas'ud رضى الله عنه, so it is disconnected

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average from is to recite five times, and the best is to recite the tasbih seven times, there being no limit to complete perfection. But, the imam must bear in mind the muqtadis behind him.

As for a disconnected or interrupted hadith, it is correct to cite to highlight merits of deeds and to act on it.

(٨٨١) وَعَنْ حُذَيْفَةَ اَنَّهُ صَلّٰى مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَفِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى وَمَا اَتٰى عَلٰى اٰيَةِ رَحْمَةٍ اِلَّا وَقَفَ وَسَأَلَ وَمَا اَتٰى عَلٰى اٰيَةِ عَذَابٍ اِلَّا وَقَفَ وَتَعَوَّذَ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَرَوَى النَّسَائِيُّ وَ ابْنُ مَاجَةَ اِلٰى قَوْلِهِ الْاَعْلٰى وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

881. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he offered *salah* with the Prophet صلی اللہ علیہ وسلم. In his ruku, he used to say: (سبحن ربی العظیم) and in his sajdah, he would say: (سبحن ربی الاعلی) whenever (while reciting), he came to a verse of mercy. He paused and prayed (for mercy). Whenever he came to a verse describing punishment, he paused and sought refuge (from punishment). [1]

COMMENTARY: The scholars of the Hanafis and the Maalikis hold that this hadith is about the supererogatory *salah*. They hold that it is disallowed to interrupt the *fard (obligatory) salah* with prayer (for mercy) and seeking refuge. However, it is also possible that the Prophet صلی اللہ علیہ وسلم may have done this in a *fard (obligatory) salah* to show that it may be done sometimes.

Shaykh Juzri رحمہ اللہ has written that since Muslim has also transmitted this hadith, the compiler of Mishkat ought to have placed it in the first section, not the second.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٨٨٢) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قُمْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُوْرَةِ الْبَقَرَةِ وَيَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ ذِي الْجَبَرُوْتِ وَ الْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ۔ (رواه النسائی)

882. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that he offered *salah* with Allah's Messenger صلی اللہ علیہ وسلم. When he bowed, he remained there (in ruku) for the time it takes to recite surah al-Baqarah. In his ruku' he said:

سُبْحَانَ ذِي الْجَبَرُوْتِ وَ الْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

(Glorified is HE, the possessor or greatness sovereignty, might and majesty). [2]

COMMENTARY: This does not concern the *fard (obligatory prayer) salah*. Rather, this concerns the tahajjud (supererogatory prayer) or the kusuf (solar eclipse) *salah*.

(٨٨٣) وَعَنِ ابْنِ جُبَيْرٍ قَالَ سَمِعْتُ اَنَسَ ابْنَ مَالِكٍ يَقُوْلُ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

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[1] Tirmidhi # 262, Abu Dawud # 871, Nasai (up to (Arabic) # 1046, Ibn Majah (as Nasai) # 888, Darimi # 1306, Musnad Ahmad 5-382.

[2] Nasai # 1049, Abu Dawud # 873.

عَلَيْهِ وَسَلَّمَ أَشْبَهُ صَلَاةً بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ هٰذَا الفتٰى يَعْنِي عُمَرَ بْنَ عَبْدِالْعَزِيْزِ قَالَ قَالَ فَحَزَرْنَا رُكُوْعَهٗ عَشْرَ تَسْبِيْحَاتٍ وَسُجُوْدَهٗ عَشْرَ تَسْبِيْحَاتٍ (رواه ابوداؤد والنسائی)

883. Sayyiduna Ibn Jubayr رحمه الله narrated that he heard Sayyiduna Anas ibn Maalik رضی الله عنه say, "Never after the death of Allah's Messenger صلی الله علیه وسلم have I offered *salah* behind anyone whose *salah* resembled closely the *salah* of Allah's Messenger صلی الله علیه وسلم as this young man's." He meant Umar ibn Abdul Aziz رحمه الله and said, "We sunrised that he recited ten tasbihs in ruku' and ten in sajdah."[1]

COMMENTARY: The time he took to make ruku and sajdah was such that they recited the tasbih t en times in each posture. Hence, He himself may have recited about as many times.

(٨٨٤) وَعَنْ شَقِيْقٍ قَالَ اِرَّ حُذَيْفَةَ رَأى رَجُلًا لَا يُتِمُّ رُكُوْعَهٗ وَلَا سُجُوْدَهٗ فَلَمَّا قَضٰى صَلَاتَهٗ دَعَاهُ فَقَالَ لَهٗ حُذَيْفَةُ مَاصَلَّيْتَ قَالَ وَاَحْسِبُهٗ قَالَ وَلَوْ مُتَّ مُتَّ عَلٰى غَيْرِ الْفِطْرَةِ الَّتِيْ فَطَرَ اللّٰهُ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (البخاری)

884. Sayyiduna Shaqiq رحمه الله narrated that Sayyiduna Hudhayfah رضی الله عنه saw a man who (while offering *salah*) did not perform bowing and prostration correctly. When he finished his *salah*, Sayyiduna Hudhayfah رضی الله عنه called him and said to him, "You have not offered the *salah* (perfectly)." Sayyiduna Shaqiq رحمه الله said that he presumed, he also said (to the man), "Were you to die (without redeeming this *salah*). You would die on something other than fitrah (true religion of Islam) on which Allah created Muhammad صلی الله علیه وسلم."[2]

(٨٨٥) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْوَأُ النَّاسِ سَرِقَةً اَلَّذِيْ يَسْرِقُ مِنْ صَلَاتِهٖ قَالُوْا يَارَسُوْلَ اللّٰهِ وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهٖ قَالَ لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا۔ (رواه احمد)

885. Sayyiduna Abu qatadah رحمه الله narrated that Allah's Messenger صلی الله علیه وسلم said, "The worst thief among mankind is he who steals from his *salah*." The sahabah (companions) رضی الله عنه asked, "O Messenger of Allah, how does he steal from his *salah*?" He said, "He does not perfect its ruku' and its sajdahs."[3]

COMMENTARY: One who steals worldly property pays for it in this world when he receives punishment for it or seeks pardon from the owner so that he saves himself from punishment in the hereafter. In contrast one who steals from his *salah* hurts himself by losing its reward and qualifies for punishment in the hereafter. But he gets nothing.

(٨٨٦) وَعَنِ النُّعْمَانِ بْنِ مُرَّةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاتُرُوْنَ فِي الشَّارِبِ وَالزَّانِي وَالسَّارِقِ وَ لِكَ قَبْلَ اَنْ تَنْزِلَ فِيْهِمُ الْحُدُوْدَ قَالُوْا اَللّٰهُ وَ رَسُوْلُهٗ اَعْلَمُ قَالَ هُنَّ فَوَاحِشُ وَفِيْهِنَّ عُقُوْبَةٌ وَاَسْوَءُ

[1] Abu Dawud # 888, Nasai # 1135.
[2] Bukhari # 791.
[3] Musnad Ahmad 5-310, Darimi # 1328.

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اَلسَّرِقَةِ الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ يَا رَسُوْلَ اللّٰهِ قَالَ لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا۔

(رواه مالك واحمد وروى دارمي نحوه)

886. Sayyiduna an Numan ibn Murrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked (his sahabah (companions)) رضی اللہ عنہ, "What is your opinion about the alcoholic, the adulterer and the thief?" He had put this question before the prescribed punishments for these sins were imposed. They submitted. "Allah and His Messenger know best." He said, "These are grave sins for which punishments are awarded. The worst of thieves is he who steals from his *salah*." They asked, "How does he steal from his *salah*, O Messenger of Allah?" He said "He does not make ruku and sajdahs perfectly."[1]

COMMENTARY: The prophet's صلی اللہ علیہ وسلم question begins (مازون). The word is with a fathah (ترون) (tarawna) and the sentence means: 'Do you believe...?' But, in one of the copies it is with a dumman (Turawna) meaning; "What do you think..? 'what is your opinion...? This question was asked when the sahabah (companions) had not really fathomed the gravity of the sins. When the prescribed punishment was revealed, they understood how serious the sins were.

CHAPTER - XV

PROSTRATIONS & THEIR MERIT

بَابُ السُّجُوْدِ وَفَضْلِهٖ

The literal meaning of sajdah is 'to put the head on the ground and express one's helplessness.'

In the terminology of Shari'ah (divine law), sajdah is to express servitude to Allah and acknowledge one's complete inability and humility by placing one's forehead on the earth.'

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE LIMBS OF PROSTRATION

(۸۸۷) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اَسْجُدَ عَلٰى سَبْعَةِ اَعْظُمٍ عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَاَطْرَافِ الْقَدَمَيْنِ وَلَا نَكُفَّ الثِّيَابَ وَلَا الشَّعْرَ۔ (متفق عليه)

887. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger E) said, "I have been commanded to prostrate my self on seven bones (of my body); the forehead, both the palms, the knees, the toes of both feet, and (have been) forbidden to fold back the clothing and the hair." [2]

COMMENTARY: Most imams say that sajdah must be made on nose and forehead. If both these are not rested on the earth, the sajdah will not be valid. However, Imam Abu Hanifah رحمہ اللہ and his two companions رحمہ اللہ hold that if only the forehead is placed to make the sajdah then it will be valid, but to do it without a genuine excuse is makruh (unbecoming). Imam Shafi'I رحمہ اللہ and the two companions on (sahibayn of Abu Hanifah) رحمہ اللہ contend

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[1] Muwatta Malik # 9.23-75.

[2] Bukhari # 809, 812, Muslim # 230-490.

that it is not allowed to merely rest the nose on the earth to make the prostration unless one is precluded from resting the forehead for an authentic reason in which case it is permitted. There are two verdicts of Imam Abu Hanifah رحمه الله about it: (i) it is disallowed, and (ii) it is allowed but with an aversion.

It is necessary to put both feet on the ground while prostrating. If any one raises both of them above the ground then his *salah* will be aborted, but if he lifts one of them, then his prostration will be disliked or disapproved.

It is *fard (obligatory)* to turn the toes towards the qiblah, even one toe. If they are not so oriented then it is not be allowed.

Durr ul Mukhtar mentions in one place that it is *fard (obligatory)* to make the sajdah with the forehead and both feet and it is binding that at least one toe must rest on the earth, and it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to place the palms and the knees on the ground. This also is the contention of the Hanafis and the Shafi'is.

It is disallowed to put aside and to fold back hair and clothing while prostrating oneself. The hadith means that is not allowed to do that to prevent them from getting dusty or dirty and even otherwise it is disallowed. As for hair, they must not even be collected into the turban or any such thing to preserve them from hanging. Rather, they must be left as they are so that they too bow down in prostration.

CALMNESS

(٨٨٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اعْتَدِلُوْا فِي السُّجُوْدِ وَلَا يَبْسُطْ اَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ۔ (متفق عليه)

888. Sayyiduna Anas رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Pause calmly while prostrating yourself. Let none of you stretch out his forearms (in prostration on the ground) like the stretching of the dog."**[1]

COMMENTARY: It seems that the word (اعتدلوا) (be moderate) in sajdah calls for being calm and composed and unhurried. The tasbih that is recited in sajdah must be chanted slowly.

Allamah Teebi رحمه الله said that to be moderate in prostration is to keep the back steady and even palms of the hand on the ground, elbows clear of the ground well above it and the belly away from the knees.

PALMS AND ELBOWS

(٨٨٩) وَعَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ۔ (رواه مسلم)

889. Sayyiduna al Bara ibn Aazib رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "When you prostrate yourself, put the palms of your hands on the ground and keep your elbows raised above it."**[2]

COMMENTARY: The palms of the hand must be placed on the ground opposite to the ears, fingers attached to each other. The hands must be uncovered and not concealed in any

[1] Bukhari # (533), 822, Muslim # 223-493, Tirmidhi # 275, 276, Musnad Ahmad # 3-315, 389.
[2] Muslim # 234-494, Musnad Ahmad 4-283.

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clothing or such like, doing which is makruh (unbecoming). The elbows must be raised. This can mean one of two things; both elbows must be raised above the ground, or they must be high above the sides. This command is for men specifically. Women must place elbows on the ground touching their sides, because this posture protects the body from being displayed.

(٨٩٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ جَافٰى بَيْنَ يَدَيْهِ حَتّٰى لَوْ اَنَّ بَهْمَةً اَرَادَتْ اَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ هٰذَا لَفْظُ اَبِي دَاوُدَ كَمَا صَرَّحَ فِي شَرْحِ السُّنَّةِ بِاَسْنَادِهٖ وَلِمُسْلِمٍ بِمَعْنَاهُ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ لَوْ شَائَتْ بَهْمَةٌ اَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ۔

890. Sayyidah Maymunah رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم prostrated himself, he kept his arms so far apart (from his sides) that if a lamb decided to go through, it could have passed under his arms.
This is the wording of Abu Dawud as explained in sharh us *Sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)* with his sanad. The wording of Muslim is of like meaning:
She (Sayyidah Maymunah) رضی الله عنها narrated that when the prophet صلی الله علیه وسلم prostrated himself, if a lamb had wished to pass between his arms, it may have gone through.[1]

COMMENTARY: The Prophet صلی الله علیه وسلم kept his arms far away from his sides, belly and sides. The hadith uses the word (بهمة) (bahmah) for a lamb that can walk by itself. This creature on birth is (Sakhlah) in سخلة.
The compiler of Mishkat points the wording to be of Abu Dawud and thereby indicates that the compiler of Masabih ought not to have placed this hadith in the first section which belongs to Bukhari and Muslim only.

(٨٩١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتّٰى يَبْدُوَ بَيَاضُ اِبْطَيْهِ۔ (متفق علیه)

891. Sayyiduna Abdullah ibn Maalik Ibn Bu haynah رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم prostrated himself, he had his arms spread out enough for the whiteness under his armpits to be visible. [2]

COMMENTARY: Buhaynah was Abdullah's mother Maalik was his father. This is why the 'ibn' between Maalik and Buhaynah is spelt with a hamzah (instead of though it is always pronounced *ibn*), and Maalik is read with a tanween (مالكٍ) to make it clear that Maalik was not Buhaynah's son and that Abdullah رضی الله عنه was Ibn Maalik and Ibn Buhaynah.
Perhaps when Abdullah رضی الله عنه saw the Prophet صلی الله علیه وسلم his armpit was uncovered, or Abdullah رضی الله عنه may have meant that the armpits could be pointed out. As for their whiteness, the Prophet's صلی الله علیه وسلم armpits were very white and clear like all his body was white and clear like a mirror. His armpits were not black on dirty as commonly are.

PRAYER IN PROSTRATION

(٨٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ سُجُوْدِهٖ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهُ دِقَّهُ

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[1] Bukhari # 237-496, Abu Dawud # 898, Nasai # 1109, Ibn Majah # 880, Darimi # 1331, Musnad Ahmad 6-331.
[2] Bukhari # 390, Muslim # 235-495, Nasai # 1106.

وجُلَّهُ وَ اَوَّلَهُ وَاٰخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ۔ (رواه مسلم)

892. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prayed in his prostration:

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وجُلَّهُ وَ اَوَّلَهُ وَاٰخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

(O Allah forgive me my sins - all of them, the small of them and the great, the first of them and the last, the open of them and the secret). [1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم sometimes made this supplication while prostrating himself. Perhaps he made it alongwith the tasbih (سبحن ربی الاعلی) or in place of it. The sins that are secret are those that are concealed from fellow man. In Allah's sight nothing is hidden or secret, every thing is open.

يَعْلَمُ السِّرَّ وَاَخْفَى

{He known the secret (thought) and (that which is) more hidden.} (20:7)

(٨٩٣) وَعَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِّنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِيْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوْبَتَانِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ۔ (رواه مسلم)

893. Sayyiduna Ayshah رضی اللہ عنہ narrated that one night she missed Allah's Messenger صلی اللہ علیہ وسلم from the bed. So she groped for him and her hand tumbled on the soles of his feet. He was in prostration and they (his feet) were raised. He was praying:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

(O Allah, I seek refuge in your good pleasure from your displeasure and in your forgiveness from your punishment. And I seek refuge in you from you (which is in your mercy from your wrath). I am unable to count your praise. You are, indeed, as you have praised yourself). [2]

COMMENTARY: This hadith tells us that if a women touches a man, his ablution is not negated. The Hanafis rule accordingly.

The words 'I am unable to count your praise suggest; 'I am unfit to do justice to your praise according to as you are worthy of praise. You are just as you say of yourself

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعَالَمِيْنَ وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

{So to Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds! And his alone is the dominion in the heavens and the earth. And He is the Mighty, the wise.} (45:36-37)

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[1] Muslim # 216-483, Abu Dawud # 878.

[2] Muslim # 222-486, Abu Dawud # 879, Tirmidhi # 3504, Nasai # 1130, Ibn Majah # 3841, Muwatta Maalik 15.8-31, Musnad Ahmad 6-58.

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NEAREST APPROACH TO ALLAH

(٨٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الْعَبْدُ مِنْ رَّبِّهٖ وَهُوَ سَاجِدٌ فَاَكْثِرُوْا الدُّعَاءَ۔ (رواه مسلم)

894. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nearest a slave can be to Allah is when he prostrates himself. Hence, make supplication (when you are prostrating yourselves) frequently."[1]

COMMENTARY: Allah is always near to His slaves but He is nearest to them when they are in prostration before him. He is pleased with them at that time and grants them their prayer. Hence, the prophet صلی اللہ علیہ وسلم instructed that prayers may be made often in prostration.

PLIGHT OF THE DEVIL WHEN A RECITER PROSTRATES HIMSELF

(٨٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَرَأَ ابْنُ اٰدَمَ السَّجْدَةَ فَسَجَدَ اِعْتَزَلَ الشَّيْطَانُ يَبْكِيْ يَقُوْلُ يَاوَيْلَتٰى اُمِرَابْنُ اٰدَمَ بِالسُّجُوْدِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَاُمِرْتُ بِالسُّجُوْدِ فَاَبَيْتُ فَلِيَ النَّارُ۔ (رواه مسلم)

895. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the son of Aadam علیہ السلام recites a verse calling for prostration and (he or his listener) prostrates himself, the devil moves away and weeps, lamenting, 'woe to me! The son of Aadam علیہ السلام was commanded to prostrate himself and he did so. For him, therefore, is paradise. But, I was commanded to prostrate myself and I (disobeyed and) declined to do so. For me, therefore, is the Fire (of hell)."[2]

PROPHET'S صلی اللہ علیہ وسلم COMPANY IN PARADISE

(٨٩٦) وَعَنْ رَبِيْعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَيْتُهُ بِوَضُوْءِهٖ وَحَاجَتِهٖ فَقَالَ لِيْ سَلْ فَقُلْتُ اَسْاَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ اَوَغَيْرَ ذٰلِكَ قُلْتُ هُوَ ذَاكَ قَالَ فَاَعِنِّيْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ۔ (رواه مسلم)

896. Sayyiduna Rabi'ah [3] ibn Ka'b رضی اللہ عنہ narrated that he used to be with Allah's Messenger صلی اللہ علیہ وسلم at night and bring him water for ablution and other necessary things (like the miswak, prayer, rug, etc). He said to him (one day), "Ask (for something of the world or the hereafter)." He submitted, "I ask youyou're your company in paradise." He said," (That is a high ambition) ask for something else (besides that)." (To achieve that) help me to get you that with very many prostrations."[4]

COMMENTARY: Rabi'ah رضی اللہ عنہ was a constant companion and assistant of the Prophet

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[1] Muslim # 215-482, Abu Dawud # 875, Nasai # 1137, Musnad Ahmad 2-421.

[2] Muslim # 133-81, Ibn Majah # 1053, Musnad Ahmad 2-443.

[3] His Kunyah was Abu Faras. He accompanied the Prophet صلی اللہ علیہ وسلم in his journeys and at home. He died in 63 AH.

[4] Muslim # 226-489, Nasai # 1138.

صلی اللہ علیہ وسلم. He was very obedient, so the Prophet صلی اللہ علیہ وسلم rewarded him by asking him to make a request. Obviously, such a sincere and faithful devotee could only hope for the companionship to continue in the next world. When he insisted on that, the Prophet صلی اللہ علیہ وسلم showed him how he could get what he wanted; 'Offer *salah* regularly and make prostration s frequently demonstrating thereby your helplessness and humbleness and go on praying while you prostrate yourself. On my part, I shall pray for you but you will have to obey me. You will achieve your desire.'

Though a key opens the lock Movement of your hand is a must.

فتح قفل ارچه کلید است اے عزیز جنبش ازدست توہی خواہد نیز

To serve the saintly elders is a means to attain merit. This is more so if the Prophet صلی اللہ علیہ وسلم is served.

Also the seeker must wish only for the blessings of the hereafter. They are perpetual. He should not incline to worldly pleasure that are transitory. And he must not lag behind in servitude, for, only a wish will get nothing. Effort is essential to achieve an ambition, otherwise it will be like trying to mould cold iron.

کارکن کار بگزار گفتار کاندریں راہ کار دار دکار

Deeds matter. Avoid mere oral declarations.

(۸۹۷) وَعَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيتُ ثَوْبَانَ مَوْلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَخْبِرْنِي بِعَمَلٍ اَعْمَلُهُ يُدْخِلُنِي اللّٰهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ سَأَلْتُ عَنْ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُوْدِ لِلّٰهِ فَاِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً اِلَّا رَفَعَكَ اللّٰهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيْئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيتُ اَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ۔ (رواہ مسلم)

897. Sayyiduna Ma'dan ibn Talhah رحمہ اللہ narrated that he met the freedman of Allah's Messenger صلی اللہ علیہ وسلم. Thawban رضی اللہ عنہ and requested him to lead him to a deed which if he did Allah would admit him to paradise. But Thawban gave no answer. So, he asked him again but, again, he did not reply. When he asked the third time, he said, "I had put this question to Allah's Messenger صلی اللہ علیہ وسلم and he had instructed me to make very many prostrations to Allah, for, he would not make a prostration to Allah without Allah raising him by a degree and erasing from him a sin." Ma'dan رحمہ اللہ said, further that he then met Abu ad-Darda رضی اللہ عنہ and asked him (the same question) too. He gave him the same answer as Thawban رضی اللہ عنہ had given him.[1]

COMMENTARY: Sayyiduna Thawban رضی اللہ عنہ did not give an answer to Sayyiduna Ma'dan رحمہ اللہ till he asked the third time to make him more eager to know. In that way, he would realize how significant it was.

The prostrations are none others but those in the *salah*, those made on reciting certain

[1] Muslim # 225-488, Tirmidhi # 388, Nasai # 1139, Musnad Ahmad 5-276.

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verses of the Quran, or prostrations to express gratitude.

SECTION II اَلْفَصْلُ الثَّانِيْ

METHOD OF MAKING PROSTRATION

(٨٩٨) عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَاِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ۔ (رواه ابوداؤد و النسائی و ابن ماجة والدارمی)

898. Sayyiduna Wa'il ibn Hujr رضی اللہ عنہ narrated that he observed that when Allah's Messenger صلی اللہ علیہ وسلم prostrated himself, he put down his knees on the ground before putting his hands down. And when he got up, he raised his hands before raising his knees.[1]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ have ruled according. A hadith in Abu Dawud صلی اللہ علیہ وسلم raised his knees with his hands on his thighs.

The ulama (Scholars) have determined a principle for going down in prostration. The limb that is nearest to the ground will go down first and then the next and so on. When arising from it, the converse sequence is observed, so the nearest will be the last to be raised.

As for the forehead and nose, they are regarded as one limb and should be put down together. However, some authorities point out that the nose is nearer than forehead to the ground, so must be rested first and then the forehead.

Allamah Shamim رحمہ اللہ said that it for any reason it is difficult to put down the knees on the ground before the hands then the hands may be rested on it before the knees.

(٨٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدَ اَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيْرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ قَالَ اَبُوْسُلَيْمَانَ الْخَطَّابِيُّ حَدِيْثُ وَائِلِ بْنِ حُجْرٍ اَثْبَتُ مِنْ هٰذَا وَقِيْلَ هٰذَا مَنْسُوْخٌ۔

899. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you prostrated himself, let him not kneel as a camel kneels. (Rather,) let him put down his hands before his knees."[2]

Abu Sulayman al Khattabi رحمہ اللہ said that the hadith[3] of Wa'il ibn Hujr is more strong than this hadith. So, it is presumed that this hadith is abrogated.

COMMENTARY: 'Do not kneel as a camel does' means that while prostrating oneself, one should not rest one's knees on the ground before putting the hands on it. The prophet صلی اللہ علیہ وسلم gave the example of the camel though the camel kneels on its forelegs (said to be its hands). Man's knees are in his feet but a camel's knees are in its forelegs. So, of any one rests his knees before his hands on the ground when going into prostration, he sits like a camel kneels.

This hadith contradicts the preceding on which calls for the knees to be put down before the hands. Therefore, the ulama (Scholars) differ on this question. As stated in the previous commentary, the majority of ulama (Scholars) like Imam Abu Hanifah رحمہ اللہ, Imam Shafi'I رحمہ اللہ and (Imam Ahmad ibn Hanbal رحمہ اللہ follow the preceding hadith (# 898) of Sayyiduna

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[1] Abu Dawud # 838, Tirmidhi # 268, Nasai # 1089, Ibn Majah # 882, Darimi # 1320.

[2] Abu Dawud # 840, Nasai # 1091, Darimi # 1321, Musnad Ahmad 2-381.

[3] Previous # 898.

Wail ibn Hujr رحمه الله nad put down the knees before the hands (in prostration). However, Imam Maalik رحمه الله, Awzai رحمه الله and some other scholars abide by this hadith of Sayyiduna Abu Hurayrah رضی الله عنه and call for the hands to be placed on the ground before the knees.
The ulama (Scholars) emphasise that the hadith of Sayyiduna Wail ibn Hujr رضی الله عنه is more sound, strong and mashhur.[1]
Therefore, they prefer it. The principle is that the stronger and more sound is followed, Hence some ulama (Scholars) say that the hadith of Sayyiduna Wai'l رضی الله عنه abrogates the hadith of Sayyiduna Abu Hurayrah رضی الله عنه.
Moreover, there is another hadith that Ibn Khuzaymah رضی الله عنه has narrated, It says that when the prophet صلی الله علیه وسلم went into prostration, he began with the knees and placed them on the ground first. It is to these reasons that the compiler of Mishkat indicates saying, 'Abu Su layman al-Khattabi رحمه الله said...'.

SUPPLICATION BETWEEN TWO PROSTRATIONS

(۹۰۰) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ۔ (رواه ابوداؤد والترمذی)

900. Sayyiduna Ibn Abbas رضی الله عنه narrated that between two prostrations, the prophet صلی الله علیه وسلم prayed:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

(O Allah, forgive me. Have mercy on me. Guide me. Preserve me (from the trials of both the worlds and illnesses both seen and unseen). And, provide me sustenance.)[2]

(۹۰۱) وَعَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِيْ۔ (رواه النسائی والدارمی)

901. Sayyiduna Hudhayfah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم prayed between the two prostrations:

رَبِّ اغْفِرْ لِيْ

(My Lord, forgive me).[3]

COMMENTARY: This hadith is also transmitted by Ibn Majah too but his transmission has this prayer made three times between the two prostrations.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT MAKE A HURRIED PROSTRATION

(۹۰۲) عَنْ عَبْدِالرَّحْمٰنِ بْنِ شِبْلٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ وَاَنْ يُوَطِّنُ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوَطِّنُ الْبَعِيْرُ۔ (رواه ابوداؤد والنسائی والدارمی)

902. Sayyiduna Abdur Rahman ibn Shibl رضی الله عنه narrated that Allah's

[1] handed down by many narrators, next to mutawatir. n
[2] Abu Dawud # 850, Tirmidhi # 284, Ibn Majah # 898, Musnad AHMad 1-371.
[3] Nasai # 1145, Darimi # 1324, Abu Dwud # 874, Ibn Majah # 897, Musnad Ahmad 5-398.

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Messenger صلى الله عليه وسلم forbade a crow's peck, stretching the forearms like a wild beast and a man reserving a place (for himself) in the mosque like a camel has his place fixed (in his area).[1]

COMMENTARY: This hadith forbids three things. The first is to not imitate a crows peck in making a hurried prostration by raising the head before it has truly touched the ground. The second is to spread one's forearms or wrists on the ground while prostrating oneself in the manner of beasts who sit with legs stretched on the ground. The third is not to imitate a camel who has a fixed placed to kneel by setting aside a place for oneself in the mosque where no one else may sit. It is makruh (unbecoming) and forbidden to prevent anyone from sitting wherever he likes.

Allamah Halwani رحمه الله said that the ulama (Scholars) call it makruh (unbecoming) to have a specified kind of clothing to wear in the mosque and offer *salah* only in that clothing. If that is done then worship will be linked to that kind of clothing alone and it will become difficult in other clothing for the same reason, it is makruh (unbecoming) to continue to fast always.

FORBIDDEN MANNER OF SITTING BETWEEN TWO PROSTRATIONS

(٩٠٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِيْ وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِيْ لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ۔ (رواه الترمذی)

903. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him, "O Ali, I love for you what I love for myself and dislike for you that which I dislike for myself. Do not observe iq'a (اقعاء) between two prostrations."[2]

COMMENTARY: The prophet صلى الله عليه وسلم was loving and compassionate to all people, but more so to his ummah. He liked for them what he liked for himself and disliked for them what he disliked for himself. He made this known to Sayyiduna Ali رضى الله عنه and told him that he did not himself like to observe iq'a between the two sajdah, so did not like it for him and for other people too.

IQ'A (اقعاء): It is to sit on the buttocks while they rest on the ground, and the thighs and shins are raised with hands placed on the ground. It is the dog's sitting posture. This is the correct meaning of iq'a, but some scholars say that it is to keep the toes erect and sit on the heels. Other meaning are also suggested. Whatever the meaning, it is disallowed to sit between two prostrations in this manner.

CORRECT RUKU' & SAJDAH

(٩٠٤) وَعَنْ طَلْقِ بْنِ عَلِيٍّ الْحَنَفِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللّٰهُ عَزَّوَجَلَّ إِلٰى صَلَاةِ عَبْدٍ لَا يُقِيْمُ فِيْهَا صُلْبَهُ بَيْنَ خُشُوْعِهَا وَسُجُوْدِهَا۔ (رواه احمد)

904. Sayyiduna Talq ibn Ali al Hanafi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, Mighty and Glorious does not look at the *salah* of a slave (of His) who does not keep his back straight between its ruku' (bowing) and sajdah (prostrations) "[3] (Or, keep his back straight in its ruku and sajdah.)

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[1] Abu Dawud # 862, Nasai # 1112, Ibn Majah # 1429, Darimi # 1323, Musnad Ahmad 3-428.

[2] Tirmidhi # 282.

[3] Musnad Ahmad 4-22.

COMMENTARY: Only that *salah* is approved by Allah whose postures are correctly performed according to rules and etiquette. Bowing and prostrations are important postures of the *salah* and if they are deficient then the entire *salah* is incomplete. The hadith emphasizes that one should keep one's back erect on getting up from bowing and prostrations before going into the next posture otherwise Allah will not accept it.

HANDS ALSO PROSTRATE

(٩٠٥) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ كَانَ يَقُوْلُ مَنْ وَضَعَ جَبْهَتَهٗ بِالْاَرْضِ فَلْيَضَعْ كَفَّيْهِ عَلَى الَّذِىْ وَضَعَ عَلَيْهِ جَبْهَتَهٗ ثُمَّ اِذَا رَفَعَ فَيَرْفَعُهُمَا فَاِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ۔ (رواه مالك)

905. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه said, "He who puts his forehead on the ground (in prostration) must also put the palms of his hands on the ground where he puts his forehead. When he raises himself (from prostration), he must also raise them, for, the hands too perform prostration just as the face does."[1]

COMMENTARY: When a worshipper prostrates himself in *salah* all his limbs prostrate with his forehead and nose, bowing before Allah. Hands should also be placed on the surface where the forehead is put, meaning in level with it so that they too prostrate.

Hands should be in line with the forehead. This is as the hanafis rule. The Shafi'is rule that hands should be in line with the shoulders.

While the correct meaning of the words of the hadith is that palms of both hands should be placed on the ground, level with the forehead, yet they may also mean that they should be placed on the ground just as the forehead is placed. This means; in the direct ion of the qiblah.

CHAPTER - XVI

THE TASHAHHUD بَابُ التَّشَهُّدِ

Shahadah means 'testimony,' to bear witness.' It is to convey a true information in which the heart supports the tongue. The tongue gives a news which the heart knows.

Tashahhud is to be a witness. It is to express the knowledge which the heart possesses.

In the terminology of Shari'ah (divine law), *tashahhud* is (اشهدان لاالهالاالله واشهدان محمدارسول الله)

(I bear witness that there is no God but Allah. And, I bear witness that Muhammad is Allah's Messenger), and it is the dhikr that is recited in qa'dah of the *salah*. It is the at-tahiyat and is so called because it has the expression of the testimonies.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WHERE TO PLACE THE HANDS

(٩٠٦) عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَعَدَ فِى التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرٰى عَلٰى رُكْبَتِهِ الْيُسْرٰى وَوَضَعَ يَدَهُ الْيُمْنٰى عَلٰى رُكْبَتِهِ الْيُمْنٰى وَعَقَدَ ثَلَاثَةً وَخَمْسِيْنَ وَاَشَارَ بِالسَّبَّابَةِ

906. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم sat down for the tashahhud he placed his left hand above his left knee and his

[1] Muwatta Maalik # 9.19-63, Abu Dawud # 891.

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right hand above his right knee. He clenched his (right hand's) fingers as though the figure (53) fifty three and pointed with the fore-finger.[1]

(٩٠٧) وَفِيْ رِوَايَةٍ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنٰى الَّتِي تَلِي الْإِبْهَامَ يَدْعُوْ بِهَا وَيَدَهُ الْيُسْرٰى عَلٰى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا۔ (رواه مسلم)

907. According to another version: when he sat down in the *salah*, he placed his hands above his knees and he raised his right finger that is next to the thumb (meaning the forefinger also called finger of shahadah) and with this he made supplication (by raising it to indicate unity of Allah). He kept his left hand stretched wide above his left knee."[2]

COMMENTARY: 'As though the figure (53) fifty three;' Those who counted on fingers had a certain number associated with each finger according to where and how it was placed. Hence, the narrator described how the Prophet صلى الله عليه وسلم clenched his fist, leaving out the forefinger to point out. The way he clenched them represented the counting fifty three (the numerals 53). The tip of the thumb is placed at the (drawn out) base of the forefinger. Imam Shafi'I رحمه الله and, according to one version, Imam Ahmad abide by this hadith and adopt this method.

HOW THE HANAFIS DO IT: In this way, the counting of (90) ninety is also depicted. The little finger and the nearest finger are clenched and the forefinger is released and the thumb's tip is placed on the edge of the middle finger and a circle is formed. Imam Abu Hanifah رحمه الله said that the forefinger must be raised in this form. This also is one opinion of Imam Ahmad رحمه الله and an ancient opinion of Imam Shafi'I رحمه الله and it is also known from a hadith of Muslim رحمه الله, following, as narrated by Sayyiduna Abdullah ibn Zubayr. رضى الله عنه Ahmad رحمه الله and Abu Dawud رحمه الله to have reported from Sayyiduna Wa'il ib Hujr رحمه الله.

Imam Maalik رحمه الله said that all the fingers should be clenched in a fist but the forefinger (of shahadah) is left out.

Some ahadith speak of leaving the fingers unclenched and pointing with the forefinger in this manner. Some Hanafi scholars abide by this. It seems that the Prophet صلى الله عليه وسلم himself followed different methods and the ahadith establish both methods.

The hanafis of Maa wara an Nahr (which include Samarqand, Bukhara, etc) and India[3] have given up the method of clenching fingers and pointing out though the predecessors abided by it. However, the scholars of the Harmayn and other Arab countries continue to abide by the clenching of fist and pointing.

Allamah Shaykh Ibn Hammam رحمه الله, a noted scholar among the Hanafis, said, "While beginning the tashahhud till the testimonies, the time of tahlil (declaration of unity), the fingers should be clenched and the indicating must be made (with the forefinger). To forbide to point is contrary to both riwayat and dirayat (tradition and knowledge)."

It is stated in Muhit that Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله regard it a

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[1] Muslim # 115-580.

[2] Muslim # 114-580.

[3] Perhaps this was given up in the times of the author of Mazahir Haq, Allamah qutubuddin رحمه الله, Now however, all the Hanafis abide it. (Abdullah Jawaid Ghazapuri).

sunnah (practice of Holy Prophet صلى الله عليه وسلم) to point with the forefinger of the right hand. The same opinion, is expressed by Imam Abu Yusuf. رحمه الله Allamah Najmuddin zahidi رحمه الله said that the ulama (Scholars) are of one opinion that the act of pointing Diving unity) is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).

Since this is the contention of the sahabah (companions) رضى الله عنه the tabiun رحمهم الله, the imam's رحمه الله, scholars of hadith رحمه الله, jurists and ulama (Scholars) of kufah and Madinah that while reciting the at-tahiyat, the forefinger should be raised with the testimonies, to represent Divine unity, and there are many ahadith to establish it, other, it is better and preferable to abide by it.

The pointing is done at the kalimah *Shahadah* by the Shafi'is at (الا الله) IillAllah) by raising the forefinger and by the Hanafis at (لا اله) (lailaha) and replacing it at (الا الله) (illAllah). It must be borne in mind that the finger should not be pointed upwards otherwise it will create a doubt about direction.

The hadith says: 'with this he made supplication,' This means that he raised the forefinger and pointed with it indicating Divine unity. Or, supplication may means dhikr because one who makes dhikr is also eligible to get a reward and honour.

The hadith concludes with the words; 'left and stretched vide above his left knee.' It means it was near (or on the tip of) his knee (not on it but) on his thighs facing the qiblah.

(٩٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَعَدَ يَدْعُوْ وَضَعَ يَدَهُ الْيُمْنٰى عَلٰى فَخِذِهِ الْيُمْنٰى وَيَدَهُ الْيُسْرٰى عَلٰى فَخِذِهِ الْيُسْرٰى وَاَشَارَ بِاِصْبَعِهِ السَّبَّابَةِ وَوَضَعَ اِبْهَامَهُ عَلٰى اِصْبَعِهِ الْوُسْطٰى وَيُلْقِمُ كَفَّهُ الْيُسْرٰى رُكْبَتَهٗ۔ (رواه مسلم)

908. Sayyiduna Abdullah ibn Zubayr رضى الله عنه **narrated that when Allah's Messenger** صلى الله عليه وسلم **sat down (in *salah* to recite at-Tahiyat), he put his right hand on his right thigh and left hand on his left thigh and pointed with the forefinger, placing his thumb on his middle finger (making a circle). And (sometimes), he held his left knee with his left hand.** [1]

COMMENTARY: It has been stated in the foregoing lines that Imam Abu Hanifah رحمه الله ruled that during at-tahiyat while reciting the kalimah shahadah, the forefinger of the right hand should be raised, with the little finger and the nearest fingers cleanshed, the tip of the thumb placed on the edge of the middle finger to make a circle and the forefinger put up to point. Imam Shafi'I holds that this kind of a circle must be made promptly on sitting to recite at-tahiyat. Imam Abu Hanifah contends that it should be made while raising the (fore)finger.

(٩٠٩) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ كُنَّا اِذَا صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْنَا السَّلَامُ عَلَى اللّٰهِ قَبْلَ عِبَادِهٖ اَلسَّلَامُ عَلٰى جِبْرِيْلَ اَلسَّلَامُ عَلٰى مِيْكَائِيْلَ اَلسَّلَامُ عَلٰى فُلَانٍ فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ قَالَ لَا تَقُوْلُ اَلسَّلَامُ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ هُوَ السَّلَامُ فَاِذَا جَلَسَ اَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ

[1] Muslim # 113-579.

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اللّٰهِ الصَّالِحِيْنَ فَاِنَّهُ اِذَا قَالَ ذٰلِكَ اَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْاَرْضِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ثُمَّ لِيَتَخَيَّرْ مِنَ الدُّعَاءِ اَعْجَبَهُ اِلَيْهِ فَيَدْعُوْهُ۔ (متفق عليه)

909. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that when they offered *salah* with the Prophet صلی اللہ علیہ وسلم, they recited (in the qa'dah, instead of at-tahiyat):

اَلسَّلَامُ عَلَى اللّٰهِ قَبْلَ عِبَادِهٖ اَلسَّلَامُ عَلٰى جِبْرَئِيْلَ اَلسَّلَامُ عَلٰى مِيْكَائِيْلَ اَلسَّلَامُ عَلٰى

(Peace be on Allah, before conveying it to His slaves. Peace be on Jibril. Peace be on Mika'il peace be on so and so). (The word peace is salaam, or greetings and so and so means any of the angels or prophet) (One day) when the prophet صلی اللہ علیہ وسلم finished the *salah*, he turned his face towards them and said, "Do not say, 'Peace be on Allah because, Allah! e is as-Salaam (peace) When one of you sits (in the qadah) in the *salah*, he must say:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ

(All adorations of the tongue are for Allah as also the adorations of the body and the good deeds. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and on the upright worshippers of Allah.)
When he says so, its blessings cover every righteous slave of Allah in heaven and earth (then he continued: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ) (I bear witness that there is no God but Allah. And, I bear witness that Muhammad is His slave and His Messenger.)
Then he may chrose one of the supplications that pleases him, and make it." [1]

COMMENTARY: Ibn Malik رحمہ اللہ said that when the prophet صلی اللہ علیہ وسلم went through the mi'raj (ascension to the heavens) and he was in the presence of Allah, he spoke these words of praise for Allah, the glorious:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ۔

(All praise belongs to Allah, as do the monetary and physical worships)
This received response from the Divine court:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ۔

(Peace e on you, O Prophet and the mercy of Allah and His blessings)
The Prophet صلی اللہ علیہ وسلم t hen said:

عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ۔

(On us and on the righteous slaves of Allah.)
There up on, Jibril علیہ السلام said:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

(I bear witness that there is no one worthy of worship besides Allah. And, I bear

[1] Bukhari # 831, Mualim # 55-402, Abu Dawud # 968, Nasai # 1168, Ibn Majah # 899, Darimi # 1340, Musnad Ahmad 1-376.

witness that Muhammad is His slave and His Messenger)/

The words (السلام علينا) (peace be on us and on Allah's righteous slaves) These words it conditional on the righteous slaves. These words indicate that it is not proper to send greetings with salaam to the wretched and evil people or to offer them greetings. Only they honour who are dear to Allah and His Messenger صلى الله عليه وسلم because of their beliefs and opinions and their deeds and character. They are called righteous (صالح). The righteous person is mindful of the rights of Allah and of follow men, and fulfils them.

Shaykh Abdul Qadir Jilani رحمه الله said (صلاح) (right good) is the condition in which a person sacrifices and abandons his personal desires and wishes to remain firm on what Allah wants and prescribes. (It is for this reason that he becomes worthy of being called a righteous slave.) Hence, he must be pleased with Allah's pleasure and command and entrust everything to him as a new born is (without desire) before his nurse or a corpse is before one who gives it a funeral bath.

The ulama (Scholars) say that when anyone attains this degree of obedience and submission, He certainly is safe from all worldly trials and tribulations.

Finally, at-thaiyat must be recited in both the *qa'dahs* (sitting postures). The *qa'dah* in between (which is the sitting after two raka'at) is *wajib (expedient)*. The final or last *qa'dah* (when the salutation is made) is *fard (obligatory)*.

(٩١٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ فَكَانَ يَقُوْلُ اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ رَوَاهُ مُسْلِمٌ وَلَمْ اَجِدْفِي الصَّحِيْحَيْنَ وَلَا فِي الْجَمْعِ بَيْنَ الصَّحِيْحَيْنَ سَلَامٌ عَلَيْكَ وَسَلَامٌ عَلَيْنَا بِغَيْرِ اَلِفٍ وَلَامٍ وَلٰكِنْ رَوَاهُ صَاحِبُ الْجَامِعِ عَنِ التِّرْمِذِيِّ۔

910. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to teach them the *tashahhud* in the same way as he taught them the surah of the Quran. Thus, he would say.

اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

(All blessed praise and all monetary and physical worship belong to Allah. Peace be on you, O Prophet, and Allah's mercy and blessing, peace be on us and on Allah's righteous slaves. I bear witness that there is none worthy of worship besides Allah. And, I bear witness that Muhammad is Allah's messenger. [1]

(The compiler of Mistakt writes:) I did not find in the two sahih books or the Jami bayn us sahihayn the words without the definite article سلام عليك and except that the compiler of the Jami has reported it from Tirmidhi.

COMMENTARY: The shafi follow this hadith and recite this tashahhud but the Hanafis

[1] Muslim # 60-483, Abu Dawud # 974, Tirmidhi # 290 (which has (سلام) at two places instead of (السلام).

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recite that which is reported by Sayyiduna Ibn Mas'ud رضی اللہ عنہ in the previous hadith (# 909). The scholars of hadith say about Ibn Mas'ud's رضی اللہ عنہ hadith that the tashahhud in it is the most sound. This is also confirmed by Ibn Hajar رحمہ اللہ shafi'i.

Imam Ahmad رحمہ اللہ also abides by the hadith of Ibn Mas'ud رحمہ اللہ. Most learned sahabah (companions) رضی اللہ عنہ and tabi'un رحمہ اللہ did what the hadith of Ibn Masud رضی اللہ عنہ says. It is also known that the Prophet صلی اللہ علیہ وسلم had instructed that the tashahhud as found in Ibn Mas'ud's رضی اللہ عنہ hadith should be taught to the people. It is stated in Musnad Ahmad that the Prophet صلی اللہ علیہ وسلم had instructed Ibn Mas'ud رضی اللہ عنہ to the effect.

According to a version, ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم held his hand and just as he taught him the Qur'an so he taught him (this) tashahhud.

Another significant difference between the two traditions is that the hadith of Ibn Mas'ud رضی اللہ عنہ is transmitted by both Bukhari and Muslim and of Ibn Abbas رضی اللہ عنہ by only Muslim.

Imam Maalik رحمہ اللہ adopted the tashahhud that Sayyiduna Umar رضی اللہ عنہ narrated from the Prophet صلی اللہ علیہ وسلم. it is:

اَلتَّحِيَّاتُ لِلّٰهِ الزاكيات لله الطيبات لله السلام عليك ايها النبي الخ۔

Whatever that be, the ulama (Scholars) say that the entire discourse centres round what is preferable and more excellent. As for as permissibity is concerned, any of these tashahhud may be recited.

Finally, the compiler of Mishkat objects to the placement of this hadith of Ibn Abbas رضی اللہ عنہ as transmitted by Tirmidhi (with سلام علیک and سلام علینا) in the first section where only Bukhari and Muslim should find place (and they have it with the definite article (السلام علینا. السلام علیک).

SECTION II اَلْفَصْلُ الثَّانِيْ

MOVING THE (FORE) FINGER OF SHAHADAH

(٩١١) وَعَنْ وَائِلِ بْنِ حُجْرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثُمَّ جلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرٰى وَوَضَعَ يَدَهُ الْيُسْرٰى عَلٰى فَخِذِهِ الْيُسْرٰى وَحَدَّ مِرْفَقَهُ الْيُمْنٰى عَلٰى فَخِذِهِ الْيُمْنٰى وَقَبَضَ ثِنْتَيْنِ وَحَلَقَ حَلْقَةً ثُمَّ رَفَعَ اِصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُوْ بِهَا۔ (رواه ابوداؤد والدارمی)

911. Sayyiduna wa'il ibn Hujr رضی اللہ عنہ narrated that (after raising his head from prostration) Allah's Messenger صلی اللہ علیہ وسلم sat down with his left foot stretched out (to sit on), placing his left hand on his left thigh He place his right elbow on his right thigh apart (from his side). He put together his fingers (the little finger and one next to it, the ring finger) to form a circle (as the Hanafis emulate with the middle finger and the thumb). Then he raised the (fore) finger (of shahadah). He (wa'il رضی اللہ عنہ) said, I saw him moving it while indicating with it the (fact of Divine) unity.[1]

COMMENTARY: This hadith is part of a lengthy hadith in which the entire *salah* of the Prophet صلی اللہ علیہ وسلم is described. However, since only the jalsah was to be treated here, the hadith begins from there (after raising...).

Imam Maalik رحمہ اللہ follows this hadith and says that the forefinger must continue to be

[1] Musnad Ahmad 4-318. Darimi # 1357, Abu Dawud 957, Nasa'I # 1268.

moved (up and down). But, Imam Abu Hanifah رحمه الله follows the next hadith which says clearly that it must not be done and the finger must be static.
This hadith is explained to mean that the finger should be raised and this too is a movement. So that explains the seeming contradiction.

FOREFINGER SHOULD BE MOTIONLESS:

(٩١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُشِيْرُ بِاِصْبَعِهٖ اِذَا دَعَا وَلَا يُحَرِّكُهَا رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ اَبُوْدَاوٗدَ وَلَا يُجَاوِزُ بَصَرُهٗ اِشَارَتَهٗ۔

912. Sayyiduna Abdullah Ibn az- Zubayr رحمه الله narrated that the Prophet صلى الله عليه وسلم pointed with his finger (in the qa'dah) when he made supplication (with the kalimah shahadah) but did not move it.
Abu Dawud's version adds: His sight did not turn away from the pointing (finger).[1]

COMMENTARY: The Prophet صلى الله عليه وسلم looked at the finger constantly to concentrate on Divine unity and observe humility.

POINTING WITH ONE FINGER

(٩١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَجُلًا كَانَ يَدْعُوْ بِاِصْبَعَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحِّدْ اَحِّدْ۔ (رواه الترمذى والنسائى والبيهقى فى الدعوات الكبير)

913. Sayyiduna Abu Hurayrah رضى الله عنه narrated that one man pointed with two fingers (in the tushahhud at the testimonies). So, Allah's Messenger صلى الله عليه وسلم said (to time). (Point with one, one.[2]

COMMENTARY: Abu Dawud and Nasa'I have named the man as Sayyiduna sa'd ibn Abu Waqqas رضى الله عنه. He pointed with both his forefingers of the right and left hands when he recited the kalimah shahadah. The Prophet صلى الله عليه وسلم instructed him to point with only the forefinger of his right hand.

DO NOT REST ON HANDS

(٩١٤) وَعَنِ ابْنِ عُمَرَ قَالَ نُهِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلَاةِ وَهُوَ مُعْتَمِدٌ عَلٰى يَدِهٖ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ فِيْ رِوَايَةٍ لَهٗ نُهِيَ اَنْ يَعْتَمِدَ الرَّجُلُ عَلٰى يَدَيْهِ اِذَا نَهَضَ فِي الصَّلَاةِ۔

914. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that a man should sit while offering the *salah* resting himself on his hand. In one version of Abu Dawud the words are: He forbade that a man should get up in the *salah* helping himself with his hands (on the ground).

COMMENTARY: When any one sits for the qa'dah or arises from it, he should not lean on his hand. The second portion says that he should also not lean while getting up from the sajdah but, he should get up with the force of his knees. Imam Abu hanifah رحمه الله abided by this hadith.
The followers of Imam Shafi'I رحمه الله arise from the sajdah, etc. with the support of the

[1] Abu Dawud # 990, Nasa'I # 1275.
[2] Tirmidhi # 3568, Nasa'I # 1271, Musnad Ahmad 2-520.

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hands placed on the ground. He relies on the hadith that the Prophet صلى الله عليه وسلم had rested his hands on the ground while arising. The Hanafis say that this was done by him in old age due to weakness otherwise he did not do it.

DURATION OF THE QA'DAH

(٩١٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّكْعَتَيْنِ الْأُوْلَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ حَتّٰى يَقُوْمَ۔ (رواه الترمذی وابوداؤد والنسائی)

915. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that the Prophet's صلى الله عليه وسلم first two raka'at (meaning first qa'dah) were as though he was (sitting) on hot stones till he got up.[1]

COMMENTARY: In the first qa'dah, he only recited the tashahhud but in the last, he also recited the durood (invocation of blessing on him) and other supplications. So, this second took long.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٩١٦) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ بِسْمِ اللّٰهِ وَ بِاللّٰهِ التَّحِيَّاتُ لِلّٰهِ الصَّلَوَاتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَسْاَلُ اللّٰهَ الْجَنَّةَ وَاَعُوْذُ بِاللّٰهِ مِنَ النَّارِ۔ (رواه النسائی)

916. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught them the tashahhud in the same way as he taught them from the Qur'an (its surahs and verses and just as they are different so too are the words of tashahhud various, for instance, in this version are:)

بِسْمِ اللّٰهِ وَ بِاللّٰهِ التَّحِيَّاتُ لِلّٰهِ الصَّلَوَاتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَسْاَلُ اللّٰهَ الْجَنَّةَ وَاَعُوْذُ بِاللّٰهِ مِنَ النَّارِ

(In the name of Allah and with His enablement I begin. Allah praise and all pecuniary and physical worship are for Allah. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and on Allah's righteous slaves. I bear witness that there is no God but Allah, and I bear witness that Muhammad is His slave and His Messenger. I beseech Allah for paradise and I seek refuge in Him from the fire).[2]

DEVIL IS TROUBLED BY POINTING

(٩١٧) وَعَنْ نَافِعٍ قَالَ كَانَ عَبْدُاللّٰهِ بْنُ عُمَرَ اِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَ اَشَارَ بِاِصْبَعِهِ وَاَتْبَعَهَا بَصَرَهٗ ثُمَّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهِيَ اَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ يَعْنِي اَلسَّبَّابَةَ۔ (رواه احمد)

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[1] Munad Ahmed 1-386, Abu Dawud # 995, Tirmidhi # 366, Nasi # 1136.

[2] Nasa'I # 1175.

917. Sayyiduna Naf'i رضی اللہ عنہ narrated that when sayyiduna Abdullah ibn Umar رضی اللہ عنہ sat down in the *salah* (for the qa'dah), he kept both his hands above both his knees (on his thighs) and pointed with the (forefinger) (of Shahadah) keeping his sight on the finger. He used to say that Allah's messenger صلی اللہ علیہ وسلم said, Indeed, it is more severe on the devil than iron, referring to the forefinger.[1]

COMMENTARY: The devil's ambition is to mislead everyone to disbelief and polytheism, But, when he sees anyone pointing his forefinger to stress Divine unity, he is more troubled than he would have been with a spear, etc.

TASHAHHUD SILENTLY

(٩١٨) وَعَنِ ابْنِ مَسْعُوْدٍ كَانَ يَقُوْلُ مِنَ السُّنَّةِ اِخْفَاءُ التَّشَهُّدِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

918. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said often that it is a *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* to recite the tashahhud silently.[2]

COMMENTARY: When any sahabi رضی اللہ عنہ says "This is *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)*, it is tantamount to saying, Allah's Messenger صلی اللہ علیہ وسلم said: It will be a *marfu hadith*. A majority of the scholars rule that the *tashahhud* must be recited quietly.

CHAPTER - XVII

SALAH OR INVOCATION OF BLESSING[3] ON THE PROPHET صلی اللہ علیہ وسلم AND ITS EXCELLENCE

بَابُ الصَّلٰوةِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفَضْلِهَا

The dictionary meaning of *salah* is invocation, supplication, prayer, mercy and istighfar (or seeking forgiveness). It is also (as durud) what the creatures seek for the Prophet صلی اللہ علیہ وسلم from Allah such mercy for him as encompasses the good both in this world and the next. Allah has commanded his slaves to invoke blessing and peace on the Prophet صلی اللہ علیہ وسلم. He says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا۔

{O you who believe! Send your blessings on him and salute him with a becoming salutation} (31: 56)

The ulama (Scholars) maintain that this command of Allah makes it *wajib (expedient)* (obligatory) to invoke blessing on the Prophet صلی اللہ علیہ وسلم. Hence, some people say that every time one hears his name, one must invoke blessing on him at each mention of his name. however, some others say that just as it is *fard (obligatory)* to bear testimony of his prophethood only once in a life time, so, too, it is *fard (obligatory)* to invoke blessing on him only once in one's

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[1] Munaed Ahmad 2-1119.

[2] Abu Dawud # 986, Tirmidhi # 291.

[3] The Arabic word *salah* is used not only for regular prayer but also for invocating blessing on the Prophet صلی اللہ علیہ وسلم. The urdu word durud is also used for invocation these blessings. The entire is also called *salah* and salaam.

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entire life. After that, it is masnun and mustahab, as also a symbol of Islam, to do that the most number of times one can do, and an unlimited reward is assured on that.

Qadi Abu Bakr رحمه الله goes so far as to say that Allah has made it *fard (obligatory)* on the believers to invoke blessing and peace (or salutation) on the Prophet صلى الله عليه وسلم. Since he has not specified any time for that, it is *wajib (expedient)* to send blessings and salutation the maximum number of times without being the least negligent. Some scholars, however, prefer the preceding opinion.

IS IT *FARD (OBLIGATORY)*, OR *SUNNAH* IN AT-TAHIYAT: Imam Shafi'I رحمه الله has said that it is *fard (obligatory)* to recite the *salah* (or durud) in at-tahiyat. But, the ulama (Scholars) have stated explicitly that this opinion of Imam Shafi'I رحمه الله is shaadh (rare). No scholar agrees with him on this issue.

Imam Abu Hanifah رحمه الله ruled that if anyone hears the name of the Prophet صلى الله عليه وسلم in a single gathering many times then it is *wajib (expedient)* on him just once to invoke blessings on the Prophet صلى الله عليه وسلم and mustahab to do so at every mention. And, he rules that it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) to invoke blessing on the Propeht صلى الله عليه وسلم in the at-tahiyat.

USING THESE WORDS FOR OTHER THAN PROPHETS: The ulama (Scholars) differ on whether it is allowed or not to use the words of *salah* and *salah* and salaam by name for people other than the Prophets عليه السلام. for example, صلى الله عليه وسلم (Sal Allahualayhi wasallam) is used with the name of the Prophet صلى الله عليه وسلم (to mean blessing of Allah and peace be on him), or عليه السلام (alayhis salaam) with the name of any other Prophet عليه السلام (to mean peace be on him), both verbally and in writing. So, is it allowed to use these expressions for anyone else by his name, or not allowed? The position is that most scholars declare that these expressions may be used only for the Prophet عليه السلام specifically. It is disallowed to use these expressions for anyone else, but the expressions غفر الله (may Allah forgive him) رحمه الله (may Allah have mercy on him), رضى الله عنه (may Allah be pleases with him) and so on, may be used for others by name.

Allamah Teebi رحمه الله said that it is contrary to the preferable to invoke blessing on anyone apart from the Prophet صلى الله عليه وسلم. Some people have also said that it is haram and makruh (unbecoming).

The correct verdict is that directly and individually it is *Makruh tanzihi(disapproved strictly)* to invoke *salah* and salaam on others than Prophets and angles, because this is a practice of the innovators. However, it is allowed to invoke on them alongwith the Prophet صلى الله عليه وسلم. For example, one may say:

صلى الله على محمد وعلى اله واصحابه وسلم

(Blessings be on Muhammad, his family and descendants and his companions, and so peace!)

SECTION I اَلْفَصْلُ الْاَوَّلُ

HOW TO INVOKE BLESSING

(٩١٩) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ لَقِيَنِيْ كَعْبُ بْنُ عُجْرَةَ فَقَالَ اَلَا اُهْدِيْ لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ

النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ بَلٰى فَاهْدِهَا لِيْ فَقَالَ سَأَلْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ اَهْلَ الْبَيْتِ فَاِنَّ اللّٰهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ قَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ مُسْلِمًا لَمْ يَذْكُرْ عَلٰى اِبْرَاهِيْمَ فِي الْمَوْضِعَيْنِ۔

919. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله narrated that Sayyiduna ka'b ibn ujrah رضى الله عنه met him and asked him, Shall I not present to you a gift that I had heard from the Prophet صلى الله عليه وسلم. He said, we had asked Allah's Messenger صلى الله عليه وسلم O Messenger of Allah, how may we invoke blessing on you, the people of the house (of the Prophet صلى الله عليه وسلم), for Allah has taught us how to send salutation to you? Then, he said that the Prophet صلى الله عليه وسلم taught them to say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah, shower blessing on Muhammad and on the family[1]
Of Muhammad as you did shower blessing on Ibrahim and on the family[2]
of Ibrahim. Surely, you are praiseworthy, Glorious.
O Allah, grant favours to Muhammad and to the family [3]
of Muhammad as you did grant favours to Ibrahim and to the family[4]
of Ibrahim. Surely, you are praiseworthy, Glarious.[5]
(Muslim does not mention Ibrahim at two places.)

COMMENTARY: The sahabah (companions) referred to the words (السلام عليك ايها النبى) peace be on you, O prophet in the at-tahiyat for salutation. But, they wished to know how to invoke the *salah* (blessing).

Allah had taught them the salaam or salutation through the Prophet صلى الله عليه وسلم, every command given by Allah is passed on through him by a revelation from Allah. He never spoke about them of his own accord.

THE WORD AAL (FAMILY): The Arabic word (aal ال) is applied to the household and family. It is used also for the followers. The ulama (Scholars) have offered different meanings of وعلى ال محمد and on the aal of Muhammad صلى الله عليه وسلم. Their opinions are:

(i) Only his household and family,
(ii) Followers,
(iii) Every believer, or,

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[1] The word in Arbic is aal, see commentary,
[2] The word in Arbic is aal, see commentary,
[3] The word in Arbic is aal, see commentary,
[4] The word in Arbic is aal, see commentary,
[5] Bukhari # 3370, Muslim # 66-406.

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(iv) Every pious believer.

However, it seems that in this hadith *aal* means 'followers though some ulama (Scholars) explain aal to mean ahl ul-bayt. They are those to whom it is unlawful to receive sadaqah or each and who are called Banu Hashim,

Imam fakhruddin Razi رحمه الله said that ahlulbayt includes his wives and children. Since Sayyiduna Ali رضى الله عنه was more strongly linked with them because of sayyidah fatimah رضى الله عنه, he too among the *ahl ul-bayt.*

Only Prophet Ibrahim عليه السلام is specified and no other Prophet is named. It is because he was a fore father of the Prophet صلى الله عليه وسلم. Moreover, in the principles of religion, the Shari'ah (divine law) of Muhammad صلى الله عليه وسلم follows him.

The second portion (اللهم بارک علی محمد) (O Allah, grant favours to Muhammad...) implies: O Allah , you have bestowed honour and excellence on our chief and master, mercy to the worlds صلى الله عليه وسلم. do keep it for ever.

The two portions of it in Muslim do not have the words (علی ابراهیم) (on/grant to the family ibrahim. (کماصلیت) and (کما بارکت).

(٩٢٠) وَعَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ كَيْفَ نُصَلِّيْ عَلَيْكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ (متفق علیه)

920. Sayyiduna Abu Hamyad as-Sa'idi narrated that they (the sahabah (companions) رضى الله عنه) asked, "O Messenger of Allah, how may may we convey blessings on you? Allah's Messenger صلى الله عليه وسلم said that they should say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah shower blessing on Muhammad and his wives and his offspring as you did shower blessing on Ibrahim, and do grant favours to Muhammad and his wives and his offspring as you did grant favours to the family (aal) of Ibrahim. Indeed, you are praiseworthy Glorious.[1]

COMMENTARY: The invocation of blessing is taught by the Prophet صلى الله عليه وسلم in different words as is apparent in these two succeeding hadith. The ulama (Scholars) say that it is enough to invocate in the words of the first hadith (# 919). Some versions also have the words:

وَارْحَمْ كَمَا رَحِمْتَ وَتَرَحَّمْتَ

(and have mercy as you did show mercy)

However, they are not strongly established. Some scholars state that the hadith is sound which has the words:

وَتَرَحَّمْ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

[1] Bukahri # 3369, Muslim # 69-407.

(And have mercy on Muhammad and on the aal of Muhammad as you did have mercy on Ibrahim and on the aal of Ibrahim).

EXCELLENCE OF INVOKING BLESSINGS

(٩٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا۔ (رواه مسلم)

921. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, If anyone invokes blessing on me once then Allah will shower on him ten mercies.[1]

COMMENTARY: This is in conformity with Allah's words:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

{Whoever brings a good deed shall have tenfold like of it.} (6:160)

Hence, the same will apply to anyone who invokes blessing on the Prophet صلی اللہ علیہ وسلم Once.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٩٢٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيْئَاتٍ وَرُفِعَتْ لَهٗ عَشْرُ دَرَجَاتٍ۔ (رواه النسائی)

922. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, If anyone invokes blessing on me once, then Allah will bestow on him mercy ten times, ten sins will be erased for him and (relative to nearness to Allah) he will be raised ten degrees. [2]

(٩٢٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْلَى النَّاسِ بِيْ يَوْمَ الْقِيَامَةِ اَكْثَرُهُمْ عَلَيَّ صَلَاةً۔ (رواه الترمذی)

923. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, On the day of resurrection, those nearest to me will be they who will have invoked blessings on me most often.[3]

COMMENTARY: Ibn Hibban رحمہ اللہ said that this glad news is most fitting for the scholars of hadith. No other group of people invokes blessing on the Prophet صلی اللہ علیہ وسلم more often than they do. They will be the nearest of all to him on the day of resurrection.

SALUTATION CONVEYED TO PROPHET صلی اللہ علیہ وسلم

(٩٢٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ مَلَائِكَةً سَيَّاحِيْنَ فِي الْاَرْضِ يُبَلِّغُوْنِيْ مِنْ اُمَّتِيَ السَّلَامَ۔ (رواه النسائی والدارمی)

924. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, Indeed, Allah has angles who travel about in the earth. They convey to me the salaam of my ummah. [4]

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[1] Muslim # 70-408, Abu Dawoud # 1530, Tirmidhi # 485, Nasa'I # 1296, Darimi # 2772.
[2] Nasa'I # 1297, Musnad Ahmad 3-102.
[3] Tirmidhi # 484.
[4] Nasa'I # 1292, Darimi # 2374, Musnad Ahmad 1/452.

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COMMENTARY: This hadith refers to the people who live far away from the Prophet صلى الله عليه وسلم grave and are unable to visit it. When these people offer their salaam to the Prophet صلى الله عليه وسلم, the angles convey it to him with great reverence and high esteem.
As for those people who have the honour to present themselves at the grave, when they offer the salaam there, the Prophet صلى الله عليه وسلم listens to them directly.
This hadith throws light on some things.

(1) The Prophet صلى الله عليه وسلم is alive in his grave with his body just as he was alive in this world.

(2) When a member of his ummah offers *salaam* to him, he feels happy. This, indeed, is an honour and a great good fortune for him who offers the salaam.

(3) When the angles present to the Prophet صلى الله عليه وسلم someone's salaam it means that the salaam has gained acceptance. The next hadith discloses that the Prophet صلى الله عليه وسلم responds to the salaam of that person. According to another hadith, when the angles bring someone's salaam, they also name him. For example, they say, O Messenger of Allah, Mawlana Muhammad qutubuddin Muhiyuddin offers your august self his salaam. Or, your humble slave Abdullah jawaid ibn Mawlana Muhammad Abdul Haq presents your honoured self his humble salaam. Or, Faqir Muhammad Asghar submits salaam to your distinguished self.

جاں می دہم درآز والے قاصد آخر باز گو در مجلس آں نازنیں حرفے کہ از ما می رود

THE PROPHET صلى الله عليه وسلم RESPONDS

(٩٢٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ يُسَلِّمُ عَلَيَّ اِلَّا رَدَّ اللّٰهُ عَلَيَّ رُوحِيْ حَتّٰى اَرُدَّ عليه السلام ـ (رواه ابوداؤد والبيهقي في الدعوات الكبير)

925. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, when anyone offers salaam to me, Allah returns to me my soul till I respond to his salaam. [1]

COMMENTARY: The ahlus-*sunnah (practice of Holy Prophet* صلى الله عليه وسلم) wa al-janaah believe firmly that the noble Prophet, pride of the worlds (may my parent be ransomed to him), is alive in the barzakh (which is the intervening world and period between this world and the next world, here after). But, this hadith says that he is not alive and life is restored to him when any one coveys his salaam and he gives his response.
The seeming disparity is cleared when we realise that returning the soul (to him) does not presuppose that his blessed soul is not always present in his sacred body but only restored for the while it takes to give a response. It is not so. Rather, since his soul is perpetually attentive to the Mighty Lord and immersed in observing Him, so it is diverted from that condition to this world that he may listen to the invocation of blessing and, salaam of the members of his ummah and give a response. There fore, this diversion of the blessed soul with the information is described in the words, Allah returns to me my soul. As it is, all the Prophets (صلوات الله عليهم اجمعين) are alive in their graves.
Finally, the question remains whether this destination as mentioned in this hadith is

[1] Abu Dawud # 2041, Musmad Ahmad 2-527, Bayhaqi in ad Dawat al Kabir.

available only to those who are fortunate to visit the grave or to all people generally? Apparently, it is the destination of everyone generally, both those who come to the grave and offer the salaam and those who send their salaam from distant places. However, the only difference is that if anyone is unable to gain the honour of visiting the Prophet's صلى الله عليه وسلم grave, he listens to their salaam through the angles. We shall see this in the hadith of Abu Hurayrah رضى الله عنه to follow in the third section (# 934).

DO NOT TURN HOMES INTO GRAVES

(٩٢٦) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا وَلَا تَجْعَلُوْا قَبْرِيْ عِيْدًا وَصَلُّوْا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ حَيْثُ كُنْتُمْ۔ (رواه النسائى)

926. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Do not keep your houses like graves and do not make my grave a place of festivities (like a fair). Invoke blessing on me, for your (invocation of) blessing reaches me from wherever you be.[1]

COMMENTARY: The first portion of the hadith can accommodate three interpretations.

(1) Do not turn your houses into graves by lying there as the dead lie in their graves without engaging in worship. Rather, make some worship there to get blessing and radiance therein. Offer the prescribed *salah* in the mosques, and the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* and supererogatory at home. It is better to offer the supererogatory at home.

(2) Do not bury your dead in your homes. However, this should not raise the question why the Prophet صلى الله عليه وسلم is buried in his house because it is exclusively allowed to him not to others.

(3) Do not turn graves as places of residence as in present times the disciples and care takers reside at the shrines of the saints and in grave yards to retain softness of heart and a mild temperament. Rather, one must visit graves, make supplication for the grave-dwellers and return home.

The second portion of the hadith do not make my grave a place of festivities prohibits assembling there and perpetrating vain activities and celebrating, as the jews and Christians do, at the graves of their Prophets عليه السلام.

This portion of the hadith must serve as a lesson for the so-called manlavis today and the innovators. They have made the graves of saints a centre to enjoy and get their personal desires and worldly ambitions. They celebrate there urs, etc. and create much noise all of which smacks of disbelief and polytheism. They eat voraciously and are blinded to the commands of the Quran and hadith, May Allah guide them. Ameen!

Some ulama (Scholars) have explained this portion to mean: do not visit my grave only once or twice every year like the two eeds every year. Rather, visit often. The Prophet صلى الله عليه وسلم encouraged his ummah to visit his grave very often.

The last portion of the hadith calls upon his ummah to invoke blessing on him most frequently, again and again. Distance is of no concern because their blessing reaches him, In this way, he consoles those who are very far off that they must not lose heart but

[1] Abu Dawud # 2042, Musnad Ahmad 2-367, Nasai # (not found in Nasi).

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continue to invoke blessing on him.

قرب جانے چوں بود بعد مکانے سہل ست

WARNING TO THOSE WHO NEGLECT IT

(۹۲۷) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ اَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ اَنْ يُغْفَرَ لَهُ وَرَغِمَ اَنْفُ رَجُلٍ اَدْرَكَ عِنْدَهُ اَبَوَاهُ الْكِبَرَ اَوْ اَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ۔ (رواه الترمذی)

927. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, May his nose be dusty before whom I am mentioned but he does not invoke blessings on me. And, may his nose be dusty who finds (the month of) Ramadan, but is passes away without his being forgiven, And, may his nose be dusty whose parents, or one of them, reach old age but could not (be a means to) admit him to paradise.[1]

COMMENTARY: Of the three people mentioned in this hadith, the first fail to invoke blessing on the Prophet صلی اللہ علیہ وسلم on hearing his name or his mention. It calls for their nose to be dusty which means, may they be abased, dejected and ruined.

Apparently, blessing must be invoked on him every time the Prophet صلی اللہ علیہ وسلم name is called in an assembly. It is *wajib (expedient)*, because to neglect it invites severe retribution, However, it is not so because we have seen previously that it is not *wajib (expedient)* to invoke blessing each time, but only once it is *wajib (expedient)* where after it is mustahab and better. For anything to be *wajib (expedient)*, the warning should concern the hereafter but since the warning in this hadith says nothing about the hereafter, the command implies that it is mustahab to invoke blessings every time the Prophet صلی اللہ علیہ وسلم is mentioned, and the warning points to excellence and istihbah (preferred, recommended),

The second kind do not fulfil the rights of the month of Ramadan perfectly. Their fasting and worship during it are of a questionable nature. Since these things are a means to forgiveness, it is said that they will face deprivation. The month they will face deprivation. The month passes away without their benefiting from its blessings.

The third kind do not obey and serve their parents and fail to make then happy particularly in their old age. They are truly wretched. They purchase punishment and misery in the hereafter, for they lost the means to enter paradise.

MERIT OF BLESSING AND SALUTATION

(۹۲۸) وَعَنْ اَبِيْ طَلْحَةَ رضی اللہ عنہ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ فِيْ وَجْهِهٖ فَقَالَ اِنَّهٗ جَاءَنِيْ جِبْرِيْلُ فَقَالَ اِنَّ رَبَّكَ يَقُوْلُ اَمَا يُرْضِيْكَ يَا مُحَمَّدُ اَنْ لَا يُصَلِّيَ عَلَيْكَ اَحَدٌ مِنْ اُمَّتِكَ اِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ اَحَدٌ مِنْ اُمَّتِكَ اِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا۔ (رواه النسائی والدارمی)

928. Sayyiduna Abu Talhah رضی اللہ عنہ narrated that one day Allah's Messenger came (to the sahabah (companions) رضی اللہ عنہم) exuberance with large on his face. He said that Jibril علیہ السلام had come to him and informed him that his Lord says, 'O

[1] Tirmidhi # 3556, Musnad Ahmad 2-254.

Muhammad, are you not pleased that if anyone of your ummah invokes blessing on you once then I shall shower on him mercy ten times. And, if any of them conveys salaam to you, then I shall bestow on him salaam ten times.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was very kind and compassionate to his ummah. His topmost aim was to earn for them their welfare and good. Hence, when he received this glad tidings from Jibril عليه السلام, he was visibly overjoyed and he conveyed the tidings to the sahabah (companions) رضى الله عنه and through them to the rest of the ummah.

NO LIMIT TO IT

(٩٢٩) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِيْ فَقَالَ مَا شِئْتَ قُلْتُ الرُّبُعَ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِيْ كُلَّهَا قَالَ إِذًا تُكْفٰى هَمُّكَ وَيُكَفَّرُ لَكَ ذَنْبُكَ۔ (رواه الترمذى)

929. Sayyiduna ubayy ibn Ka'b رضى الله عنه narrated that he said (to Allah's Messenger صلى الله عليه وسلم), O Messenger of Allah, I (wish to) invoke blessing on you very often. So, how much time shall I set aside for you from my prayers? The Prophet صلى الله عليه وسلم said, As much as you like. He asked, (May I set aside) one-fourth? He said, As much as you like, but if you increase on that, that would be better for you. Ubayy رضى الله عنه asked, half? He said, As much as you like, but if you increase it, that would be better for you. So, he asked, Two thirds? He said, As much as you like, but if you increase it, that would be better for you. He said, I shall assign all my prayer for you. The Prophet صلى الله عليه وسلم said, That would that care of your worries and expiate all your sins.[2]

COMMENTARY: In the words (Arabic) the words (*salah*) stands for prayer supplication. Sayyiduna Ubayy ibn Ka'b رضى الله عنه wished to know how much of his prayer for himself he should allocate for invoking blessing on the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم did not suggest how much but did say that the more time he gave to it, the better it would be for him. When he decided to assign all the time for it, the Prophet صلى الله عليه وسلم expressed satisfaction and assured him that his cares and worries would be over and Allah will help him in his affairs, worldly and of the hereafter. (Arabic) He who becomes Allah's then Allah's is his.

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ

Therefore, if anyone continues to invoke blessings on the Prophet صلى الله عليه وسلم and makes it an essential part of his life, then ease and comfort are for him in both the worlds. His pious ambitions are fulfilled.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله said. When my shaykh, the honourable shaykh Abdul Wahab Muttaqi رحمه الله gave me leave to depart to Madinah for a visit, he said to me, Go and remember that on this path on worship after *fard (obligatory)* is like invoking

[1] Nasa'I # 1295, Darimi # 2773, Musnad Ahmad 4-30.

[2] Tirmidhi # 2465.

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blessing on the Prophet صلى الله عليه وسلم. So, use all your time (after discharging *fard (obligatory)*), to this sacred pursuit and do not occupy yourself in anything else.
Shaykh Abdul Haq رحمه الله said that he submitted May I put aside some time for it? Shaykh Abdul Wahab رحمه الله said, There is no need to allocate any limit for it. Rather, invoke blessing to becomes moist with it and you dye yourself in its colour, and get immersed in it.
The compiler of Hisn Haseen has written in Miftah: There are many benefity of invoking blessing on the Prophet صلى الله عليه وسلم in both the worlds. Difficulties and worries are welcome. Important tasks are achieved. Experience speaks for it. I was surrounded by fear often and I got relief after invoking blessing on the Prophet صلى الله عليه وسلم.

PRAYER IS ANSWERED AFTER INVOKING BLESSINGS

(٩٣٠) وَعَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ اِذْ دَخَلَ رَجُلٌ فَصَلّٰى فَقَالَ اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِلْتَ اَيُّهَا الْمُصَلِّي اِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللّٰهَ بِمَا هُوَ اَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ اُدْعُهُ قَالَ ثُمَّ صَلّٰى رَجُلٌ اٰخَرُ بَعْدَ ذٰلِكَ فَحَمِدَ اللّٰهَ وَصَلّٰى عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا الْمُصَلِّي اُدْعُ تُجَبْ۔ (رواه الترمذی وروی ابوداؤد والنسائی نحوه)

930. Sayyiduna fudalah ibn Ubayd رضى الله عنه narrated that while Allah's Messenger صلى الله عليه وسلم was sitting (one day in the mosque), a man came in and offered *salah* and prayed (thereafter), "O Allah forgive me and have mercy on me. Allah's Messenger صلى الله عليه وسلم said to him, O you worshipper! You have (neglected the manner of prayer and) made haste. When you have offered the *salah*, sit down and praise Allah as is His due and invoke blessing on me and then make supplication to Allah. (Thus, he taught him manners of supplication.) Later, another man offered *salah* and after that praised Allah and invoked blessing on the Prophet صلى الله عليه وسلم (but did not make Supplication), So, the Prophet صلى الله عليه وسلم said to him, O you who have offered *salah*, pray, you will receive an answer.[1]

(٩٣١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنْتُ اُصَلِّيْ وَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاضِرٌ وَاَبُوْ بَكْرٍ وَ عُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللّٰهِ تَعَالٰى ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَلْ تُعْطَهْ سَلْ تُعْطَهْ۔ (رواه الترمذی)

931. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that (one day,) he offered *salah*. The Prophet صلى الله عليه وسلم was (also) there. Abu Bakr رضى الله عنه and Umar رضى الله عنه were with him. Then (after the *salah*) Ibn Mas'ud رضى الله عنه sat down and began with praise of Allah and invocation of blessing on the Prophet صلى الله عليه وسلم. Then he made supplication for himself. The Prophet صلى الله عليه وسلم exhorted him. Ask, you

[1] Tirmidhi # 3487. Munar 6-18, Abu Dawud # 1481, Nasaif # 1280.

will be given. Ask, you will be given.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT UMMI

(٩٣٢) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّكْتَالَ بِالْمِكْيَالِ الْاَوْفٰى اِذَا صَلّٰى عَلَيْنَا اَهْلَ الْبَيْتِ فَلْيَقُلْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ (رواه ابوداؤد)

932. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who likes to be given the fullest measure (of reward) then he must invoke blessings on us, the people of the Prophet's Household, in these words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(O Allah, shower blessings on Muhammad the ummi Prophet, and his wives (who are) the mothers of the believers, and his offspring, and the people of his house, just as you did shower blessings on Ibrahim. Surely, you are Praise worthy, Glorious).[2]
[An alternative literal translation is, after (reward): when he invokes blessing on us, the people of the Prophet's household, he must say:]

COMMENTARY: Among the many names of the Prophet صلی اللہ علیہ وسلم that depict his attributes is ummi a great honorific which is also mentioned in the Torah, Injil and other heavenly Books in reference to him.

The dictionary meaning of ummi is 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, a child whom no one has ever taught to write and to read.

Thus, when the Prophet صلی اللہ علیہ وسلم was sent to this world as the last of all Prophets, Allah made him independent of teachers and schools and guides. But, he himself perfected him in all the learning's and sciences of religion and the world. When he sent him. He never attended a school and was never anyone's student, and apparently, he did not write and did not read the written. Hence, he was called ummi.

Some people opine that ummi is ascribed to umm ul - Quran, the epithet of Makkah because it is the essence of the whole earth.

THE STINGY

(٩٣٣) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبَخِيْلُ الَّذِيْ مَنْ ذُكِرْتُ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيَّ رَوَاهُ التِّرْمِذِيُّ وَ رَوَاهُ اَحْمَدُ عَنِ الْحُسَيْنِ ابْنِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ

[1] Tirmidhi # 593, Munnad Ahmad 2-386.
[2] Abu Dawud # 982.

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حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

933. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The miser is he before whom I am mentioned but he does not invoke blessing on me. Ahmad transmitted it from sayyiduna Hasan ibn Ali رضی اللہ عنہ.[1] Tirmidhi said the hadith is hasan gharib.

COMMENTARY: The stingy is one who does not spend money. He hoards it and lets no one get it from him. But, a greater miser and niggardly person is naturally lethargic and negligent when he hears mention of the Prophet صلی اللہ علیہ وسلم because he does not utter a single word by his tongue and heart. He is, therefore, ungrateful because the Prophet صلی اللہ علیہ وسلم favours his ummah are so many that if the members of his ummah laid down their lives for him they would not have returned the favour. What then to say of this man who does not invoke blessing on the Prophet صلی اللہ علیہ وسلم when he is mentioned and named in this man's presence.

مرحبا اے پیك مشتاقان پیغام دوست تا کنم جاں از سر رغبت فدائے نام دوست

BLESSING IS CONVEYED

(٩٣٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ عِنْدَ قَبْرِيْ سَمِعْتُهٗ وَمَنْ صَلّٰى عَلَيَّ نَائِيًا اُبْلِغْتُهٗ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

934. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, He who invokes blessing on me (standing) by my grave, I hear it. And, he who invokes blessing on me at a distance, it is conveyed to me.[2]

COMMENTARY: If anyone is fortunate to visit the Prophet's صلی اللہ علیہ وسلم grave and he stands there and offers salaam to him, he hears it directly without an intermediary. If any one is not that fortunate yet sends (invocation of blessing) salaam from wherever he is, then the angles who travel around the world convey the man's salaam to him. He responds to the salaam in either case.

We must learn from this hadith that there is great merit in offering salaam to the Prophet صلی اللہ علیہ وسلم. He is very fortunate and honourable who offers salaam to the Prophet صلی اللہ علیہ وسلم and who continues to offer it regularly and in abundance. How great a bounty it is for an auspicious man who receives response to just one salaam from the Prophet صلی اللہ علیہ وسلم! what then to say of him who gets an answer to each of his greetings.

بہر سلام مکن رجہ در جواب آں لب کہ صد سلام بس یکے جواب از تو

MERIT OF INVOKING BLESSINGS

(٩٣٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ مَنْ صَلّٰى عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ وَمَلَائِكَتُهٗ

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[1] Tirmidhi # 3557, Musnad Ahmad 1-201 from Hasan ibn Ali رضی اللہ عنہ.

[2] Bayhaqi in Shu'ab uleeman # 1532.

سَبْعِيْنَ صَلَاةً۔ (رواه احمد)

935. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that if anyone invokes blessing on the Prophet صلی الله علیه وسلم once then Allah and His angels shower on him mercies seventy times.[1]

COMMENTARY: It seems that this pertains to Friday because deeds on Friday fetch reward seventy times. This is why the *Hajj Akbar*(great pilgrimage) (the hajj which occurs on Friday) Is like seventy Hajj(pilgrimage).

Even if this hadith is mawquf being the saying of Sayyiduna Abdullah ibn Amr, رضی الله عنه yet it is of the same kind as *marfu* (or a saying of the Prophet صلی الله علیه وسلم) because no sahabi رضی الله عنه can define reward of a deed on his own unless he has heard it from the Prophet صلی الله علیه وسلم. hence, it is certain that Sayyiduna Abdullah رضی الله عنه had heard it from the Prophet صلی الله علیه وسلم. Hence, it is certain that Sayyiduna Abdullah رضی الله عنه had heard these tidings from the Prophet صلی الله علیه وسلم.

(٩٣٦) وَعَنْ رُوَيْفِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰى عَلٰى مُحَمَّدٍ وَقَالَ اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ۔ (رواه احمد)

936. Sayyiduna Ruwayfi رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, If anyone invokes blessing on Muhammad and says (after that);

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah, grant Muhammad the place that is near to you, on the day of resurrection, then my intercession will become *wajib (expedient)* for him.[2]

COMMENTARY: The words (مقام مقرب) or the place near to you mean (مقام محمود) the praise worthy station. On the day of resurrection, the Prophet صلی الله علیه وسلم will stand there and praise Allah, the Glorious, and make intercession for the people,

The Prophet صلی الله علیه وسلم will intercede for all Muslims, for every member of his ummah without exception. In spite of that, a person who makes the afore mentioned supplication after invoking blessing on the Prophet صلی الله علیه وسلم will attain a specific rank in that he will be assured of the Prophet صلی الله علیه وسلم intercession. This may also be interpreted to mean that this person will die, Inshallah, as a good, pious person.

(٩٣٧) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى دَخَلَ نَخْلًا فَسَجَدَ فَاَطَالَ السُّجُوْدَ حَتّٰى خَشِيْتُ اَنْ يَكُوْنَ اللّٰهُ تَعَالٰى قَدْ تَوَفّٰاهُ قَالَ فَجِئْتُ اَنْظُرُ فَرَفَعَ رَأْسَهٗ، فَقَالَ مَالَكَ فَذَكَرْتُ لَهٗ ذٰلِكَ قَالَ فَقَالَ اِنَّ جِبْرَئِيْلُ عليه السلام قَالَ لِيْ اَلَا اُبَشِّرُكَ اَنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ لَكَ مَنْ صَلّٰى عَلَيْكَ صَلَاةً، صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ۔ (رواه احمد)

937. Sayyiduna Abdur Rehman ibn Awf رضی الله عنه that (one day) Allah's Messenger صلی الله علیه وسلم went out till he came into (a garden of) palm trees. (There,) he

[1] Musnad Ahmad 2-187.
[2] Munnad Ahmad 4-108.

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prostrated himself and prolonged the prostration till he (Abdur Rahman رضی اللہ عنہ) was apprehensive lest Allah had taken away his soul. So, he went and looked closely. He (Perceived footsteps and) raised his head and asked, "What is wrong with you? (He had detected anxiety on him). So he mentioned (what had caused him anxiety). The Prophet صلی اللہ علیہ وسلم then disclosed that Jibril علیہ السلام had (come to him and) said, Shall I not give you glad tidings that Allah, Mighty and Glorious, says to you, If anyone invokes blessing on you once, I shall shower mercy on him, and if anyone sends salaam to you, I shall send peace on him. [1]

COMMENTARY: In another version of Imam Ahmad رحمہ اللہ, the concluding words are that the hadith is sahih. I have not come across another hadith concerning prostration of gratitude more sahih than this hadith. It is narrated through many lines of transmission.

INVOCATION OF BLESSING HAS A SAY IN PRAYERS BEING GRANTED

(۹۳۸) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ إِنَّ الدُّعَاءَ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّكَ۔ (رواه الترمذی)

938. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that supplication remains suspended between heaven and earth without anything of it ascending till you invoke blessing on your Prophet صلی اللہ علیہ وسلم. [2]

COMMENTARY: Acceptance of supplication is subject to invocation of blessing on the Prophet صلی اللہ علیہ وسلم because the blessing is itself approved. So, through it and because of it supplication too gains approval.

مور مسکین ہوسے داشت کہ درکعبہ رسد دست درپائے کبوتر زدہ ناگاہ رسید

It is stated in Hisn Haseen that shaykh Abu Sulayman Durrani رحمہ اللہ said, When you raise your hands before Allah for a need of yours, begin your petition by invoking blessing on the Prophet صلی اللہ علیہ وسلم, Then, whatever you wish after that, make a supplication for it. Then, conclude your supplication with (another) invocation of blessing on the Prophet صلی اللہ علیہ وسلم. (In other words invoke blessing on the Prophet صلی اللہ علیہ وسلم both before and after your supplication). Allah, through His favour, approves both invocations of blessing on the Prophet صلی اللہ علیہ وسلم and He is Greater and Better than imagining that He would leave out the supplication that is between the two invocations of blessing. (It is not expected of Allah's mercy and compassion that He would accept the two prayers for blessings on the Prophet صلی اللہ علیہ وسلم but reject the supplication between them).

Allamah Teebi رحمہ اللہ said of this hadith, "It is possible that this hadith may be the saying of Sayyiduna Umar رضی اللہ عنہ in which case this hadith will be mawquf. Also, it could be the saying of the Prophet صلی اللہ علیہ وسلم in which case this hadith would be marfu. However, the correct position is that this hadith is mawquf, being the saying of Umar رضی اللہ عنہ.

However, scholars of hadith maintain that no narrator can say such a thing (as we stated in the commentary of hadith # 935 in the foregoing lines). Hence, this hadith, as for as the

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[1] Musnad Ahmad 1-191.

[2] Tirmidhi # 486 Nasai # 1309.

transmission is concerned, is mawquf, but, in terms of command, it is marfu.

CHAPTER - XVIII

THE SUPPLICATION MADE IN THE TASHAHHUD

بَابُ الدُّعَاءِ فِي التَّشَهُّدِ

In the last qa'dah (sitting), it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) to make supplication after the at-tahiyat and invocation of blessing on the Prophet صلى الله عليه وسلم. The books of fiqh say that a worshipper may make, in his *salah* after the *attahiyat* and the *durud*, supplication according to his wish and liking. However, the supplication must not resemble the speech of the common people, like anyone praying, O Allah, give me bread. Give me clothing, and so on. It is not proper to make such supplication here.

The hadith # 909, in the chapter (16) on the tashahhud, of Ibn Masud رضى الله عنه has the words that the Prophet صلى الله عليه وسلم taught him the at-tahiyat and said, Then make a supplication that you like. They have to be selected from the supplications known to have been made by Prophet صلى الله عليه وسلم at this juncture when at-tahiyat is recited.

It is better to make the supplication known from the Prophet صلى الله عليه وسلم in the tashahhud because they are comprehensive prayer both the worlds. In this chapter, those supplications will be presented that the Prophet صلى الله عليه وسلم used to make after the tashahhud, or those that he had taught other people.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S SUPPLICATION

(٩٣٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ فِي الصَّلَاةِ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَ الْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا اَكْثَرَ مَا تَسْتَعِيْذُ مِنَ الْمَغْرَمِ فَقَالَ اِنَّ الرَّجُلَ اِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَاَخْلَفَ۔ (متفق عليه)

939. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to make this supplication in the *salah* (after the tashahhud):

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَ الْمَغْرَمِ

(O Allah, I seek refuge in you from the punishment in the grave. I seek refuge in you from the trial of al-Masih all dajjal. I seek refuge in you from the trial of life and the trial of death. O Allah, I seek refuge in you from sin and debt.
On that, someone asked, Why do you seek refuge from debt so often? He said, When a man is in debt, he presents excuses and tells lies. He promises but goes

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back on them.[1]

COMMENTARY: Dajjal will be created during that days before the Last Hour. He will claim to be Divine. He will mislead the people with his jugglery and deceit, More will be spoken on him in the last chapters of Mishkat.

WHY IS HE CALLED AL- MASIH? He will be so called because he will be one-eyed, or because he will be mamsuh which means cut off from everything good, pious and blessed, as though ignorant of these things, never having come across them. Who else but the dajjal can posses these traits?

WHY IS PROPHET EESA عليه السلام CALLED AL-MASIH? The root of this word is masiha which, in Arbic, means blessed. Or masih means a great traveller, who travels much. This is so: Prophet Eesa عليه السلام will be sent from the heaven to earth before the Last Hour nears. His mission will be to eradicate evil, to rule all over earth as Allah's caliph, to spread Allah's religion and to eliminate the dajjal. He will travel all over the world to do these things. Hence, he is called al-masih.

Anyway, the word al Masih is applied to both Prophet Eesa عليه السلام and the accursed dajjal. However the distinctive difference is that when simply (al-) Masih is spoken or written then it refers to Prophet Eesa عليه السلام but when the accursed dajjal is meant the (al-) Mashih is qualified, (al-) masih (ad-) dajjal.

In this supplication, the Prophet sought refuge in Allah from six things. They are : (i) Punishment in the grave. (ii) The trial of ad dajjal. (iii)The trial of life. (iv) The trial of death. (v) Sins. And, (vi) debt.

The destructive character of these six things is marked heavily both in religious and worldly life of anyone. If Allah delivers a person from these six things through His mercy and favour then It will spell success and prosperity in his religious and worldly lives, otherwise, even if be is beset with one of these, he will be ruined in both lives and become deserving of punishment in the hereafter, and of every kind of mercy and honour in that world.

The Prophet صلى الله عليه وسلم sought Allah's refuge from these things and thus taught his ummah so that every Muslim must seek refuge with Allah from these six strongly destructive things. May he preserve him from them! Aameen!.

Two things, the punishment in the grave and trial of the dajjal are self-explanatory and need no further elucidation. The trial of life is to be end tangled in the difficulties and trial of the world because of lack of patience and contentment (or cheer). It is to be netted in such things as close the doors to guidance and the true path, and throw one in the pit of error and straying.

The trial of death is the devil's snare in the last moments of anyone's life. He may create doubts and prompt him to remove him from perpetual deliverance into punishment by causing him to waver in faith and full into disbelief while dying. The questions of Munkar Nakir, severity of chastisement in the grave and punishment of the hereafter are all included in the trials of death. May Allah Preserve every Muslim from all these things. Aameen.

The word (matham مأثم) in the Arabic text could mean to commit sin, or that which leads to sin. Be that as it may, refuge is sought in Allah from sins that will bring punishment in the hereafther and Allah's displeasure. Refuge is sought also from those things that lead to sin and away from the right path into straying .

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[1] Bukhari # 832, Muslim # 129-589, Abu Dawud # 880, Nasa'I # 1310, Musnad Ahmad 6-88.

WHY REFUGE FROM DEBT? One of the sahabah (companions) رضی اللہ عنہ was astonished at making a prayer for refuge from debt, what is there in it for seeking protection from it? Rather. Many people are helped with debts to satisfy their needs. However, the Prophet صلی اللہ علیہ وسلم pointed out the evil and it is such that one must truly ask for protection from it. For one thing, it is not good from the worldly point of view to be a debtor. Then, from the point of view of religion and the hereafter, a debtor is driven to do such things as Shariah looks down upon and as invite punishment on him in the next world. The debtor begins by presenting false excuses for his needs, telling lies and having no compunction in doing that. The next step arises at the time when repayment is due. It is very rare that a debtor keeps his promise. Generally, the debtors again present excuses and tell lies when the due date arrives and they do not repay the debt. In this way, they commit sin by breaking their promises and indulging in lies. This situation is unending:
Promises are made and broken and lies are told repeatedly. Every debtor carries a heavy burden of sin on himself. Clearly, these things are a means of Punishment and retribution in the hereafter. So, refuge must be sought from this evil thing.

FROM WHAT PROTECTION IS SOUGHT

(٩٤٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ اَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ۔ (رواه مسلم)

940. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you completes the final tashahhud, let him seek refuge in Allah from four things: the punishment in hell, the punishment in the grave, the trial of life and death, and the evil of al-masih addajjal."[1]

COMMENTARY: In the last qa'dah, after having recite the tashahhud, this supplication should be made:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَاءِ وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ۔

O Allah, I seek refuge in you from the punishment in hell, the punishment in the grave, the trial of life and death and the evil of al-mashih ad -dajjal.

(٩٤١) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ قُوْلُوْا اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ۔ (رواه مسلم)

941. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to teach them this supplication just as he taught them the surah (s) from the Quran, asking them to say:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ

[1] Bukhari # 1377, Muslim # 130. 588, Abu Dawud # 983, Ibn Majah # 909, Darini # 1344.

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وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah I seek refuge in you from the punishment in hell seek refuge in you from the punishment in the grave. I seek refuge in you from the trial of life and death.[1]

Supplication in the qa'deh

(٩٤٢) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِيْ دُعَاءً اَدْعُوْبِهٖ فِيْ صَلَاتِيْ قَالَ قُلْ اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ۔ (متفق علیہ)

942. Sayyiduna Abu Bakr [2] as Saddiq رضی اللہ عنہ narrated that he requested, O" Messenger of Allah, teach me a supplication that I might make in my *salah*." He instructed him to say:

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

O Allah, I have wronged myself immensely and there is none who will forgive sins but you. So do forgive me, forgiveness from yourself, and have mercy on me. Indeed, you are the forgiving, the merciful.[3]

COMMENTARY: Instead of (کثیرا) (immensely, very much) some versions of Muslim have (کبیرا) (greatly, considerably). Hence, this supplication may be made with (کثیرا) sometimes and (کبیرا) sometimes.

TURNING IN SALUTATION

(٩٤٣) وَعَنْ عَامِرِ بْنِ سَعْدٍ عَنْ اَبِيْهِ قَالَ كُنْتُ اَرٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِيْنِهٖ وَعَنْ يَسَارِهٖ حَتّٰى اَرٰى بَيَاضَ خَدِّهٖ۔ (رواہ مسلم)

943. Sayyiduna Aamir ibn Sa'd رحمہ اللہ narrated from his father (Sayyiduna sa'd ibn Abu Waqqas رضی اللہ عنہ) that he used to see Allah's Messenger صلی اللہ علیہ وسلم turn to his right and to his left while offering salutation (to end the *salah*) till he could see the whiteness of his checks.[4]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم turned his face to such an extent that the brightness of his cheeks could be seen. How fortunate was Sayyiduna Sa'd رضی اللہ عنہ that he

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[1] Muslim # 134-590, Abu Dawud # 984.

[2] His name was Abdullah, kunyah Abu Bakr and epithet as-siddiq and Atiq. The Prophet صلی اللہ علیہ وسلم had changed his name Abdul Kabah. His father was Uthman with the Kunyah Abu Qahafah. He was the first man to embrace Islam. He was the Prophet's صلی اللہ علیہ وسلم companion in the cave and he was the first caliph after the Prophet's صلی اللہ علیہ وسلم death. He died in 13AH when 63 years old and is buried next to the Prophet صلی اللہ علیہ وسلم

[3] Bukhari # 834, Muslim # 48 - 2705 Tirmidhi # 3542, Nas'I # 1802, Musnad Ahmad 1-4 Ibn Majah # 2835.

[4] Muslim # 116 - 592, Nasa'I # 1317, Ibn Majah # 915, Darimi # 1345, Musnad Ahmad 1 - 390.

was on the side of the Prophet صلى الله عليه وسلم in *salah*.

کاش کے اندر مازم جاشود پہلوئے تو تابہ تقریب سلام افتد نظر بروئے تو

IMAM TURNS AFTER *SALAH*

(٩٤٤) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهٖ۔ (رواه البخاری)

944. Sayyiduna Samurah ibn Jundub رضى الله عنه narrated "When Allah's Messenger صلى الله عليه وسلم had offered the *salah*, he would turn with his face towards us."[1]

COMMENTARY: When the congregation was over, he turned and faced the muqtadis(followers of Imam(in congregational prayer)).

(٩٤٥) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْصَرِفُ عَنْ يَمِيْنِهٖ۔ (رواه مسلم)

945. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم turned (sometimes) to his right (after having offered the *salah*).[2]

(٩٤٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهٖ يُرٰى أَنَّ حَقًّا عَلَيْهِ أَنْ لَّا يَنْصَرِفَ إِلَّا عَنْ يَمِيْنِهٖ لَقَدْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَثِيْرًا يَنْصَرِفُ عَنْ يَسَارِهٖ۔ (متفق عليه)

946. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated, "let no one among you give the devil any thing from his *salah* by presuming that (after the *salah*) he must turn to the right only. Indeed, I did observe Allah's Messenger صلى الله عليه وسلم turn ofter to his left (after the *salah*)."[3]

COMMENTARY: After making the salutation to end the *salah*, the Prophet صلى الله عليه وسلم turned sometimes to the right and sometimes to the left and faced the congregation. Sometimes, he made supplication and went to his room that was to the left side. At other times, he did the opposite, turning to the left and then sitting on the right side.

The first method is preferred because it begins with the right side and the Prophet صلى الله عليه وسلم often followed this course. However, Sayyiduna Ibn Ma'sud رضى الله عنه said that there is permission to turn left, so it must be done sometimes. A *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* must not be regarded as *wajib (expedient)*. The permission of the Prophet صلى الله عليه وسلم must be availed, particularly in view of the hadith: 'Allah likes that the concession offered by Him must be seized just as He likes that the prescribed must be followed.'

The Shafi's adopt a middle course. The worshipper may turn to the side convenient to him, meaning, towards his residence or destination.

Sayyiduna Ali رضى الله عنه is also known to have said, "the Prophet صلى الله عليه وسلم sometimes faced the muqtadis with his back to the qiblah." This is as mentioned in a foregoing hadith. 'Giving something to the devil...' is to regard what is not binding as *wajib (expedient)* and

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[1] Bukhari # 845, Nasa'I # 1363, Ibn Majah # 44,

[2] Muslim # 61 - 708, Nasa'I # 1359.

[3] Bukhari # 856, Muslim # 59 - 707, Abu Dawud # 1042, Nasa'I # 1360, Ibn Majah # 930

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necessary. One who does it follows the devil and his *salah* becomes imperfect.

Allamah Teebi رحمه الله concedes from it that if anyone continues to observe something mustahab perpetually as though binding on him, and does not avail of the concession then it is as tough the devil has come to him to mislead him.

Would that the innovators examine themselves and see how they have bound themselves to observe, not merely the *mustahab*(desirable), but such things as forbidden by Shari'ah (divine law), and the innovations, as though they were *wajib (expedient)*. Thereby they have cast themselves in the pith of error and digression. They have let the devil overpower them.

While these four ahadith (# 943 to 946) do not pertain to this chapter, yet they are related to it and offshoots of it.

SUPPLICATION AFTER *SALAH*

(٩٤٧) وَعَنِ الْبَرَاءِ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْبَبْنَا اَنْ نَكُوْنَ عَنْ يَمِيْنِهٖ يُقْبِلُ عَلَيْنَا بِوَجْهِهٖ قَالَ فَسَمِعْتُهٗ يَقُوْلُ رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ اَوْ تَجْمَعُ عِبَادَكَ۔ (رواه مسلم)

947. Sayyiduna Al - Bara رضى الله عنه narrated that when they offered *salah* behind Allah's Messenger صلى الله عليه وسلم, they loved to keep themselves to his right so that (while making the salutation,) he would turn his face (first) towards them. He also said, "I heard him pray (after the salutation):

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ اَوْ تَجْمَعُ عِبَادَكَ

O lord, preserve me from Your punishment on the day You will raise (or, will gather) your slaves.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم made this supplication out of humility. Or, he had in mind his ummad that they might learn it and make it after the *salah*.

The narrator was unsure which word the Prophet صلى الله عليه وسلم used (تبعث) 9to rise)or (تجمع) (to gather). This prayer may be made with both these words or any one of the.

GETTING UP AFTER THE *SALAH*

(٩٤٨) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ اِنَّ النِّسَآءَ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنَّ اِذَا سَلَّمْنَ مِنَ الْمَكْتُوْبَةِ قُمْنَ وَثَبَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ صَلّٰى مِنَ الرِّجَالِ مَاشَاءَ اللّٰهُ فَاِذَا قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ الرِّجَالُ۔ (رواه البخارى)

948. Sayyidah Umm Salamah رضى الله عنها narrated that in the times of Allah's Messenger صلى الله عليه وسلم women (who also joined the congregational *salah* got up after the salutation of the prescribed.*salah* (and went home). Allah's Messenger صلى الله عليه وسلم and the men who offered the *salah* with him stayed put as long as Allah willed. When Allah's Messenger صلى الله عليه وسلم stood up, the men also got up land departed to their respective destinations). [2]

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[1] Muslim # 26 - 709, Abu Dawud # 5045, Tirmidhi # 3410 (but while sleeping), Ibn Majah # 3877, musnad Ahmad 1/400.

[2] Bukhari # 866, Musnad Ahmad 6 - 316.

COMMENTARY: The women departed promptly at the end of the *salah* so that they would not come across men on the streets.

It is not kown how much time the Prophet صلى الله عليه وسلم sat after the *salah*. It depended on the different times. Sometimes he sat only for the time it took to make the prayer (اللهم انت السلام) (to the end. Sometimes, he was there after the supplication and recited the Qur'an and taught his sahabah (companions) رضى الله عنه, sometimes, he sat after the *salah* of fajr till sunrise.

It is mustahab for the imam to sit at the prayer rug for such things for some time. It is also mustahab for the muqtadis to remain seated till the imam rises.

وَسَنَذْكُرُ حَدِيْثَ جَابِرِ بْنِ سَمُرَةَ فِيْ بَابِ الضِّحْكِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

Insha Allah, we shall narrate the hadith of Jabir ibn Abdullah رضى الله عنه in the chaper on dihak (laughing). (hadith # 4747)

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION AFTER *SALAH*

(٩٤٩) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ اَخَذَ بِيَدِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ لَاُحِبُّكَ يَا مُعَاذُ فَقُلْتُ وَاَنَا اُحِبُّكَ يَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَدَعْ اَنْ تَقُوْلَ فِيْ دُبُرِ كُلِّ صَلَاةٍ رَبِّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَالنِّسَائِيُّ اِلَّا اَنَّ اَبَاد اوُدَلَمْ يَذْكُرْ قَالَ مُعَاذٌ وَاَنَا اُحِبُّكَ۔

949 Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم took him by his hand and said, "I love you, O Messenger of Allah. "Allah's Messenger صلى الله عليه وسلم then said to him, "Never neglect to say after every *salah*:

رَبِّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"My lord help me to remember You, to be grateful to you and to worship you in the best of manner.'"[1]

Abu Dawud did not mention Sayyiduna Mu'adh's response 'And I love you, O Messenger of Allah.'

COMMENTARY: 'Worship in the best manner' means whatever kind of worship it should be perfect in all respects with full concentration. The worshiper must behave as though he sees Allah and worships Him. The same meaning I given for these words in the Book of Faith where it is explained in detail.

If anyone loves another then he must express it for, this is mustahab.

The words "held him by the hand and said 'I love you' "is continuous with the deed and the saying. The ulama (Scholars) know it but the masses need not bother about it, so we do not mention it here.

TURNING IN SALUTATION

(٩٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِيْنِهِ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ حَتّٰى يُرٰى بَيَاضُ

[1] Abu dawud # 1522, Musnad Ahmad 5 - 1247, Nasa'i 1304, Muwatta Maalik # 5105 - 15 (without the prayer and similar).

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خَدِّهِ الْأَيْسَرِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَلَمْ يَذْكُرِ التِّرْمِذِيُّ حَتّٰى يُرٰى بَيَاضُ خَدِّهٖ)

950. Sayyiduna Abdullah ibn Ma'sud narrated that Allah's Messenger صلى الله عليه وسلم used to offer salutation to his right (to end the *salah*, saying:) (السلام عليكم ورحمة الله) (as-salaaamn alaykum wa rahmatullah, Peace be on you and Allah's mercy) turning so much that the whiteness of his right cheek was visible, and (then)(to his left (saying) (السلام عليكم ورحمة الله) turning so much that the whiteness of his left cheek was visible.
Tirmidhi does not mention 'so that the whiteness... was visible.' And, Ibn Majah transmitted from:

(٩٥١) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَمَّارِ بْنِ يَاسِرٍ

951. Sayyiduna Ammar ibn Yasir رضى الله عنه.

PROPHET'S SITTING TO THE LEFT SIDE

(٩٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ اَكْثَرُ اِنْصِرَافِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاتِهٖ اِلٰى شِقِّهِ الْأَيْسَرِ اِلٰى حُجْرَتِهٖ۔ (رواه فى شرح السنة)

952. Sayyiduna Abdullah ibn Ma'sud رضى الله عنه narrated that after the *salah*, the Prophet صلى الله عليه وسلم generally turned to his left towards his room.[1]

COMMENTARY: The door of the Prophet's صلى الله عليه وسلم room was towards the left after the *salah* and then went after the *salah* and then went to his room.

CHANGE PLACE FOR THE *SUNNAH*

(٩٥٣) عَنْ عَطَاءِ الْخُرَسَانِيِّ عَنِ الْمُغِيْرَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي الْإِمَامُ فِي الْمَوْضِعِ الَّذِيْ صَلّٰى فِيْهِ حَتّٰى يَتَحَوَّلَ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ عَطَاءُ الْخُرَاسَانِيُّ لَمْ يُدْرِكِ الْمُغِيْرَةَ۔

953. Sayyiduna Ata al - khurasani رحمه الله narrated from Sayyiduna al - Mughirah رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said. "The imam must not offer *salah* at the same place where he has already prayed but move a little away from there."[2]
Abu Dawud رحمه الله said that Ata رحمه الله never met Mughirah رضى الله عنه.So the hadith is munqata.'

COMMENTARY: The hadith says that the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) must not be offered at the same place where the *fard (obligatory)* are offered. Rather, one must move to another place to offer the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).
The hadith seems to give the command to move only to the imam. In fact, the command is general and applies to the muqtadis as well.
The wisdom behind the command could be that no new comet might be under the impression that the worshipper has not yet finished his *fard (obligatory)* though he might be engaged in the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) at the same place. Or, that if he changes places, both the places would bear witness on the day of resurrection before Allah that he was obedient. Thereby, his rank would be elevated.

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[1] Baghawi in sharh us - *sunnah* # 702.
[2] Abu Dawud # 616, Ibn Majah # 1428.

Mulla Ali Qari رحمه الله has written that some scholars opine that this command applies to those *fard (obligatory) salah* after which there is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* muwakkadah. They say that this command does not apply to those *fard (obligatory)* after which is no *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, like fajr and asr. However, some ulama (Scholars) hold that this command applies to all *salah.*

(٩٥٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَضَّهُمْ عَلَى الصَّلَاةِ وَنَهَاهُمْ اَنْ يَنْصَرِفُوْا قَبْلَ انْصِرَافِهٖ مِنَ الصَّلَاةِ۔ (رواه ابوداؤد)

954. Sayyiduna Anas رضى الله عنه **narrated that the Prophet** صلى الله عليه وسلم **exhorted them to offer the *salah* and forbade them to leave before his departure from the *salah*.**[1]

COMMENTARY: The Prophet صلى الله عليه وسلم encouraged the sahabah (companions) رضى الله عنه to offer the *salah* generally or to join the congregation for the *salah.*

He also disallowed the men to disperse after the *salah* and supplication unless he himself got up to go. In this way, women could go away while the streets were deserted. This is explained in the hadith # 948. For this reason,it is nahi tanzihi.

It is possible that getting up early could also refer to the masbuq. In which case it would mean that the masbuq[2] should not get up to complete his missed raka'at before the imama has turned in salutation. Also, the hanafis consider it haram for the masbuq to arise for the remaining *salah* before the imam's salutation.

SECTION III اَلْفَصْلُ الثَّالِثُ

PRAYER AFTER TASHAHHUD

(٩٥٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ صَلَاتِهٖ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْاَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْاَلُكَ قَلْبًا سَلِيْمًا وَلِسَانًا صَادِقًا وَاَسْاَلُكَ مِنْ خَيْرِ مَاتَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ رَوَاهُ النَّسَائِيُّ وَرَوٰى اَحْمَدُ نَحْوَهٗ۔

955. Sayyiduna shaddad ibn Aws رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **used to make this supplication in his *salah* (after the tashahhd):**

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْاَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْاَلُكَ قَلْبًا سَلِيْمًا وَلِسَانًا صَادِقًا وَاَسْاَلُكَ مِنْ خَيْرِ مَاتَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ

O Allah, I beseech you for steadfastness in obeying the command and a firm resolve in (striving for) the right path. And, I beseech you to make me grateful for your favour and to enable me to worship you in the best manner. And, I beseech you for a sound heart and a truthful tongue. And, I beseech you for the good of that which you know and seek refuge in you from the evil of that which you know, and,

[1] Abu Dawud # 624, Musnad Ahmad 3 - 240.

[2] He is one who joins the congregation late and has missed one raka'ah or more which he redeems after the imam has completed his *salah.*

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I seek forgiveness (for the sins) that you know.[1]

COMMENTARY: This supplication too was made by the Prophet صلى الله عليه وسلم to teach his ummah otherwise he had received all these good things and he was safe from all sins. Besides, he was forgiven sins for all times.

The firm resolve to strive for the right path means: 'O Allah, enable me to pursue with determination the guidance on which you have set me and to make it a life, long ambition." the next portion about gratitude and best form of worship means: 'O Allah give me ability to thank you for your favours by obeying your commands and keeping away from what you have disallowed, and to make worship respecting all conditions and manners of worship.'

The sound heart is free of evil beliefs, weak and wrong convictions and base desires, it is also pure of associating others with Allah.

Asking for the good of what you know is 'that which I assume to be good.' A person may not know really whether it is good, so he prays for that which Allah knows to be good. Similarly, he may presume something to be bad but only Allah knows what is bad.

(٩٥٦) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ صَلٰوتِهٖ بَعْدَ التَّشَهُّدِ اَحْسَنُ الْكَلَامِ كَلَامُ اللّٰهِ وَاَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه النسائى)

956. Sayyiduna Jabir رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **used to express in his *salah* after the tashahhud, "the best of words are Allah's words and the best of guidance is the guidance of Muhammad** صلى الله عليه وسلم."[2]

METHOD OF SALUTATION

(٩٥٧) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيْمَةً تِلْقَاءَ وَجْهِهٖ ثُمَّ يَمِيْلُ اِلَى الشِّقِّ الْاَيْمَنِ شَيْئًا۔ (رواه الترمذى)

957. Sayyidah Ayshah رضى الله عنها **narrated that Allah's Messenger** صلى الله عليه وسلم **made one salutation (in salah) opposite to his face. Then he inclined somewhat to the right side. (In this way, he completed the salutation).**[3]

COMMENTARY: He began to make the salutation from the side of the qiblah in the middle turning his face to the right to such an extent that the whiteness of his cheek was visible as stated earlier in the hadith. It seems from the *hadith* that he made only one salutation in the *salah* to the right side. Indeed, Imam Maalik رحمه الله follows this hadith and says that only one salaam is lawful in the e*salah*.

However, Imam Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold unanimously that two salaams to the right and left are lawful. There are many ahadith about it. These imams explain that the Prophet صلى الله عليه وسلم used to pronounce one salaam in a loud voice and the second softly. This is why Sayyidah Ayshah رضى الله عنه mentioned only one.

RESOLVE TO RESPOND TO SALAAM

(٩٥٨) عَنْ سَمُرَةَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَرُدَّ عَلَى الْاِمَامِ وَنَتَحَابَّ وَاَنْ يُسَلِّمَ بَعْضُنَا عَلٰى بَعْضٍ۔ (رواه ابوداؤد)

958. Sayyiduna Samurah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **commanded them that while they turned in salutation (in the *salah*) they must (form an intention to) respond to the (salaam of the) imam and (they must) love**

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[1] Nasa'I # 1304, Musnad Ahmad 4 - 123.

[2] Nasa'I # 1311, Ibn Majah # 18.

[3] Tirmidhi # 296.

each other and (must) offer salaam to each other.[1]

COMMENTARY: The muqtadis who are to the right side of the imam will form an intention to respond to the imam's salaam when they make the second salutation. Those who are to his left will form the intention with the first salutation and those who are exactly behind him will make the intention at both salutations. The imam too must form an intention to offer salaam to the muqtadis.

The Muslims should love each other, meaning those who offer the salaam and all the creatures of Allah. They must be well - mannered and loving to them.

Also, during the *salah*, all muqqtadis must form an intention of offering salaam to each other, when they turn to salaam to those on this idem and when they turn to the left, those on their left. Every muqtadi (and imam) must also form an intention to offer salaam to the angels with them. This is a command in the ahadith and the Hanafis say that it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). Others have rejected it.

CHAPTER - XIX

DHIKR AFTER THE *SALAH* بَابُ الذِّكْرِ بَعْدَ الصَّلٰوةِ

In this chapter, ahadith will be presented on supplication and invocation, petitions and other recitals observed after the *salah*. And merit. Here, the word dhikr is used in its wider meaning to encompass supplication and other petitions.

There is a difference of opinion on how much time is given for these things after those *fard (obligatory) salah* which are followed by the *sunnah salah*(prayer offered Prophetصلى الله عليه وسلم).

It is stated in Durr Mukhtar that after offering the *fard salah(obligatory prayer)*, it is makruh (unbecoming) to delay observance of the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) but to sit for such time, as takes to pray (اللهم انت السلام) to the end, is allowed.

Allamah Halwani رحمه الله said that there is nothing wrong in observing an interval between *fard (obligatory)* and *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) in order to recite the invocations.

Kamal رحمه الله also held the same opinion,

Allamah Halbi رحمه الله reconciled the two opinion by saying that if 'makruh (unbecoming)' in the first opinion stands for makruh tanzihi(strictly disapproved) and not makruh (unbecoming) tahrimi, then these two opinions do not differ. In this case, the first opinion will mean that there is no sin in delaying the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) but merely makruh (unbecoming) tanzihi meaning that it is better not to delay. As for the opinion of Allahmah Halwani رحمه الله, it will mean that there is nothing wrong in delaying the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) after the *fard (obligatory prayer)* to be able to make the invocations, but it is better not to delay them. In this way, both the opinions are reconcile.

Another opinion of the author of Durr Mukhtar means: 'it is possible that invocation may be made between *fard (obligatory)* and *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). So, the difference will be resolved.'

Then, he says that it is mustahab to recite after the *salah* [2] astaghfirullah three times, the

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[1] Abu Dawud # 1001, Ibn Majah # 922.

[2] When *sunnah* is not part of a *salah* (like fajr, asr), after the *fard (obligatory)*. But if *sunnah* is offered after *fard (obligatory)*, then after the *sunnah*.

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ayatulkursi and the surahs al - Ikhlas, al-falaq and an-Naas, and thirty-three times each subhanuAllah, al-Hamdulillah and AllahuAkbar and once the tahlil to make that on hundrd after which a supplication should be made to concluded with:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔

If *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) are offered after a congregational *salah*, then the muqtadis must come out of the rows. They must not stand in rows to offer the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) but stand apart. The imam too must move away from his place sideways, or forward or backward, In this way, the latecomers will not get a wrong impression that the congregational *salah* is not over.

There also is a difference of opinion about the side to which the imam may turn after the salutation and when facing the muqtadis for the supplication. The correct position is that he has choice to turn to either side. However, most people prefer that he should turn to the left side and sit,

If anyone offers the *sunnah* (prayer offered Prophetصلى الله عليه وسلم) after the *fard (obligatory prayer)* and then makes the recommended invocation the he will not be deprived of the merit of making them after the far. This is because they are recommended after *salah*, be they *fard (obligatory)* or *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). Rather, it is better after the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).

Similarly, the ahadith say that after the *salah* of fajr and magrib one must recite ten times:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Or, the *ayat ul-kursi* is recited after them as per ahadith. If anyoun offers the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) of maghrib after the *fard (obligatory)* and after that makes these invocation s.then he will earn the same merit as he would get on making them after the *fard (obligatory prayer)* Some people presume that they would do it quicker and discharge these practices too, if they recite the ayat ul-kursi in the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) of maghrib (instead of after the *fard (obligatory)* or *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) *salah*). This is only their whim and a deception asides, the ahadith establish that the Prophet صلى الله عليه وسلم recited in the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) of maghrib the surah al - kafirun and al - Ikhlas.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SAYING ALLAHUAKBER AFTER THE *SALAH*

(٩٥٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ اَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيْرِ۔ (متفق عليه)

959. Sayyiduna Ibn Abbas رضى الله عنه **said, "I could make out the end of the *salah* of Allah's Messenger** صلى الله عليه وسلم **by the takbir,"**[1]

COMMENTARY: The saying of AllahuAkbar on the completion of the *salah* is classified by the scholars indifferent ways. Some say that here it is stated in a hadith in the two sahih books that Ibn Abbas رضى الله عنه narrated, "In the times of the Prophet صلى الله عليه وسلم, a loud dhikr was made by the people after finishing the *fard salah(obligatory prayer).* " Ibn Abbas رضى الله عنه said that he could know the end of the *salah* only by that (meaning a loud dhikr). After

[1] Bukhari # 842, Muslim # 120-583, Abu Dawud # 1002, Nasa'i.

reporting that, Bukhari has transmitted this hadith (#959). Thus, takbir here means dhikr.

However, Imam Shafi'I رحمه الله had understood this loud dhikr of the Prophet صلى الله عليه وسلم as a form of teaching the ummah. Bayhaqi and others have cited the hadith of the two sahiah books about a soft or low-voiced dhikr that the Prophet صلى الله عليه وسلم had instructed the sahabah (companions) رضى الله عنه not to make the tahlil and the takbir in a loud voice. He also said, "You are not calling a deaf and an absent Being. He is with you and is near."

Some others have classified this takbir as part of the rosary that is chanted after the salah with *Tasbih (subhanAllah)* and *tahmid (alhamdulillah)* ten times or thirty times.

Some scholars say that in the times of the Prophet صلى الله عليه وسلم the takbir was sounded once or three times.

Some scholars contend that the hadith of Sayyiduna Ibn Abbas رضى الله عنه concerns the days of Mina where the takbirs of the (days of) tashriq were sounded.

However, in spite of all these opinions, one doubt continues to haunt us: why was it that Sayyiduna Ibn Abbas رضى الله عنه did not know the end of *salah* by the salaam but learnt of it through the takbir?

Perhaps, being a minor he did not always join the congregation. Or, perhaps, he may have stood in the last row of the congregation up to where the Prophet's صلى الله عليه وسلم voice did not carry and he could not know the end of the *salah* until the emuqtadis called the taqbir loudly. Allah knows best.

LENGTH OF SITTING AFTER *FARD (OBLIGATORY)*

(٩٦٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُوْلُ

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۔ (رواه مسلم)

960. Sayyidah Ayshah رضى الله عنه narrated that after Allah's Messenger صلى الله عليه وسلم made the salutation (of the prescribed salah), he remained seated only for the time it took to pray:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"O Allah, you are As - salaam (the Peace, free of blemish). Peace comes from You. And you are The Blessed o Possessor of glory and honour,"[1]

COMMENTARY: Sayyidah Ayshah رضى الله عنه meant that this practice of the Prophet صلى الله عليه وسلم was after those prescribed *salah* that were followed by the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*) salah*. But, when they were not followed by the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, he is known to have sat longer, like the fajr and asr. The ulama (Scholars), therefore, say that it is mustahab to sit after these two *salah* till sunrise and sunset, respectively.

Another explanation is that he sat after the *salah* in that very posture for as long as it took him to make this prayer. Or that he often sat for this length only.

The prayer that is mentioned here also has these words:

وَاِلَيْكَ يَرْجِعُ اَلسَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ وَاَدْخِلْنَا دَارَ السَّلَامِ

But these words are not found in the ahadith. Rather, they were added later on.

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[1] Muslim # 136-592, Abu Dawud # 1512, Tirmidhi #298, Nasa'I # 1338, Ibn Majah # 924, Darimi # 1347.

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(٩٦١) وَعَنْ ثَوْبَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ إِسْتَغْفَرَ ثَلَاثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۔ (رواه مسلم)

961. Sayyiduna Thawban رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم finished his *salah* he sought forgiveness of Allah (استغفر اللہ) three times and prayed:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

(as in the hadith # 960).[1]

COMMENTARY: He did as stated in the hadith saying, after the solution, (استغفر اللہ) three times. Some version have the words:

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ۔

"I seek forgiveness of Allah besides whom is no God, the Ever living, the Self subsisting. And I repent to him."

PRAYER AFTER THE *FARD (OBLIGATORY)*

(٩٦٢) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔ (متفق عليه)

962. Sayyiduna Al-Mughirah ibn shu'bah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to pray after every prescribed *salah*:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"There is no God but Allah, Alone. He has no partner. To him belongs the sovereignty, to Him belongs praise and He is omnipotent. O Allah, none can withhold what you give and more can give what you withhold. The riches of the rich avail him not against you."[2]

COMMENTARY: The ulama (Scholars) say that the Prophet صلی اللہ علیہ وسلم used to make these prayers and dhikr after the salutation but sometimes he got up without reciting anything. Sometimes he made brief supplication from them or all of them.

The ulama (Scholars) have drawn up a sequence of the recitals after the salutation. Beginnirg with the istghfar, (اللهم انت السلام۔۔۔ لا اله الا الله وحده۔۔۔) (both to the end). There are other supplication, too, in ahadith that the prophet صلی اللہ علیہ وسلم made after the *salah*.

Moreover, the words 'after the *salah*' do not imply forthwith on completion of offering the *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*) salah*, then too they will be said to have been made after the *salah*.

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[1] Muslim # 135-591 Darami # 1348, Musnad ahmad 05-225.

[2] Bukhari # 844, Muslim # 205-477, / bu Dawud # 1505, Tirmidhi # 299, Nasa'I #1314, Ibn Majah # 13449, Darimi # 1349, Mus ıad Ahmad 3-17. (the last portico is 'and the greatness of the great one will avail him not against your punishment.)

(٩٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنْ صَلَاتِهٖ يَقُوْلُ بِصَوْتِهِ الْاَعْلٰى لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلٰهَ إِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ (رواه مسلم)

963. Sayyiduna Abdullah ibn az-Zubayr رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم made the salutation to end his *salah*, he would pray in his loud voice:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلٰهَ إِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ

"There is no God but Allah, Alone. He has no partner. To Him belongs the sovereignty, to Him belongs praise and He is over all things Powerful. There is no power or might except in Allah. There is no God but Allah and we worship not but Him. To him belongs bounty and to Him belongs grace. For Him alone is the excellent praise. There is no God but Allah. We are sincere in faith to Him, though the disbelievers may dislike it."[1]

COMMENTARY: The ulama (Scholars) say that the Prophet صلی اللہ علیہ وسلم made this supplication loudly to teach his ummah. Imam Nuwawi رحمہ اللہ has written in Muhadhdhab, "This supplication and the others should be made in a low voice, that being better both for the imam and the individual worshipper. If one has to teach others then one may recite loudly. Once one has memorized a prayer then he must make it in a low voice.

SEEKING REFUGE FROM WHAT

(٩٦٤) وَعَنْ سَعْدٍ أَنَّهٗ كَانَ يُعَلِّمُ بَنِيْهِ هٰؤُلَاءِ الْكَلِمَاتُ وَيَقُوْلُ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ۔ (رواه البخاری)

964. Sayyiduna Sa'd رضی اللہ عنہ used to teach his children these words of supplication and he used to say that Allah's Messenger صلی اللہ علیہ وسلم often sought refuge in these words at the end of the *salah*:

اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

"O Allah, I seek refuge in you from cowardice, I seek refuge in you from

[1] Muslim # 139-594, Abu Dawud # 1506, Nasa'I # 1340, Musnad Ahmad 4-5.

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niggardliness, I seek refuge in you from the most pathetic period of life[1]
I seek refuge in you from the beguile of the world and the chastisement in the grave (meaning, from those things that will make one liable to the chastiment in the grave)."[2]

COMMENTARY: The word (الجبن) (al-jubn) 'cowardice', here, implies 'to not be bold enough to obey.' Niggardliness is not to let others benefit from one's wealth, knowledge and well-wishing. Pathetic period of life is the period of life when the mind, limbs and strength become feeble and ineffective, and the person is absolutely helpless. We must seek refuge from this age because the objective of life is to be able to worship thoroughly and to be grateful to Allah for His blessings. May Allah preserve us from decrepitude.

THE TASBIH AFTER *SALAH*

(٩٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا قَدْ ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ فَقَالَ وَمَا ذَاكَ قَالُوْا يُصَلُّوْنَ كَمَا نُصَلِّيْ وَ يَصُوْمُوْنَ كَمَانَصُوْمُ وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ وَيُعْتِقُوْنَ وَلَا نُعْتِقُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَلَا اُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهٖ مَنْ سَبَقَكُمْ وَتَسْبِقُوْنَ بِهٖ مَنْ بَعْدِكُمْ وَلَا يَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتَحْمَدُوْنَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ مَرَّةً قَالَ اَبُوْصَالِحٍ فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا سَمِعَ اِخْوَانُنَا اَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوْا مِثْلَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَشَاءُ مُتَّفَقٌ عَلَيْهِ وَلَيْسَ قَوْلُ اَبِيْ صَالِحٍ اِلَى الْاٰخِرِهٖ اِلَّا عِنْدَ مُسْلِمٍ وَفِي الْبُخَارِى تُسَبِّحُوْنَ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَتَحْمَدُوْنَ عَشْرًا وَتُكَبِّرُوْنَ عَشْرًا بَدَلَ ثَلَاثًا وَّثَلَاثِيْنَ لِلْبُخَارِيِّ۔

965. Sayyiduna Abu Hurayrah رضی الله عنه **narrated that the poor people of the muhajirs come to Allah's Messenger** صلی الله علیه وسلم **and submitted, "The rich people have outstripped us in gaining great grades and perpetual blessings (which is nearness to Allah and paradise, respectively, by spending their wealth and we lag behind because of our poverty), "He asked. "How is that? They submitted. "They offer the *salah* as we do. They fast as we fast. (Thus far the are at par with us. But because of their wealth) they give charity but we do not and they emancipate (slaves) while we cannot. (we are thus deprived of its reward.)" So Allah's Messenger (E0 said, "Shall I not teach you something by which you will get equal to those who have preceded you (in Islam) and overtake those who succeed you (in Islam, or are born after you). No one will be better than you, except those `who do as you have done. "They submitted "Ye, O Messenger of Allah. (Do tell us). "He said, "After every *salah*, say:**

سبحن الله۔ الله اكبر۔ الحمد لله

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[1] Pathetic period of life is faint, feeble old age.
[2] Bukhari # 6364, Muslim # 52-2706, Tirmidhi # 3578, Ibn Majah # 3844, Musnad Ahmad 1-186.

(Glorify Allah, declare that Allah is the Greatest and Praise Him) thirty three times; Then (a narrator) Abu Salih رحمه الله said (after some days), the poor among the muhajirs came to Allah's Messenger صلى الله عليه وسلم and submitted, 'Our rich brethren heard what we have done and they too have done like it." So, Allah's Messenger صلى الله عليه وسلم said, "That is Allah's favour. He grants it to whom He wishes."

The saying of Abu salih رحمه الله to the end is found only in Muslim.

Another version of Bukhari has the words: "Instead of thirty-three times: Glorify (Allah) ten times, praise (Him) ten times and declare (His) greatness ten times."[1]

COMMENTARY: The first version calls for reciting the expressions thirty-three times. This could mean as many times each of them (one by one) and its is what the shaykhs do and is better. It is also emphasised in some traditions. The other method is to recite them together thirty-three times.[2]

The concluding words: "That is Allah's favour, He grants it to whom so He likes" (the Quran 57:21) mean that if Allah bestows favour on the rich over the poor, it is His blessing and mercy. So, the poor must show patience and be pleased with the Divine decree. It is a hint that a grateful rich man is better than a patient, enduring poor man. However, a rich man is not free of fear of liability to commit sin with his wealth while a poor man is safe from using wealth to commit sin and wrong.

Imam Ghazzali رحمه الله has stated in Ahya ul - uloom that the ulama (Scholars) differ on this question. Sayyiduna Junayd رحمه الله and other saintly men رحمه الله say that poverty is better, but Ibn Ata رحمه الله says that a grateful rich man who uses his wealth justly is superior to patient poor man.

(٩٦٦) وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُعَقِّبَاتٌ لَا يَخِيْبُ قَائِلُهُنَّ اَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ ثَلَاثٌ وَ ثَلَاثُوْنَ تَسْبِيْحَةً وَ ثَلَاثٌ وَثَلَاثُوْنَ تَحْمِيْدَةً وَاَرْبَعٌ وَثَلَاثُوْنَ تَكْبِيْرَةً۔ (رواه مسلم)

966. Sayyiduna Ka'b ibn Ujrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Some expressions there are after the *fard (obligatory) salah* whose reciter, or performer, will never be denied (reward): glorifying Allah (saying ...) thirty- three times, praising Him (سبحن الله) thirty-three times(الله اكبر), declaring His greatness (الحمد لله) thirty-four times."[3]

(٩٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللّٰهَ فِيْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ وَحَمِدَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَكَبَّرَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ فَتِلْكَ تِسْعَةٌ وَ تِسْعُوْنَ وَقَالَ تَمَامُ الْمِائَةِ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ غُفِرَتْ خَطَايَاهُ وَ اِنْ كَانَتْ

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[1] Bukhari # 843, Muslim # 142-595, Nasa'I # 1353, Ibn Majah # 927, Darimi # 1353, Musnad Ahmad 5-196.

[2] The first option is to say (سبحن الله) 33times (الحمد لله) 33times and (الله اكبر) 33times. The second is to say (سبحن الله الحمد لله الله اكبر) 33times. The original text in Urdu speaks of a third option but does not mention it.

[3] Muslim # 145- 596, Nasa'I # 1349.

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مِثْلَ زَبَدِ الْبَحْرِ۔ (رواه مسلم)

967. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "If anyone says after every *salah* (سبحان اللہ) thirty-three times, (الحمد للہ) thirty-three times and (اللہ اکبر) thirty-three times, that being ninety-nine in all, and says, to complete one hundred,

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah who is Alone and has no partner, to Him belongs the kingdom, and to Him belongs praise, and He is over all things Powerful.) his sins are forgiven even if they are (very many) like the foam of the ocean)."[1]

COMMENTARY: Some versions have (يحى ويميت) (he gives life and causes death) after (ولہ الحمد) and some have (بيده الخير) (In His hand is all good).

Different ahadith have different number of repetitions for these expressions and the Prophet صلی اللہ علیہ وسلم recited them with varying repetitions. So, whichever number of times they are recited from the numbers mentioned in the ahadith that will be according to *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم). Hafiz Zayn Iraqi رحمہ اللہ said the highest number is dearest to Allah.

It is reported that the Prophet صلی اللہ علیہ وسلم counted the tasbihs on the fingers of his right hand. Also, he instructed the sahabah (companions) رضی اللہ عنہ to count them on their fingers, because 'on the day of resurrection the fingers will be asked (about the person's deeds). They will be given ability (to give an answer).' it is said that the sahabah (companions) رضی اللہ عنہ counted them on the seeds of dates too. Nevertheless, it is better to count these tasbih on the fingers though it is also allowed to count on seeds, etc.

SECTION II اَلْفَصْلُ الثَّانِيْ

OPPORTUNE TIME FOR PRAYER

(٩٦٨) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْاٰخِرِ وَ دُبُرَ الصَّلَوَاتِ الْمَكْتُوْبَاتِ۔ (رواه الترمذی)

968. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that someone asked, "O Messenger of Allah, which supplication is heard most quickly?" He said, "(The one made) in the last part of the night (before dawn), and the one after the prescribed *salah*."[2]

MU'AWWIDHAT AFTER EVERY *SALAH*

(٩٦٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقْرَأَ بِالْمُعَوِّذَاتِ فِيْ دُبُرِ كُلِّ صَلَاةٍ۔ (رواه احمد و ابوداؤد و النسائی والبیهقی فی الدعوات الکبیر)

969. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ

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[1] Muslim # 146-57, Tirmidhi # 3471, Nasa'I # 1354, Muwatt'a Maalik # 15.7-22 Musnad Ahmad 2-321. (tirmidhi has narrated from Abdullah ibn Amr رحمہ اللہ.

[2] Tirmidhi # 3510.

وسلم **commanded him to recite the mu'awwidhat after every *salah*.**[1]

COMMENTARY: The *mu'awwidhat* are the surahs of the Qur'an that begin with a'udhu (اعوذ). They are the last two surahs of the Qur'an. The plural number is used here instead of the dual (which is used in Arabic for two)[2]
Some ulama (Scholars) maintain that the surahs al-Ikhlas and al-kafirun are also included in mu'awwidhat though they do not begin with a'udhu. According to this opinion, the Prophet's صلى الله عليه وسلم command is that these four surahs should be recited: al-falaq, an-naas, al-ikhlas and al-Kafirun (# 113,114,112,109).

MERIT OF DHIKR UP TO SUNRISE TO SUNSET

(٩٧٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلَاةِ الْغَدَاةِ حَتّٰى تَطْلُعَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً مِنْ وَلَدِ اِسْمَاعِيْلَ وَلَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلَاةِ الْعَصْرِ اِلٰى اَنْ تَغْرُبَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً۔ (رواه ابوداؤد)

970. Sayyiduna Anas رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "It is dearer to me to sit with such people who remember Allah from (after) the *salah* of fajr till sunrise than to set free four (such slaves who are) descendants of Prophet Isma'il** عليه السلام**. And, it is dearer to me to sit with such people who remember Allah from the *salah* of asr till sunset than to set free four (slaves)."**[3]

COMMENTARY: Perhaps, the last words of the hadith also imply four slaves who are descendant of Prophet Isma'il عليه السلام or any four slaves. The prophet صلى الله عليه وسلم mentioned Prophet Isma'il صلى الله عليه وسلم because he is the most excellent of the Arabs and the Prophet صلى الله عليه وسلم was his descendant.

(٩٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْفَجْرَ فِيْ جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللّٰهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلّٰى رَكْعَتَيْنِ كَانَتْ لَهٗ كَاَجْرِ حَجَّةٍ وَعُمْرَةٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَامَّةٍ تَامَّةٍ تَامَّةٍ۔ (رواه الترمذى)

971. Sayyiduna Anas رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "He who offers the *salah* of fajr with the congregation and keeps sitting there till the sunrises remembering Allah and then he offers two raka'at, for him is a reward of a hajj and an umrah." The narrator added that Allah's Messenger** صلى الله عليه وسلم **said, "complete (reward of Hajj and umrah), complete, complete!"**[4]

COMMENTARY: If anyone remains at his place in the mosque after the *salah* of fajr till sunrise occupied in the dhikr of Allah constantly and then offers two raka'at optional sala, he will get as much reward as is equivalent to reward of a *Hajj* and an *umrah*. 'The same reward will accrue to one who continues to make dhikr while he goes to perform the tawaf

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[1] Abu Dawud # 1523, Nasa'i # 1336, Musnad Ahmad 4-155 Tirmidhi # 2912.
[2] The Masabih has used the dual but the Mishkat uses the plural.
[3] Abu Dawud # 3667.
[4] Tirmidhi # 586.

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or seek knowledge or to attend a gathering of sermons within the mosque, or goes home occupied in dhikr without break.

After sunrise, the optional *salah* must be offered when the sun has risen enough to a bow's height. This will be after the time when offering *salah* is disapproved. This *salah* is called ishraq and many ahadith also call it *salah* ad-duha Both are apparently names of the same *salah*. The time for it ends before the sun begins to decline. When it is offered at its initial time, it is called ishhraq but when it is offered near its closing time, it is called chaast.

The reward equivalent to one hajj is because of having offered the *fard (obligatory) salah* with the congregation and equivalent to umarh for having offered the optional *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

PAUSE BETWEEN TWO *SALAHS*

(٩٧٢) وَعَنِ الْاَزْرَقِ بْنِ قَيْسٍ قَالَ صَلّٰى بِنَا اِمَامٌ لَنَا يُكْنٰى اَبَارِمْثَةَ قَالَ صَلَّيْتُ هٰذِهِ الصَّلَاةَ اَوْ مِثْلَ هٰذِهِ الصَّلَاةِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانَ اَبُوْبَكْرٍ وَعُمَرُ رَضِيَ اللّٰهُ عَنْهُمَا يَقُوْمَانِ فِي الصَّفِّ الْمُقَدَّمِ عَنْ يَمِيْنِهٖ وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيْرَةَ الْاُوْلٰى مِنَ الصَّلَاةِ فَصَلّٰى نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِيْنِهٖ وَعَنْ يَسَارِهٖ حَتّٰى رَأَيْنَا بَيَاضَ خَدَّيْهِ ثُمَّ انْفَتَلَ كَانْفِتَالِ اَبِي رَمْثَةَ يَعْنِي نَفْسَهُ فَقَامَ الرَّجُلُ الَّذِيْ اَدْرَكَ مَعَهُ التَّكْبِيْرَةَ الْاُوْلٰى مِنَ الصَّلَاةِ يَشْفَعُ فَوَثَبَ عُمَرُ فَاَخَذَ بِمَنْكِبَيْهِ فَهَزَّهٗ ثُمَّ قَالَ اِجْلِسْ فَاِنَّهٗ لَنْ يَهْلِكَ اَهْلُ الْكِتَابِ اِلَّا اَنَّهٗ لَمْ يَكُنْ بَيْنَ صَلَاتِهِمْ فَصْلٌ فَرَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَصَرَهٗ فَقَالَ اَصَابَ اللّٰهُ بِكَ يَا ابْنَ الْخَطَّابِ۔ (رواه ابوداؤد)

972. Sayyiduna Al-Azraq ibn Qays رحمه الله narrated that they offered *salah* with their imam whose kunyah was Abu Rimthath رضى الله عنه. He said to them (one day, after the *salah*), "I offered this *salah* or the like of it with Allah's Messenger صلى الله عليه وسلم (one day)." He added, "Abu Bakr رضى الله عنه and Umar رضى الله عنه were standing in the first row to his right. There was a man who joined the *salah* at the takbir oola (first takbir). The Prophet صلى الله عليه وسلم led the *salah* and made the salvation to the right and the left till we saw the whiteness of his cheeks. Then he turned and sat as Ab Rimathah (meaning, myself) has done now. That man who had joined him at the first takbir of the *salah* got up to begin another *salah*. Umar رضى الله عنه jumped up, seized him by his shoulders, shook him and said, "Sit down! Indeed, the People of the Book never were ruined but because there was not any interval between their *salahs*.' The Prophet صلى الله عليه وسلم raised his eyes and remarked, 'O Ibn Khattab, Allah has guided you to the truth."[1]

COMMENTARY: Abu Rimthah رحمه الله had pointed out to the *salah* that he had offered with the Prophet صلى الله عليه وسلم. it was the *salah* of zuhr or asr.

The man referred to had joined the *salah* from the beginning, so clearly he had not got up to complete any missed raka'ah because he was not a late-comer. He had got up after the *salah*

[1] Abu Dawud # 1007.

to offer the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) muwakkadah.
The interval could be with the salutation or by changing places. It is as in a hadith of Sayyiduna Abu Hurayrah رضى الله عنه. "What is difficult for one of you who offers the *salah* to move ahead or backward or sideways?" (It is to offer the next *salah* at a different place. Or, the interval is through conversation or going out of the mosque as in a hadith of Sayyiduna Sa'ib رضى الله عنه in muslim. He said, "The Prophet صلى الله عليه وسلم had commanded us not to join two *salahs* but converse between them, or go out, and so make a pause between the two."
The compiler has included this hadith here to explain that an interval is made by engaging in dhikr after the *fard salah(obligatory prayer)*. (This is found in the ahadith in the form of supplication. The *sunnah salah* may be offered after that.
The interval between the *fard (obligatory prayer)* and the optional *salah* is made to make clear that they are not one *salah*, but two different.

TASBIH AFTER *SALAH*:

(٩٧٣) وَعَنْ زَيْدِ ابْنِ ثَابِتٍ قَالَ اُمِرْنَا اَنْ نُسَبِّحَ فِيْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ وَ نَحْمَدَ ثَلَاثًا وَثَلَاثِيْنَ وَنُكَبِّرَ اَرْبَعًا وَثَلَاثِيْنَ فَاُتِيَ رَجُلٌ فِي الْمَنَامِ مِنَ الْاَنْصَارِ فَقِيْلَ لَهُ اَمَرَكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تُسَبِّحُوْا فِيْ دُبُرِ كُلِّ صَلَاةٍ كَذَا وَكَذَا قَالَ الْاَنْصَارِيُّ فِيْ مَنَامِهٖ نَعَمْ قَالَ فَاجْعَلُوْهَا خَمْسًا وَعِشْرِيْنَ خَمْسًا وَّعِشْرِيْنَ وَاجْعَلُوْا فِيْهَا التَّهْلِيْلَ فَلَمَّا اَصْبَحَ غَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَافْعَلُوْا۔ (رواه احمد والنسائي والدارمي)

973. Sayyiduna Zayd ibn Thabit رضى الله عنه narrated that they were commanded to say after every *salah* (سبحن الله) thirty-three times, (الحمد لله) thirty-three times and (الله اكبر) thirty-four times. A man among the ansar had a dream in which he was asked (by an angel) "Has Allah's Messenger صلى الله عليه وسلم commanded you to glorify Allah in such a way after every *salah* ?" The ansar answered in his dream, "Yes." The angel said, "Make it twenty-five times each and add with that the tahlil (لا اله الا الله) twenty-five times (to make it one hundred)." In the morning, when he met the Prophet صلى الله عليه وسلم, he informed him and Allah's Messenger صلى الله عليه وسلم said (to all of them), "Do so accordingly."[1]

COMMENTARY: The Prophet's صلى الله عليه وسلم command to do accordingly means that they should abide by what he had instructed them to do, and sometimes they should do also as the angel had suggested. Since this is also a form of dhikr, the Prophet صلى الله عليه وسلم confirmed it. If he had not approved it, the dream would not have been an evidence and a licence by itself.

MERIT OF AAYAT UL-KURSI

(٩٧٤) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى اَعْوَادِ هٰذَا الْمِنْبَرِ يَقُوْلُ مَنْ قَرَاءَ اٰيَةَ الْكُرْسِيِّ فِيْ دُبُرِ كُلِّ صَلَاةٍ لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةِ اِلَّا الْمَوْتُ وَمَنْ قَرَأَ هَا حِيْنَ يَأْخُذُ مَضْجَعَهُ

[1] Nasa'I # 1350, Darimi # 1354, Musnad Ahmad 5.184

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اٰمَنَهُ اللّٰهُ عَلٰى دَارِهٖ وَدَارِ جَارِهٖ وَاَهْلِ دُوَيْرَاتٍ حَوْلَهٗ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ۔

974. Sayyiduna Ali رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say on the timbers of that pulpit (of the Masjid Nabwi), "If anyone recites the aayatul-kursi at the end of every *salah*, nothing stops him from entering paradise but death. If anyone recites it when he goes to bed, Allah grants security to him (and) at his house, his neighbour's house and the houses around him (though they may not be adjoining houses)."[1]

Bayhaqi said its isnad is weak.

COMMENTARY: The words that only death stops one who recites aayat ul-kursi from entering paradise create some confusion because death in itself is a means to go to paradise. Hence, the words aught to have been 'nothing but life prevents him from entering the paradise.' In this world, man is trapped in the net of life. When life ends with death only then will it be possible to enter paradise. Hence, not death but life is a hindrance to entry into paradise.

Allamah Teebi رحمه الله has explained it in this way: death is a screen between a person and paradise. On one side is life and on the other is paradise. When the screen is removed, death will come and the person will enter paradise immediately.

Some people say that, here, death means a person's being locked in the grave before his revival from it on the day of resurrection. When he is raised from the grave, he will go to paradise instantly.

This hadith is weak. However, as stated earlier, even weak ahadith are followed as far as merits of deeds are concerned.

Nasa'I, Ibn Hiban and Tabarani رحمه الله have transmitted the first portion of the hadith. in a version, the surah al-Ikhlas is also mentioned the aayat ul-kursi.

EXCELLENCE OF DHIKR AFTER FAJR AND MAGHRIB

(٩٧٥) وَعَنْ عَبْدِالرَّحْمٰنِ ابْنِ غَنْمٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ قَبْلَ اَنْ يَنْصَرِفَ وَ يَثْنِيْ رِجْلَيْهِ مِنْ صَلَاةِ الْمَغْرِبِ وَالصُّبْحِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهٗ بِكُلِّ وَاحِدَةٍ عَشْرُ حَسَنَاتٍ وَمُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَ رُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَكَانَتْ لَهٗ حِرْزًا مِنْ كُلِّ مَكْرُوْهٍ وَحِرْزًا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَلَمْ يَحِلَّ لِذَنْبٍ اَنْ يُدْرِكَهٗ اِلَّا الشِّرْكَ وَ كَانَ مِنْ اَفْضَلِ النَّاسِ عَمَلًا اِلَّا رَجُلًا يَفْضُلُهٗ يَقُوْلُ اَفْضَلَ مِمَّا قَالَ رَوَاهُ اَحْمَدُ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ

975. Sayyiduna Abdur Rahman ibn Ghanm رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "If anyone says ten times before he moves from his place and folds back his feet after the *salah* of maghrib and fajr:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

[1] Bayhaqi in Shu'ab ul-teman # 2395.

There is no God but Allah, Alone, He has no partner, to Him belong the sovereignty and to Him belongs praise, in His hand is good, He gives life and causes death and He is over all things Powerful.
Ten pieties are recorded for him each time (he says so), then bad deeds are erased from him and he is elevated by ten ranks. These words become a means of security for him from every bad thing and from the accursed devil, and no kind of sin, except polytheism, will cause him to be ruined. He will be the most excellent of the people excepting one who excels him by (better deeds) saying what is better than that which he has said."[1]

(٩٧٦) عَنْ اَبِي ذَرٍّ اِلٰى قَوْلِهٖ اِلَّا الشِّرْكُ وَلَمْ يَذْكُرْ صَلَاةَ الْمَغْرِبِ وَ لَا بِيَدِهِ الْخَيْرُ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

976. Sayyiduna Abu Dharr رضی اللہ عنہ narrated this hadit (# 975) up to the words (الا الشرک) except polytheism (to be ruined). And did not mention the *salah* of maghrib and (بیدہ الخیر) (in His hand is good).[2]

DHIKR AFTER *SALAH* OF FAJR

(٩٧٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا قِبَلَ نَجْدٍ فَغَنِمُوا غَنَائِمَ كَثِيْرَةً وَاَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِنَّا لَمْ يَخْرُجْ مَا رَاَيْنَا بَعْثًا اَسْرَعَ رَجْعَةً وَلَا اَفْضَلَ غَنِيْمَةً مِنْ هٰذَا الْبَعْثِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ اَدُلُّكُمْ عَلٰى قَوْمٍ اَفْضَلَ غَنِيْمَةً وَاَفْضَلَ رَجْعَةً قَوْمٌ شَهِدُوْا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوْا يَذْكُرُوْنَ اللّٰهَ حَتّٰى طَلَعَتِ الشَّمْسُ فَاُولٰئِكَ اَسْرَعُ رَجْعَةً وَاَفْضَلُ غَنِيْمَةً رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَحَمَّادُ ابْنُ اَبِيْ حُمَيْدٍ الرَّاوِي هُوَ ضَعِيْفٌ فِي الْحَدِيْثِ۔

977. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that (once) the Prophet صلی اللہ علیہ وسلم sent an army to Najd. They seized a heavy booty and returned (to Madinah) very soon. A man among them who had not gone out remarked, "We have never seen an army that has returned as quickly and brought as much booty. "The Prophet صلی اللہ علیہ وسلم asked. "Shall I not point out to you a people with a better booty and a quicker return? They are those who attended the fajr congregational *salah* and remained seated remembering Allah till the sun rose. They are the quickest to return and have the best booty."[3]
Ttirmidhi said that this hadith is gharib and Hammad ibn Abu Humayd the narrator is weak in hadith narration.

COMMENTARY: The army to Najd collected worldly goods but these people earned in a short time a huge reward that is lasting. It is as Allah says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ۔

[1] Musnad Ahmad 4-227.
[2] Tirmidhi # 3485, saying that the hadith is hasan sahib ghaib.
[3] Tirmidhi # 3572.

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{That which is with you comes to end and that which is with Allah is lasting.} (16:96) Hence, these people excelled in both ways. They collected a heavy booty and were quicker to accomplish their task.

CHAPTER - XX

WHAT ACTIVITY IS DISALLOWED DURING *SALAH* AND WHAT IS ALLOWED

بَابُ مَا لَا يَجُوْزُ مِنَ الْعَمَلِ فِي الصَّلٰوةِ وَمَا يُبَاحُ مِنْهُ

Such things will be mentioned in this chapter as are permitted during *salah*. Such things will be mentioned too as are unlawful, disliked (makruh (unbecoming))and may or may not be done (mubah) and such as have an effect on the *salah*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

RESPONSE TO SNEEZER

(٩٧٨) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ بَيْنَا اَنَا اُصَلِّي مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللّٰهُ فَرَمَانِي الْقَوْمُ بِاَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ اُمِّيَاهُ مَا شَانُكُمْ تَنْظُرُوْنَ اِلَيَّ فَجَعَلُوْا يَضْرِبُوْنَ بِاَيْدِيْهِمْ عَلٰى اَفْخَاذِهِمْ فَلَمَّا رَاَيْتُهُمْ يَصَمِّتُوْنَنِي لٰكِنِّي سَكَتُّ فَلَمَّا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبِاَبِيْ هُوَ وَاُمِّي مَا رَاَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ اَحْسَنَ تَعْلِيْمًا مِنْهُ فَوَاللّٰهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ اِنَّ هٰذِهِ الصَّلَاةَ لَا يُصْلَحُ فِيْهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ اِنَّمَا هِيَ التَّسْبِيْحُ وَالتَّكْبِيْرُ وَقِرَاءَةُ الْقُرْاٰنِ اَوْكَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّي حَدِيْثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَنَا اللّٰهُ بِالْاِسْلَامِ وَاِنَّ مِنَّا رِجَالًا يَاْتُوْنَ الْكُهَّانَ قَالَ فَلَا تَاْتِهِمْ قُلْتُ وَمِنَّا رِجَالٌ يَتَطَيَّرُوْنَ قَالَ ذٰلِكَ شَيْءٌ يَجِدُوْنَهُ فِيْ صُدُوْرِهِمْ فَلَا يَصُدَّنَّهُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّوْنَ قَالَ كَانَ نَبِيٌّ مِنَ الْاَنْبِيَاءِ يَخُطُّ فَمَنْ وَّافَقَ خَطَّهُ فَذَاكَ رَوَاهُ مُسْلِمٌ قَوْلُهُ لٰكِنِّي سَكَتُّ هٰكَذَا وَجَدْتُ فِيْ صَحِيْحِ مُسْلِمٍ وَكِتَابِ الْحُمَيْدِيِّ وَصُحِّحَ فِيْ جَامِعِ الْاُصُوْلِ بِلَفْظَةِ كَذَا فَوْقَ لٰكِنِّي۔

978. Sayyiduna Mu'awiyah ibn Al-Hakam رضی الله عنه narrated that while he was offering *salah* with Allah's Messenger صلی الله علیه وسلم someone sneezed. So, he (responded with) (Arabic) (may Allah have mercy on you). The other people stare at him (for speaking during *salah*). He scolded them," May your mother lose you! Why do you stare at me?" They (tried to silence him by), striking their hands on their thighs. He realized that they wished him to be silent, (he was angry) but he became quiet. When Allah's, Messenger صلی الله علیه وسلم finished the *salah* - and he declared that he had not seen a teacher before him and after him who instructed in a

better way than he - and said, "I would give my parents in ransom for him." He swore by Allah and said that neither did he scold and beat or revile him but said, "This *salah*, nothing of human speech is proper in *salah*. It is made up only of tasbih, takbir and recital of the Qur'an" or as Allah's Messenger صلى الله عليه وسلم said. Then, Mu'awiyah رحمه الله asked, "O Messenger صلى الله عليه وسلم of Allah, until shortly before now, I was a non - Muslim and Allah has now brought Islam to us. There are men among us who go to soothsayers." The Prophet صلى الله عليه وسلم said, "Do not go to them." He then said, "There are those among us who take omens." He said "This is what they find in their hearts (being their hunch and mental contriving). They must not be misled by them." He then asked about men who draw lines. The Prophet صلى الله عليه وسلم said, "There was a Prophet who drew lines. He whose lines are drawn in conformity with the lines drawn by the Prophet, that is it (he gets it)."

The compiler of Mishkat found the words (لكني سكت) (but he became quiet) in this way in Muslim and Kitab Hamaydi, but the compiler of Jami'ul-Usul has written (كذا) (but) to question or confirm its correctness.[1]

COMMENTARY: 'May your mother lose you!' These words have been explained previously. They are spoken when words or deeds of the addressee astonish someone.

It seems that the sneezer had said (الحمد لله) so that Sayyiduna Mu'awiyah رحمه الله responded with (يرحمك الله).

The question arises why the Prophet صلى الله عليه وسلم did not instruct him to offer the *salah* all over again because his *salah* was aborted? The answer is that he was recent Muslim and did not know the rules, so was condoned.

Imam Nawawi رحمه الله said that if anyone says (يرحمك الله) then his *salah* becomes void because he is addressing another man, 'may Allah have mercy on him,' then his *salah* is not voided.

Ibn Hammam رحمه الله said that if someone addresses himself (يرحمك الله) then it is like (Arabic) 'may Allah have mercy on me' and his *salah* does not become void.

'Human speech' is what people say to each other or intend to be addressed by others.

The jurists write that if someone asks one who offers *salah*. "What kind of merchandise you have?" and he answers with the words of the Qur'an (16:8).

اَلْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ

{horses, mules and asses}

then his *salah* is aborted. The same happens when one, while offering the *salah* addresses a man named Yahya who is around (يَحْيٰى خُذِ الْكِتٰبَ) (O Yahya take the book) which is also there. These are the words of the Qur'an. They are not recited but addressed to another person. However, if anyone does not address another but recites the Qur'an in this way then his *salah* does not become void.

THE KAHIN (SOOTHSAYER): The Arabs call those persons kahin who have contacts with the jinns, devils and wicked souls. The devils pass on to them false information and they claim to know the unseen The Prophet صلى الله عليه وسلم disallowed that these people should be visited. In a hadith of Abu Hurayrah رضى الله عنه, the Prophet صلى الله عليه وسلم said, "If anyone resorts to a kahin and believes in what he says... then he has nothing to do with

[1] Muslim # 33-537, Abu Dawud # 930, Nasa'I # 930, Musnad Ahmad 5-547.

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what has been sent down to Muhammad."[1]

ARRAF : He is one who uses a spell or charm or such things to give inside information about theft, lost property, etc. the Prophet صلى الله عليه وسلم also disallowed that they should be visited.

RANAL: It is a knowledge of drawing lines to learn of the unknown. The apparent words of the hadith disclose that it is allowed to some extent, but it is not so.

The Prophet صلى الله عليه وسلم who knew this practice of ramal was Prophet Idris عليه السلام or Prophet Danyal عليه السلام. As for this hadith Khattabi رحمه الله said that if anyone draws lines, he cannot match the lines of that Prophet صلى الله عليه وسلم because that was a miracle. And miracles are performed only by Prophets. If anyone claims to draw lines like a Prophet's drawing then it is wrong, because the Prophet صلى الله عليه وسلم has not defined the lines of the Prophet عليه السلام who drew them. The meaning of the hadith is that if the lines of anyone cannot conform to a Prophet's عليه السلام then it is not correct to pursue ramal.

Two other such practices amal taksir and amal takhrij are also declared by the ulama (Scholars) to be disallowed by Shari'ah (divine law).

Finally the (كذا) when written above a doubtful word implies that it is correct. Here, the word (لكنى) is not found in the Masabih, so there was doubt about its correctness. So the compiler of Jami'al-Usul put it (كذا) down above it show that it is correct.

RESPONSE TO SALAAM FORBIDDEN IN *SALAH*

(٩٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ فَتَرُدُّ عَلَيْنَا فَقَالَ إِنَّ فِي الصَّلَاةِ لَشُغْلًا۔ (متفق عليه)

979. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated, "We used to offer salaam to the Prophet صلى الله عليه وسلم while he was engaged in *salah*, and he did gave a response. The, when we returned from the Negus (after some days), we offered him salaam (while he was engaged in *salah*) but he did not reply to us (as he used to). So, (when he finished the *salah*,) we asked him, 'O Messenger of Allah, (previously) when we offered salaam to you during the *salah*, you responded to us (but, today, you did not respond)? "He said, '*Salah* itself is a serious occupation.'

COMMENTARY: When the Prophet صلى الله عليه وسلم was commissioned, the king of Ethiopia was a Christian. He was a scholar and was called the Negus (Najashi). He had known about the Prophet صلى الله عليه وسلم from the Torah and the Injil. So he believed in him and joined Allah's obedient creatures. He died in 9AH and the Prophet صلى الله عليه وسلم who was grieved at it, led the sahabah (companions) رضى الله عنه in his funeral *salah* in absentia.

When the Muslims were persecuted gravely in Makkah, the Prophet صلى الله عليه وسلم sent most of his sahabah (companions) to Ethiopia. He considered it as a honour for him and his country and he treated them very well. When the sahabah (companions) رضى الله عنه learnt that the Prophet صلى الله عليه وسلم had emigrated to Madinah, they too went to Madinah.

The hadith pertains to that time. Sayyiduna Ibn Mas'ud رضى الله عنه was among them and they

[1] Musnad Ahmad 2-408.

were enlightened by the Prophet صلى الله عليه وسلم that *salah* is such that one is occupied in recital and tasbih and supplication. This occupation does not allow conversation and exchange of salaam with anyone. One who is engaged in *salah* is bound to concentrated on it deeply. It is unlawful to respond to anyone's salaam or converse with him, otherwise the *salah* will become void.

To respond to salaam with a nod or a gesture of one's hand does not abort the *salah*. If anyone responds in this way to another's salaam or an enquiry, his *salah* does not break but does become makruh (unbecoming). This is stated in Muniyah. (see also hadith # 989, to follow.)

MAKING GROUND SMOOTH

(٩٨٠) وَعَنْ مُعَيْقِيْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ قَالَ اِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً۔ (متفق عليه)

980. Sayyiduna Mu'ayqib رضى الله عنه [1] **narrated that a man asked the Prophet** صلى الله عليه وسلم **about the ground where he prostrated and levelled the earth. The Prophet** صلى الله عليه وسلم **said, "If the ground then do it just once."** [2]

COMMENTARY: It is stated in Muniyah that while one is offering *salah* and he removes pebbles, etc. from the ground or difficult make the prostration, then the pebbles may be removed or the earth may be smoothed. This may be done only once, or at the most twice.

KHASR DISALLOWED

(٩٨١) وَعَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَصْرِ فِي الصَّلٰوةِ۔ (متفق عليه)

981. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messneger** صلى الله عليه وسلم **disallowed them to put the hands on the waist during the *salah*.**[3]

COMMENTARY: This version has the word (خصر) (khasr). Others have (الاختصار) or (مختصرا) Khasr is a man's waist or belly. The ulama (Scholars) say that these words mean ' to put hands on the waist.' One must not stand up with one's hands on one's waist or ribs during the *salah*. Why is it disallowed? One reason is that it is looked down upon by society. It is the gait of the ignoble people, like eunuchs. Besides, according to another hadith, it is a form of rest for the people of hell. They will stand in this manner while waiting for the reckoning on the day of resurrection. Or, this means 'the Jews.' They stand in this manner.

Thirdly, the accursed devil stood in this manner when he was outcast to the earth.

Some people say that it implies that one must not stand resting on a stick.

Other interpretations are given too.

LOOKING SIDE WAYS

(٩٨٢) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ سَئَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْاِلْتِفَاتِ فِي

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[1] he was the freedman of Sa'eed ibn Abu al - Aas. He had kissed the seal of prophethood. He died in 40 AH.

[2] Bukhari # 1207, Muslim # 4*9-546.

[3] Bukhari # 1219,1220, Muslim # 46-545, Abu Dawud # 947, Tirmidhi # 383, Nasa'i # 890, Darimi # 1428, Musnad Ahmad 2-399.

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الصَّلٰوةِ فَقَالَ هُوَا اِخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطٰنُ مِنْ صَلٰوةِ الْعَبْدِ۔ (متفق علیه)

982. Sayyidah Ayshah رضی اللہ عنہ narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم about looking sideway during the *salah*. He said "It is a snatching. The devil snatches from a person's *salah*,[1]

COMMENTARY: If anyone is inattentive to his *salah*, the devil snatches its perfection. To look sideways is to look here and there moving the neck too away from the qiblah. The *salah* of this person becomes makruh (disapproved). If he moves his chest too away from the qiblah then his *salah* is aborted.

If only eyes turn sideways without moving neck or chest then it is not makruh (disapproved) and the *salah* is not defected, but it is not good to do so.

EYES TOWARDS HEAVEN DISALLOWED

(٩٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ رَفْعِهِمْ اَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلٰوةِ اِلَى السَّمَاءِ اَوْلَتُخْطَفَنَّ اَبْصَارُهُمْ۔ (رواه مسلم)

983. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "People must desist from raising their eyes to heaven when making supplication during the *salah* otherwise their sight will be snatched."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said by way of an interdict that if people cease not from raising their eyes to heaven while they supplicate Allah in the *salah* their eyes would be plucked.

As it is, to raise one's sight towards heaven during the *salah* is makruh (unbecoming) because, we seek refuge in Allah, it gives the impression that Allah's place is fixed there. As we know, He is free from any single place. He is Omni present.

Raising the sight to heaven apart from the *salah* is also makruh (unbecoming) in the eyes of some ulama (Scholars) but others hold that it is allowed. The correct verdict, however, is that the sight must not be raised to heaven in supplication even outside the *salah*.

According to one tradition, the Prophet صلی اللہ علیہ وسلم used to raise his eyes towards heaven during *salah*, but he kept them down when the verse (of al-Muminun) was revealed:

وَالَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خَاشِعُوْنَ

{Those who in their *salah* are humble}

PROPHET'S صلی اللہ علیہ وسلم GRAND DAUGHTER ON HIS SHOULDERS

(٩٨٤) وَعَنْ اَبِيْ قَتَادَةَ قَالَتْ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ النَّاسَ وَاُمَامَةُ بِنْتُ اَبِي الْعَاصِ عَلٰى عَاتِقِهٖ فَاِذَا رَكَعَ وَضَعَهَا وَاِذَا رَفَعَ مِنَ السُّجُوْدِ اَعَادَهَا۔ (متفق علیه)

984. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he saw the Prophet صلی اللہ علیہ وسلم (one day) leading the people in *salah* while (his granddaughter) Sayyidah Umamah رضی اللہ عنہ daughter of Sayyiduna Abu al-Aas رضی اللہ عنہ was on his shoulder. When he

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[1] Bukhari # 751, Abu Dawud # 909, Tirmidhi # 590, Nasa'I # 1196, Musnad Ahmad 6-106.

[2] Bukhari # 750, Muslim # 118-429, Nasa'I # 1193, Ibn Majah # 1045, Darimi # 1301, Musnad Ahmad 3-109.

bowed into ruku, he put her down and again, as he got up from sajdah, he replaced her (on his shoulder).[1]

COMMENTARY: Sayyidah Umamah رضی اللہ عنہ was the daughter of the Prophet's صلی اللہ علیہ وسلم daughter Sayyidah Zaynab رضی اللہ عنہ and sun-in -law Sayyiduna Abu al-Aas رضی اللہ عنہ.

A question arises why did a Prophet صلی اللہ علیہ وسلم do that because picking her up and putting her down was *Fi'l kathir* (much action), if not that then it surely was *Fi'l qalil* (little action)? During *salah*, any action is makru, so why did he do it? (Fi'l Kathir (فعل کثیر) is what is done again and again, particularly with both hands).

Khattabi رحمہ اللہ answered this questing in these words. "The Prophet صلی اللہ علیہ وسلم did noty pick her up and put her down intentionally on his own. She was very attached to him. She climbed up his shoulders on her own and perched herself there. When he went into ruku, she dropped down from his shoulders. This is represented as the Prophet صلی اللہ علیہ وسلم doing that. Thus, it was not his action. Rather, it is ascribed to him figuratively. In view of this explanation, it cannot be said that this was fi'l kathir because *fil kathir* is that action which is done repeatedly, one after another in this case, it was not done one after another.

It may also be said that this action was done when fi'l kathir was not forbidden in the *salah*. Or, that it was allowed exclusively to the Prophet صلی اللہ علیہ وسلم.

SUPPRESS YAWNING

(٩٨٥) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَثَاءَبَ اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيُكْظِمْ مَا اسْتَطَاعَ فَاِنَّ الشَّيْطٰنَ يَدْخُلُ۔ (رَوَاهُ مُسْلِمٌ)

985. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you gets the urge to yawn, he must suppress it as for as possible otherwise the devil gets in."[2]

Another version is:

(٩٨٦) فِيْ رِوَايَةِ الْبُخَارِيِّ عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ اِذَا تَثَاءَبَ اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيُكْظِمْ مَا اسْتَطَاعَ وَلَا يَقُلْ هَا فَاِنَّمَا ذَالِكُمْ مِنَ الشَّيْطٰنِ يَضْحَكُ مِنْهُ

986. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when any of you gets the urge to yawn, he must suppress it the best he can and he must not let out. "Haa" because that comes from the devil. He laughs at it.[3]

COMMENTARY: When the belly is full and the body is heavy, one gets the yawn. It makes one lazy and slow in worship. This is described as the devil entering the mouth. This means that it becomes easy for the devil to tempt the person who offers the *salah* get an opportunity to stop him from worship. This condition pleases the devil very much and it also is the devil's true pursuit.

So at the urge of yawn during the *salah*, one must restrain the yawn by keeping the mouth shut. The lips should be pressed together grasping the lower with the teeth, or putting the back of the left hand on the mouth.

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[1] Muslim # 42-543, Nasa'I # 1105, Musnad ahmad 5-296.

[2] Muslim # 57-2995, Abu Dawud # 5027, Tirmidhi # 370. Musnad Ahmad 9173

[3] Bukhari # 401, Muslim # 56-2994, Abu Dawud # 5028.

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Some people say that the best way to stop yawning is to tell oneself that the Prophet صلى الله عليه وسلم never yawned. It is said that this method is most effective.

WITH THE JINN

(٩٨٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عِفْرِيْتًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِيْ فَاَمْكَنَنِي اللّٰهُ مِنْهُ فَاَخَذْتُ اَرَدْتُ اَنْ اَرْبِطَهُ عَلٰى سَارِيَةٍ مِنْ سَوَارِيِّ الْمَسْجِدِ حَتّٰى تَنْظُرُوْا اِلَيْهِ كُلُّكُمْ فَذَكَرْتُ دَعْوَةَ اَخِيْ سُلَيْمَانَ رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِاَحَدٍ مِنْ بَعْدِيْ فَرَدَدْتُهُ خَاسِئًا۔ (متفق علیه)

987. Sayyiduna Abu Hurayrah رضى الله عنه narrated that that Allah's Messenger صلى الله عليه وسلم said, "An ifrit of the jinn(one of their rebellious devils) escaped last night to disturb me in my *salah*, but Allah enabled me to seize him. I intended to bind him to one of the pillars of the mosque so that all of you might look at him. But, I remembered the prayer of my brother Sulayman عليه السلام:

رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِاَحَدٍ مِنْ بَعْدِيْ

{My Lord...bestow on me a kingdom such as may not suit to any one after me.} (38:35) So, I let him go disgraced."[1]

COMMENTARY: The prayer of Prophet Sulayman عليه السلام sought from Allah the power to subdue the jinns and devils and to be able to employ them for his work. He had prayed to Allah for this distinction for himself to the exclusion of others. So the Prophet صلى الله عليه وسلم did not wish to encroach on Prophet Sulayman's عليه السلام exclusive distinction and to demonstrate his ability to employ them otherwise he too enjoyed this distinction to subdue them to a greater extent than prophet Sulayman عليه السلام.

The hadith teaches us that the *salah* does not abort if a devil is touched.

PERMISSION TO GIVE INDICATION WHILE IN *SALAH*

(٩٨٨) وَعَنْ سَهْلِ ابْنِ اَبِيْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَابَهُ شَيْءٌ فِيْ صَلٰوتِهٖ فَلْيُسَبِّحْ فَاِنَّمَا التَّصْفِيْقُ لِلنِّسَاءِ وَفِيْ رِوَايَةٍ قَالَ اَلتَّسْبِيْحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ۔ (متفق علیه)

988. Sayyiduna Sahl ibn Abu Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anything happens to a person during his *salah*, he should say, 'subhanAllah' (سبحان الله). As for clapping, it is only for women."

According to another version, he said, "To say Subhan Allah is for men and to clap is for women."[2]

COMMENTARY: It anything exceptional happens to someone during his *salah*. For instance, if someone is offering *salah* in his home and another person calls him at the door not knowing that he is engaged in *salah* and no one else is in the house to answer at the door. In this case, the man who is offering the *salah* must say loudly subhan Allah to

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[1] Bukhari # 461, Muslim # 39-541, Musnad Ahmad 2-298.

[2] Bukhari E 1204, Muslim # 102-421, Abu Dawud # 940, Nasai # 784, Darimi # 1364, Muwatta Maalik # 920-64, Musnad Ahmad 5-333.

indicate to the visitor that he is occupied in *salah*.
In the same situation, if a woman is engaged in *salah*, she should not say subhan Allah but should clap her hands. The visitor would understand that there only is a women in ah house and she is offering *salah*. A woman is disallowed to say subhan Allah because like her person, her voice too has to be concealed from stranger man.
She must clap by striking the palm of her right hand on the back of her left wrist. If she strikes the palm of one hand on the palm of the other, then her *salah* will become void.

SECTION II اَلْفَصْلُ الثَّانِيْ

RESPONSE TO SALAAM

(٩٨٩) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلٰوةِ قَبْلَ اَنْ نَاْتِيَ اَرْضَ الْحَبَشَةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ اَرْضِ الْحَبَشَةِ اَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتّٰى إِذَا قَضٰى صَلٰوتَهُ قَالَ اِنَّ اللّٰهَ يُحْدِثُ مِنْ اَمْرِهِ مَا يَشَاءُ وَاِنَّ مِمَّا اَحْدَثَ اَنْ لَّا تَتَكَلَّمُوْا فِي الصَّلٰوةِ فَرَدَّ عَلَيَّ السَّلَامَ

989. Sayyiduna Abdullah ibn Mas'ud naraated, "we used to offer salaam to the Prophet صلى الله عليه وسلم while he was engaged in *salah* and he responded to our salaam. This was before we went to Ethiopia. When we returned fro Ethiopia, I came to him and found him engaged in *salah*. I offered him salaam but he did not respond to me till he had finished his *salah* when he said, 'Allah makes known a command as He wishes. So, he has now made known that you should not converse during *salah*, and he gave response to my salaam."[1]

(٩٩٠) وَقَالَ اِنَّمَا الصَّلٰوةُ لِقِرَاءَةِ الْقُرْاٰنِ وَذِكْرِ اللّٰهِ فَاِذَا كُنْتَ فِيْهَا فَلْيَكُنْ ذَالِكَ شَانُكَ۔ (رواه ابوداؤد)

990. "And, he said, '*Salah* is only for (the purpose of) reciting the Quran and dhikr (remembering) of Allah. Hence, when you offer it let that be your pursuit."[2]

COMMENTARY: Ibn Maalik رحمه الله said that this hadith is evidence that it is mustahab to give response to salaam after finishing the *salah*. Similarly, if anyone is in a privy, or reciting the Quran and another person greets him (with salaam), it is mustahab to respond to him after getting over from whatever he had being doing. (see also hadith # 979).

RESPONDING BY SINGS

(٩٩١) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قُلْتُ لِبَلَالٍ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِيْنَ كَانُوْا يُسَلِّمُوْنَ عَلَيْهِ وَهُوَ فِي الصَّلٰوةِ قَالَ كَانَ يُشِيْرُ بِيَدِهٖ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةِ النَّسَائِيِّ نَحْوُهُ وَعِوَضَ بِلَالٍ صُهَيْبٌ۔

991. Sayyiduna Ibn Umar رضى الله عنه narrated that he asked Sayyiduna Bilal رضى الله عنه "How did the Prophet صلى الله عليه وسلم respond to them when they offered him salaam and he was engaged in *salah*?" He said, "He made a gesture (of response) with his hand."

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[1] Abu Dawud # 924, Musnad ahmad 1-377.

[2] Abu Dawud # 931 (part of lengthy hadith of Mu'awyah رضى الله عنه)

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The version of Nasa'I is like it, but instead of Bilal رضى الله عنه, the named one is Suhayb رضى الله عنه [1]

COMMENTARY: When the Prophet صلى الله عليه وسلم was engaged in *salah* and anyone greeted him with salaam, he responded with a gesture. He opened his hand flat with the palm facing the ground. This is explained in Abu Dawud (# 927) and other books. And he merely pointed with his finger (in response).

It is stated in Fatwa Zahiriyah and in Khulasah that if anyone who is engaged in *salah* gives a response to a salaam with a gesture of hand or head then his *salah* does not become void. However, the correct and agreed verdict is as given in Sharah Muniyah, Shaami, etc. that it is makruh (unbecoming) tanzihi to respond to anyone's salaam during the *salah* with a nod or sign of the hand. This hadith about the Prophet's صلى الله عليه وسلم gesture is of the time when conversation was not disallowed in the *salah*. When conversation of any kind was disallowed in the *salah*, the permission to respond to a salaam verbally or by gesture was also withdrawn because to make a gesture is also like conversing.

HAMD AFTER SNEEZING

(٩٩٢) وَعَنْ رِّفَاعَةَ ابْنِ رَافِعٍ قَالَ صَلَّيْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَطَسْتُ فَقُلْتُ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى فَلَمَّا صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْصَرَفَ فَقَالَ مَنِ الْمُتَكَلِّمُ فِي الصَّلٰوةِ فَلَمْ يَتَكَلَّمْ اَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ فَلَمْ يَتَكَلَّمْ اَحَدٌ ثُمَّ قَالَهَا الثَّالِثَةَ فَقَالَ رِفَاعَةُ اَنَا يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهٖ لَقَدْ اِبْتَدَرَهَا بِضْعَةٌ وَثَلَاثُوْنَ مَلَكًا اَيُّهُمْ يَصْعَدُ بِهَا۔ (رواه الترمذى وابوداؤد والنسائى)

992. Sayyiduna Rafa'ah ibn Rafi رضى الله عنه narrated that he offered *salah* behind Allah;s Messenger صلى الله عليه وسلم (one day). He happened to sneeze (in the course of it) and he said:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى

'All praise belongs to Allah, plenty of praise, pure with blessings in it and blessings over it as is dear and pleasing to our Lord.'

When Allah's Messenger صلى الله عليه وسلم finished the *salah*, he turned towards the congregation and asked, "Who was the one who spoke during the *salah*?" No one answered then, he asked a second time but, again, no one answered. Then, he asked a third time. So, Rifa'ah رضى الله عنه said, "I, O Messenger of Allah!" On that, the Prophet صلى الله عليه وسلم said, "By him who has my soul in his hand, indeed, over thirty angels vied with each other to it to see which of them ascended with it."[2]

COMMENTARY: Ibn Maalik رحمه الله says that the hadith is evidence that the sneezer is

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[1] Tirmidhi # 368, Nasai # 1187, Abu Dawud # 1197 (Nasai from Ibn Umer from Suhayb رضى الله عنه)

[2] Bukhari # 799, Muslim # 149-600, Abu Dawud # 770, Tirmidhi # 404, Nasai # 931, Muwatta # 1507-25, Musnad ahmad 4-340.

permitted to praise Allah (الحمد لله) in the *salah*. But, it is better to say it to oneself. On, to prevent doing what is not the Preferable, one may keep quiet after the sneeze as stated in sharah muniyah.

YAWNING IS FROM THE DEVIL

(٩٩٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلتَّثَاؤُبُ فِي الصَّلٰوةِ مِنَ الشَّيْطٰنِ فَاِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ۔ رَوَاهُ التِّرْمِذِيُّ وَفِيْ اُخْرٰى لَهٗ وَلِابْنِ مَاجَةَ فَلْيَضَعْ يَدَهٗ عَلٰى فِيْهِ۔

993. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Yawning in the *salah* is from the devil. When one you gets it, he must suppress it as for as possible."

According to another version, he said (also), "He must put his hand over his mouth."[1]

COMMENTARY: We have stated that previously (hadith # 985, 986) that yawning is from the devil in the sense that it causes lethargy and sleepiness during *salah*. The devil is pleased at this effect.

LOCKING FINGERS TOGETHER

(٩٩٤) وَعَنْ كَعْبِ اِبْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّاَ اَحَدُكُمْ فَاَحْسَنَ وُضُوْءَهٗ ثُمَّ خَرَجَ عَامِدًا اِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ اَصَابِعِهٖ فَاِنَّهٗ فِي الصَّلٰوةِ۔ (رواه احمد والترمذی وابوداؤد والنسائی والدارمی)

994. Sayyiduna Ka'b ibn Ujrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you makes ablution, he must do it well. Then, he must make intention (to offer *salah* and) go towards the mosque and (while going) he must not intertwine his finger because (from then on) he is (as if) engaged in *salah*."[2]

COMMENTARY: When a person makes ablution, he must observe all rules for it and with complete attention to make it perfect. The ulama (Scholars) say that this condition will reflect in the *salah* through humbleness and a submissive attitude.

After that, as he goes towards the mosque for the *salah*, he must not interlace the finger of one hand into those of the other in playful manner. When he has resolved to offer the *salah*, he is purported to be in *salah*. It is contrary to humility and submisiveness, so it is disallowed during the *salah* and anything disallowed during it, is also disallowed while going for *salah*.

Thus, this hadith may be taken to call for an attentive mind and humility, a mannered and dignified approach while walking for the *salah*.

Imam Bukhari has created a chapter in his sahih on the subject on entwining fingers in the mosque.[3]

He has placed two hadith under it,[4] both say that it is permitted to entwine fingers while in the mosque. So the ulama (Scholars) say that it is forbidden to do it merely by way of play and enjoyment, but if anyone does it to put forward an example, then it is allowed.[5]

Or, we may say that the hadiths of Imam Bukhari pertain to the time when it was not forbidden to entwine the fingers.

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[1] Tirmidhi # 370, Ibn Majah # 968.

[2] Abu Dawud # 562, Tirmidhi # 386, Darimi # 1404, Musnad Ahmad 4-243.

[3] Chapter 88: To close one hands by inter lacking fingers in the mosque or outside

[4] Hadith # 478, 479

[5] Hadith # 481, 482.

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LOOKING HITHER AND THITHER

(٩٩٥) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ اللّٰهُ تَعَالٰى عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِيْ صَلَاتِهٖ مَالَمْ يَلْتَفِتْ فَاِذَا الْتَفَتَ انْصَرَفَ عَنْهُ۔ (رواه احمد وابوداؤد والنسائی والدارمی)

995. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah, Mighty and Glorious, does not cease to look with approval towards the slave while he is engaged in *salah* as long as he does not glance sideways (turning his neck). But when he glances hither and thither, Allah turns away from him."[1]

COMMENTARY: Ibn Maalik رحمه الله said that the words 'Allah turns away from who turns his neck sideways during the *salah* is diminished.

Tirmidhi has transmitted a hadith of Sayyiduna Anas رضی الله عنه that when a person stands in *salah*, the Lord, Mighty and Glorious, turns towards him. But, when he looks here and there, to other things, Allah says, 'O Son of Aadam, who do you look at. Do you have anyone better than me who attracts your attention? Look towards Me. When he again diverts his glance, the Lord repeats his words. When he does it a third time, the Lord turns away his attention from this slave as in worthy of Him.

GLANCE AT PLACE PROSTRATION

(٩٩٦) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَنَسُ (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) اِجْعَلْ بَصَرَكَ حَيْثُ تَسْجُدُ رَوَاهُ الْبَيْهَقِيُّ فِيْ سُنَنِ الْكَبِيْرِ مِنْ طَرِيْقِ الْحَسَنِ عَنْ اَنَسٍ يَرْفَعُهٗ الْجَزْرِيْ۔

996. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said to him, "O Anas, fix your sight at the spot where you will prostrate yourself."[2]
Bayhaqi transmitted it.....

COMMENTARY: The shafi'is go by the literal meaning of the hadith and keep their sight on the spot of prostration throughout the *salah*. But, Allamah Teebi رحمه الله said that it is mustahab to keep the gaze at the place where one prostrates oneself during the standing posture, at the back of feet during the bowing, towards the nose during the prostration and on the lap nose during t he prostration and on the lap while sitting. The Hanafis follow it with the addition that while making the salutation they put their gaze on the shoulders. Some ulama (Scholars) hold the while offering *salah* in the Haram, the gaze should be on the kabah.

It is makruh (unbecoming), therefore, to shut one's eyes during the *salah*.

In the original Mishkat, there is a blank space after the hadith. Later on, someone has appended the words 'Bayhaqi' till 'al-Jazri.'

WARNING ON LETTING SIGHT WONDER

(٩٩٧) وَعَنْهُ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ اِيَّاكَ وَالْاِلْتِفَاتَ فِي الصَّلٰوةِ فَاِنَّ الْاِلْتِفَاتَ فِي الصَّلٰوةِ هَلَكَةٌ فَاِنْ كَانَ لَابُدَّ فَفِي التَّطَوُّعِ لَا فِي الْفَرِيْضَةِ۔ (رواه الترمذی)

997. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said to him, "O son, beware of looking here and there during the *salah*, for, turning (the

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[1] Abu Dawud # 909, Nasai # 1195, Darimi # 1423 Musnad Ahmad 5-172.
[2] Bayhaqi in Sunan Kabra 2-284.

neck around) in *salah* spells destruction. If there is no escape (from it) then do it in the supererogatory but not in the prescribed."[1]

COMMENTARY: To turn the neck and look hither and thither during the *salah* spells destruction in the hereafter. One who does it, obeys the devil because this is what the devil aims at.

If one is unmindful of losing from his *salah* then, at least, he must be careful during the obligatory *salah*, for the optional is somewhat easier. But, any loss in the optional *salah* will ultimately cause loss in the prescribed because the optional make up any shortcoming in the prescribed. So, the hadith does not imply that one's warning sight in the optional is not makruh (unbecoming). The hadith only urges the worshipper to be very careful during the prescribed *salah*. The hadith only says that the disapproval of looking all around is more marked during the prescribed *salah* than in the optional.

LOOKING SIDEWAYS WITHOUT TURNING NECK

(٩٩٨) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِي الصَّلٰوةِ يَمِيْنًا وَشِمَالًا وَيَلْوِيْ عُنُقَهٗ خَلْفَ ظَهْرِهٖ۔ (رواه الترمذى والنسائى)

998. Sayyduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to cast on oblique glance (right and left) during the *salah* without turning his neck to look behind him.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم cast an oblique glance during the *salah* to let the people know that (it was not disallowed to do so, and) it does not abort the *salah*. Or, he did it to study the muqtadis behind him.

While it is makruh (disapproved) to look Sideways turning the neck around, it is not makruh (disapproved) to look sideways without turning the neck. But, it is not good to do so.

DEVIL INFLUENCE

(٩٩٩) وَعَنْ عَدِيِّ ابْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَفَعَهٗ قَالَ الْعُطَاسُ وَالنُّعَاسُ وَالتَّثَاؤُبُ فِي الصَّلٰوةِ وَالْحَيْضُ وَالْقَيْءُ وَالرُّعَافُ مِنَ الشَّيْطٰنِ۔ (رواه الترمذى)

999. Sayyiduna Adi ibn Thabit reported from his father from his grandfather who traced this hadith to the prophet صلی اللہ علیہ وسلم that sneezing, being sleepy and yawning during the *salah* as well as menstruating. Vomiting and nose bleeding are from the devil.[3]

COMMENTARY: When any of these things happens in the *salah*, the devil feels delighted. These things dater from the *salah*. Sneezing, here, implies too much sneezing otherwise a hadith says that Allah loves sneeze which means a moderate amount of sneezing which is less than three. Or, Allah loves sneezing outside the *salah*. During *salah*, it is makruh (disapproved). In one way or other, these things disturb or spoil the *salah* and the last three negate it. So, they are mentioned separately.

WEEPING DURING *SALAH*

(١٠٠٠) وَعَنْ مُطَرِّفِ بْنِ عَبْدِاللّٰهِ بْنِ الشِّخِّيْرِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي

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[1] Tirmidhi # 589.

[2] Tirmidhi # 587, Nasai # 1201, Musnad Ahmad 1-275.

[3] Tirmidhi # 2757, Ibn Majah # 969.

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وَلِجَوْفِهٖ اَزِيْزٌ كَاَزِيْزِ الْمِرْجَلِ يَعْنِى يَبْكِىْ وَفِىْ رِوَايَةٍ قَالَ رَاَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِىْ صَدْرِهٖ اَزِيْزٌ كَاَزِيْزِ الرَّحٰى مِنَ الْبُكَاءِ رَوَاهُ اَحْمَدُ وَرَوَى النَّسَائِى الرِّوَايَةَ الْاُوْلٰى وَاَبُوْدَاوٗدَ الثَّانِيَةَ۔

1000. Sayyiduna Mutarrif ibn Abdullah ibn ash-Shikhhir رحمه الله narrated that his father who said that he came to the Prophet صلى الله عليه وسلم (one day) while he was offering *salah*. He heard a sound from inside him like the boiling of a pot, meaning that he was weeping. According to another version, he saw the Prophet صلى الله عليه وسلم offering *salah*. A sound like the boom of a mill emerged from his chest because of his weeping.[1]

COMMENTARY: The *salah* is not made void through weeping. The Hidayah says that if anyone weeps much during the *salah* from fear of punishment and sobs, his *salah* does not abort. However, if he weeps loudly or sobs because of physical pain (or worldly difficulty), his *salah* become void.

SHIFTING PEBBLES

(۱۰۰۱) وَعَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصَا فَاِنَّ الرَّحْمَةَ تُوَاجِهُهٗ۔ (رواه احمد والترمذى وابوداؤد والنسائى وابن ماجة)

1001. Sayyiduna Abu Dharr narrated that Allah's Messenger said, "When any of you stands to offer salah he must not remove pebbles because Mecfy is facing him.[2]

COMMENTARY: When any one turns away from the world to offer the *salah* the mercy of Allah descends on him. Hence, it does not behave him to do anything that shows disrupt lest he deprive himself of Allah's blessings and mercy.

DO NOT BLOW OFF DUST

(۱۰۰۲) وَعَنْ اُمِّ سَلَمَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ رَاَى النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُلَامًا لَنَا يُقَالُ لَهٗ اَفْلَحُ اِذَا سَجَدَ نَفَخَ فَقَالَ يَا اَفْلَحُ تَرِّبْ وَجْهَكَ۔ (رواه الترمذى)

1002. Sayyiduna Umm Salamah narrated that the Prophet صلى الله عليه وسلم saw one of their slaves, named Aflah, blowing (of dust) as he prostrated himself (during *salah*). So, he said, "Let your face get dust.[3]

COMMENTARY: If he did not blow on that, itt was reflective of humility before Allah. It would fetch him more reward.

HANDS ON HIPS

(۱۰۰۳) وَعَنِ ابْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِخْتِصَارُ فِى الصَّلٰوةِ رَاحَةُ اَهْلِ النَّارِ۔ (رواه فى شرح السنة)

1003. Sayyiduna Ibn Umar narrated that Allah's Messenger said, " To put hands on the hips during the *salah* is symbolic of the posture of rest the dwellers of hell."[4]

COMMENTARY: The words (خصر) and (اختصار) have been explained alongwith a

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[1] Abu Dawud # 904, Nasai # 1214, Musnad Ahmad 4-25.

[2] Abu Dawood # 945 Thirmidhi # 379 Nasa'I #1191 Ibn Majah # 1027 Musnad Ahmed 105

[3] Tirmidhi # 381

[4] Pogharri in Sharah us *Sunnah* # 370

commentary on the hadith # 981.

SNAKES & SCORPIONS

(١٠٠٤) وَعَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُقْتُلُوا الْاَسْوَدَيْنِ فِي الصَّلٰوةِ الْحَيَّةَ وَالْعَقْرَبَ۔ (رواه احمد و ابوداؤد والترمذی والنسائی معناه)

1004. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "(You may) kill the two black ones during the *salah*, the snake and the scorpion."[1]

COMMENTARY: Ibn Maalik رحمہ اللہ said that if while one is offering the *salah* around him then he may strike it once or twice to kill it, but not give more strikes. More than two strikes will be termed as *amal kathir* (too much action) and invalidate the *salah*. It is reported in Sharah Muniyah that some shaykhs say that it is allowed when the worshipper does not have to move three steps one upon other or take much action which is more than three strikes one after another, otherwise his *salah* will be void however, Sarkhasi says in Mabsut, that it is better not to set the limit of three steps like when an ablution nullifies, one is allowed to walk more. But (We disagree with him and say) the *salah* abort on taking three steps or on giving three strikes.

Never thess, it is allowed to abandon the *salah* if it becomes necessary to kill them. It is just as when one hear an oppressed or someone drowing, one may give up his *salah* to save them. Also he may abandon it to come to the rescue of those under a falling roof, those likely to be burnt in fire of fall in al well. The same is allowed to himself or someone else.

Though this hadith mentions black snake, it may be any kind of snake as satated in Hidayah. The colour is stated merely by way of example.

OPENING THE DOOR WHILE ENGAGED IN *SALAH*

(١٠٠٥) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَيْهِ مُغْلَقٌ جِئْتُ فَاسْتَفْتَحْتُ فَمَشٰى فَفَتَحَ لِيْ ثُمَّ رَجَعَ اِلٰى مُصَلَّاهُ وَذَكَرَتْ اَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ۔ (رواه احمد، وابوداؤد، والترمذی والنسائی نحوه)

1005. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to be engaged in supererogatory *salah* with the door shut behind him. When she came and asked for the door to be opened, he would walk up to it and open it for her. Then, he would return to his prayer rug (and resume his *salah*). She also said that the door faced the qiblah.[2]

COMMENTARY: Since the door was towards the qiblah, the Prophet صلی اللہ علیہ وسلم did not have to turn back to open it, when he returned to the prayer rug, he walked backwards to it without putting his back to the qiblah.

The ualma say that the Prophet's صلی اللہ علیہ وسلم room was not large and wide. So, he only had to take a step or two to open it and this did not make an *amal Kathir* (much activity). However, this gives rise to question: what about retracing his steps, did not all that make an *amal Kathir*? The answer is that these acts were not in quick succession to make an amal

[1] Abu Dawood # 921, Timidhi # 390 Nasai'I # 1202, Ibn Majah # 1245, Musnad Ahmad 2-230.

[2] Abu Dawood # 922, Tirmidhi # 601, Nasa'I # 1206, Musnad Ahmad 6-234 (Nasa'I's is similar.)

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Kathir, not one step upon another.

WHEN ABLUTION NULLIFIES

(١٠٠٦) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ وَلْيُعِدِ الصَّلَاةَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ مَعَ زِيَادَةٍ وَنُقْصَانٍ۔

1006. Sayyiduna Talq ibn Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, When anyone among you breaks wind (without an accompanying sound), he must go, perform ablution and offer the *salah* again.[1]

COMMENTARY: It is better for a person who happens to break wind involuntarily to make ablution and repeat the *salah*. But, juristic rulings allow him to resume his *salah* from where he had broken wind and this is what Imam Abu Hanifa رضی اللہ عنہ holds. On the other hand, Imam Shafi رحمہ اللہ Imam Malik رحمہ اللہ Imam Ahmed رحمہ اللہ hold that it is not allowed to do so. This ruling pertains to the case when wind breaks by itself. If anyone breaks wind deliberately, then it is *wajib (expedient)* for him to repeat the *salah* all over again (as ruled by all imams).

(١٠٠٧) وَعَنْ عَآئِشَةَ اَنَّهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَحْدَثَ اَحَدُكُمْ فِيْ صَلَاتِهٖ فَلْيَأْخُذْ بِاَنْفِهٖ ثُمَّ لِيَنْصَرِفْ۔ (رواه ابوداؤد)

1007. Sayyidah Ayshah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If any of you breaks wind during his *salah*, he must hold his nose and go out (from the *salah*)."[2]

COMMENTARY: A person who breaks wind must go out of the *salah* holding his nose as though he has a nose- bleed. The ulama (Scholars) say that since people regard breaking of wind as shameful, he may follow this procedure to conceal his condition. His action will not amount to lying but will be a disguised way of disclosing something.

(١٠٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَحْدَثَ اَحَدُكُمْ وَقَدْ جَلَسَ فِيْ اٰخِرِ صَلَاتِهٖ قَبْلَ اَنْ يُسَلِّمَ فَقَدْ جَازَتْ صَلٰوتُهٗ، رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ اِسْنَادُهٗ لَيْسَ بِالْقَوِيِّ وَقَدِ اضْطَرَبُوْا فِيْ اِسْنَادِهٖ۔

1008. Sayyiduna Abdullah ibn Anus رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any of you breaks wind while he is in the last qadah of his *salah* (for the time taken to recite the tashahhud) though he may not have given the salutation, then his *salah* is (regarded as)complete."[3]

COMMENTARY: Imam Abu Hanifah رضی اللہ عنہ said that ;if ;anyone breaks wind deliberately in the position defined in the hadith, his *salah* would be deemed to have been completed because a worshipper must finish his *salah* by a deed done by him. If anyone has gone through all the postures of the *salah* and wishes to finish the *salah* completely then he must

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[1] Abu Dawood # 205, Tirmidhi # 1167 (With additions and deduction), Darimi # 1141, (Tirmidhi writes that this hadith tro is of Talq Ibn Ali Suhaymi, for no other hadith is known of Ali ibn Talq. Abu Dawood has Ali ibn Talq instead of Talq ibn Ali.)

[2] Abu dawood # 1114, Ibn Majah # 1222

[3] Tirmidhi # 408 , saying the hadith is mudtarib.

do something that is a means to terminate the *salah*, like giving the salutation, salaam. He says that, instead of salaam, the worshipper may do any other thing that is incompatible with *salah*, having gone through all its postures, his *salah* will be deemed to be complete. However, he will be guilty of having omitted the *wajib (expedient)*, but the *fard (obligatory)* would be complete and the *salah* would be validly offered.

Hence Imam Abu Hanifah رضی الله عنه holds that this hadith pertains to voiding ablution deliberately. But, the sahibayn[1] take it as absolute whether he voids ablution intentionally or it is aborted unintentionally.

However, Imam Shafi'i رحمه الله holds that it is *fard (obligatory)* to complete the *salah* with salaam. The hadith is mudtarib It is transmitted in varying words and through different forms, This is a sin of a weak hadith, shoeing that the narrators did not know its words well. But, Mulla Ali Qari does not regard it as mudtarib rather as transmit ted by different lines of narrators

SECTION III اَلْفَصْلُ الثَّالِثُ

FORGETTING TO BATHE

(١٠٠٩) عَنْ اَبِي هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ اِلَى الصَّلَاةِ فَلَمَّا كَبَّرَ اِنْصَرَفَ وَ اَوْمٰى اِلَيْهِمْ اَنْ كَمَا كُنْتُمْ ثُمَّ خَرَجَ فَاغْتَسَلَ ثُمَّ جَاءَ وَرَاْسُهٗ يَقْطُرُ فَصَلّٰى بِهِمْ فَلَمَّا صَلّٰى قَالَ اِنِّي كُنْتُ جُنُبًا فَنَسِيْتُ اَنْ اَغْتَسِلَ۔ رَوَاهُ اَحْمَدُ وَرَوٰى مَالِكٌ۔

1009. Sayyiduna Abu Hurrayrah narrated that (one day the Prophet صلى الله عليه وسلم came out for the *salah*. When he had (nearly) called the takbir, he moved aside and gestured to his sahabah (companions) رضی الله عنهم l that they should keep to their places. Then he went out, had a bath and came (back), his head dripping, He led them through the *salah* when he finished the *salah*, he disclosed to them that he had need to have a bath but had forgotten to bathe.[2]
Ahmed transmitted it, and Maalik also but from:

(١٠١٠) عَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا

1010. Ata ibn yasar رضی الله عنه in mursal manner.[3]

CODING THE SPOT OF PROSTRATION

(١٠١١) وَعَنْ جَابِرٍ قَالَ كُنْتُ اُصَلِّي الظُّهْرَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاٰخُذُ قَبْضَةً مِنَ الْحَصٰى لِتَبْرُدَ فِيْ كَفِّي اَضَعُهَا لِجَبْهَتِيْ اَسْجُدُ عَلَيْهَا لِشِدَّةِ الْحَرِّ۔ (رواه ابوداؤد وروى النسائى نحوه)

1011. Sayyiduna Jabir رضی الله عنه narrated that he used to offer the *salah* of *zuhr* with Allah's Messenger. صلى الله عليه وسلم He would take handful of pebbles to cool them in his palm. Then he would put them down to rest his forehead on them when he prostrated himself because of the severe heat. [4]

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[1] Imams Abu Yousuf and Muhammad رحمه الله
[2] Ibn Majah # 1220, Mushad Ahmed 2-448
[3] muwatta Maalik # 2.20-81
[4] Abu dawud # 399, Nasa'I # 1081.

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COMMENTARY: The activity mentioned is not *fi'l Kathir* (too much activity) and is condoned.

PROPHET'S صلى الله عليه وسلم ENCOUNTER WITH DEVIL

(١٠١٢) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَسَمِعْنَاهُ يَقُوْلُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثُمَّ قَالَ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ ثَلَاثًا وَبَسَطَ يَدَهُ كَاَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا يَا رَسُوْلَ اللّٰهِ قَدْ سَمِعْنَاكَ تَقُوْلُ فِي الصَّلٰوةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُوْلُهُ قَبْلَ ذٰلِكَ وَرَاَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيْسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِيْ وَجْهِيْ فَقُلْتُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْتُ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ التَّامَّةِ فَلَمْ يَسْتَاْخِرْ ثَلَاثَ مَرَّاتٍ ثُمَّ اَرَدْتُ اَنْ اٰخُذَهُ وَاللّٰهِ لَوْلَا دَعْوَةُ اَخِيْنَا سُلَيْمَانَ لَاَصْبَحَ مُوْثَقًا يَلْعَبُ بِهِ وِلْدَانُ اَهْلِ الْمَدِيْنَةِ۔ (رواه مسلم)

1012. Sayyiduna Abu Darda رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم arose to offer the *salah*. They heard him say, "I seek refuge in Allah from you" (in the course of the *salah*). Then, he said, three times , I call upon you the curse of Allah," and he put his hand forward as though grasping something. When he finished the *salah*, they asked him, "O messenger of Allah, we heard you say something during *salah* as we never heard you say before, And, we say you put your hand forward." He said, "The enemy of Allah, Iblis, came with a flame of fire to put it on my face. So I said three times, I seek refuge in Allah from you, and said (when he did not free), I call upon you the perfect curse of Allah, but he did not flee so I repeated these words three times. (He did not flee, so) I decided to grab him, but, by Allah, had it not been for the supplication of my brother Sulayman عليه السلام, he would have been tied (to a pillar of the mosque), and the children of Madinah would have made fun of him."[1]

COMMENTARY: This hadith has been explained against hadith # 987. Prophet صلى الله عليه وسلم Sulayman's supplication was granted and he had the singular distinction of having the jinns under his control. The Prophet رضى الله عنه did not wish to take away his distinction and bring him under him, This hadith establishes that Iblis is one of the jinns.

RESPONSE TO SALAAM BY GE TURE

(١٠١٣) وَعَنْ نَافِعٍ قَالَ اِنَّ عَبْدَاللّٰهِ بْنِ عُمَرَ مَرَّ عَلٰى رَجُلٍ وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَرَدَّ اَلرَّجُلُ كَلَامًا فَرَجَعَ اِلَيْهِ عَبْدُاللّٰهِ بْنِ عُمَرَ فَقَالَ لَهُ اِذَا سُلِّمَ عَلٰى اَحَدِكُمْ وَهُوَ يُصَلِّي فَلَا يَتَكَلَّمْ وَلْيُشِرْ بِيَدِهٖ۔ (رواه مالك)

1013. Sayyiduna Nafi رحمه الله narrated that Sayidduna Abdullah ibn Umar came across a man who was engaged in *salah*. He offered him salaam and he gave a verbal response. So, Abdullah ibn Umar رضى الله عنه returned to him and said, "When any of you is offered salam while he is engaged in *salah*, he must not speak but give a signal with his hand,"[2]

COMMENTARY: In a previous hadith (#991) the question of responding to a greeting by the hand or the head. Later on, this command to signal a response was also abrogated.

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[1] Muslim # 40-542, Nasai # 1215.

[2] Muwatta Maalik # 9.23-79

CHAPTER - XXI

AS-SHAW FORGETFULNESS (THE REMEDIAL PROSTRATION) بَابُ السَّهْوِ

If the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and mustahab (desirable) acts of *salah* happen to be omitted, the *salah* does not become defective but remains valid. If any of its *fard (obligatory)* act is omitted by mistake or deliberately then the *salah* becomes invalid, and cannot be compensated so that the *salah* has to offered all over again. If any of the *wajib (expedient)* acts of the *salah* is omitted wilfully, then this too cannot be compensated and the *salah* must be repeated. However, if a *wajib (expedient)* act is omitted, not intentionally but, mistakenly. Then it can be remedied and compensated. A remedial prostration is made in the last qadah after reciting at-tahiyat; and making a salutation to the right and making two prostrations. After that the qadah should be resumed and at-tahiyat should be recited followed by invocations of blessing on the Prophet صلى الله عليه وسلم and supplication and making the regular (two) salutations. These prostrations are called sajdah sahw (remedial prostrations).

We must know that there never was a mistake or forget fullness in the sayings of the Prophet صلى الله عليه وسلم concerning the information of anything related to *shari'ah (divine law)* and the commands of religion, neither is a mistake or forget fullness possible. However, as far as his deeds are concerned, there occurred forget fullness sometimes and that two had wisdom behind it : his ummah may learn the rulings of sahw or forget fullness

SECTION I اَلْفَصْلُ الْاَوَّلُ

LOSE COUNT OF *RAKA'AT*

(١٠١٤)عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا قَامَ يُصَلِّيْ جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتّٰى لَا يَدْرِيْ كَمْ صَلّٰى فَاِذَا وَجَدَ ذٰلِكَ اَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ۔

(متفق عليه)

1014. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, " When any of you stands up to offer the *salah*, the devil comes to him and throws him into confusion till he cannot remember how many *raka'at* he has offered . So, when any of you goes through that, let him make two prostrations while he sits (for the last qadah).[1]

COMMENTARY: The hadith does not speak of forget fullness (sahw) but of being confused or unsure. The difference between the two is that in the former case (that which is forgotten is known and the mind is on a single course, In the latter case, there is hesitation and uncertainty about which of two things is correct. The accursed devil had no power to confuse the Prophet صلى الله عليه وسلم. However, because of his deep concentration on the here after he had forgotten

The remedial prostration is *wajib (expedient)* in both cases equally. This will be explained

[1] Bukahri # 1232 Muslim # 82-389 Abu Dawud # 1030, Tirmidhi # 396 Nasa'I # 1252 Muwatta Maalik # 4.1-1 Musnad Ahmed # 2-241

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against the next hadith.

(١٠١٥) وَعَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَكَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ فَلَمْ يَدْرِ كَمْ صَلّٰى ثَلَاثًا اَوْ اَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلٰى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ اَنْ يُسَلِّمَ فَاِنْ كَانَ صَلّٰى خَمْسًا شَفَعْنَ لَهٗ صَلَاتَهٗ وَاِنْ كَانَ صَلّٰى اِتْمَامًا لِاَرْبَعٍ كَانَتَا تَرْغِيْمًا لِلشَّيْطَانِ رَوَاهُ مُسْلِمٌ وَرَوَاهُ مَالِكٌ عَنْ عَطَاءٍ مُرْسَلًا وَفِيْ رِوَايَتِهٖ شَفَعَهَا بِهَاتَيْنِ السَّجْدَتَيْنِ۔

1015. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated from Sayyiduna Abu Saeed رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "When anyone among you becomes confused during the *salah* and cannot recall how many *raka'at* he has offered, three or four, he must remove the double and go by that which seems more certain (fixing the *raka'at* accordingly and completing the *salah*).Then because he makes the salutation, he must make two prostrations. If he has offered five *raka'at* these prostrations will turn his *salah* into an even number (of *raka'at*) for him. If he has offered the correct four, the two prostrations will cause abasement to the devil."

Maalik transmitted it from Ata رضی اللہ عنہ in a mursal form. In a version from him: he will turn the *salah* into an even number by these two prostrations.[1]

COMMENTARY: If anyone forgets while offering the *salah* how many *raka'at* he has completed (say three of four) then he must assume the smaller number (three in case) and complete the *salah*. Then in the last qadah after reciting at-tahiyat before the taslim, he must give a salutation to his right and make two prostrations of Sahw. The version in Bukhari does not call for the remedial prostrations before the (final) salutation. This is the reason why the imams differ on the remedial prostrations: should they be made before salutation or after salutation. This issue will be discussed by us later on against some hadith.

The remedial prostrations will correct his *salah* whether his assumption of the shorter number was correct or wrong, they will make the number even, and the devil will be put to shame.

This hadith seems to say that conditions when one is in doubt, one must go by the smaller number and not by what looks more certain to one. The majority of the imam as follow this procedure.

Imams Tirmidhi رضی اللہ عنہ says that some scholars hold that when one is confuse and in doubt during *salah*, he must repeat the *salah* all over again.

The gist of the opinion of Imam Abu Hanifah رضی اللہ عنہ is: If anyone beings to doubt in the course of the *salah* about the number of *raka'at* completed by him and he is not a habitual doubting one, them he must repeat the *salah* all over again, If, however he is susceptible to doubt easily then he must follow what seems to him more probable. But if he cannot decide and is equally confused either way then he must assume the smaller number and continue the *salah* accordingly and make the remedial prostration before the salutation.

To follow what seems more probable is as sanctioned by shar'iah for instance if a person is at a place where he cannot determine the *qiblah* then the direction to which he is more inclined should be assumed by him as the *qiblah* and he should offer the *salah* oriented to that direction. His *salah* will be deemed to have been correctly offered. There are ahadith

[1] Muslim # 88-541 Muwatta Maalik # 3.16 66

too that call to follow that which seems most probable, for example, there is a hadith in the two books of sahih as narrated by Sayyiduna Ibn Musnad . The Prophet صلى الله عليه وسلم said, If anyone is in doubt about his *salah*, he should go by what seems to him to be correct and complete the *salah*" [1]

This hadith is also cited by Koshmani رحمه الله in Sharah Niqayah. Jami ul Usul has also cited a hadith from Nasa'I which upholds following the more probable course. This is called تحرى(taharra): to seek that which is most suitable, more deserving to be done of two things according to opinion predominating in one's mind.

Imam Muhammad رحمه الله writes in his Muwatta that there are many aathar about taharra. He writes that if taharra is not accepted and followed, then he will never escape from the erring which the shaytan (devil) puts in him and repeating the *salah* each time will become wearisome. Shaykh Abdul Haq Muuhaddith Dahlawi concluded the there are three ahadith on this question. The first hadith means that whenever hadith means that whenever a person has doubt during *salah*, he should repeat the *salah* afresh. The second calls upon such a person to resort to taharra which means; he should abide by the predominant opinion in his mind The third calls upon such person to act on what is certain to him.

Imam Abu Hanifa رحمه الله has embraced these three ahadith in his ruling on the subject. He relies on the first when there is a regular susceptibility to doubt, on the second when a more probable course is seen and on the third when both courses cannot be reconciled.

(١٠١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا فَقِيْلَ لَهُ اَزِيْدَ فِي الصَّلَاةِ فَقَالَ وَ مَا ذَاكَ قَالُوْا صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَ تَيْنِ بَعْدَ مَاسَلَّمَ وَفِيْ رِوَايَةٍ قَالَ اِنَّمَا اَنَا بَشَرٌ مِثْلُكُمْ اَنْسٰى كَمَاتَنْسَوْنَ فَاِذَا نَسِيْتُ فَذَكِّرُوْنِي وَاِذَا شَكَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَ تَيْنِ۔ (متفق عليه)

1016. Sayyiduna ibn Mus'ud narrated that Allah\s Messenger صلى الله عليه وسلم offered five *raka'at* in the *salah* of *zuhr* So, he was asked if the salah had been made longer and he asked "what happened?" They said "you have offered five *raka'at* So, he made two prostrations though he had given the salutation (already).

According to another version, he also said, "I am, like you, a human being. I forget as you forget: so when I forget (anything) remind me. When anyone of you falls in doubt about his *salah*, he should form an idea of the correct thing and complete his *salah* according to that and then give the salutation and then make two prostration.[2]

COMMENTARY: Though this hadith does not say thing about the smaller number of *raka'at* it means exactly that. If taharra gives no result, then the smaller number must be assumed and the *salah* must be completed.The Shafi'is do not accept taharra so they interpret to means فَلْيَتَحَرَّ الصَّوَابَ go by the smaller number.

When five *raka'at* are offered, the Hanafis remedy it in this manner.

(1) If anyone forgets the last qadah and gets up for the fifth *raka'at* and realizes his

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[1] Bukahri # 401 Muslim # 92-572

[2] Bukahri # 401 Muslim # 92-572, Abu Dawood # 1022, Nasa'I # Ib n Majah # 1203, Musnad Ahmed 1-379

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mistake before the prostration of the fifth *raka'at*, then he must sit down immediately for the qadah, reciter at-atahiyat and make the remedial prostration. If (in the forgoing case) he realizes mistake after making the prostration of the fifth *raka'at* then he cannot sit down for the qadah and his *salah* will become optional if he had in mind the *fard (obligatory)* and he will have the option to add another *raka'at* to make use of the fifth *raka'at* making it pair with the sixth. Even if he was offering the *salah* of *fajr* or *asr* he may add another *raka'at* It is makruh to offer optional *salah* after asr and fajr but at this *salah* is no more *fard (obligatory)* and has become optional. So, it will means that he has offered the optional before the *fard (obligatory)* and that is not disliked. In the *salah* of maghrib, only that *raka'at* is enough an (as it makes four) another need not be added other wise they will becomes five and the optional *salah* does not have an odd number of *raka'at* and it will not be necessity to make the remedial prostration. This remedy applied to getting up without sitting for the last qa'dah.

(2) If anyone sits for the last qadah for recite at-tahiyat but gets up for the fifth *raka'at* before giving the salutation and realizes his mistake before making the prostration of the fifth *raka'at*, then he must sit down immediately and make the remedial prostration because the salutation which is *wajib (expedient)* was delayed. If he realizes his mistake after making the prostration of the fifth *raka'at* then he must get up for the sixth raka'at so that the fifth will we paired and not wasted. If he does not add the *raka'at* and makes the salutation after the fifth then, too, it is allowed, but, it is better to add a *raka'at*. In this case if he had resolved to offer the ford, that would be correctly discharged as *fard (obligatory)* and will not become nafl (or optional) Even in the *fard (obligatory)* of asr and fajr, one may add another *raka'at* (to the extra offered by mistake) because while it is makruh to intentionally offer the optional after the *fard (obligatory)*, of asr and fajr yet if anyone offers the optional by mistake then it is not makru in this case, the additional raka'at offered after the *fard (obligatory)* will not be regarded as those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* *muwakkdah* which are offered after the *fard (obligatory)* of *zuhr* maghrb and isha because the Prophet صلى الله عليه وسلم had said that these *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* should be offered with the takbir tahrimah.

It is presumed in this hadith that the Prophet صلى الله عليه وسلم had sat down for the qadah after the fourth *raka'at* and then had stood up. It also seems that he did not add a sixth *raka'at* with the fifth but let it suffice with the sajdah sahw. This is what Imam Shafi'I رحمه الله follows. We might say that the Prophet صلى الله عليه وسلم did it to show that it is permitted.

(١٠١٧) وَعَنِ ابْنِ سِيْرِيْنَ عَنْ اَبِي هُرَيْرَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْدٰى صَلَاتَيِ الْعَشِيِّ قَالَ ابْنُ سِيْرِيْنَ قَدْسَمَّاهَا اَبُوْهُرَيْرَةَ وَلٰكِنْ نَسِيْتُ اَنَا قَالَ فَصَلّٰى بِنَارَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ اِلٰى خَشَبَةٍ مَعْرُوْضَةٍ فِي الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا كَاَنَّهُ غَضْبَانُ وَوَضَعَ يَدَهُ الْيُمْنٰى عَلَى الْيُسْرٰى وَشَبَّكَ بَيْنَ اَصَابِعِهٖ وَوَضَعَ خَدَّهُ الْاَيْمَنَ عَلٰى ظَهْرِ كَفِّهِ الْيُسْرٰى وَخَرَجَتْ سَرْعَانُ الْقَوْمِ مِنْ اَبْوَابِ الْمَسْجِدِ فَقَالُوْا اُقْصِرَتِ الصَّلَاةُ وَفِي الْقَوْمِ اَبُوْبَكْرٍ وَ عُمَرُ فَهَابَا اَنْ يُكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِيْ يَدَيْهِ طُوْلٌ يُقَالُ لَهٗ ذُوالْيَدَيْنِ قَالَ

يَارَسُوْلَ اللّٰهِ اَنَسِيْتَ اَمْ قُصِرَتِ الصَّلَاةُ فَقَالَ لَمْ اَنْسَ وَلَمْ تُقْصَرْ فَقَالَ اَكَمَا يَقُوْلُ ذُوالْيَدَيْنِ فَقَالُوْا نَعَمْ فَتَقَدَّمَ فَصَلّٰى مَا تَرَكَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُوْدِهٖ اَوْاَطْوَلَ ثُمَّ رَفَعَ رَأْسَهٗ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُوْدِهٖ اَوْ اَطْوَلَ ثُمَّ رَفَعَ ثُمَّ رَفَعَ رَأْسَهٗ وَكَبَّرَ فَرُبَمَا سَأَلُوْهُ ثُمَّ سَلَّمَ فَيَقُوْلُ نُبِّئْتُ اَنَّ عِمْرَانَ ابْنَ حُصَيْنٍ قَالَ ثُمَّ سَلَّمَ مُتَّفَقٌ عَلَيْهِ وَاَفْظُهٗ لِلْبُخَارِيِّ وَفِيْ اُخْرٰى اَنَّهُمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَلَ لَمْ اَنْسَ وَلَمْ تُقْصَرْ كُلُّ ذٰلِكَ لَمْ يَكُنْ فَقَالَ قَدْ كَانَ بَعْضُ ذٰلِكَ يَا رَسُوْلَ اللّٰهِ۔

1017. Sayyiduna Ibn Sirin رحمه الله [1] reported that Sayyiduna Abu Hurayrah narrated that (one day) Allah's Messenger صلى الله عليه وسلم led them in the *salah* of zuhr or asr. Ibn Sirin رحمه الله said that although Abu Hurayrah رضى الله عنه had named it, he had forgotten which of the two. Abu Hurayrah's رضى الله عنه narration continues: The Prophet led them though two *raka'at* and (instead of getting up for the third,) he gave the salutation. Then, with the support of the piece of wood which lay crosswise in the mosque, he leaned on it as though he was angry. He put his right hand on his left and interlaced his fingers and placed his right cheek on the back of his Left hand. They who were hasty came out of the doors of the mosque. The sahabah asked whether the salah was shortened (for, he had offered two *raka'at* instead of four). Among them (who remained inside the mosque were Abu Bakr رضى الله عنه and Umar too, but they were afraid to speak to the Prophet صلى الله عليه وسلم Among them was a man who had long arms and was called Dhulyadayn (one with long arms). He submitted, "O Messenger of Allah, did you forget or has the *salah* been curtailed"? He said Neither have I forgotten nor has the *salah* been curtailed." He then (Spoke to the sahabah رضى الله عنه and) said, "Do you say what Dhulyadayn says ?" They said, "Yes". So, the Prophet صلى الله عليه وسلم came forward and offered the *salah* that he had omitted (two *raka'at*), gave the salutation and, calling the takbir, made the prostration or longer then calling the takbir he raised his head.

Ibn Sirin رحمه الله used to be asked whether the Prophet صلى الله عليه وسلم gave the salutation. He confirmed that Imran ibn Husayn had said that the Propthet gave the salutation.

In another version, the Prophet صلى الله عليه وسلم did not say neither have I forgotten not has the *salah* been curtailed " but, he said " nothing of what you say has happened. To this Dhulyadayn said Indeed, some of that, O Messenger of Allah (did happen).[2]

COMMENTARY: Fath ul Bari carries very lengthy explanation of this hadith. We cannot reproduce it here but may say that two questions do arise about hadith. The ulama (Scholars) asset that as far as conveying news and information is concerned it is impossible that the Prophet صلى الله عليه وسلم could forget (or en) As for deeds, the ulama (Scholars) differ on whether he could forget.

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[1] His name was Muhammad and his Kunyah was Abu Bakr. He was the freedman of Sayyiduna Anas Ibn Maalik رضى الله عنه He had thirty children all of whom died during his lifetime, save one son Abdullah who survived, He died at the age of seventy in 110 AH.

[2] Bukhari 482 Muslim E 97-273 Nasa'I # 1224

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However. The Prophet's صلى الله عليه وسلم saying. "Neither have I forgotten nor has the *salah* been shorted." nor has the *salah* been shows that he could forget or err in conveying news.

In brief, the answer is that the Prophet صلى الله عليه وسلم could not forget or err in such news or information as concern propagation of laws (Shari-ah), religious knowledge and Divine revelation. It does concern all news.

The second question is that after offering two *raka'at*, he did something and spoke. But, instead of repeating the *salah* all over again, he offered the two missed *raka'at* straightaway. Why did he do it?

The ulama (Scholars) explain that the *salah* is aborted by such conversation and deeds that are made deliberately, not those that transpire forgetfully. This is what Imam Shafi'I رحمه الله follows But this explanation is unsatisfactory and the Hanafis do not agree with it for, they hold that *salah* is aborted by conversation intentional or unintentional. The Hanafis say that this thing had happened when conversation and deeds were not disallowed and the permission to do so was not with drawn.

Imam Ahmed also regard speech intentional or unintentional as terminator of *salah*, unless made for the *salah* itself whether by the imam or a muqtadi as happened in this hadith.

The hadith concludes with the words that when Ibn Sirin رحمه الله narrated it to the end, many people asked him whether Sayyiduna Abu Hurayrah had said ثم سلم(then he gave to know whether the Prophet had made the remedial prostrations after the salutation or before it. He said that he could not rememeber these words in the hadith of Sayyiduna Abu Hurayrah, رضى الله عنه , but Sayyiduna Imran ibn Husayn had also narrated him this hadith and his hadith had the words ثم سلم which mean that the Prophet صلى الله عليه وسلم made the remedial prostrations after the salutation. He had included these words in Abu Hurayrah's رضى الله عنه hadith from the hadith of Imran ibn Husayn رضى الله عنه.

SAJDAH SAHW BEFORE OR AFTER SALUTION

(١٠١٨) وَعَنْ عَبْدِاللّٰهِ بْنِ بُحَيْنَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمِ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْاُولَيَيْنِ لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتّٰى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيْمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ اَنْ يُسَلِّمَ ثُمَّ سَلَّمَ۔ (متفق عليه)

1018. Sayyiduna Abdullah ibn Buhaynah narrated that (one day) the Prophet صلى الله عليه وسلم led them in the *salah* of zuhr. After the first two *raka'at*, he stood up (without sitting for the first qadah). The (other) people stoop up along with him. When he finished the *salah* and the people waited for salutation he called the takbir sitting down and made two prostrations before the taslim.[1] Then he gave the salutation.[2]

COMMENTARY: Imam Shafi'I رحمه الله contends that *sajdah sahw* should be made, as this hadith says before giving the salutation. But, other ahadith say that the prophet صلى الله عليه وسلم made the remedial prostration after giving the salutation. It is also known that Sayyiduna

[1] Taslim, is to give salutation.

[2] Bukahri # 1224 Muslim # 85-570 Tirmidhi # 391 Abu Dawood # 1034 Nasa'I # 1222 kDarimi # 1499 Muwatta MAalik 3.77-70

Umar ibn al- Khattab made the remedial prostrations after giving the salutation always. This act of Umar is evidence that this hadith stands abrogated.

SECTION II اَلْفَصْلُ الثَّانِيْ

SAJDAH SAHW BEFORE OR AFTER BLESSINGS

(١٠١٩) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَ تَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1019. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم led them in *salah*, but (in the course of it) forgot something. So he[1] Made two prostrations recited the tashahhud and gave the salutation.[2]

COMMENTARY: The words of Sayyiduna Imran (so, he made two prostrations) mean that he gave the salutation and made the two prostrations of forgetfulness This is as the first hadith of the section III (1021) narrated by him.

This hadith does not mention the kind of forgetfulness that made sajdah sahw necessary. This hadith says that the tashahhud was recited after the two remedial prostrations, but other ahadith do not mention tashahhud.

In the light of the hadith (# 1021) of Sayyiduna Imran رحمہ اللہ, Imam Abu Hanifah رضی اللہ عنہ holds that the sajdah sahw must be made after giving salutation, Imam Ahmed also contends the same thing and some scholars of the Shafi'is and Maalik's hold the same opinion.

However, the ulama (Scholars) disagree on when the invocation of blessings on the Prophet صلی اللہ علیہ وسلم and the supplication should be made: with the first tashahhud recited before the remedial prostrations or with the tashahhud which is recited after the remedial prostrations. So, Imama Karkhi رحمہ اللہ has ruled that the invocation of blessings and the supplication must be made with the tashahhud recited after the remedial prostrations. This is also regarded as correct by Hidayah but some of its commentaries state that it is better to make them with the tashahhud that is recited before the remedial prostrations. Imam Tahawi رحمہ اللہ says that the invocation of blessings and supplication must be made with both the tashahhud. Shaykh Ibn Hammam رحمہ اللہ agreed with Tahawi saying that to do so is to be on the safe side

The practice of the Hanafis is that after reciting attahiyat salutation is given towards the right side, two remedial prostrations are made and at-tahiyat is recited again followed invocation of blessings and supplication. Then the salutation is given (on both sides to end the *salah*).

(١٠٢٠) وَعَنِ الْمُغِيْرَةِ ابْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقَامَ الْاِمَامُ فِي الرَّكْعَتَيْنِ فَاِنْ ذَكَرَ قَبْلَ اَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ وَاِنِ اسْتَوٰى قَائِمًا فَلَا يَجْلِسْ وَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ۔

(رواہ ابوداؤد وابن ماجۃ)

1020. Sayyiduna Al-Mughirah ibn Shubah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If the imam stands up after the two *raka'at* (without sitting for the first qadah for third *raka'at*) but remembers before standing erect, then he must

[1] The Urdu translation has (gave the salutation and) made two prostrations.
[2] Tirmidhi #395.

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(return and) sit down (for the qadah) . If he (remembers when he) has stood erect then he must not (return to)sit down, but must make the two remedial prostrations.[1]

COMMENTARY: In this particular case, the main point is whether one has stood erect or not stood erect. The Hanafi point of view is that if this person is nearer to the sitting posture then he must (sit down and) recite at-tahiyat. If he has risen and nearer to the standing posture, then he must not sit down but go through the remaining two *raka'at.*

To be never to sitting means that as one rises, one's lower torso is not yet straight (like the legs are still bent, and so on). And to be nearer to standing means that the lower torso is straight up.

Shaykh Ibn Hammam said that on the issue of nearness (here or there), a tradition of Imam Abu Yusuf رضی اللہ عنہ has been adopted by the shaykhs of Bukahri رضی اللہ عنہ. The correct ruling, however, is that unless one has stood erect (straight up), one may (return and) sit down. Only when one has stood erect should one not sit down. This is the correct opinion and this hadith supports it.

If anyone sits down for the first qadah before he stands up then he need not make the sahdah sahw As for one who has stood erect, having forgotten the first qadah, the sajdah sahw must be made by him.

There is another thing to know. If anyone forget the first qadah and stands up for third *raka'at* (straight up) erect, he should not sit down (to observe the qadah) If he sits down then his *salah* is aborted.

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۰۲۱) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ وَسَلَّمَ فِيْ ثَلَاثِ رَكْعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهٗ فَقَامَ اِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ وَكَانَ فِيْ يَدَيْهِ طُوْلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ فَذَكَرَ لَهٗ صَنِيْعَهٗ فَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهٗ حَتّٰى انْتَهٰى اِلَى النَّاسِ فَقَالَ اَصَدَقَ هٰذَا قَالُوْا نَعَمْ فَصَلّٰى رَكْعَةً ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ۔ (رواہ مسلم)

1021. Sayyiduna Imran ibn Hasayn رضی اللہ عنہ narrated that Allah's Messenger offered the *salah* of asr but gave the salutation at the end of three *raka'at* Then he went to his home. A man called al Khirbaq with somewhat long arms got up (and went to him) and said, "O Messenger of Allah " and told him what he had done. The Prophet صلی اللہ علیہ وسلم came out angrily dragging his cloak till he came to the people and asked, Is this one correct? They said, "yes', so he offered one *raka'at* gave the salutation, made the two remedial prostrations and gave the salutation.[2]

COMMENTARY: The Hanafis says that the conversation and walking and other deeds and turning away from the qiblah while walking did not debar the Prophet صلی اللہ علیہ وسلم from completing his *salah* with the *raka'at* that he had forgotten But, all these things are abrogated like conversation in *salah* though they were allowed previously . They say that this case had occurred before the permission was withdrawn.

Khirbaq was the same man, Dhulyadayn, mentioned in hadith # 1017, However, some say that the hadith # 1017 and this hadith #1021 refer to the same incident , but some other say

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[1] Abu Dawood # 1036 Ibn Majah # 395

[2] Muslin # 101-574 Ibn Majah # 1215

that these are two different incidents though the man was the same in both cases .

The Prophet صلى الله عليه وسلم gave the salutation, made two prostrations of sahw and completed the *salah* by giving the final salutation. Allamah Teebi رضى الله عنه said that this is followed by Imaam Abu Hanifah رضى الله عنه After giving the salutation, two remedial prostrations are made for excess or deficiency , the tashahhud is recited and the salutation is given to end.

WHEN IN DOUBT ABOUT DEFICIENCY IN *SALAH*

(١٠٢٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى صَلَاةً يَشُكُّ فِي النُّقْصَانِ فَلْيُصَلِّ حَتّٰى يَشُكَّ فِي الزِّيَادَةِ۔ (رواه احمد)

1022. Sayyiduna Abdur Rahman ibn Awf رضى الله عنه [1] narrated that he heard Allah's Messenger say . He who offer *salah* and (in the course of it) begins to doubt that there is some deficiency, must continue to offer it till he begins to doubt that there is something extra.[2]

COMMENTARY: When one cannot set one's mind to anyone side, and the doubt is about numbers being less, then he must presume the smaller number and make it up by going for the extra, so that he begins to wonder if there is an excess.

WHERE ALL DID THE PROPHET صلى الله عليه وسلم FORGET: The Prophet صلى الله عليه وسلم forgot at a few places in the *salah*. They are:

(i) In the first qadah, he forgot as stated in the hadith # 1018 of Sayyiduna Abdullah ibn Buhaynah.

(ii) In the last two *raka'at* as stated in the hadith # 1017 of Sayyiduna Dhul Yadayn رضى الله عنه

(iii) In the last *raka'at* as disclosed in the hadith # 1021 of Sayyiduna Khirbaq رضى الله عنه

(iv) In beginning the fifth *raka'at* being an excess, as found in the hadith #1016 of Sayyiduna Abdullah ibn Musu'd رضى الله عنه

Therefore the mujtahid scholars have deduced from the practice of the Prophet صلى الله عليه وسلم a verdict that if a person misses a *wajib (expedient)* act of the *salah* forgetfully then it becomes *wajib (expedient)* on him to make sajdah shaw.

Now, the Prophet صلى الله عليه وسلم made the sajdah sahw on forgetting: sometimes before giving the salutation and sometimes after that. Hence, both method are permitted. However, the imams have come to different conclusions according to their research and judgement, and determined different possibilities.

THE RULINGS OF THE IMAMS: Imam Shafi s رضى الله عنه holds that whatever kind of forgetfulness, the remedial prostration is made before giving the salutation Hence, he prefers those ahadith that call for sajdah sahw before the salutation over those that call for it after the salutation.

Imam Abu hanifah رضى الله عنه holds that whatever the kind of forgetfulness, the remedial prostration is made after giving the salutation becomes very many ahadith established it

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[1] His Kunya was Abu Muhammad. He was from Banu Zuhrah a Branch of the Quraysh. He was one of ten who were given glad tidings of paradise During the Battle of Tabuk, the prophet صلى الله عليه وسلم offered *salah* behind him He died in 32 AH when72 years old.

[2] Musahd Ahmed 1-195

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More over, Abu Dawood Ibn Majah رضی اللہ عنہ and Abdur Razzaq رضی اللہ عنہ have reported the hadith of Sayyiduna Thawban رحمہ اللہ that the Prophet صلی اللہ علیہ وسلم said "for every forgetfulness there are two prostrations after giving the salutation Hence, since the Prophet's deed is not uniform in this regard, Imam Abu Hanifah رضی اللہ عنہ made the Prophet's صلی اللہ علیہ وسلم verbal verdict as proof because, he holds that a verbal declaration is Stronger then a deed as known from the principles of fiqh.

Imam Ahmad رحمہ اللہ contends that the Prophet صلی اللہ علیہ وسلم should be emulated in this regard. When he made the (remedial) prostration before giving the salutation, we too must make the (remedial) prostration before the taslim the salutation when he made the (remedial) prostration after giving the salutation, we, took, must do so and make the sajdah sahw after the taslim.

The ulama (Scholars) say that the vererdict of Imam Ahmad is stronger and better.

We must know that these varying opinion about *sajdah sahw* all concern the superior procedure. The imams only decide on the better method of making the remedial prostration. As for permission, we know from the books of the four imams they are unanimous that both kinds are allowed .The Hidayah has it that the sajdah sahw should be made after giving salutation on both the sides.

CHAPTER - XXII

PROSTRATIONS OF THE QURAN ON RECITING CERTAIN VERSES

بَابُ سُجُوْدِ الْقُرْاٰنِ

According to imam Abu Hanifah رضی اللہ عنہ there are fourteen verses in the Quran that make it *wajib (expedient)* to observe a prostration each on reciting them and listening to them. The listening may be deliberate or incidental. These verses will be mentioned shortly, insha Allah. Other imams say that this kind of prostrations (on reciting and listening certain verses) is not *wajib (expedient)* , but *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم). This prostration is done only after calling a takbir on prostrating oneself and another on arising from it. It is not necessary for this prostration to raise the hands, to recite the tashahhud or to give salutation. The same conditions apply for this kind of prostration to be valid as apply for the *salah* to be valid. This means observance purity, concealing the body, forming an intention and facing the qiblah. The *tahrimah* is not necessary. When forming the intention it is not necessary to specify the verse. If a verse calling for prostration is recited in the *salah* and the prostration is observed promptly then it is not necessary to form an intention

SECTION I اَلْفَصْلُ الْاَوَّلُ

SURAH AN NAJM

(۱۰۲۳) عَنِ ابْنِ عَبَّاسٍ قَالَ سَجَدَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُوْنَ وَالْمُشْرِكُوْنَ وَالْجِنُّ وَالْاِنْسُ۔ (رواه البخاری)

1023. Sayyiduna Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prostrated himself when he recited (a verse of) surah an Najm and with him the Muslims and

the polytheists, Jinns and all men prostrated themselves[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was reciting the surah an Najm (53) and wem he came to its verse (62)

فَاسْجُدُوا لِلّٰهِ وَاعْبُدُوا

{So prostrated yourselves before Allah and worship (Him),}

he obeyed this command of Allah and prostrated himself. All the Muslims emulated him and prostrated themselves. The idolaters also prostrated themselves on hearing the names of their idols, Laat, manat and Uzza or, the idolaters were driven to prostrate themselves when the Prophet صلى الله عليه وسلم recited in Makkah in the Masjid al Haraam the verses (19 to 21) of surah ah Najm"

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى۔

{Have you then considered the Laat and the Uzza, and the Manat, the third, and the other ? what, are for you the males and for him the females ?}

And at times moment the devil imitated the voice of the Prophet صلى الله عليه وسلم and recited:

تِلْكَ الْغَرَانِيْقُ الْعُلٰى وَاِنَّ شَفَاعَتَهُنَّ لَتُرْتَجٰى۔

(these idols are the cranes[2] and their intercession is hopefully expected.)

The idolaters imagined that the Prophet had praised their idols and were delighted to the extent that they prostrated themselves along with him.

Some exegetes have said that, not the devil, but the Prophet صلى الله عليه وسلم had himself spoken these words by mistake. We seed refuge in Allah from such a thought. This is an absolutely wrong suggestion being their mental ruse. The fact is as we have stated. The devils imitated the Prophet's voice and threw in these words to confuse the idolaters into believing that the Prophet صلى الله عليه وسلم had spoken them.

The words Muslims, Polytheists, jinns and men refer to those who were sitting before the Prophet صلى الله عليه وسلم at that time. The word (all men) is a specification after a generalization.

AL-INSHIQAQ AND AL-ALAQ

(١٠٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَجَدْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اِذَا السَّمَاءُ انْشَقَّتْ وَ اِقْرَأْ بِاسْمِ رَبِّكَ۔ (رواه مسلم)

1024. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "We prostrated ourselves along with the Prophet صلى الله عليه وسلم when he recited (اِذَا السَّمَاءُ انْشَقَّتْ وَاقْرَأْ بِاسْمِ رَبِّكَ) (al- Inshiaqaq # 84) and (Arabic) (al-Alaq # 96)[3]

COMMENTARY: This hadith belies the opinion of Imam Malalik رحمه الله that there is no (verse of) prostration in the mufassal. (see for mufassal, commentary on hadith # 853 and # 832)

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[1] Bukahri # 4862, Tirmidhi # 575.

[2] The Numidian cranes is remarkable in the east of its superlatively high flight referring to the idols which were regarded as intercessors with God. Lane's Lexicon under غرنق، غريق

[3] Muslim # 107-578 Tirmidhi # 573 Nasa'I # 963 , Ibn Majah # 1058.

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SAJDAH TILAWAT IS *WAJIB (EXPEDIENT)*

(١٠٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتّٰى مَا يَجِدُ اَحَدُنَا لِجَبْهَتِهٖ مَوْضِعًا يَسْجُدُ عَلَيْهِ۔ (متفق عليه)

1025. Sayyiduna Ibn Umar narrated Allah's Messenger صلى الله عليه وسلم used to recite (a verse calling for) prostration while we were with him. So when he prostrated himself, we too prostrated ourselves along with him. (At that time,) We would be so many that not all of us could find enough place to put down for head when prostrating themselves."[1]

COMMENTARY: There would be such a large crowd that not all people could find place to prostate themselves along with the Prophet صلى الله عليه وسلم Those who were deprived of the opportunity, prostrated themselves later.

The facts that these people made it a point to prostrate themselves is evidence that a prostration against a verse calling for it is wajib (expedient).

When reciter is reciting before some people and he comes to a verse calling for prostration it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* that, after reciting it, he must move forward and his listeners must form rows behind him and all of them must prostrate themselves. This would be a simulated leadership, not a factual leadership.

DID NO MAKE PROSTRATION IN AN-NAJM

(١٠٢٦) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّجْمِ فَلَمْ يَسْجُدْ فِيْهَا۔ (متفق عليه)

1026. Sayyiduna Zayd ibn Thabit رضى الله عنه narrated, "I recited to Allah's Messenger صلى الله عليه وسلم the surah an-Najm, but he did not prostrate himself during the recital"[2]

COMMENTARY: Imam Shafi'I رحمه الله said that the Prophet صلى الله عليه وسلم did not prostrate himself to show that it is allowed not to observe the prostration. Imam Maalik رضى الله عنه said that since there is no verse of prostration in the mufassal (Surahs), So he did not prostrate himself at the verse Imam Abu Hanifah رضى الله عنه said that perhaps he had not made ablution or that was an hour when prostrating oneself was disliked, or, he left it out to let people know that it is not *fard (obligatory)* to make the prostration. It may be said too, that the prostration on reciting a verse is not obligatory at the same instant and the Prophet صلى الله عليه وسلم may have observed it later. Hence, no one may imagine that the prostration in surah an Najm is not wajib (expedient), for, we have seen in hadith # 1023 that the Prophet صلى الله عليه وسلم and other people observed it.

SURAH SAAD (#30)

(١٠٢٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَجْدَةُ صٓ لَيْسَ مِنْ عَزَائِمِ السُّجُوْدِ وَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِيْهَا وَفِيْ رِوَايَةٍ

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[1] Bukahri # 1076 Muslim # 104-573

[2] Bukhari # 1076 , Muslim # 106 577. Abu Dawood # 10404, Tirmidhi # 576 Nasa'I # 956 Musnad Ahmed 21647

1027. It is reported that Sayyiduna Ibn Abbas رضی الله عنه said, "The prostration on reciting surah Saad is not among the highly emphasized prostrations. But I did see the Prophet صلی الله علیه وسلم prostrate himself on recitating it."[1]
And, one version has:

(١٠٢٨) قَالَ مُجَاهِدٌ قُلْتُ لِابْنِ عَبَّاسٍ أَاَسْجُدُ فِيْ صٓ فَقَرَأَ

1028. Sayyiduna Mujahid رحمه الله narrated that he asked Sayyiduna Ibn Abbas رضی الله عنه "May I prostrate myself when I recite (surah) Saad? " He recited the verses (6:84-90)

وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ سُلَيْمَانَ حَتّٰى اَنْ فَبِهُدٰ هُمُ اقْتَدِهِ فَقَالَ نَبِيُّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ أُمِرَ اَنْ يَقْتَدِيَ بِهِمْ۔ (رواه البخاری)

{And of his progeny (we guided) Dawood and Sulayman So follow their guidance.} And then said, "Your Prophet, صلی الله علیه وسلم too, is among those people who were commanded to follow the guidance of the early Prophet's علیه السلام [2]

COMMENTARY: The words not among the highly emphasized prostrations mean that this prostration is not *fard (obligatory)* but is among the wajhib recitals.
The ulama (Scholars) say that the Prophet صلی الله علیه وسلم prostration in surah saad was to conform with Prophet Dawood (S) and to show gratitude on acceptance of his repentance.
Sayyiduna Ibn Abbas رضی الله عنه responded to the question of Mujahid رحمه الله by first reciting the verses that establish that the Prophet صلی الله علیه وسلم was among those who are instructed to emulate the earlier Prophets علیهم السلام He meant that if the Prophet صلی الله علیه وسلم was given that command, Muhahid was bound more so to follow them. Hence, when Prophet Dawood (S) made the prostration and the Prophet صلی الله علیه وسلم made it too in emulating him, they were more liable to prostrate themselves (there, meaning while reciting surah Saad).

SECTION II اَلْفَصْلُ الثَّانِيْ

HOW MANY PROSTRATIONS

(١٠٢٩) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ اَقْرَأَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْاٰنِ مِنْهَا ثَلَاثٌ فِي الْمُفَصَّلِ وَفِيْ سُوْرَةِ الْحَجِّ سَجْدَتَيْنِ۔ (رواه ابوداؤد و ابن ماجة)

1029. Sayyiduna Anus ibn al-As رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم taught him fifteen (verses of) prostrations in the Quran Three of these are in the mufassal and two in surah al-Hajj[3]

COMMENTARY: In some copies of the Mishkatr the word اقراء (thought) is اقرانی(Thought me) meaning commanded me to recite them.
This hadith mentions that there are fifteen places in the Quran where prostration becomes wajib (expedient) on reciting and listening to the verse. These verse are:
1. The last verse (206) of surah al-Araf (7):

[1] Bukahri # 1069 Tirmidhi # 577 Darimi # 1467
[2] Tirmidhi # 4632
[3] Abu Dawood # 1401 Ibn Majah # 1057

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اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ۔

{Surely those who are with your Lord feel not too proud to do Him worship, and they glorify Him, and prostrate themselves before Him.} (at the words:) (ولہ یسجدون)

2. The verse (15) of surah ar-Rad (13):

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ۔

{To Allah bow in prostration all who are in the heavens and the earth, willingly or unwillingly, and their shadows as well in morn and even.} (بالغدو والاصال)

3. The verses (49-50) of surah an Nahl (16):

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ مِنْ دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ. يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ۔

{To Allah prostrates itself whatever creature there is in the heavens and whatever is in the earth, and the angels, and they show no arrogance. They fear their Lord above them and do as they are commanded} at (Arabic)

4. The verses (107-109) of surah al- Ishra (Banu Isra'il'I 1-17)

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا۔

{they fall down on their faces in prostration and say, " Pure is our Lord. Certainly, the word of our Lord was sure to be fulfilled. They fall down on their faces weeping, and it increases humbleness in their hearts.} at the words (ویزیدھم خشوعا)

5. The verses (58) of Surah Maryam (19):

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا۔

{When the verses of Ar Rahman (The All. Merciful) were recited before them, they fell down in prostration while they were weeping.

6. The verses (18) of surah al-Hajj (22)

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ط اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ

{Have you not seen that to Allah prostrate all those in the skies and all those on the earth and the sun, the moon, the stars, the mountains, the trees, the animals and many from mankind? And there are many on whom punishment has become due. And the one whom Allah puts to disgrace, there is none to give him respect. Surely. Allah does what He wills.}
(at the words)(یسجد لہ)

7. The verse (77) of surah al-Hajj (22)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ. وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ۔

{O you who believe bow down in ruku and bow down in sajdah and worship your Lord and do good deeds, so that you achieve success.} (at (لعلکم تفلحون)

8. The verse (60) of surah al-Furqan·

وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا۔

{And when it is said to them, "Prostrate yourselves to Ar-Rahman (the All Merciful, Allah)," they say, " What is Ar Rahman? Shall we prostrate ourselves to the one to whom you direct us?" And it increases nothing in them except aversion }

(at the words (وَزَادَهُمْ نُفُوْرًا)

9. The verses (25-26) of surah An Naml (27)

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ * اَللّٰهُ لَآ اِلٰهَ

اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ۔

{that is they do not prostrate to Allah who brings forth what is hidden in the heavens and the earth, and who knows whatever you conceal and whatever you reveal. Allah There is no God but He, the Lord of the Great Throne.}

(At the words) (رَبُّ الْعَرْشِ الْعَظِيْمِ) or at:

10. The verses of (15) of surah Al Sajdah (or Alif Lam Mim Tanzeel as- Sajdah, 32)

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ۔

{Only those people believe in Our verses fall in prostration and pronounce the purity and praise of their Lord, and who do not wax proud.} (لَايَسْتَكْبِرُوْنَ)

11. The verses (24-25) of surah Saad (38)

وَخَرَّ رَاكِعًا وَّاَنَابَ۔ فَغَفَرْنَا لَهٗ ذٰلِكَ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ۔

{and bowing down, he fell in prostration and turned (to Allah) So we forgave him that (lapse) and surly he has a place of nearness in Our presence, and an excellent resort.}

(at: (Arabic))

12. The verse (38 of the surah Haa Meem As Sajdah or fussilat, 41)

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُوْنَ۔

{Still, if they show arrogance, then those who are with your Lord proclaim His purity night and day and they do not weary.}

(at: (Arabic)

13. The verse (62)of surah an- Najm (53)

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا۔

{Now fall down in prostration and worship (Allah).}

(at: (Arabic)

14. The verses (20, 21) of surah al – Inshiqaq (84)

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ۔

{So, what is wrong with them that they do not believe and when the Quran is recited to them, they did not offer prostration.}

(at: (Arabic)

15. The verses (19) of the surah al-Alaq (or iqra 96):

وَاسْجُدْ وَاقْتَرِبْ۔

{ and bow down in prostration and come close to me.}

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(at the words (واقترب)

THE NUMBER OF PROSTRATIONS: The imams differ on the number of verses reciting which or listening to whose recital makes one prostration wajib (expedient).

Imam Ahmad رحمه الله follows this hadith literally and holds that the foregoing fifteen verses are verses of prostration.

Imam Shaf'I رحمه الله says that there are fourteen verses of prostration. He does not include the verse (24/25) of surah Saad from the foregoing list of verses of prostration.

Imam Maalik رحمه الله holds that there are eleven verses of prostration. From the foregoing list, he excludes the verses of the sarahs Saad, an Najm Al- Inshiqaq and Al Alaq Indeed,the ancient opinion of Imam Shafi'I رحمه الله agreed with Imam Maalik رحمه الله

Imam Abu Hanifah رحمه الله says that there are fourteen verses of prostration in the Quran. He excludes from the foregoing list the (7th item) verse (77) of surah al- Hajj, leaving only one prostration id this surah.

The ulama (Scholars) say that this hadith (# 1029,) of Sayyiduna Amr ibn al- Aas رضى الله عنه is weak and it is not proper to cite it as evidence. Because some of its narrators are unknown.

RECITING THESE VERSES IN *SALAH*: The ulama (Scholars) say unanimously that if any of the verses of prostration is recited in the *salah* then a prostration must be made in the *salah* itself, not outside the *salah*. If a verses of prostration is recited in a *fard (obligatory) salah* then in the prostration it is better to recite سبحن ربى الاعلى as in the prostration of the *salah* If it is an optional *salah*, or (the recital is) outside *salah* then anu other tasbih sanctioned in the ahadith may be recited for example:

سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ۔

"My face has prostrated to the Being who created it and fashioned it, and cleaved into it its hearing and sight by His might and power. So Blessed is Allah, the Best of creators."

THE VERSE OF PROSTRATION BEING THE LAST OF VERSE SURAH: Some ulama (Scholars) say that when the verse of prostration is recited in the *salah* and it is also the last verse of the surah then bowing into ruku is enough instead of going in prostration., The prostration of recital is included when one bows into ruku. This is the saying of Abdullah ibn Masu'd رضى الله عنه and Imam Abu Hanifah رحمه الله follows it.

The jurists say that if a verse of prostration is recited in *s !ah* and the ruku is observe immediately or after reciter two or three more verses and the intention is formed while bowing to include the prostration of recital, ten the ruku will suffice for that prostration., And, if the prostration of the *salah* is made after reciting the verse of prostration, then too the prostration of recital will be included in it and there will be no need to form an intention for that provided, in either case, more then three verses are not recited after the verse of prostration. While the scholars do differ on reciting three verses (beyond the verse of prostration), yet they are unanimous that if more than three verses are recite then the prostration of recital will not be valid in the ruku or sajdah of the *salah*, but it is necessary to make the prostration of recital separately.

MERIT OF SURAH AL-HAJJ

(١٠٣٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ فُضِّلَتْ سُوْرَةُ الْحَجِّ بِاَنَّ فِيْهَا سَجْدَتَيْنِ قَالَ نَعَمْ

وَمَنْ لَمْ يَسْجُدْ هُمَا فَلَا يَقْرَأْهُمَا رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ وَفِي الْمَصَابِيْحِ فَلَا يَقْرَأْهَا كَمَا فِيْ شَرْحِ السُّنَّةِ۔ (رواه ابوداؤد، والترمذی)

1030. Sayyiduna Uqbah ibn Aamir narrated that he said, "O Messenger of Allah, surah al- Hajj is given excellence because of the two prostrations in it. " He said, "Yes he who does not observe two prostrations should not recite these two verses (of prostration)".[1]
The Masabih has should not recite it (meaning the surah)as in Sharah us *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم).

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words mean that he should not recite the two verses so that he may not be guilty of sin for neglecting the prostration, So, omitting verse of prostration is better than omitting the prostration because it is *wajib (expedient).*
According to one authentic copy of Mishkat the words are (not فلم يقرالهما) the Prophet's words would then mean, " He who did not make the two prostrations is as though he did not recite the verse." If he did not fulfill the demands of the verse, then he has not read it.
As stated previously, Imam Abu Hanifah رحمہ اللہ does not regard the second prostration of surah al-Hajj as *wajib (expedient)* He contends that the word ارکعوا in the verse shows that it refers to the prostration of the *salah.*
Imam Tirmidhi has indicated that this hadith is weak.

SURAH ALIF LAAM MEEM TANZEEL AS SAJDAH

(۱۰۳۱) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِيْ صَلٰوةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَاَوْا اَنَّهٗ قَرَأَ تَنْزِيْلَ السَّجْدَةِ۔ (رواه ابوداؤد)

1031. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم made a prostration in the *salah* of zuhr. Then he stood up and went into ruku. They presumed that he had recited (the surah) Tanzi as - Sajdah. [2]

COMMENTARY: The sahabah رضی اللہ عنہ might have heard a verse of the surah from the Prophet صلی اللہ علیہ وسلم and so knew that he had recited as sajdah It is found in the ahadith that (even in such *salah* as call for a silent recital,) the Prophet صلی اللہ علیہ وسلم sometimes recited a verse audibly to disclose to the others the surah that he recited. Or, he was so engrossed in recital that sometimes the words were spoken audibly.

It seems that the Prophet صلی اللہ علیہ وسلم made the prostration of recital stood up and without reciting any more of the surah he went into ruku. This is allowed though it is better to recite the remainder of the surah on getting up from prostration of recital before showed that it is allowed to do so.]

The Prophet صلی اللہ علیہ وسلم also showed that it was better to make the prostration of recital instead of combining it with ruku If he had bowed into ruku then that would have sufficed for the prostration of recital.

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[1] Abu Dawood # 1402 Tirmidhi # 578 Musnad Ahmed # 4-151-152
[2] Abu Dawood # 807

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WAJIB (EXPEDIENT) ON RECITER AND LISTENER

(١٠٣٢) وَعَنْهُ أَنَّهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَيْنَا الْقُرْاٰنَ فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ وَسَجَدْنَا مَعَهُ۔ (رواه ابوداؤد)

1032. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger used to recite the Quran to them. When he came to a verse calling for prostration, he pronounced the takbir and prostrated himself and they too prostrated themselves with him.

COMMENTARY: It is clear from this hadith that the prostration on recital of certain verses is *wajib (expedient)* on both the reciter and the listener (respectively, the Qari and the sami). As for the takbir, it is clled only when going into prostration (in answer to command in the verse) This is what Imam Abu Hanifah رحمہ اللہ follows.

However Imam Shafi'I رحمہ اللہ holds that when anyone makes the prostration against a verse of prostration, he must first raise his hands, call the takbir tahrimah and again call another takbir for the prostration.

According to a hadith of Sayyidah رضی اللہ عنہ one must first stand up and then make the prostration of recital. This is mustahab (desirable).

(١٠٣٣) وَعَنْهُ أَنَّهُ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ مِنْهُمُ الرَّاكِبُ وَالسَّاجِدُ عَلَى الْأَرْضِ حَتّٰى إِنَّ الرَّاكِبَ لَيَسْجُدُ عَلٰى يَدِهٖ۔ (رواه ابوداؤد)

1033. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that, during the year of conquest (of Makkah) Allah's Messenger صلی اللہ علیہ وسلم recited a verse calling for prostration. So, all the people prostrated themselves (along with him) Among them were the riders and those who prostrated themselves on the ground, So much so that the riders prostrated themselves on their hands.[1]

COMMENTARY: The may have recite some verses with the verse of prostration, or only that particular verse to show that such a recital of only the verse of prostration is allowed. The Hanafis, however regard that it is not mustahab (desirable) to recite merely the verse of prostration.

Those who were mounted on riding beasts put their hands on the reins, or such things, and prostrated themselves on them. In this way they got the feeling of the earth during prostration.

Ibn Maalik رحمہ اللہ said that it establishes that if anyone bows down his neck and make the prostration on his hands then his prostration will be valid. Imam Abu Hanifah رحمہ اللہ concurs with him, but Imma Shafi'I رحمہ اللہ differs.

It is stated in Sharah Muniyah that if anyone prostrates himself on his thighs because of a heavy crowd then it is allowed So too it is allowed to prostrated oneself on any other limb provided he has an excuse for not being able to prostrate himself. It is not permitted to do so without a justified reason. However, if anyone puts his hand down on the ground and prostrates himself on it even without an excuse, then it is allowed, but it is makruh, nevertheless.

Ibn Hammam has written that if a person is ill and recites a verse calling for prostration but is unable to prostrate himself then he may make a sign of prostration That will suffice.

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[1] Abu Dawood # 1411

THE PROPHET صلی اللہ علیہ وسلم DID NOT OBSERVE PROSTRATION IN THE MUFASSAL

(١٠٣٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْجُدْ فِيْ شَيْءٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ اِلَى الْمَدِيْنَةِ۔ (رواه ابوداؤد)

1034. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم never made a prostration at any verse within al Mufassal from the time he emigrated to Madinah.[1]

COMMENTARY: Sayyiduna Ibn Abbas رضی اللہ عنہ means to say that while he was in Makkah the Prophet صلی اللہ علیہ وسلم made prostration at certain verses within al mufassal and other people emulated him But , when he moved to madinah, he did not observed these prostrations.

HADITH OF ABU HURAYRAH رضی اللہ عنہ DIFFERS: This hadith differs from the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ (# 1024) which asserts that the Prophet صلی اللہ علیہ وسلم made prostration against the relative verses of surahs al Inshiqaq اذا السماء انشقت and al Alaq and he too made prostration along with him. The hadith of Abu Hurayrah رضی اللہ عنہ will be preferred because he embraced Islam in Madinah in 7 AH Clearly, is also technically most sound. Besides, very many sahabah رضی اللہ عنہ have narrated that the musfassal surah have verses of prostration.

The principle also predominates that the affirmative aspect overrules the negative aspect. Thus prostration must be made at verses of prostration within the mufassal on reciting them or listening to them. The mufassal are the smaller surahs. They are from surah al-Hujrat to the end of the Quran.

TASBIH IN PROSTRATION OF RECITAL

(١٠٣٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ سُجُوْدِ الْقُرْآنِ بِاللَّيْلِ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1035. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم recited in the prostration which he made in the night on reciting a verse calling for prostration:

سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَ قُوَّتِهٖ

"My face has prostrated it self to Him who created it and cleft in it its hearing and its sight with His might and power."[2]

COMMENTARY: The placing of it in the night is coincidental She might have heard him in the night, so she reported it in that way. In fact, it is established that the Prophet صلی اللہ علیہ وسلم made this prayer in the prostration of recital generally. In some tradition another tasbih is mentioned too:

رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ۔

"My Lord, I have wronged myself,so forgive me"

The Hanafi point of view is that it is enough to recite in the prostration of recital as is done

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[1] Abu Dawood # 1403

[2] Abu Dawood # 1414 Tirmidhi # 580

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in regular prostrations in the *salah* However, there is no doubt that it is superior to recite in the prostrations of recital the tasbihs that are known from hadith.

(١٠٣٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ رَاَيْتُنِي اللَّيْلَةَ وَاَنَا نَائِمٌ كَاَنِّي اُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُوْدِيْ فَسَمِعْتُهَا تَقُوْلُ اَللّٰهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ فَسَمِعْتُهُ وَهُوَ يَقُوْلُ مِثْلَ مَا اَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ وَتَقَبَّلْهَا كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔ (ترمذی)

1036. Sayyiduna Ibn Abbas رضی الله عنه **narrated that a man came (one day) to Allah's Messenger** صلی الله علیه وسلم **and submitted, "O Messenger of Allah, I saw myself in the night while I was asleep, as though I offer *salah* behind a tree. As I prostrated myself (on reciting a verse), the tree too prostrated it self with my prostration and I heard it pray:**

اَللّٰهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ

"O Allah, record for me a reward against it with You And, remove from me against it a burden (of sin) And, let it be with You a treasure. And, accept it from me as You did accept it from your slave Dawood"

Ibn Abbas رضی الله عنه **narrated further that then the Prophet recited a verse that made prostration *wajib (expedient)* and prostrated himself. He heard him make the same prayer that he had heard the man report from the tree.**[1]

COMMENTARY: Perhaps this man had recited the verse of surah Saad making a prostration *wajib (expedient)* The Prophet صلی الله علیه وسلم also recited the same verse of surah Saad of surah as Sajdah calling for a prostration.

SECTION III اَلْفَصْلُ الثَّالِثُ

SURAH AN NAJM

(١٠٣٧) عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ وَالنَّجْمِ فَسَجَدَ فِيْهَا وَسَجَدَ مَنْ كَانَ مَعَهٗ غَيْرَ اَنَّ شَيْخًا مِنْ قُرَيْشٍ اَخَذَ كَفًّا مِنْ حَصًى اَوْ تُرَابٍ فَرَفَعَهٗ اِلٰى جَبْهَتِهٖ وَقَالَ يَكْفِيْنِيْ هٰذَا قَالَ عَبْدُاللّٰهِ فَلَقَدْ رَاَيْتُهٗ بَعْدُ قُتِلَ كَافِرًا مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِيْ رِوَايَةٍ وَهُوَ اُمَيَّةُ بْنُ خَلَفٍ۔

1037. Sayyiduna Ibn Masud رضی الله عنه **narrated that the Prophet** صلی الله علیه وسلم **recited surah an Najm (one day) and made a prostration in it. Those who were with him also prostrated themselves. However, an old man of the Quraysh took a handful of pebbles or dust and put it on his forehead and said, "This is enough for me "**

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[1] Tirmidhi # 3435 Ibn Majah # 1053 but without the words as you did accept from your slave Dawood (S)

Abdullah (Ibn Masud) narrated further that he saw him after that slain as an infidel. [1]
Bukahri reported in another version that he was Umayyah ibn Khalaf [2]

COMMENTARY: This happened before the conquest of Makkah. Umayyah ibn Khalaf was a man of Quraysh, a responsible and respected one. He was greatly involved in the conspiracies against the Prophet صلی اللہ علیہ وسلم and was a very arrogant naughty man There were with the Prophet صلی اللہ علیہ وسلم both muslims and idolaters. They all prostrated themselves alongwith the Prophet صلی اللہ علیہ وسلم but this proud man displayed extreme indifference

SURAH SAAD

(۱۰۳۸) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِي صٓ وَقَالَ سَجَدَ هَا دَاوٗدُ تَوْبَةً وَنَسْجُدُ هَا شُكْرًا۔ (رواه النسائی)

1038. Sayyiduna Ibn Abbas narrated that the Prophet صلی اللہ علیہ وسلم prostrated himself in surah Saad (while reciting it) And, he said, Dawood prostrated himself in repentance and we prostrate ourselves in gratitude (for the acceptance of his repentance). This is mentioned in surah Saad.

CHAPTER - XXIII

TIMES WHEN *SALAH* IS DISALLOWED

بَابُ اَوْقَاتِ النَّهْيِ

In this chapter, those ahadith will be presented as define the hours when *salah* may not be offered. This chapter covers the three times when it is unlawful to offer *salah* the time of sunrise, the time of sunset and the time of *istiwa* or *zawal* (which is the declination of the sun from the meridian) It also covers the times after the *salah* of fajr and asr.[3]
According to the Hnafi school the prohibition covers both *fard (obligatory)* and optional *salah* Hence, at these three hours of sunrise, sunset and zawal no *salah* may be offered At all, neither the *salah* of that time nor the redeeming *salah* except the *salah* of asr of that day Similarly it is disallowed to offer (at these prohibited hour) the funeral *salah* and to make the prostration on reciting a verse calling of prostration However, the funeral *salah* of the funeral that is brought during these times is permitted. Also, the prostration on a verse calling for prostration is allowed if that verse is recited during these hours, but it is better to put that off to a later hour.
Hence, the funeral *salah*, prostration on reciting certain verses and redeeming *salah* are allowed during the entire time of fajr and after the *salah* of asr But, the optional *salah* is makruh during these hours If anyone begins an optional *salah* during these hours then it would become binding on him and he will have to abandon it at that time and redeem it after the makruh hour passes away. If anyone does not abandon his *salah* and finishes it at

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[1] Bukahri # 1070 Muslim # 105-576 Abu Dawood # 1406

[2] Bukahri second version # 4863

[3] From rise of dawn till sunrise which is the entire time of fajr all optional *salah* is makruh,, apart from the two sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم) rakat of fajr but redeeming *salah* of *fard (obligatory)* and wajib (expedient) may be offered however the entire time of asr is not makruh but it is makruh to offer optional *salah* after having offered the *fard (obligatory)* of asr Though redeeming *salah* of *fard (obligatory)* and wajib (expedient) may be offered Muslim Abdulladh Jawaid Dhai puri رضی اللہ عنہ

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that time them though his responsibility ceases yet it is better to abandon the *salah*.

Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold that it is allowed to offer the redeeming *salah* and the funeral *salah* during these hours. Also allowed during these hours is the tahiyat ul Masjid if one enters the mosque coincidentally. If anyone goes into a mosque deliberately to offer the tahiyat ul Masjid during these hours, or postpones the redeeming *salah* so that he may offer them during these hours then this thing is disallowed because it is contrary to ahadith which clearly prohibit them. In the same way they allow during these hour to offer the *salah* of eclipse, the optional *salah* after ablution, the two *raka'at* of the ihram and of tawaf and the prostration of recital on the verse calling for it and which is recited during these hours.

To offer *salah* at these hours is makruh in the eyes of the hanafis at all places and whatever the nature of time. But Imam Shafi'I رحمه الله and his scholars say that *salah* is allowed on Friday at the time of zawal, and during these hours in Makkah too.

We must relies that in this case Imam Abu Hanifah رحمه الله observe caution. The reason is that when arguments are presented equally for that which is allowed and what is disallowed, preference is given to the prohibited.

SECTION I اَلْفَصْلُ الْاَوَّلُ

NO *SALAH* AT SUNRISE & SUNSET

(١٠٣٩) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَحَرَّىٰ اَحَدُكُمْ فَيُصَلِّيْ عِنْدَ طُلُوْعِ الشَّمْسِ وَلَا عِنْدَ غُرُوْبِهَا وَ فِيْ رِوَايَةٍ قَالَ اِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتّٰى تَبْرُزَ فَاِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلٰوةَ حَتّٰى تَغِيْبَ وَلَا تَحَيَّنُوا بِصَلٰوتِكُمْ طُلُوْعَ الشَّمْسِ وَلَا غُرُوْبَهَا فَاِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطٰنِ۔ (متفق علیه)

1039. Sayyiduna Ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said, " No one among you must resolve to offer *salah* at the rising of the sun and at the setting of the sun"

According to another version ,he said, When the rim of the sun rises , give up *salah* till the sun is fully visible. And, when the rim of the sun sets give up *salah* till it has set completely. Do not resolve to offer your *salah* at the time of rising of the sun and of setting of the sun for it rises between the horns of the devils."[1]

COMMENTARY: Imam Shafi'I رحمه الله takes the words do not resolve to imply offer the *salah*, like tahiyat ul masjid and redeeming *salah*, deliberately, he contravenes the hadith . If he offers it incidentally then it is allowed.

The Hanafis on the other hand, say that the hadith applies to *salah* offered deliberately or by chance both are not allowed.

Between the two horns of the devil means between the two corners of the devil's head. The devil stands facing the sun at the time of sunrise hoping to be the direction of those people who worship the sun. So, the Prophet صلى الله عليه وسلم forbade that *salah* be offered at such a time lest there is a resemblance to the sun worshippers.

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[1] Bukahri # 2372-3273 Muslim # 289-828 Nasa'I # 570 Muwatta Maalik # 15.10-47 and 49

THREE PROHIBITED TIMES

(١٠٤٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ ثَلَاثُ سَاعَاتٍ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا اَنْ نُصَلِّيَ فِيْهِنَّ اَوْ نَقْبُرَ فِيْهِنَّ مَوْتَانَا حِيْنَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتّٰى تَرْتَفِعَ وَ حِيْنَ يَقُوْمُ قَائِمُ الظَّهِيْرَةِ حَتّٰى تَمِيْلَ الشَّمْسُ وَحِيْنَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوْبِ حَتّٰى تَغْرُبَ۔ (رواه مسلم)

1040. Sayyiduna Uqbah ibn Aamir narrated that Allah's Messenger used to forbid them to offer *salah* or bury their dead at three times: when the sunrises till it is well up, when the sun is at its peak at noon till it begins to decline, and when the sun is about to set till it has set."[1]

COMMENTARY: Not burying the dead means that the funeral *salah* may not be offered at these hours As for bural, the dead may be buried at any time.

NO *SALAH* AFTER FAJR AND ASR

(١٠٤١) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتّٰى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتّٰى تَغِيْبَ الشَّمْسُ۔ (متفق عليه)

1041. Sayyiduna Abu Saeed Al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no *salah* after the *salah* of fajr till the sun has risen completely, and no *salah* after the *salah* of asr till the sun has disappeared".[2]

COMMENTARY: The prohibition means that while it is not unlawful to offer *salah* at these times yet it is makruh (disallowed) to do so. Hence the hadith denies the perfect nature of the *salah*.

TIMES OF *SALAH*

(١٠٤٢) وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَدِيْنَةَ فَقَدِمْتُ الْمَدِيْنَةَ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ اَخْبِرْنِيْ عَنِ الصَّلَاةِ فَقَالَ صَلِّ صَلَاةَ الصُّبْحِ ثُمَّ اقْصِرْ عَنِ الصَّلَاةِ حِيْنَ تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَحِيْنَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ ثُمَّ صَلِّ فَاِنَّ الصَّلَاةَ مَشْهُوْدَةٌ مَحْضُوْرَةٌ حَتّٰى يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ ثُمَّ اقْصِرْ عَنِ الصَّلَاةِ فَاِنَّ حِيْنَئِذٍ تُسَجَّرُ جَهَنَّمُ فَاِذَا اَقْبَلَ الْفَيْئُ فَصَلِّ فَاِنَّ الصَّلَاةَ مَشْهُوْدَةٌ مَحْضُوْرَةٌ حَتّٰى تُصَلِّيَ الْعَصْرَ ثُمَّ اقْصِرْ عَنِ الصَّلَاةِ حَتّٰى تَغْرُبَ الشَّمْسُ فَاِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَحِيْنَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ فَالْوُضُوْءُ حَدِّثْنِيْ عَنْهُ قَالَ مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوْءَهُ فَيُمَضْمِضُ وَ يَسْتَنْشِقُ فَيَسْتَنْثِرُ اِلَّا خَرَّتْ خَطَايَا وَجْهِهٖ وَفِيْهِ وَخَيَاشِيْمِهٖ ثُمَّ اِذَا غَسَلَ وَجْهَهٗ كَمَا اَمَرَهُ اللّٰهُ اِلَّا خَرَّتْ خَطَايَا وَجْهِهٖ مِنْ اَطْرَافِ لِحْيَتِهٖ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ يَدَيْهِ اِلَى الْمِرْفَقَيْنِ اِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ اَنَامِلِهٖ مَعَ الْمَاءِ

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[1] Muslim # 293 -831 Tirmidhi # 1030 Nasai'I # 565 Ibn Majah # 1519 Darimi # 1432 Musnad jAhed 4-152

[2] Bukahri # 581-586 Muslim # 286 -826 Abu Dawood # 1276 Tirmidhi # 183 Nas'I # 562 Ibn Majah # 1250 Darimi # 1433 Musnad Ahmad # 1-18

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ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ فَإِنْ هُوَ قَامَ فَصَلَّى فَحَمِدَ اللّٰهَ وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ وَفَرَّغَ قَلْبَهُ لِلّٰهِ إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ۔ (رواه مسلم)

1042. Sayyiduna Amr ibn Abasah رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم came to Madinah, he also came there and met him and asked him to inform him about *salah*. So he said, " Offer the *salah* of fajr and then stop offering it while the sun is rising till it has risen up, for, when rises, it comes up between the two horns of the devil and the infidels prostrate themselves to it at that time. Then, offer the *salah* (of ishraq), because it is witnessed and the angels present themselves at it , till when the shadow is up to a spear, length (and lies not on the earth it is midday exactly) cease to offer *salah*, for at that time, hell is heated up. Then when the shadow declines, offer he *salah* for it is witnessed and the angels are present at it till you have offered the *salah* of asr where upon cease to offer *salah* till the sun sets because it sets between the two horns of the devil. The infidels prostrate themselves to it at that time.

Sayyiduna Amr ibn Abasah narrate further that he asked the Prophet صلی اللہ علیہ وسلم to inform him about ablution He said, whose among you keeps his water of ablution with him and (having formed the intention and having recited the basmalah and having washed both hand up to the wrist) rinses his mouth, snuffs up water and blows it out, his sins of his face, his mouth and his nostrils fall out. When he washes his face In accordance with Allah's command to him, the sins of his face drop at the tips of his beard along with the water. Then as he washes his arms up to the elbows, the sins of his arms drop down at his finger tops along with the water. As he then wipes his head, the sins of his head drop down at the ends of his hears along with the after, Then as he washes his feet up to the ankles, the sins of his feet drop down at the tips of his toes, along with the water. After that, as he stands to offer *salah* and praises and glorifies Allah and extols him as is worthy of him and devotes his heart wholly to him , he becomes clear of his sins as he was the day his mother bore him."[1]

COMMENTARY: The words about the shadow being to a spear's length pertain to Makkah and Madinah and their surroundings There, on long days, the shadow does not fall on the ground at midday.

The concluding words of the hadith emphasize that however minor and grave sins are forgiven. The ulama (Scholars) say however minor sins are pardoned but the graves sins are forgiven only at Allah's will and favour.

TWO *RAKA'AT* AFTER ASR

(١٠٤٣) وَعَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ وَ عَبْدَالرَّحْمٰنِ بْنِ الْأَزْهَرِ أَرْسَلُوهُ إِلَى عَائِشَةَ فَقَالُوا اقْرَأْ عَلَيْهَا السَّلَامَ وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ فَبَلَّغْتُهَا مَا أَرْسَلُوْنِي

[1] Muslim # 294-832 Nasi # 572 Musnad Ahmed 4-263

فَقَالَتْ سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَرَدُّوْنِي إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيْهِمَا ثُمَّ دَخَلَ فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُوْلِي لَهُ تَقُوْلُ أُمُّ سَلَمَةَ يَا رَسُوْلَ اللّٰهِ سَمِعْتُكَ تَنْهٰى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيْهِمَا قَالَ يَا ابْنَتَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِالْقَيْسِ فَشَغَلُوْنِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ۔ (متفق علیہ)

1043. Sayyiduna Kurayb رحمہ اللہ narrated that Sayyiduna Ibn Abbas, رضی اللہ عنہ al Miswar ibn Makhramah رضی اللہ عنہ and Abdur Rahman ibn Al Azhar رضی اللہ عنہ sent him to Sayyidah Ayshah رضی اللہ عنہ instructing him to convey to her their salaam and to ask her about two *raka'at salah* after asr

He said that he went to her and conveyed to her what they had sent him with She instructed him to put the question to Sayyidah Umm Salamah رضی اللہ عنہ So, he returned to them and they sent him to Sayyidah Umm Salmah she said,"I did hear the Prophet صلی اللہ علیہ وسلم prohibit them but later did see him offer that *salah* (the two *raka'at* after asr) When he came home (after wards), I sent the slave girl to him with the massage that she should tell him that I had bent her to say "O Messenger of Allah, I had heard you disallow the two *raka'at* but I now saw you offering them He said, O daughter of Abu Ummayah, you ask about the two *raka'at* after asr. Some people of Abd Qays had come (to me to learn about Islam) and kept me occupied from those two *raka'at* after (the *salah* of) zuhr, so those were the two (that I was offering)"[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had disallowed that supererogatory *salah* should be offered after the *salah* of asr.

The Prophet صلی اللہ علیہ وسلم had postponed the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of zuhr in order to propagate religion to the deputation of abd Qays, Hence, teaching religion and commands of Shari'ah (divine law) and guiding Allah's creatures take precedence over the supererogatory *salah,* even over the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) muwakkadah.

If an optional *salah* is missed then it may be redeemed later. I Shaf'i follows this example, but Imam Abu Hanifha رضی اللہ عنہ holds that optional *salah* may offered at its time, otherwise may not be redeemed if missed, He says that the Prophet صلی اللہ علیہ وسلم might have begum the *salah* after the *fard (obligatory)* of zuhr but might have given then up because of the Banu Abd Qays So he had to redeem them.

However, there are other ahadith that say that the Prophet صلی اللہ علیہ وسلم offered the two *raka'at* after the *fard (obligatory)* of asr often. Bukhari رضی اللہ عنہ has a hadith of Sayyidah Ayshah that the Prophet never stopped offering the two *raka'at* after asr till he met his Lord.

Perhaps this was allowed to him exclusively otherwise it is makruh to offer two *raka'at salah*

[1] Bukahri # 1233 Musalim # 297-834 , Abu Dawwod # 1273 # 1273 Ibn Majah # 1159 Darimi # 1436 Musnad Ahmed 6-303

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after the *salah* of asr It is also reported that Sayyiduna Umar رضي الله عنه forbade any *salah* after the *fard (obligatory)* of asr. He went so far as to beat those who offered two *raka'at* after asr.
We may say that it is like perpetual fasting which the Prophet صلى الله عليه وسلم disallowed other people, but observed it himself.

SECTION III اَلْفَصْلُ الثَّانِيْ

SUNNAH (PRACTICE OF HOLY PROPHET صلى الله عليه وسلم) OF FAJR

(١٠٤٤) عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيْمَ عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ رَاٰى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الصُّبْحِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَقَالَ الرَّجُلُ إِنِّيْ لَمْ اَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْاٰنَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ وَ قَالَ اِسْنَادُ هٰذَا الْحَدِيْثِ لَيْسَ بِمُتَّصِلٍ لِاَنَّ مُحَمَّدَ ابْنَ اِبْرَاهِيْمَ لَمْ يَسْمَعْ مِنْ قَيْسِ بْنِ عَمْرٍو وَفِيْ شَرْحِ السُّنَّةِ وَنُسَخِ الْمَصَابِيْحِ عَنْ قَيْسِ بْنِ قَهْدٍ نَحْوَهُ۔

1044. Sayyiduna Muhammad ibn Ibrahim رضى الله عنه narrated from Sayyiduna Qays ibn Amr رضى الله عنه that the Prophet صلى الله عليه وسلم saw a man offer (*salah* of) two *raka'at* after the (*fard (obligatory)* of) fajr So, he said to him, " The *salah* of fajr is two *raka'at* two *raka'at*" The man submitted, I had been unable to offer the two *raka'at* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم)) that precede these two (*fard (obligatory)*) so I offered them now. So, Allah's Messenger said nothing.[1]
Tirmidhi said that its isnad is disconnected because Muhammad ibn Ibrahim did not hear from Qays ibn Amr Sharah us *Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and some copies of al Masabih have a similar tradition from Qays ibn Qahd.

COMMENTARY: By repeating two *raka'at* the Prophet صلى الله عليه وسلم emphasized that there are only two *raka'at fard (obligatory)* of fajr and there is no *salah* after that.
The Prophet said nothing when the man submitted his reasoning The scholars of hadith call this silence, in their terminology, taqrir If anything is dome in his presence and he adopts silence then it means that he is please with the dong. Therefore , it means that if anyone was unable to offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr before its *fard (obligatory)*, then he must redeem them after offering the *fard (obligatory)*, Imam Shafi'I رحمه الله goes by this edict.
Imam Abu Hanifah رحمه الله and Imam Yusuf رحمه الله hold that the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr are not redeemed at anytime unless if the *fard (obligatory)*, were also missed then both *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and *fard (obligatory)* should be redeemed before zawal.
Imam Muhammad رحمه الله said that even the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) (of fajr) may be redeemed before the zawal.
Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله explain that *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) by themselves are not redeemed. The redeeming is only with the wajib (expedient).

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[1] Abu Dawood # 1267 Tirmidhi (similar) # 422 Musnad Ahmad # 23821

The *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of other *salah*, too are redeemed only if they were missed with the *fard (obligatory)*, ;but there is a difference of opinion on this question.

TAWAF AT ALL TIMES

(١٠٤٥) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا بَنِي عَبْدِمَنَافٍ لَا تَمْنَعُوْا اَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلّٰى اَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ اَوْنَهَارٍ۔ (رواه الترمذی وابوداؤد والنسائی)

1045. Sayyiduna Jubayr ibn Mut'im narrated that the Prophet صلی اللہ علیہ وسلم **said, "O children of Abd Munaf, do not prevent anyone from circumambulating this house (the Ka'ba)and let him offer *salah* at whichever hour of night and day he whishes."[1]**

COMMENTARY: The Ka'bah was supervised and managed by the descendants of Abd Munaf. The Prophet صلی اللہ علیہ وسلم instructed them to deny access to no one who wishes to make tawaf of the Ka-abah at whatever hour of the day or night he wishes, even at sunrise or zawal. The ulama (Scholars) agree unanimously that tawaf may be made at any time.

***SALAH* IN THE KA'BAH:** The ulama (Scholars) differ, however on the question of *salah* in the ka'bah whether it may be offered at anytime one wishes, even times when it is makruh. Imam Shafi'I abides by this hadith and says that abides by this hadith and says that any kind of *salah* may be offered at whatever time be it the *salah* of tawaf or any other.
Imam Ahmad says that this applies to only the *salah* of tawaf, the two *raka'at* They may be offered whatever the hour. Imam Abu Hanifah says that even in the Ka-abah no *salah* is allowed at the disliked hours. The hours when *salah* is forbidden or disliked are uniform in Makkah and other cities. Ahadith in this regard do not exclude any city at all. As for this hadith, the Prophet's صلی اللہ علیہ وسلم words mean that *salah* may be offered in the ka'bah at any hour, but not at hours when it is makruh. In this way all the ahadith stand reconciled.

SALAH ON FRIDAY AT ZAWAL

(١٠٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الصَّلَاةِ نِصْفَ النَّهَارِ حَتّٰى تَزُوْلَ الشَّمْسُ اِلَّا يَوْمَ الْجُمُعَةِ۔ (رواه الشافعی)

1046. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **forbade *salah* at (exact) mid day until the sun declines from the meridian, but not on Friday.[2]**

COMMENTARY: Imam Shafi'i رحمہ اللہ abides by this hadith and holds that *salah* may be offered on Friday at the middle of the day but Imam Abu Hanifah رضی اللہ عنہ holds that it is not proper to offer *salah* at the middle of the day (even on Friday[3] because the hadith that forbid (*salah* at this time absolutely are more well-known while this hadith is da'if (weak). Also, when two views, forbidding and allowing, are equally strong then what forbids is preferred.

(١٠٤٧) وَعَنْ اَبِي الْخَلِيْلِ عَنْ اَبِيْ قَتَادَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ حَتّٰى تَزُوْلَ الشَّمْسُ اِلَّا يَوْمَ الْجُمُعَةِ وَقَالَ اِنَّ جَهَنَّمَ تُسَجَّرُ اِلَّا يَوْمَ الْجُمُعَةِ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ اَبُوالْخَلِيْلِ لَمْ

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[1] Abu Dawood # 1894 Tirmidhi # 868 Nasa'I # 292 Ibn Majah # 1254 Darimi # 1926

[2] Musnad Shafi'i P 63

[3] This is Abu Hanifah's رحمہ اللہ verdict but Abu Yusuf's is sound and reliable. (footnote in the Urdu text)

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يَلْقَ اَبَا قَتَادَةَ۔

1047. Sayyiduna Al-Khalil رحمه الله narrated from Sayyiduna Abu Qatadah رضى الله عنه that the Prophet صلى الله عليه وسلم disliked *salah* at the middle of the day until the sun declined from the meridian, but not on Friday. He said, "Hell is heated up, except on Friday."[1]

Abu Dawood رحمه الله said that Abu/ al- khalil رحمه الله had never met Abu Qatadah.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE DISLIKED HOUR'S

(١٠٤٨) عَنْ عَبْدِاللّٰهِ الصُّنَابِحِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّمْسَ تَطْلُعُ وَمَعَهَاقَرْنُ الشَّيْطَانِ فَاِذَا رُتَفَعَتْ فَارَقَهَا ثُمَّ اِذَا اسْتَوَتْ قَارَنَهَا فَاِذَا زَالَتْ فَارَقَهَا فَاِذَا دَنَتْ لِلْغُرُوْبِ قَارَنَهَا فَاِذَاغَرَبَتْ فَارَقَهَا وَنَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِيْ تِلْكَ السَّاعَاتِ۔ (رواه مالك واحمد والنسائى)

1048. Sayyiduna Abudullah as- Sunabhi narrated that Allah's Messenger said, Indeed, the sun rises and the horn of the devils is with it , but as the sun gets higher, the (devils) horn parts from it. Then when the sun reaches the meridian , it joins it but as the sun declines , it parts from it. Then, when this sun is about to set, it joins it but as the sun sets, it parts from it " and Allah's Messenger صلى الله عليه وسلم forbade *salah* at these hours.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم has forbidden all kinds of *salah* at these times, even funeral and prostration of recital. Though Imam Maalik has transmitted this hadith, he hold that *salah* at midday is not forbidden , saying, The distinguished try to offer *salah* at midday.

NO *SALAH* AFTER ASR

(١٠٤٩) وَعَنْ اَبِيْ بَصْرَةَ الْغِفَارِيِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمُخَمَّصِ صَلَاةَ الْعَصْرِ فَقَالَ اِنَّ هٰذِهٖ صَلَاةٌ عُرِضَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوْهَافَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهٗ اَجْرُهٗ مَرَّتَيْنِ وَلَا صَلَاةَ بَعْدَهَا حَتّٰى يَطْلُعَ الشَّاهِدُ النَّجْمُ۔ (رواه مسلم)

1049. Sayyiduna Abu Basrah al Ghifari narrated that Allah's Messenger صلى الله عليه وسلم led them in the *salah* of asr at al Mukhammas after that he said, This *salah* was prescribed to those people who preceded you but they lost it (by being irregular at it and inattentive to it) So, he who preserves it will earn two rewards. There is no *salah* after it till ash shahid rises.[3] And Aas-shahid is the star.

COMMENTARY: They dual reward is for offering the *salah* which is a pious deed and for preserving it. The past ummahs did not preserve it, so deserved punishment.
The word ash-shahid refers to the stars that are visible in the night.

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[1] Abu Dawood # 1083

[2] Nasa'I # 559 Ibn Mjah # 1253 Muwatta Maalik # 15.10-44 Musnad Ahmed 4-348

[3] Muslim # 292-830, Nasai # 521, Musnad Ahmad 6-397.

TWO *RAKA'AT* AFTER ASR DISALLOWED

(١٠٥٠) وَعَنْ مُعَاوِيَةَ قَالَ إِنَّكُمْ لَتُصَلُّوْنَ صَلَاةً لَقَدْ صَحِبْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْنَاهُ يُصَلِّيْهِمَا وَلَقَدْ نُهِيَ عَنْهُمَا يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ۔ (رواه البخاری)

1050. Sayyiduna Mu'awiyah رضی الله عنه narrated, "You people offer a *salah* that we who had been in a company of Allah's Messenger صلی الله علیه وسلم never saw him offer. Rather, he forbade that we should offer them meaning the two *raka'at* after asr."[1]

COMMENTARY: Other ahadith have been explicit that the Prophet صلی الله علیه وسلم used to offer two *raka'at* after asr. In this hadith, Mu'awiyah رضی الله عنه denies it straightway. Perhaps, Mu'awiyah's رضی الله عنه words mean that the Prophet صلی الله علیه وسلم did not offer it in public. He offered them at home unseen by other people so that they may not emulate him because these two *raka'at* after asr were correct exclusively for the Prophet صلی الله علیه وسلم to offer and are not lawful for others to offer.

Imam Tahawi رحمه الله examined this question on whether the two *raka'at* after asr are allowed or not. He said that ahadith are known from the Prophet صلی الله علیه وسلم continuously that he disallowed that any *salah* should be offered after the *fard salah (obligatory prayer)* of asr have been offered. Also, the sahabah (companions) رضی الله عنه abided by it. Hence, it is not proper for anyone to contradict it and say that it is allowed to offer *salah* after asr.

(١٠٥١) وَعَنْ أَبِي ذَرٍّ قَالَ وَقَدْ صَعِدَ عَلٰى دَرَجَةِ الْكَعْبَةِ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا جُنْدُبٌ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بَعْدَ الصُّبْحِ حَتّٰى تَطْلُعَ الشَّمْسُ وَ لَا بَعْدَ الْعَصْرِ حَتّٰى تَغْرُبَ الشَّمْسُ إِلَّا بِمَكَّةَ إِلَّا بِمَكَّةَ إِلَّا بِمَكَّةَ۔ (رواه احمد و رزين)

1051. Sayyiduna Abu Dharr رضی الله عنه narrated that after going up the stairs of the ka'bah, "He who recognizes me, does know me (to be truthful). He who does not recognize me (must know that) I am Jundub. I had heard Allah's Messenger صلی الله علیه وسلم say, 'There is no *salah* after the *salah* of fajr till the sun rises and after asr till the sun sets, but not in Makkah, but not in Makkah, but not in Makkah."[2]

COMMENTARY: The door of the ka'bah is at a height and a stair case led to it. Nowadays, a portable series of steps is placed before it when necessary, otherwise it lies by the well of zam zam.

Abu Dhar's رضی الله عنه name was Jundub ibn Junadah. رضی الله عنه He spoke by the door of the ka'bah so that the people may know that the hadith is sahih. The Prophet صلی الله علیه وسلم had said about him. "The heaven has not cast shadow over anyone more truthful than Abu Dharr, nor has the earth carried above it such a one."[3]

About *salah* being permitted in Makkah even during times when *salah* is makruh (unbecoming), we have spoken on it against the hadith # 1045. However, this hadith is weak.

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[1] Bukhari # 587.
[2] Musnad Ahmad 5-165
[3] Tirmidhi # 3828

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CHAPTER - XXIV

THE CONGREGATIONAL *SALAH* AND ITS MERITS بَابُ الْجَمَاعَةِ وَفَضْلِهَا

There are so any ahadith on the merit of congregation, placing emphasis on it, that if they are compiled together, they would requir3e a voluminous book. In this chapter, such ahadith will be reproduced as speak of the excellences of the congregational *salah* and underline the relative rules. They will establish that the congregation is an essential condition to make *salah* perfect. The Prophet صلى الله عليه وسلم never abstained from the congregational *salah,* even when he was seriously ill and could not walk and two men supported him up to the mosque where he joined the congregation.

***FARD (OBLIGATORY)* OR *WAJIB (EXPEDIENT)*:** The ulama (Scholars) differ on this question: is the congregational *salah sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *), wajib (expedient)* or *fard (obligatory)*ayn or *fard (obligatory)* kifayah. Imam Ahmad, Dawud, Ata رحمه الله and Abu Thawr رحمه الله say that it is *fard (obligatory)* ayn (obligatory on each individual). Some scholars say that if anyone hears the adhan for the *salah* and does not come to the mosque then his *salah* is not correct. Imam Shafi'I رحمه الله says that the congregational *salah* is *fard (obligatory)* kifayah (if offered by some then all shall be absolved of the obligation).

Imam Abu Hanifah رحمه الله and his followers say that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah *wajib (expedient).* However, the Hanafi jurists have two opinions on it. Some of their books call it *wajib (expedient)* and some hold that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. But it is more preferably *wajib (expedient).* Ibn Hammam رحمه الله says that the congregation is *wajib (expedient),* but it is called *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* because it is established through *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *),* meaning ahadith not that the congregation itself is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *).* It is like the *salah*s of two eeds. They are *wajib (expedient)* but are called *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* because they are proved through hadith.

COMMANDS & RULES: It is stated in Bada'I that it is *wajib (expedient)* on every sone adult sound person who is not handicapped to come to the mosque. If he misses the congregation in a mosque, then it is not *wajib (expedient)* to go round to other mosques. However, if he goes to other mosques to earn the excellence of the congregation then it is praise worthy. According to Quduri, if one misses the congregation in the mosque, then he must get together his family members and offer the congregational *salah* at home.

The ulama (Scholars) differ on whether the congregational *salah* is superior in a neighbouring mosque or the Jami (main mosque where Friday *salah* is observed). If there are two mosques on a neighbourhood, the ancient mosque is preferred. If both are of equal rank then the nearest is more rightful. For he tarawih and the *salah* of khusuf (solar eclipse), the congregation are *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. This applies to the tarawih even if the entire Quran is completed once.

The witr in Ramadan is mustahab (desirable) with the congregation. But, at any other time after Ramadan, it is mukruh tanzihi to offer witr with the congregation constantly. If consistency is not observed but very seldom two or three men offer the witr in a congregational form then it is not makruh (unbecoming).

The congregational becomes makruh (unbecoming) tahrimi if the *salah* of khusuf [1] (lunar eclipse) and supererogatory *salah* are offered with the congregation, when the supererogatory are offered observing the same formalities of the congregational *salah* for *fard salah(obligatory prayer)*. Like the adhan and iqamah, or gathering the people in some other way. If two or three people stand together without adhan and iqamah and offer a congregational *salah*, then it is not wrong.

WISDOM BEHIND THE CONGREGATIONAL *SALAH* AND ITS BENEFITS: The ulama (Scholars) have written much on this subject. However, the great imam, shah waliullah Muhaddith Dahlawi رحمه‌الله has said something so beautiful and comprehensive as cannot be matched. So, his saying is reproduced here in the lines following.

1. Nothing is more profitable than turning acts of worship into customary practices. They will become inseparable customs. And, *salah* is the greatest and most glorious of all acts of worship. So this should be done with it, too.
2. There are people of different kinds, the nescient and the scholars. When they are together and see each other worship, they will teach the unknowing. So, Allah's worship is a jewellery. The beholder points out any fault and admires its beauty. Therefore the congregation will perfect *salah*.
3. Those who do not offer *salah* will also come into its fold and benefit from admonition and advice.
4. When a few Muslims get together and worship Allah and pray to Him, they attract the mercy of Allah and gain approval.
5. Allah's plan is to raise His word through this ummah and to subdue the falsehood of disbelief so that nothing overwhelms Islam on the surface of earth. This can be achieve only when all Muslims whatever their status, the common and the elite, traveler and resident, young and old - assemble for their worship which is significant and well-know. There they are exhorted to follow the glory of Islam and forbidden to forsake it.[2]
6. Muslims learn of each other and their problems. It fasters religious fraternity and love which is one of the chiefs aims of this Shari'ah (divine law) as emphasized in the Quran and the ahadith. [3]

In the light of the current ideologies, the congregation is the most prominent demonstration of equality taught by Islam. Five times a day, all the slaves of Allah whatever their worldly position stand before Allah with the common man, putting aside their worldly superiorities, bowing the poet's words.

ایاز بھی صف میں کھڑے ہو گئے محمود و ایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

(The king and the courtier stand shoulder to shoulder
The slave and the benefactor are next to one another)

WHEN IS ONE EXCUSED FROM THE CONGREGATIONAL *SALAH*

As stated previously, the congregational *salah* is *wajib (compulsory)* on every sane adult who is not handicapped. But, if anyone is unable to go to the mosque for the congregational *salah*, then it is not *wajib (compulsory)* for him. The jurists have mentioned fifteen excuses for

[1] Kusuf is solar eclipse (particularly(and khusuf is lunar eclipse.
[2] Hajj jatullah Rabidah.
[3] Ibn ul fiqh

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not joining the congregation (as adopted from Ilm ul Fiqh):

1. Not being able to meet the conditions of *salah*, like purity, covering the body, etc
2. Heavy downpour but Imam Muhammad رحمه الله has written in his Muwatta: though it is allowed not to go for the congregation when it rains heavily, 'This is fine, it is a concession but prayer in congregation is better.'[1]
3. The path to the mosque is muddy or swampy.
4. It is so very cold that going out or walking up to the mosque may cause illness or worsen it.
5. There is risk of property or anything being stole in one's absence.
6. Likelihood of encountering an enemy on the path to the mosque.
7. Possibility of being hauled on the way by a creditor provided one is really unable to repay the debt. If one is able to repay it then he will be deemed to be a wrongdoer and is not permitted to miss the congregation.
8. The night is so dark that one cannot see the path to the mosque. It is not binding on him to carry a torch or any other kind of light.
9. It is a windy, stormy night.
10. One is nursing a patient who cannot be left unattended for fear he might suffer much.
11. One needs to relieve oneself (to pass stool or urine).
12. One is about to embark on a journey and by joining the congregation might miss the caravan, or train (etc). However, if he can catch the next train then he is not allowed to stay away from the congregation. If the need is very pressing, then he is excused.
13. He is occupied in learning or teaching fiqh and gets no opportunity to go out.
14. He is extremely ill, like being paralyzed or tremendous weakness making him immobile. Or he is blind. It is irrelevant whether he finds a guide or helper up to the mosque. Or, he is lame as has lost a hand and a foot.
15. Food is ready, or almost ready, and he is so very hungry that he will not be able to play attention to the *salah*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REWARD FOR JOINING THE CONGREGATION

(١٠٥٢) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً۔ (متفق علیه)

1052. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, *'Salah* with the congregation is better than the *salah* of a man by himself by twenty-seven degrees."

COMMENTARY: This hadith makes the congregational *salah* twenty-seven degrees more excellent but others say that it is twenty-five degrees better. It means that Allah increased the excellence by two degrees favouring the Prophet's صلی الله علیه وسلم ummah. Or, the reward differs from worshipper to worshipper depending on his condition.

Opinion differ on whether it applies to a congregation in the mosque or even outside the mosque, say at home. While some scholars maintain that it is specific to the mosque, others hold that the excellence is of a general nature covering congregation at every place.

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[1] Note following hadith 1.55-187 in Muwatta of Imam Muhammad

WARNING ON NEGLECT OF CONGREGATION

(١٠٥٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَقَدْ هَمَمْتُ اَنْ اٰمُرَ بِحَطَبٍ فَيُحْطَبُ ثُمَّ اٰمُرَ بِالصَّلٰوةِ فَيُؤَذَّنُ لَهَا ثُمَّ اٰمُرَ رَجُلًا فَيَؤُمُّ النَّاسَ ثُمَّ اُخَالِفَ اِلٰى رِجَالٍ وَفِيْ رِوَايَةٍ لَا يَشْهَدُوْنَ الصَّلٰوةَ فَاُحَرِّقَ عَلَيْهِمْ بُيُوْتَهُمْ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْ يَعْلَمُ اَحَدُهُمْ اَنَّهُ يَجِدُ عَرْقًا سَمِيْنًا اَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ۔ (رواه البخاری ولمسلم نحوه)

1053. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "By Him in whose hand is my soul, I have resolved to get firewood gathered and then order for *salah* (of isha) and the adhan to be called, then instruct someone to lead the *salah*, then go to those men (who fail to come to the congregation without reason)." According to another version, (he said:) 'Go to them who do not offer the *salah* and burn down their homes. By Him in whose hand is my soul, if any of them know that he would get a fat fleshy bone or two fine hoofs of sheep (in the mosque), he would surely come to the *salah* of isha."[1]

COMMENTARY: Those who do not come to the mosque have been warned of Divine punishment in this figurative manner. Their mentality is such that they vie with each other for little worldly things but their minds do not incline to the reward in the hereafter and to nearness to Allah.

An imam may appoint another person to deputies for him if he has to go somewhere.

BLIND NOT EXCUSED

(١٠٥٤) وَعَنْهُ قَالَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ اَعْمٰى فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهٗ لَيْسَ لِيْ قَائِدٌ يَقُوْدُنِيْ اِلَى الْمَسْجِدِ فَسَاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُرَخِّصَ لَهٗ فَيُصَلِّيَ فِيْ بَيْتِهٖ فَرَخَّصَ لَهٗ فَلَمَّا وَلّٰى دَعَاهُ فَقَالَ هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَاَجِبْ۔ (رواه مسلم)

1054. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a blind man (Sayyiduna Abdullah ibn Umm Muktum رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I have no guide to lead me to the mosque." So, he requested Allah's Messenger صلی اللہ علیہ وسلم to permit him to offer *salah* at home, and he gave him permission. But, as he turned to go back, he called him and asked, "Do you here the call to *salah*?" He said, "Yes!" Then, the Prophet صلی اللہ علیہ وسلم said, "So respond (to it and you must come to the mosque)."[2]

COMMENTARY: According to a hadith in Bukhari and Muslim when Sayyiduna Itban ibn Maalik رضی اللہ عنہ complained of his poor eyesight, the Prophet صلی اللہ علیہ وسلم gave him permission to offer *salah* at home. [3]

This means that a blind man is allowed to stay away from the congregation. However, we read in this hadith that the some concession was not allowed to Abdullah ibn Umm

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[1] Muslim # 251-651, Abu Dawud # 548, Tirmidhi # 217, Nasai # 848, Ibn Majah # 791/ Bukhari # 644 etc.

[2] Muslim # 255-653, Abu Dawud # 552, Nasai # 850, Ibn Majah # 792, Musnad Ahmad 3-423.

[3] Muslim # 263-33, Bukhari # 424, 425.

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Maktum رضى الله عنه because he was among the learned muhajirs(immigrants) and it was worthy of him that he should act on what was the best.
This hadith says that one who hears the adhan must come to the mosque.

WHEN IT IS VERY COLD OR RAINING

(١٠٥٥) وَعَنْ اِبْنِ عُمَرَ اَنَّهُ اَذَّنَ بِالصَّلٰوةِ فِيْ لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيْحٍ ثُمَّ قَالَ اَلَا صَلُّوْا فِي الرِّحَالِ ثُمَّ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْمُرُ الْمُؤَذِّنَ اِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُوْلُ اَلَا صَلُّوْا فِي الرِّحَالِ۔ (متفق عليه)

1055. Sayyiduna Ibn Umar رضى الله عنه is reported to have called the adhan on a cold, windy night (for the *salah*). Afterwards, he said, "Offer *salah* in your homes." Again, he explained that on a cold, windy night, Allah's Messenger صلى الله عليه وسلم used to instruct the mu'adhdhin to say (after the adhan), "Offer *salah* in your homes."[1]

COMMENTARY: This is a concession in severe cold and rain. *Salah* may be offered at home. However, Ibn Hammam رحمه الله reported that Abu Yusuf رحمه الله asked Imam Abu Hanifah رحمه الله what should one do when it is muddy, and at such other times, he said, "I do not like that one should stay away from the congregation."

WHEN FOOD IS READY

(١٠٥٦) وَعَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ عَشَاءُ اَحَدِكُمْ وَاُقِيْمَتِ الصَّلٰوةُ فَابْدَؤُا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتّٰى يَفْرُغَ مِنْهُ وَكَانَ ابْنُ عُمَرَ يُوْضَعُ لَهُ الطَّعَامُ وَتُقَامُ الصَّلَاةُ فَلَا يَاْتِيْهَا حَتّٰى يَفْرُغَ مِنْهُ وَاِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْاِمَامِ۔ (متفق عليه)

1056. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the dinner of one of you is placed before him and the iqamah of the *salah* is also called (at the some time), let him begin with his meal and he must not make haste till he has finished it." Indeed, when food was placed for Ibn Umar رضى الله عنه and the *salah* also commenced, he would not come for the *salah* till he had finished eating. Indeed, the while, he could hear the imam's recitation.[2]

COMMENTARY: This command applies when the concerned person is hungry and will not be able to concentrate on the *salah*. He may have his meal and then offer the *salah* provided, of course, there is enough time for the *salah* after his meal.

SALAH MUST BE DELAYED TO ANSWER CALL OF NATURE

(١٠٥٧) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدَافِعُهُ الْاَخْبَثَانِ۔ (رواه مسلم)

1057. Sayyiduna Ayshah رضى الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "*Salah* is not (offered in a) perfect (manner) when the meal is ready and not

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[1] Bukhari # 666, Muslim # 22-697, Abu Dawud # 1063, Nasai # 654, Ibn Majah # 936, Darimi # 1275, Muwatta Maalik 3.2-11 (offer *salah* in shelter), Musnad Ahmad 2-74.
[2] Bukhari # 673, Muslim # 66-559, Tirmidhi # 353, Nasai # 853, Ibn Majah # 935, Darimi # 1280, Musnad Ahmad 6-40/

when the two dirty things (urge to pass water or stool) prevent him."[1]

COMMENTARY: Allamah Nawawi رضی اللہ عنہ said that when the meal is ready and one is desirous of eating and so when one has the nature's call, it is makruh (unbecoming) to offer the *salah*. The same command applies when one feels like breaking wind or vomiting. If these things are suppressed and *salah* is offerd then concentration would be lacking. However, if there is not enough time, *salah* may be offered first.

NO OTHER *SALAH* WITH IQAMAH OF *FARD (OBLIGATORY)*

(۱۰۵۸) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلَاةُ فَلَا صَلٰوةَ اِلَّا الْمَكْتُوْبَةَ۔ (رواہ مسلم)

1058. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the *salah* is called (with the iqamah), there is no *salah* other than the prescribed *salah*."[2]

COMMENTARY: This means that when the iqamah is called, even the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr may not be offered but one should follow the imam and offer the *fard salah (obligatory prayer)*. Imam Shafi'I رحمہ اللہ abides by it. But, Imam Abu Hanifah رضی اللہ عنہ says that if one is hopeful of joining the congregation for even one raka'ah, then he must first offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr and then join the congregation. However, the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* must be offered out of the rows of the congregation. If there is no likelihood of getting even one raka'ah then the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* must be put off.

Ibn Maalik رحمہ اللہ said, that the command in this hadith excludes the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr because the Prophet صلی اللہ علیہ وسلم had said:

صلوها وان طردتكم الخيل۔

"Offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr even if the army drives you."

Hence, the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr are emphasized strongly. They must not be omitted.

Ibn Hamman رحمہ اللہ said, "Then are the most important of all *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* and most strong. "So much so that Hasan رحمہ اللہ quoted Imam Abu Hanifah رضی اللہ عنہ to have said, "It is not allowed to offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr sitting down without a valid reason."

WOMEN ALLOWED TO GO TO MOSQUES

(۱۰۵۹) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَأْذَنَتِ امْرَأَةُ اَحَدِكُمْ اِلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا۔ (متفق علیہ)

1059. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the wife of one of you seeks permission to go to the mosque, he must

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[1] Muslim # 67-560.

[2] Muslim # 63-710, Abu Dawud # 1266, Tirmidhi # 421, Nasai # 865, Ibn Majah # 1151, Darimi # 1448, Musnad Ahmad 2-331.

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not disallow her."[1]

COMMENTARY: Imam Nawawi رضی اللہ عنہ said that this prohibition is makruh (unbecoming) tanzihi. Mazhar رحمہ اللہ said that it means that it is lawful for women to go to mosques, but, in the current times, it is makruh (unbecoming) for fear of mischief. There is a hadith in Bukhari and Muslim from which support may be had for this opinion. Sayyidah Ayshah said, "Had the Prophet صلی اللہ علیہ وسلم seen what the women have introduced, he would have certainly disallowed them (into mosques), just as the women of Banu Isra'il were forbidden."[2]

Sayyiduna Ibn Mas'ud forbade women from going to mosques. He allowed only old women and that too in dirty garments.

Old women are allowed into the mosque without make up and perfume. Young women are not allowed at all. In these days, women went to mosques to acquire knowledge of religion but today that is not necessary because these things are well known and can be learnt at home easily.

NOT PERFUMED

(١٠٦٠) وَعَنْ زَيْنَبَ اُمْرَأَةِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَهِدَتْ اِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيْبًا۔ (رواه مسلم)

1060. Sayyidah Zaynab wife of Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them, "when one of you (women) comes to the mosque, she must not touch perfume (and not apply it."[3]

(١٠٦١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَّمَا امْرَأَةٍ اَصَابَتْ بَخُوْرًا فَلَا تَشْهَدْ مَعَنَا الْعِشَآءَ الْاٰخِرَةَ۔ (رواه مسلم)

1061. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The woman who has used incense may not join us for the *salah* of isha."[4]

COMMENTARY: The Arabic word (بخور) (bakhur) is to use the smoke of something fragrant.'[5] It is an incense. At night, there is more likelihood of mischief, hence only isha is mentioned here. But, the previous hadith has an overall ban.

SECTION II اَلْفَصْلُ الثَّانِيْ

WOMEN SHOULD OFFER *SALAH* AT HOME

(١٠٦٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوْا نِسَاءَكُمُ الْمَسَاجِدَ وَبُيُوْتُهُنَّ خَيْرٌ لَّهُنَّ۔ (راوه ابوداؤد)

1062. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not forbid your women from going to the mosque though their homes are

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[1] Bukhari # 865, 5238, Muslim # 134-442, Darimi # 1278, Musnad Ahmad 2-7.

[2] Bukhari # 867, Muslim # 144-445.

[3] Muslim # 142-413, Nasai # 5129.

[4] Muslim # 143-443, Abu Dawud # 4175, Nasai # 5128.

[5] Like burning gum, spice, etc.

better (place for *salah*) for them."[1]

THE BEST PLACE FOR A WOMAN'S *SALAH*

(١٠٦٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْمَرْأَةِ فِيْ بَيْتِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ حُجْرَتِهَا وَصَلَاتُهَا فِيْ مَخْدَعِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ بَيْتِهَا۔ (رواه ابوداؤد)

1063. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A woman's *salah* in her house (in its verandah) is better than in her courtyard, and her *salah* in her secluded chamber is better than her *salah* in her house."[2]

COMMENTARY: The more seclusion a woman observes when offering *salah*, the better. She depends entirely on the veil and covering and, for this reason, it is said about her:

نِعْمَ الصِّهْرُ الْقَبْرُ

'How excellent an in-law the grave is!'

This hadith asserts that for a woman the best place for *salah* is the one most covered.

PERFUMED WOMAN IN MOSQUE

(١٠٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنِّيْ سَمِعْتُ حِبِّيْ اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُقْبَلُ صَلَاةُ اِمْرَأَةٍ تَطَيَّبَتْ لِلْمَسْجِدِ حَتّٰى تَغْتَسِلَ غُسْلَهَا۔ مِنَ الْجَنَابَةِ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى اَحْمَدُ وَالنَّسَائِيُّ نَحْوَهٗ۔

1064. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard his dear friend Abual-Qasim (Allah's Messenger) صلی اللہ علیہ وسلم say, "The *salah* of the woman who has perfumed herself to go to the mosque is not accepted till she has a purifying bath as she would have for sexual defilement."[3]

COMMENTARY: If a woman has perfumed herself intends to go to the mosque then she must first wash off the perfume. If it is on her whole body then she must wash all her person otherwise only that part where she has applied it. If it is on her garment, then she must change her clothes. However, this command need not be obeyed if she does not go to the mosque but offers *salah* at home.

PERFUMED WOMAN SHOULD NOT GO OUTDOORS.

(١٠٦٥) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَيْنٍ زَانِيَةٌ وَاِنَّ الْمَرْأَةَ اِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا يَعْنِيْ زَانِيَةٌ رَوَاهُ التِّرْمِذِيُّ وَلِاَبِيْ دَاوٗدَ وَالنَّسَائِيِّ نَحْوُهٗ۔

1065. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every eye is adulterous (when it looks at a stranger woman) and a woman when she perfumes herself and passes by an assembly (of men) is such and such (if she hopes to draw attention of men)," meaning to say that she is an adulteress.[4]

COMMENTARY: The woman who perfumes herself and goes past an assembly of men is an adulteress, because she temps them to look at her. When they look at her, they indulge

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[1] Abu Dawud # 567.
[2] Abu Dawud # 570
[3] Abu Dawud # 4174, Nasai # 5127, Ibn Majah # 4002, Musnad Ahmad 2-246.
[4] Tirmidhi # 2795, Abu Dawud # 4173. Musnad ahmad 4-413

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in adultery of the eyes. She, being the driving force, she is the perpetrator.

EXCELLENCE OF FAJR & ISHA

(١٠٦٦) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا الصُّبْحَ فَلَمَّا سَلَّمَ قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اِنَّ هَاتَيْنِ الصَّلَاتَيْنِ اَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِيْنَ وَلَو تَعْلَمُوْنَ مَافِيْهِمَا لَاتَيْتُمُوْهُمَا وَلَوْ حَبْوًا عَلَى الرُّكَبِ وَاِنَّ الصَّفَّ الْاَوَّلَ عَلٰى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَافَضِيْلَتُهُ لَابْتَدَرْتُمُوْهُ وَاِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ اَزْكٰى مِنْ صَلَاتِهِ وَحْدَهُ وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ اَزْكٰى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ اَحَبُّ اِلَى اللّٰهِ۔ (رواه ابوداؤد و النسائی)

1066. Sayyiduna Ubayy ibn Ka'b narrated that one day, Allah's Messenger led them in the *salah* of fajr. When he gave the salutation, he asked whether a certain man was present and the sahabah (companions) رضی اللہ عنہ said, "No" Then he asked about another man and was told that he too was not present . Then, he said, "These two *salah* (of fajr and isha) are the most demanding of the hypocrites of all the *salah*s. Were you to realize what they have (of reward), you would come to them, even if you had to crawl on your knees. The first row is like the row of the angels (for the reward it fetches). Were you to realize its merit, you would hurry to get to it. And, a man's *salah* alongwith another man is (more rewarding and) purer than his *salah* by himself, and his *salah* with one. And the more there are (in a congregation) it is dearer to Allah."[1]

COMMENTARY: The hypocrite does every deed and worship to show off. In the *salah* of fajr and isha he cannot make a demonstration and also feels lethargic and unwilling to attend. So, these *salah* are arduous and difficult for him. At other times, he can make himself visible very much. The excellence of these two *salah* is underlined so that the sincere Muslims may not miss the opportunity of their propitious ness.

DEVIL DOES NOT SUBDUE ONE WHO JOINS CONGREGATION

(١٠٦٧) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيْهِمُ الصَّلَاةُ اِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَاِنَّمَا يَاْكُلُ الذِّئْبُ الْقَاصِيَةَ۔

(رواه احمد و ابوداؤد و النسائی)

1067. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There never are three people in a village or a desert who do not form a congregation for the *salah* without the devil prevailing over them. Hence bind yourself to the congregation because the wolf devours only the sheep that separates from the herd (and is alone)."[2]

COMMENTARY: There is success in togetherness but failure in separation. Islam calls upon its adherents to keep together. There is strength in it and most acts of worship in Islam lay stress on it. Separation spells disaster.

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[1] Abu Dawud # 554, Nasai # 843.

[2] Abu Dawud # 547, Nasai # 847, Musnad Ahmad 6-446.

When people are well-knit they have a strong voice and are feared The devil is quick to overwhelm the individual but cannot cast a spell on the group.
This hadith speaks of this by way of an example of a lone, straying sheep.

STAYING AWAY FROM THE CONGREGATION WITHOUT EXCUSE

(١٠٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنِ اتِّبَاعِهِ عُذْرٌ قَالُوْا وَمَا الْعُذْرُ قَالَ خَوْفٌ اَوْ مَرَضٌ لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِي صَلّٰى۔ (رواه ابوداؤد و الدار قطني)

1068. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone hears the mu'adhdhin and no excuse prevents him from obeying him (by going to the mosque)..." The listeners asked him, "What can an excuse be?" He interposed "Fear of an enemy), illness.." continued, "then his *salah* that he offer (by himself) is not accepted from him."[1]

COMMENTARY: While Sayyiduna Ibn Abbas رضى الله عنه narrated the hadith, his listeners asked him about the kinds of excuse. He interrupted his narration and enlightened them that it could be fear of an enemy to life or honour, or of property being lost, or a serious illness.
Ibn Maalik رضى الله عنه said that fear could be of an enemy of oppression, of a creditor when he cannot repay the debt. Other reasons have been mentioned earlier in the beginning of the chapter (just before Section I).
As for his individual *salah* not being accepted from him, it means that while he will have discharged his obligation, he will not earn its reward. It is like a person who offers *salah* on a piece of land snatched from another, his *salah* will have been offered but he will get no reward. It is also like one who performs Hajj (Pilgrimage) with unlawful money then his responsibility will cease but no reward will accrue to him.
The ulama (Scholars) agree that on the basis of these two hadith, no one is allowed at all the deliberately, without excuse, stay away from the congregation.

ANSWER NATURE'S CALL FIRST

(١٠٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ اَرْقَمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اُقِيْمَتِ الصَّلَاةُ وَوَجَدَ اَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ۔ (رواه الترمذي وروى مالك و ابوداؤد و النسائي نحوه)

1069. Sayyiduna Abdullah ibn Arqam رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "If the iqamah for the *salah* is called and any of you gets the call of nature then he must first answer that (even if he misses the congregational *salah*)."[2]

THREE THINGS FORBIDDEN

(١٠٧٠) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يَحِلُّ لِاَحَدٍ اَنْ يَفْعَلَهُنَّ لَا يَؤُمُّ رَجُلٌ قَوْمًا فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ دُوْنَهُمْ فَاِنْ فَعَلَ ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يَنْظُرُ فِي قَعْرِ بَيْتٍ قَبْلَ اَنْ يَسْتَاْذِنَ فَاِنْ فَعَلَ ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يُصَلِّ وَهُوَ حَقِنٌ حَتّٰى يَتَخَفَّفَ۔ (رواه ابوداؤد والترمذي نحوه)

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[1] Abu Dawud # 551, Ibn Majah # 793.
[2] Abu Dawud # 98, Tirmidhi # 142, Nasai # 852, Ibn Majah # 616, Muwatta Maalik # 9.17-52, Darimi # 1427, Musnad Ahmad 4-35.

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1070. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things are not lawful for anyone to do. He must not lead a people (as their imam) who singles himself for prayer at the exclusion of those people. If he does that then, indeed, he has cheated them.
He must not peep into a house before getting permission to enter. If he does that then he has cheated them, Indeed. He must not offer *salah* while suppressing nature's call till he has relieved himself."[1]

DELAYING *SALAH* FOR MEAL NOT ALLOWED

(۱۰۷۱) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُؤَخِّرُوا الصَّلَاةَ لِطَعَامٍ وَلَا لِغَيْرِهٖ۔

(رواه فی شرح السنة)

1071. Sayyiduna Jabir صلی اللہ علیہ وسلم narrated that Allah's Messenger said, "Do not delay *salah* because of a meal or any other reason."[2]

COMMENTARY: The hadith # 1056 and 1057 narrated previously assert that if a meal is placed before anyone, he must finish eating first before joining the congregation. This hadith seems to differ but actually means that if the time of the *salah* is running out then it should not be delayed. The previous two hadith imply that if there is sufficient time for the *salah* and a desire to eat too, then one should first have one's meal.

SECTION III اَلْفَصْلُ الثَّالِثُ

JOIN THE CONGREGATION

(۱۰۷۲) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ اَوْ مَرِيْضٌ إِنْ كَانَ الْمَرِيْضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتّٰى يَاْتِيَ الصَّلٰوةَ وَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدٰى وَإِنَّ مِنْ سُنَنِ الْهُدٰى اَلصَّلَاةُ فِي الْمَسْجِدِ الَّذِيْ يُؤَذَّنُ فِيْهِ وَفِيْ رِوَايَةٍ قَالَ مَنْ سَرَّهٗ اَنْ يَلْقَى اللّٰهَ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلٰى هٰذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادٰى بِهِنَّ فَإِنَّ اللّٰهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدٰى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدٰى وَلَوْ اَنَّكُمْ صَلَّيْتُمْ فِيْ بُيُوْتِكُمْ كَمَا يُصَلِّي هٰذَا الْمُتَخَلِّفُ فِيْ بَيْتِهٖ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُوْرَ ثُمَّ يَعْمِدُ إِلٰى مَسْجِدٍ مِنْ هٰذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللّٰهُ لَهٗ بِكُلِّ خَطْوَةٍ يَخْطُوْهَا حَسَنَةً وَرَفَعَهٗ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا سَيِّئَةً وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُوْمُ النِّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتٰى بِهَا يُهَادٰى بَيْنَ الرَّجُلَيْنِ حَتّٰى يُقَامَ فِي الصَّفِّ۔ (رواه مسلم)

1072. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated, "We observed that only those hypocrites stayed away from the congregational *salah* whose hypocrisy was manifest (but even those whose hypocrisy was concealed attended the congregation), or the ill, but if he could walk between two men, he would come for the *salah*."

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[1] Abu Dawud # 91, Tirmidhi (similar) # 357, Ibn Majah # 923, Musnad Ahmad 5-280.
[2] Abu Dawud # 3758, Baghawi in Sharah as *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) # 800.

Then, he said, "Indeed, Allah's Messenger صلى الله عليه وسلم did teach us the paths of guidance. Among the paths of guidance is *salah* in the mosque in which the adhan is called."
According to another version, he narrated, "He to whom it pleases to meet Allah tomorrow as a Muslim should continue to offer these five times *salah* where the call is made for them (in the mosques with congregation) because Allah has defined for your Prophet صلى الله عليه وسلم the paths of guidance and they (the five times *salah*) are among the paths of guidance. If you will offer the *salah* in your homes as this one who stays behind (the hypocrite) does, you will be abandoning the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of your Prophet صلى الله عليه وسلم and if you will abandon the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of your Prophet صلى الله عليه وسلم you will be straying. If anyone purifies himself making ablution very well and goes to a mosque among these mosques, then Allah records for him a blessing at every step he takes (to it), raises him a degree for it and erases a sin from him for it.
Indeed, I have seen (previously) that no one stayed behind from the congregation save a hypocrite known for his hypocrisy. And, indeed, a man would be supported by two men (dragging himself) till he was made to stand in a row."[1]

COMMENTARY: The paths of guidance are those that lead them who pursue these paths to proper guidance and nearness to Allah and His pleasure.

NATURE OF PROPHET's صلى الله عليه وسلم DEEDS: The Prophet's صلى الله عليه وسلم deeds were of two kinds. Those that were part of his worship and those that formed his habit. The latter were known his habit. The latter were known as (سنن الزوائد) (sunan us zawa'id – additional paths or practices or *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم)) and the former as (سنن الهدى) (sunan ul huda – right guidance paths or practices).

The sunan ul huda are of two kinds

(i) muwakkadah (emphasized) and

(ii) ghayr muwakkadah (not stressed).

The sunan muwakkadah: he did with consistency and constantly, and exhorted the people to do it.

The sunan ghayr muwakkadah were deeds that he did not perform regularly and he did not call upon the people to do them (regularly).

This hadith refers to the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) muwakkadah. Those who regards the congregation as *wajib (expedient)*, this definition does not contradict them because *wajib (expedient)* too is within the definition sunan al huda.

Ahmad and Tabarani رحمه الله have reported a hadith in a marfu form that the Prophet صلى الله عليه وسلم said, "He is guilty of wrong doing, complete wrong doing, disbelief and hypocrisy who hears the crier of Allah calling to the mosque but he does not respond positively." This is a very strong warning from the Prophet صلى الله عليه وسلم to those who keep away from the congregation.

The reference to 'this one who stays behind offers *salah* in his house' seems to refer to a particular person. Ibn Mas'ud رحمه الله warns those who emulate him that their doing will be tantamount to neglecting the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم). Such a one falls into the pit of straying.

NEGLECTING IT IS GRAVE SIN

(١٠٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ لَا مَافِي الْبُيُوْتِ مِنَ النِّسَآءِ وَالذُّرِّيَةِ اَقَمْتُ

[1] Muslim # 256-654, Abu Dawud # 550, Nasai # 849, Ibn Majah # 777, Musnad Ahmad 1-414.

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صَلٰوةَ الْعِشَاءِ وَاَمَرْتُ فِتْيَانِي يُحَرِّقُوْنَ مَافِي الْبُيُوْتِ بِالنَّارِ۔ (رواه احمد)

1073. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Were there not women and children in homes, I would begin the *salah* of isha and instruct my young men to burn whatever is in the houses (of those do not join the congregation with fire."[1]

COMMENTARY: Since it is not *wajib (expedient)* for women and children to join the congregation, they ought to be spared and should not be punished for the fault of other people. This is proof that those who neglect the congregation are great sinners.

AFTER THE ADHAN

(١٠٧٤) وَعَنْهُ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كُنْتُمْ فِي الْمَسْجِدِ فَنُوْدِيَ بِالصَّلٰوةِ فَلَا يَخْرُجْ اَحَدُكُمْ حَتّٰى يُصَلِّيَ۔ (رواه احمد)

1074. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said, "If you are in the mosque and the adhan for the *salah* is sounded then none of you must go out without offering the *salah*."[2]

COMMENTARY: According to the Hanafi scholars, this command, of not departing from the mosque after the adhan, applies to one who is not responsible for any other mosque as its imam, or to one who intends to go out and come back before the *salah*. If anyone has offered the *salah* already then it is not makruh (unbecoming) for him to go out, but, if the iqamah is being called for the *salah* of zuhr and isha, then, though he has offered the *salah*, he must join the congregation to acquit himself from blame of neglecting the congregation. However, other imams say that he must join every *salah* not merely zuhr and isha.

(١٠٧٥) وَعَنْ اَبِي الشَّعْثَاءِ قَالَ خَرَجَ رَجُلٌ مِّنَ الْمَسْجِدِ بَعْدَ مَا اُذِّنَ فِيْهِ فَقَالَ اَبُوْهُرَيْرَةَ اَمَّا هٰذَا فَقَدْ عَصٰى اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

1075. Sayyiduna Abu Ash-Sha'tha رحمه الله narrated that a man went out of the mosque after the adhan was called in it. So, Abu Hurayrah رضی الله عنه said, "This man has disobeyed Abu al-Qasim صلی الله علیه وسلم."[3]

(١٠٧٦) وَعَنْ عُثْمَانَ بْنَ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَهُ الْاَذَانُ فِي الْمَسْجِدِ ثُمَّ خَرَجَ لَمْ يَخْرُجْ لِحَاجَةٍ وَّهُوَ لَا يُرِيْدُ الرَّجْعَةَ فَهُوَ مُنَافِقٌ۔ (رواه ابن ماجة)

1076. Sayyiduna Uthman ibn Affan رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone hears the adhan while he is in the mosque and then he goes out but not for a need and not intending to return, then he is a hypocrite."[4]

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[1] (1): Musnad Ahmad 2-267.
[2] Musnad Ahmd 2-537.
[3] Bukhari # 258-655, Abu Dawud # 536, Tirmidhi # 204, Nasai # 683, Ibn Majah # 733, Darimi # 1205, Musnad Ahmad 2-410.
[4] Ibn Majah # 734.

RESPONSE TO ADHAN

(١٠٧٧) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ۔ (رواه الدار قطنی)

1077. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who hears the adhan but does not respond to it his *salah* is not (perfect or not) accepted unless he has an excuse."[1]

COMMENTARY: The response to the adhan is both verbal and physical. When a man comes to the mosque, he gives a practical answer.

BLIND IS ALSO BOUND

(١٠٧٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ أُمِّ مَكْتُوْمٍ قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ الْمَدِيْنَةَ كَثِيْرَةُ الْهَوَامِ وَالسِّبَاعِ وَأَنَا ضَرِيْرُ الْبَصَرِ فَهَلْ تَجِدُ لِي مِنْ رُخْصَةٍ فَقَالَ هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ قَالَ نَعَمْ قَالَ فَحَيَّ هَلًا وَلَمْ يُرَخِّصْ۔ (رواه ابوداؤد و النسائی)

1078. Sayyidah Abdullah ibn Umm Maktum رضی اللہ عنہ said, "O Messenger of Allah, there are, in Madinah, plenty of venomous creatures and wild beasts, and I am blind, so do you permit me to stay away (from the congregation)." He asked, "Do you hear (Arabic) He said, "Yes." So, he said, "Then you must come (to the congregation)." He did not allow him concession.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم mentioned (حَيَّ عَلَى الصَّلٰوةِ) and (حَيَّ عَلَى الْفَلَاحِ) particularly because these expressions call to *salah*.

(١٠٧٩) وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ مَا أَغْضَبَكَ قَالَ وَاللّٰهِ مَا أَعْرِفُ مِنْ أَمْرِ أُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّوْنَ جَمِيْعًا۔ (رواه البخاری)

1079. Sayyidah Umm Darda رضی اللہ عنہ narrated that (one day) Sayyiduna Abu Darda رضی اللہ عنہ came to her in anger. She asked him, "What makes you angry?" He said, "By Allah, I do not see any good thing about the ummah of Muhammad صلی اللہ علیہ وسلم except that they offer *salah* in congregation."[3]

FAJR IN CONGREGATION

(١٠٨٠) وَعَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ قَالَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ فَقَدَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ فِي صَلَاةِ الصُّبْحِ وَإِنَّ عُمَرَ غَدَا إِلَى السُّوْقِ وَمَسْكَنُ سُلَيْمَانَ بَيْنَ الْمَسْجِدِ وَالسُّوْقِ فَمَرَّ عَلَى الشِّفَاءِ أُمِّ سُلَيْمَانَ فَقَالَ لَهَا لَمْ أَرَ سُلَيْمَانَ فِي الصُّبْحِ فَقَالَتْ إِنَّهُ بَاتَ يُصَلِّي فَغَلَبَتْهُ عَيْنَاهُ فَقَالَ عُمَرَ لَأَنْ أَشْهَدَ صَلَاةَ الصُّبْحِ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُوْمَ لَيْلَةً۔ (رواه مالك)

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[1] Ibn Majah # 793.
[2] Abu Dawud # 553, Nasai # 851, Ibn Majah # 792.
[3] Bukhari # 650, Musnad Ahmad 6-443.

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1080. Sayyiduna Abu Bakr ibn Sulayman ibn Abu Hathman رحمه الله narrated that (one morning) Sayyiduna Umar ibn al-Khattab رضى الله عنه did not find (his father) Sulayman ibn Abu Hathmah رضى الله عنه in the fajr salah. When, in the morning, Umar رضى الله عنه went to the market, Sulayman's رضى الله عنه house was between the mosque and the market, he met Sayyidah ash-Shifa رضى الله عنه the mother of Sulayman رضى الله عنه and asked her why he did not see sulayman in the *salah* of fajr. She said, "He spent the night offering *salah* till sleep overtook him." So, Umar صلى الله عليه وسلم said, "That I should join the congregational *salah* of fajr is nearer to me than that I should stand all night in *salah*."[1]

COMMENTARY: If anyone keeps the vigil (all night) to pray and also offers the *salah* of fajr with the congregation then this is the best thing. But, if after the vigil, he fails to join the fajr *salah* then that is not good.

TWO MEN IN CONGREGATION

(١٠٨١) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ۔

(رواه ابن ماجة)

1081. Sayyiduna Abu Musa al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two and more than them (can) form a congregation."[2]

COMMENTARY: It is not necessary that there should be a large number of people to form a congregation. The minimum is an imam and a muqtadi.

(١٠٨٢) وَعَنْ بِلَالِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوا النِّسَآءَ حُظُوْظَهُنَّ مِنَ الْمَسَاجِدِ اِذَا سْتَأْذَنَكُمْ فَقَالَ بِلَالٌ وَاللّٰهِ لَنَمْنَعَنَّهُنَّ فَقَالَ لَهُ عَبْدُاللّٰهِ اَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ اَنْتَ لَنَمْنَعَنَّهُنَّ

1082. Sayyiduna Bilal ibn Abdullah ibn Umar رحمه الله narrated from his father that Allah's Messenger صلى الله عليه وسلم said, "Do not deny the women their portion in the mosques then they seek you permission." Bilal رحمه الله remarked, "By Allah, we shall certainly deny it to them." So, Abdullah رضى الله عنه said, "I tell you what Allah's Messenger صلى الله عليه وسلم has said, yet you insist that you shall deny them (their portion)."[3]

According to another version:

(١٠٨٣) وَفِيْ رِوَايَةِ سَالِمٍ عَنْ اَبِيْهِ قَالَ فَاَقْبَلَ عَلَيْهِ عَبْدُاللّٰهِ فَسَبَّهُ سَبًّا مَا سَمِعْتُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ اُخْبِرُكَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ وَاللّٰهِ لَنَمْنَعُهُنَّ۔ (رواه مسلم)

1083. Sayyiduna Saalim رحمه الله narrated that his father, Abdullah رضى الله عنه faced him and reviled him to such an extent that he (saalim) had never heard him revile

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[1] Muwatta Maalik # 8.2-7.

[2] Ibn Majah # 972, Musnad Ahmad 5-69.

[3] Muslim # 135-442, Abu Dawud # 566, Ibn Majah # 16, Musnad Ahmad 2-140.

(anyone) like that. And he said, "I inform you what Allah's Messenger صلى الله عليه وسلم said and you insist that you shall deny the women (their share)."[1]

COMMENTARY: Ssayyiduna Abdullah ibn Umar رضى الله عنه was very angry at his son Bilal رحمه الله and reviled him because he seemed to challenge the hadith. He should have pointed out politely that, in their times, it was not reasonable to let women go to the mosques. In that case, his father, Abdullah رضى الله عنه would not have been angry. The ulama (Scholars), too have seen the current times and disallowed women from going to the mosques. It is stated in the Hidayah, "In our times, the imam should not form an intention to lead women in the congregational *salah*."

The ulama (Scholars) are unanimous, as stated in the foregoing lines, that it is mukruh for women to go to the mosques.

(١٠٨٤) وَعَنْ مُجَاهِدٍ عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعُنَّ رَجُلٌ اَهْلَهٗ اَنْ يَأْتُوا الْمَسَاجِدَ فَقَالَ ابْنٌ لِعَبْدِ اللّٰهِ بْنِ عُمَرَ فَاِنَّا نَمْنَعُهُنَّ فَقَالَ عَبْدُاللّٰهِ اُحَدِّثُكَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ هٰذَا قَالَ فَمَا كَلَّمَهٗ عَبْدُاللّٰهِ حَتّٰى مَاتَ۔ (رواه احمد)

1084. Sayyiduna Mujahid رحمه الله narrated that from Sayyiduna Abdullah ibn Umar رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Let no man forbid his wife from coming to the mosques." A son (Bilal) رضى الله عنه of Abdullah رضى الله عنه said, "We shall forbid them." So, Abdullah رضى الله عنه said, "I narrate to you a hadith of Allah's Messenger صلى الله عليه وسلم and you say as this." Then Abdullah رضى الله عنه did not speak to him till he died."[2]

COMMENTARY: This hadith is explained in the same way as the previous was explained. Sayyiduna Abdullah ibn Umar رضى الله عنه did not speak to his son for the rest of his life because of his seeming contradiction of the Prophet's صلى الله عليه وسلم saying.

We learn from this hadith that if any one abandons the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* or seems to differ from it, then his father may stop speaking to him.

We now expound the methods for joining the congregation.

SOME RULING FOR THE CONGREGATION[3]

If anyone goes to a neighbourhood or nearby mosque only to find that the congregational *salah* is over then it is mustahab (desirable) for him to go to another mosque to catch a congregation. He also has an option to return home and gather some people to form a congregation.

If anyone has begun a supererogatory *salah* and, meanwhile, the congregation is called, he must end his *salah* after two *raka'at* even if he had resolved to offer four. The some procedure applies to the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* muwakkadah of zuhr and Friday. If the congregation is called while he is offering the *salah*, he must end at two and offer this *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* after the *fard (obligatory)* and, in the case of zuhr, after the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* that usually follow the *fard (obligatory prayer)*.

If the *fard salah (obligatory prayer)* is being offered, then *sunnah (Practice of Holy Prophet* صلى

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[1] Muslim # 135-442.

[2] Musnad Ahmad 2-36.

[3] From Ilm ul Fiqh.

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صلى الله عليه وسلم), etc. must not be commenced if there is possibility of missing a raka'ah if it is perfectly certain that no raka'ah will be missed then one may offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم).

As regards the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr then are more stressed. They may be offered even if the *fard salah (obligatory prayer)* has begun, provided one is hopeful of joining at least by the last qa'dah. If there is no likelihood of getting even the last tqadah then one may not offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) while the *fard (obligatory)* is in progress).

If one is apprehensive that by being particular of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) acts and mustahab (desirable) acts of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) *salah* of fajr, one may miss the congregation, then only the *fard (obligatory)* and *wajib (expedient)* actions of the *salah* must be observed and the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and mustahab (desirable) must be overlooked. When the *fard (obligatory)* salah anyone who begins his sunnah (Practice of Holy Prophet صلى الله عليه وسلم) whether of fajr or any other *salah*, must offer them at a place aside of the mosque because it is makruh tahrimah (strictly disapproved) to offer any other *salah* where the *fard (obligatory)* is being conducted. If one cannot find such a place, then he must keep away from the row in a corner of the mosque. If even this is not possible, then he must not offer that *salah* (and must join the congregation).

If one joins the congregation at its qa'dah but does not get any raka'ah, then too he will earn the reward of the congregation, even though it is not called the *salah* of congregation in the terminology of the jurists. They hold that a *salah* is offered with the congregation only when all its *raka'at* are Offered with its or most of them. For example, if there are four *raka'at* in a salah , then one should get at least three. If there are three, then one should get at least two. In spite of that, some jurists say that unless one manages to offer all the *raka'at* of the salah with the congregation, he will be deemed not to have joined the congregation.

A man will have offered the rak'ah even when he joins while the imam is in the ruku. If he does not join him in the ruku then that raka'ah will not be counted.

CHAPTER - XXV

ARRANCING ROWS STRAIGHT بَابُ تَسْوِيَةِ الصَّفِّ

To keep the rows straight is that when the worshippers stand for the congregational *salah* they must stand close together leaving no space in between, they must not be in a haphazard position but in a straight line.

It there are many rows then there should be an unequal distance between every two of them.

The ahadith:- this chapter will speak on the importance of keeping rows straight. They will explain the rules and commands.

SECTION I اَلْفَصْلُ الْاَوَّلُ

STRAIGHTEN ROWS

(١٠٨٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّىْ صُفُوْفَنَا حَتّٰى كَاَنَّمَا يُسَوِّىْ بِهَا الْقِدَاحَ حَتّٰى رَاٰى اَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتّٰى كَادَاَنْ يُكَبِّرَ فَرَاٰى رَجُلًا بَادِيًا

صَدْرَهُ مِنَ الصَّفِّ فَقَالَ عِبَادَ اللّٰهِ لَتُسَوُّنَّ صُفُوْفَكُمْ اَوْ لَيُخَالِفَنَّ اللّٰهُ بَيْنَ وُجُوْهِكُمْ۔ (رواه مسلم)

1085. Sayyiduna an numan ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to straighten there rows in such a way as though arrows could be straightened with them until he observed that they had learnt it from him. One day, he came out and stood till he was about to call the takbir when he detected a man whose chest protruded from the row, so he said, "O slaves of Allah, straighten your rows, otherwise Allah will put your faces against each other.[1]

COMMENTARY: the straight arrow was so well accepted by the Arab's that they gave its example when referring to any thing as straight. Here, the arrow, too, was straightened with those rows. This is an allegorical statement because arrows are used to straighten other things but here rows are said to be so straight that they put arrows straight. Some translations have it the other way: rows were straightened with arrows.

Mawlaha Mazhar explained the last sentence to warn that if you will not respect and obey outwardly then your out word disobedience will put your inward hearts to differ. This will lead you to detest each other, be obstinate and antagonistic. Then these will crop up and mar your outward life. You will be bereft of compassion.

Anyway, the hadith emphasizes that rows should be straightened. When the congregation is about to begin, everyone should put himself in a correct position and not be ahead or behind his neighbour. If this command is not obeyed then Allah will punish you by creating a rift among you depriving you of peace and tranquility.

COMPLETE ONE ROW BEFORE BEGINNING THE NEXT

(١٠٨٦) وَعَنْ اَنَسٍ قَالَ اُقِيْمَتِ الصَّلَاةُ فَاَقْبَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَجْهِهٖ فَقَالَ اَقِيْمُوْا صُفُوْفَكُمْ وَ تَرَاصُّوْا فَاِنِّيْ اَرَاكُمْ مِنْ وَرَآءِ ظَهْرِيْ رَوَاهُ الْبُخَارِيُّ وَ فِي الْمُتَّفَقِ عَلَيْهِ قَالَ اَتِمُّوا الصُّفُوْفَ فَاِنِّيْ اَرَاكُمْ مِنْ وَرَآءِ ظَهْرِيْ۔

1086. Sayyiduna Anas narrated that as the iqamah was called one day, Allah's Messenger turned towards them and said, "het your rows be straight and stand close to each other. Surely, I can see you behind my back (while offering *salah*.

And according to another version: "complete your rows, for I do see you behind my back."[2]

COMMENTARY: Complete your rows mean begin to form a new row only after the previous is complete. Do not leave any row incomplete.

(١٠٨٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوْا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلَاةِ مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ عِنْدَ مُسْلِمٍ مِنْ تَمَامِ الصَّلَاةِ۔

1087. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "keep your rows straight, for straightening of the rows is part of the observance of *salah*' the words in Muslim are part of the perfection of salah تمام الصلوۃ instead of (اقامۃ الصلوۃ)[3]

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[1] Bukhari # 717, Muslim # 128-436, Abu Dawud # 663, Tirmidhi # 227, Nasa'i # 810, Ibn Majah # 994, Musnad Ahmad 4.227

[2] Bukhari # 719, Muslim # 125-434, Nasa'i # 814

[3] Bukhari # 723, Muslim # 124, Abu Dawud # 668, Ibn Majah # 993, Darimi # 1363, Musnad Ahmad 3-177.

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COMMENTARY: The Quran says:

اَقِيْمُوا الصَّلٰوةَ

{establish the *salah*} [2:43] meaning be steadfast and offer it with rules and regulations as taught by the Prophet صلى الله عليه وسلم.

The same words in this hadith refers to these words in the Quran keeping the rows straight is also part of establishing *salah*.

(١٠٨٨) وَعَنْ اَبِي مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَا كِبَنَا فِي الصَّلَاةِ وَيَقُوْلُ اسْتَوُوْا وَلَا تَخْتَلِفُوْا فَتَخْتَلِفَ قُلُوْبُكُمْ لِيَلِنِيْ مِنْكُمْ اُولُو الْاَحْلَامِ وَ النُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ قَالَ اَبُوْ مَسْعُوْدٍ فَاَنْتُمُ الْيَوْمَ اَشَدُّ اِخْتِلَافًا۔ (رواه مسلم)

1088. Sayyiduna Abu Masud al-Ansari رضى الله عنه **narrated that (when he intended to begin the *salah*,) Allah's Messenger** صلى الله عليه وسلم **touched their shoulders before the *salah* and said, "keep straight. Do not be out of line lest your hearts be at odds with each other, the wise and sagacious should be nearer to me. Then they who are next to them. Then they who are next to them."**

Abu Masud رضى الله عنه **said "Today, you are at logger heads with each other severely."**[1]

COMMENTARY: The rows should not be haphazard and uneven otherwise it will reflect on the hearts and they will disagree with each other. There is a very fine relationship between the limbs and the heart of a person. It the limbs are uneven inwardly.

ARRANGEMENT OF ROWS

The second portion of the hadith defines the arrangement of the rows. The grown up, intelligent and learned should stand near to me' in the first row so that they might study the nature of *salah* and its commands and rules. Then they might reach the other people of the ummah. Then, those who are nearer adulthood and boys should stand in the next row and after them the eunuchs and behind them the women in their row, the hadith does not mention women in their row. The hadith does not mention women because it is fixed that women stand in the last row.

Sayyiduna Abu Masud رضى الله عنه wound up his narration with the remark that they were experiencing disagreement among people and trials. They could get rid of that if they corrected their outward differences by aligning their rows, Allah will remove their inward differences.

NOISE IN MOSQUES

(١٠٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَلِنِيْ مِنْكُمْ اُولُوا الْاِحْلَامِ وَالنُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثَلَاثًا وَاِيَّاكُمْ وَهَيْشَاتِ الْاَسْوَاقِ۔ (رواه مسلم)

1089. Sayyiduna Abdullah ibn Masud رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said "The wise and sagacious among you must be nearer to me followed by those who are near to them, "He said this three times. "And, you must refrain from**

[1] Muslim # 122-432, Abu Dawud # 674, Nasa'i # 807, Ibn Majah # 976, Darimi # 1226, Musnad Ahmad Ahmad 4-122.

noise and tumult (:-mosques) as is found in markets."[1]

COMMENTARY: There are four stages of the rows
(i) Adults and intelligent men.
(ii) Adolescents and boys.
(iii) Eunuchs.
(iv) Women.

(۱۰۹۰) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَصْحَابِهٖ تَاَخُّرًا فَقَالَ لَهُمْ تَقَدَّمُوْا وَائْتَمُّوْا بِيْ وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ لَا يَزَالُ قَوْمٌ يَتَاَخَّرُوْنَ حَتّٰى يُؤَخِّرَهُمُ اللّٰهُ۔ (رواه مسلم)

1090. Sayyiduna Abu saeed Khudri رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **saw that his sahabah (companions)** رضی اللہ عنہ **incline to keep back (in rows). So, he said to them, "Come forward and follow me then those behind you should follow you. Some people will not cease to keep back so that Allah will put them behind (in dispersing his bounty and mercy).[2]**

COMMENTARY: while every worshipper follows the imam in reality, the apparent following of a row is of the row ahead of it.

(۱۰۹۱) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَاٰنَا حِلَقًا فَقَالَ مَالِيْ اَرَاكُمْ عِزِيْنَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ اَلَا تَصُفُّوْنَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا فَقُلْنَا يَا رَسُوْلَ اللّٰهِ وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالَ يُتِمُّوْنَ الصُّفُوْفَ الْاُوْلٰى وَيَتَرَاصُّوْنَ فِي الصَّفِّ۔ (رواه المسلم)

1091. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ **narrated that (one day) Allah's Messenger** صلی اللہ علیہ وسلم **came to them and found them sitting in circles. So, he asked, "Why is it that I see you in separate groups?" (This was a sign of disunity.)**
Again (one day), he came to them and said "why do you not form rows (in *salah*) as the angels do before their lord?" They asked, "O Messenger of Allah, how do the angels form themselves in rows before their lord?" He said, "They complete the first rows (before beginning another) and stand in the row close together."[3]

THE BEST ROWS

(۱۰۹۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ صُفُوْفِ الرِّجَالِ اَوَّلُهَا وَشَرُّهَا اٰخِرُهَا وَخَيْرُ صُفُوْفِ النِّسَاءِ اٰخِرُهَا وَشَرُّهَا اَوَّلُهَا۔ (رواه مسلم)

1092. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "The best of the rows for men is the first of them and the worst is the last of them. The best of the rows for women is the last of them and the worst is the first of them."[4]**

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[1] Muslim # 123-432, Abu Dawud # 675, Darimi # 1267, Tirmidhi # 675, Darimi # 1267, Tirmidhi # 228, Musnad Ahmad 1-457.
[2] Muslim # 130-438, Abu Dawud # 680, Naasai # 795, Ibn Majah # 978.
[3] Muslim # 19-439, Abu Dawud # 661, Nasa'I #816, Ibn Majah # 992.
[4] Muslim # 132-440, Abu Dawud # 678, Tirmidhi # 224, Nasa'i # 820, Ibn Majah # 1000, Darimi # 1268, Musnad Ahmad 3-16.

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HL Layou

COMMENTARY: The best row is so described in terms of reward, men should Endeavour to get space in the first row and women should try to be in the last.

SECTION II اَلْفَصْلُ الثَّانِيْ

NO SPACE IN BETWEEN

(١٠٩٣) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُصُّوْا صُفُوْفَكُمْ وَقَارِبُوْا بَيْنَهَا وَحَاذُوْا بِالْاَعْنَاقِ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنِّيْ لَاَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَاَنَّهَا الْحَذَفُ۔ (رواه ابوداؤد)

1093. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "keep your rows close together and let them be near to each other and keep your necks straight (by standing on an even place). By him who has my soul in his hand, I see the devil sneak through the gaps on your rows like the black young of a sheep."[1]

(١٠٩٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِيْ يَلِيْهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ۔ (رواه ابوداؤد)

1094. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Complete the leading (or first) row, then the one after it. So, whatever shortness there is, will be in the last row."[2]

MERIT OF THE FIRST ROW

(١٠٩٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَلُوْنَ الصُّفُوْفَ الْاُوْلٰى وَمَا مِنْ خَطْوَةٍ اَحَبَّ اِلَى اللّٰهِ مِنْ خَطْوَةٍ يَمْشِيْهَا يَصِلُ بِهَا صَفًّا۔ (رواه ابوداؤد)

1095. Sayyiduna al-Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, often, "Surely Allah and His angels bless those who are near the first rows. And no step is dearer to Allah than one taken to join a row."[3]

COMMENTARY: Since the second row too is excellent over the ones after it, the Prophet صلی اللہ علیہ وسلم included it in the first rows.

RIGHT SIDE

(١٠٩٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلٰى مَيَامِنِ الصُّفُوْفِ۔ (رواه ابوداؤد)

1096. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah and His angels bless those who are on the right sides of the rows."[4]

COMMENTARY: The ulama (Scholars) say that to stand to the right of the imam how so

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[1] Abu dawud # 667, Nasa'i # 817
[2] Abu Dawud # 671, Nasa'i # 818
[3] Abu Dawud # 664, Nasa'i # 811
[4] Abu Dawud # 676, Ibn Majah # 1105.

Back

much away from him is better than standing to his left how so much close to him. However if there is unfilled space to his left then, to balance the two sides, it is better to stand on his left.

(۱۰۹۷) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّى صُفُوْفَنَا إِذَا أُقِيْمَتْ إِلَى الصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ۔ (رواه ابوداؤد)

1097. Sayyiduna Numan ibn Bashir رضی اللہ عنہ narrated that when the iqamah was called (and they stood for *salah*), Allah's Messenger صلی اللہ علیہ وسلم used to make their rows balanced and straight. When that was done, he called the takbir (Allahu Akabr)[1]

(۱۰۹۸) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَنْ يَمِيْنِهِ اِعْتَدِلُوْا سَوُّوْا صُفُوْفَكُمْ وَعَنْ يَّسَارِهِ اعْتَدِلُوْا سَوُّوْا صُفُوْفَكُمْ۔ (رواه ابوداؤد)

1098. Sayyiduna Anas رضی اللہ عنہ narrated that (before beginning the *salah*), Allah's Messenger صلی اللہ علیہ وسلم used to say to those on his right, "stand straight and keep your rows straight" and to his left, "stand straight and keep your rows straight."[2]

SOFT SHOULDERS

(۱۰۹۹) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِيَارُكُمْ اَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلَاةِ۔ (رواه ابوداؤد)

1099. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of you are they whose shoulders are the softest in *salah*."[3]

COMMENTARY: The ulama (Scholars) have given many meanings of this hadith.

(i) It anyone stands in a row out of line and another man behind holds his shoulder to put him straight, he responds politely and corrects himself without demur.

(ii) It anyone finds a space in a row and tries to fill it up, the man there does not object but makes room for him.

(iii) It is a figurative way of describing someone's humility in *salah*. The best one in *salah* is he who is most attentive and composed while offering *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۱۰۰) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اسْتَوُوْا اسْتَوُوْا، اِسْتَوُوْا فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنِّيْ لَاَرَاكُمْ مِنْ خَلْفِيْ كَمَا اَرَاكُمْ مِنْ بَيْنِ يَدَيَّ۔ (رواه ابوداؤد)

1100. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to say, "Keep straight! Keep straight! Keep straight! For, by him who has my soul in his hand, I do see you behind me as I see you in front of me."[4]

(۱۱۰۱) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ

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[1] Abu Dawud # 665.
[2] Abu Dauwd # 670
[3] Abu Dawud # 672
[4] Nasa'i # 813

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الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ قَالَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ وَقَالَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ قَالَ وَعَلَى الثَّانِيْ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوا صُفُوْفَكُمْ وَحَاذُوْا بَيْنَ مَنَاكِبِكُمْ وَلِيْنُوْا فِيْ اَيْدِيْ اِخْوَانِكُمْ وَسُدُّوا الْخَلَلَ فَاِنَّ الشَّيْطَانَ يَدْخُلُ فِيْمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ يَعْنِيْ اَوْلَادَ الضَّانِ الصِّغَارَ۔ (رواه احمد)

1101. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah and His angels bless the first row." The sahabah (companions) said, "O Messenger of Allah and the second? He said, "Allah and His angels bless the first row." They (again) asked, "O Messenger of Allah, and the second? He confirmed, "And the second."

And, Allah's Messenger صلی اللہ علیہ وسلم said, "Straighten your rows. Keep your shoulders together. Be mild in the hands of your brothers. Fill up the gaps, for, the devil sneaks into the spaces between you like the young of sheep."[1]

COMMENTARY: Clearly, the hadith shows that the merit of the second row is lesser than the merit of the first.

(١١٠٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقِيْمُوا الصُّفُوْفَ وَحَاذُوْا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ وَلِيْنُوْا بِاَيْدِيْ اِخْوَانِكُمْ وَلَا تَذَرُوْا فُرُجَاتِ الشَّيْطَانِ وَمَنْ وَّصَلَ صَفًّا وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَهٗ قَطَعَهُ اللّٰهُ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى النَّسَائِيُّ مِنْهُ قَوْلَهٗ مَنْ وَصَلَ صَفًّا اِلٰى اٰخِرِهٖ)

1102. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Keep the rows straight. Let the shoulders be balanced. Fill in the gaps. Be mild in the hands of your brothers. Leave no space for the devil. He who joins a row, Allah will join him (with his favour and mercy) but he who breaks a row, Allah will breaks a row, Allah will break him (by distancing him from himself).[2]
Nasa'i has it only from "he who joins a row...."

IMAM IN CENTRE

(١١٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَسَّطُوا الْاِمَامَ وَسُدُّوا الْخَلَلَ۔ (رواه ابوداؤد)

1103. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Let the imam be in the center (so that the right and the left to him are balanced). And fill in the gaps."[3]

FIRST ROW

(١١٠٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ قَوْمٌ يَتَاَخَّرُوْنَ عَنِ الصَّفِّ الْاَوَّلِ

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[1] Musnad Ahmad 5-962
[2] Abu Dawud # 666, Nasa'i # 819
[3] Abu Dawud # 681

حَتّٰى يُؤَخِّرُهُمُ اللّٰهُ فِي النَّارِ۔ (رواه ابوداؤد)

1104. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger said, "People will not cease to keep back behind the first row till Allah puts them in hell somewhere back."[1]

COMMENTARY: The words somewhere back in hell' could also mean that the people who do not try to join the first row but keep to the back rows, Allah will consign them to hell as a last resort. Or, Allah will put them to a place to the back in hell.

SOLITARY MAN IN LAST ROW

(١١٠٥) وَعَنْ وَابِصَةَ ابْنِ مَعْبَدٍ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّيْ خَلْفَ الصَّفِّ وَحْدَهٗ فَاَمَرَهٗ اَنْ يُعِيْدَ الصَّلَاةَ رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ۔

1105. Sayyiduna wabisah ibn Mabad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man offering *salah* alone (in a row) behind the row (of worshippers). So, he instructed him to repeat the *salah*.[2]

COMMENTARY: There was space in the row ahead, yet he stood alone in the next row. So the prophet صلی اللہ علیہ وسلم told him to repeat his *salah* as a mustahab (desirable) procedure.

If anyone stands alone in the last row, imam Abu Ahmad رضی اللہ عنہ says that his *salah* will not be valid. However, Imam Abu Hanifah رضی اللہ عنہ Imam Shafi رضی اللہ عنہ and Imam Maalik رضی اللہ عنہ say that while the *salah* will be valid, yet one should not stand alone. It is makruh (unbecoming).

CHAPTER - XXVI

WHERE MAY THE MUQTADI STAND — بَابُ الْمَوْقِفِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(١١٠٦) عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ بِتُّ فِيْ بَيْتِ خَالَتِيْ مَيْمُوْنَةَ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ فَقُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدِيْ مِنْ وَرَاءِ ظَهْرِهٖ فَعَدَلَنِيْ كَذٰلِكَ مِنْ وَرَاءِ ظَهْرِهٖ اِلَى الشِّقِّ الْاَيْمَنِ۔ (متفق علیہ)

1106. Sayyiduna Abdullah Ibn Abbas رضی اللہ عنہ narrated that one night he slept at the house of his aunt sayyiduna Maymunah. رضی اللہ عنہا Allah's Messenger صلی اللہ علیہ وسلم stood up (for the tahajjud) and offered *salah*. So, he too stood at his left side, but he took him by his hand from behind his back and shifted him in this manner (here Abdullah رضی اللہ عنہ indicated how he did it) from behind his back to the right side (of him).[3]

COMMENTARY: Sharah us *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) deduces many rulings from this hadith. They are:

(i) It is allowed to form a congregation for the supererogatory.

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[1] Abu Dawud # 679

[2] Abu Dawud # 682, Tirmidhi # 230, Musnad Ahmad 4-228

[3] Bukhari # 697, Muslim # 192-763, Abu Dawud # 610, Tirmidhi # 232, Nasa'i # 842, Ibn Majah # 973, Darimi # 1244, Musnad Ahmad 1-249

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(ii) If there is only one muqtadi with the imam, then he should stand to the right of the imam.
(iii) Some movement or action is allowed while offering the *salah*.
(iv) The muqtadi is not allowed to come before (in front of) his imam. The Prophet صلى الله عليه وسلم did not shift sayyiduna Ibn Abbas رضى الله عنه from in front of him but brought him from behind his back to the right side.
(v) It is allowed to follow one who had not begun his *salah* with an intention to be an imam.

The Hidayah writes that, in the stated case, if a single muqtadi offers *salah* standing behind the imam or to his left, then it is allowed, but not good.

THREE MEN

(۱۱۰۷) وَعَنْ جَابِرٍ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ فَجِئْتُ حَتّٰى قُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدِيْ فَاَدَارَنِيْ حَتّٰى اَقَامَنِيْ عَنْ يَمِيْنِهٖ ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَّسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخَذَ بِيَدَيْنَا جَمِيْعًا فَدَفَعْنَا حَتّٰى اَقَامَنَا خَلْفَهٗ۔ (رواه مسلم)

1107. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood up to offer the *salah*. So, he too came and stood to his left, but he took him by his hand and brought him round to his right side. Then, (Sayyiduna) Jabbar ibn Sakhr رضى الله عنه came and stood to the left of Allah's Messenger صلى الله عليه وسلم, but, he took them by their hands together and pushed them back till he had made them stand behind him.[1]

COMMENTARY: If there is only one muqtadi, he may stand to the imam's right side. More than one may stand behind the imam.

Qadi رحمه الله deduced from this hadith that if any one moves his hands in action once, or twice in succession, then his *salah* does not become invalid.

MEN & WOMEN MUQTADIS

(۱۱۰۸) وَعَنْ اَنَسٍ قَالَ صَلَّيْتُ اَنَا وَيَتِيْمٌ فِيْ بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ سُلَيْمٍ خَلْفَنَا۔ (رواه مسلم)

1108. Sayyiduna Aans رضى الله عنه narrated that he and an orphan offered *salah* in their house behind the Prophet صلى الله عليه وسلم and (Sayyidah) umm Sulaym رضى الله عنه was behind them.[2]

COMMENTARY: Sayyidah Umm Sulaym رضى الله عنه was the mother of Sayyiduna Anas رضى الله عنه while the orphan was his brother. Some people say that the word yatim (orphan) was actually the boys name yatim. Others give his name damirah. This hadith is evidence that women must stand behind men in the congregation.

(۱۱۰۹) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى بِهٖ وَبِاُمِّهٖ اَوْ خَالَتِهٖ قَالَ فَاَقَامَنِيْ عَنْ يَمِيْنِهٖ وَاَقَامَ الْمَرْاَةَ خَلْفَنَا۔

(رواه مسلم)

1109. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم led him and his mother or his maternal aunt in *salah*. He said, "He made me stand to his right and made the woman stand behind us."[3]

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[1] Muslm # 181-763
[2] Bukhari # 727
[3] Bukhari # 803

(١١١٠) وَعَنْ اَبِيْ بَكْرَةَ اَنَّهٗ اِنْتَهٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ اَنْ يَّصِلَ اِلَى الصَّفِّ ثُمَّ مَشٰى اِلَى الصَّفِّ فَذَكَرَ ذٰلِكَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ زَادَكَ اللّٰهُ حِرْصًا وَلَا تَعُدْ۔ (رواه البخارى)

1110. Sayyiduna Abu Bakrah رضى الله عنه narrated that he reached the Prophet صلى الله عليه وسلم when he was in the bowing posture. So he bowed before joining the row (to get that rakaah having formed the intention and called the takbir tahrimah). Then he walked (slowly) to the row. He mentioned that to the Prophet صلى الله عليه وسلم and he said." May Allah multiply your zeal But, do not do it again."[1]

COMMENTARY: Sayyiduna Abu Bakrah رضى الله عنه came to the Prophet صلى الله عليه وسلم when the congregational *salah* was in progress and he had gone into ruku so, he went into ruku after forming an intention and calling the takbir tharimah from his position without joining the row. Then he walked two steps or more up to the row without raising his feet but trailing slowly. The couple of steps do not necessitate repeating the *salah* though it is better not to do it.

The last words of the hadith (do not do it again) are reported in many ways:

(i) Exactly as they are reproduced here with a fathah (ـَ) on taa ت and dammah (ـُ) on ayn ع , from (to repeat), so, is do not repeat.

(ii) With a sukun (ـْ) on ayn ع and dammah(ـُ) on daal د to mean run, so do not run. In future, do not run to join the *salah* but be patient and walk to it, calmly and than begin the salah.

(iii) With a dammah (ـُ) on taa ت and a fathah (ـَ) on ayn ع, so would mean do not return, to say do not repeat the *salah* that you have offered.

However, only the first rendering seems sensible (do not do it again). This also means that if anyone forms his own row, it does not invalidate the *salah* because the Prophet صلى الله عليه وسلم did not ask Abu Bakrah رضى الله عنه to repeat the *salah*. Of course, it is disliked.

SECTION II اَلْفَصْلُ الثَّانِيْ

ONE OF THREE IS IMAM

(١١١١) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كُنَّا ثَلَاثَةً اَنْ يَّتَقَدَّمَنَا اَحَدُنَا۔ (رواه الترمذى)

1111. Sayyiduna Samurah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم commanded them, "when you are three (to offer the *salah*), one of you must (step forward to) head you,"[2]

MAKRUH (UNBECOMING) IF IMAM IS AT A DISTANCE

(١١١٢) وَعَنْ عَمَّارٍ اَنَّهٗ اَمَّ النَّاسَ بِالْمَدَائِنِ وَقَامَ عَلٰى دُكَّانٍ يُصَلِّيْ وَالنَّاسُ اَسْفَلَ مِنْهُ فَتَقَدَّمَ حُذَيْفَةُ فَلَمَّا فَرَغَ عَمَّارٌ مِنْ صَلَاتِهٖ قَالَ لَهٗ حُذَيْفَةُ اَلَمْ تَسْمَعْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اَمَّ الرَّجُلُ الْقَوْمَ فَلَا يَقُمْ فِيْ مَقَامٍ اَرْفَعَ مِنْ مَقَامِهِمْ اَوْ نَحْوَ ذٰلِكَ فَقَالَ عَمَّارٌ لِذٰلِكَ اتَّبَعْتُكَ حِيْنَ اَخَذْتَ عَلٰى يَدِيْ۔ (رواه ابوداؤد)

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[1] Bukhari # 783

[2] Tirmidhi # 233

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1112. Sayyiduna Ammar رضی الله عنه narrated that he was leading the people (in *salah*) in al-Mada in (a city near Kufah) standing on a raised platform to offer the *salah* while the people were lower than he was Sayyiduna Hudhayfah رضی الله عنه stepped forward, took him by the hands and Ammar رضی الله عنه followed him till Hudhayfah رضی الله عنه asked him, Had you not heard Allah's Messenger صلی الله علیه وسلم say that when a man leads the people in *salah*, he must not stand in a place that is higher than their position? Or, something like that?" Ammar رضی الله عنه said, "It is because of that I followed you when you held my hand.[1]

COMMENTARY: If the imam is in a higher place with some muqtadis and other muqtadis are lower than they are, then it is not makruh (unbecoming). But, if only the imam is at a higher position than all the muqtadis, then it is makruh (unbecoming). Sayyiduna Ammar رضی الله عنه was alone in a higher place than all the muqtadis, so Sayyiduna Hudhayfah رضی الله عنه broutht him down.

IF THE IMAM IS LOWER.....

If it is the other way about and the imam is lower than his followers, then the scholars differ on this question. Imam Tahawi رضی الله عنه said that it is not makruh (unbecoming) because it does not resemble the procedure of the peoples of the book whose leader is always positioned at a higher level. However, common sense says that even this is makruh (unbecoming) because it places the imam in a disrespectful position and hurts his authority.

WHEN MAKRUH (UNBECOMING): Imam's standing higher alone than (all) his muqtadis is makruh (unbecoming), but how much higher? Some people say that it is makruh (unbecoming) if he stands higher than his followers up to the height of a man, but others put it at the height of a hand. The jurists have given their verdict on this last opinion, imam being higher by a hand's height. (is makruh (unbecoming)).

THE HADITH ITSELF: The words of the hadith do not say if Sayyiduna Ammar رضی الله عنه had begun the *salah* or had merely decided to offer and was about to stand when Sayyiduna Hudhayfah رضی الله عنه brought him down. It seems that he had not begun the *salah* but was about to form the intention.

Sayyiduna Hudhayfah رضی الله عنه also said, "or something like that" about the exact words of the prophet صلی الله علیه وسلم. He did not remember the exact words of the hadith, so he gave the words he remembered and qualified with these words 'or ... like that?

Also Sayyiduna Ammar رضی الله عنه was aware of the Prophet's صلی الله علیه وسلم command. Then why did he do as he did? The answer is that he had not remembered it till Sayyiduna Hudhayfah رضی الله عنه told him of it. On remembering it, he got down obediently as a true, faithful sahabi رضی الله عنه.

LOWER & ALONE TO TEACH

(١١١٣) وَعَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّهُ سُئِلَ مِنْ أَيِّ شَيْءٍ الْمِنْبَرُ فَقَالَ هُوَ مِنْ أَثْلِ الْغَابَةِ عَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَامَ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ

[1] Tirmidhi # 233.

عُمِلَ وَوُضِعَ فَاسْتَقْبَلَ الْقِبْلَةَ وَكَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ وَرَكَعَ النَّاسُ خَلْفَهُ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرٰى فَسَجَدَ عَلَى الْأَرْضِ ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرٰى حَتّٰى سَجَدَ بِالْأَرْضِ هٰذَا لَفْظُ الْبُخَارِيِّ وَفِي الْمُتَّفَقِ عَلَيْهِ نَحْوُهُ وَقَالَ فِي اٰخِرِهٖ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوْا بِي وَلِتَعَلَّمُوْا صَلَاتِي۔

1113. Sayyiduna Sahl ibn Sadi Said رضی اللہ عنہ is reported to have been asked, "of what was the pulpit (of the Prophet صلی اللہ علیہ وسلم) made?" He said, "It was made of species of tamarisk from a thicket,[1] made by a certain man who was the freedman of a certain woman, for Allah's Messenger صلی اللہ علیہ وسلم when it was ready and put in its place in the mosque Allah's Messenger صلی اللہ علیہ وسلم climbed it, faced the qiblah and called the takbir (for the *salah*). The people stood behind him. He recited the quran, made the ruku and they too made the ruku and he raised his head (from ruku). Then he moved back wards and prostrated himself on the ground (below the pulpit)." These are Bukari's words. In another version by both Bukhari and Muslim, after similar words, there is an addition: "when he finished the *salah*, he faced the people and said, 'O people, I did this only that you follow me and that you may know my *salah* (meaning its nature and procedure)."[2]

COMMENTARY: The thicket is near Madinah from where the wood was brought. It is about nine leagues from there.

The man belonged to Rome and the woman was Sayyidah Ayshah Ansariyah رضی اللہ عنہا.

Mawlan Mazhar رضی اللہ عنہ said that three steps led to the top of the pulpit and they were close together and it was very easy to climb up with just one. Footstep, or tow. Hence, it did not involve fil kathir (much activity) to cause the *salah* to be invalid.

This hadith is evidence that an imam is allowed to stand in a higher position alone (without any) muqtadi with him at the height) to let others far and near watch his movements.

This hadith ought to have been placed in section I because it belongs there, being a transmission of Bukhari and Muslim. The compiler of Mishkat has followed the compiler of Masabih in this regard.

I'TIKAF AND IMAMAH

(١١١٤) وَعَنْ عَائِشَةَ قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حُجْرَةٍ وَالنَّاسُ يَأْتَمُّوْنَ بِهٖ مِنْ وَرَاءِ الْحُجْرَةِ۔ (رواہ ابوداؤد)

1114. Sayyiduna Ayashah رضی اللہ عنہا narrated that Allah's Messenger offered the *salah* in his (makeshift) room and the people followed his lead from outside (that) room.[3]

COMMENTARY: This hadith pertains to the month of Ramadan. The prophet صلی اللہ علیہ وسلم was observing I'tikaf in a portion of the mosque and had put up a makeshift recluse for himself. He offered the tarawih in it for some nights and the sahabah (companions) رضی اللہ عنہم

[1] The Arabic al-Ghaba is a desert, thicket and also name of a place near Madinah.

[2] Bukhari # 917, Muslim # 44-544, Nasa'i # 739. The first version in Bukhari is # 377.

[3] Abu Dawud # 116.

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followed him from outside the recluse.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١١١٥) وَعَنْ اَبِيْ مَالِكِ نِ الْاَشْعَرِيِّ قَالَ اَلَا اُحَدِّثُكُمْ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقَامَ الصَّلَاةَ وَصَفَّ الرِّجَالَ وَصَفَّ خَلْفَهُمُ الْغِلْمَانَ ثُمَّ صَلّٰى بِهِمْ فَذَكَرَ صَلَاتَهُ ثُمَّ قَالَ هٰكَذَا صَلٰوةُ قَالَ عَبْدُ الْاَعْلٰى لَا اَحْسِبُهُ اِلَّا قَالَ اُمَّتِيْ۔ (رواه ابوداؤد)

1115. Sayyiduna Abu Maalik al- Ashari رضی اللہ عنہ narrated, "Shall I not describe to you the nature of the *salah* of Allah's Messenger صلی اللہ علیہ وسلم? He had the people stand for the *salah* (with the iqamah) and had the men stand in row, followed by the boys behind them. Then he led them in *salah*." He mentioned his *salah* and (then said) the Prophet صلی اللہ علیہ وسلم (offered the *salah* and) said, "I think he (Abu Maalik رضی اللہ عنہ) said, 'of my ummah." In other words Abu Maalik رضی اللہ عنہ concluded the hadith: the Prophet صلی اللہ علیہ وسلم said (هٰكَذَا صَلٰوةُ اُمَّتِيْ) (This is how the *salah* of my ummah is)."[1]

COMMENTARY: The concluding words of the hadith mean, "The members of my ummah should offer the *salah* as described to them. Those who do not follow the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) in offering the *salah* show by their deeds that they are not obedient members of the Prophet's صلی اللہ علیہ وسلم ummah.

(١١١٦) وَعَنْ قَيْسِ بْنِ عُبَادٍ قَالَ بَيْنَا اَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَ نِيْ رَجُلٌ مِنْ خَلْفِيْ جَبْذَةً فَنَحَّانِيْ وَ قَامَ مَقَامِيْ فَوَ اللّٰهِ مَا عَقَلْتُ صَلَاتِيْ فَلَمَّا انْصَرَفَ اِذَا هُوَ اُبَيُّ بْنُ كَعْبٍ فَقَالَ يَا فَتٰى لَا يَسُوْءُكَ اللّٰهُ اِنَّ هٰذَا عَهْدٌ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْنَا اَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ هَلَكَ اَهْلُ الْعَقَدِ وَرَبِّ الْكَعْبَةِ ثَلَاثًا ثُمَّ قَالَ وَ وَاللّٰهِ مَا عَلَيْهِمْ اٰسٰى وَلٰكِنْ اٰسٰى عَلٰى مَنْ اَضَلُّوْا قُلْتُ يَا اَبَايَعْقُوْبَ مَاتَعْنِيْ بِاَهْلِ الْعَقْدِ قَالَ الْاُمَرَاءُ۔ (رواه النسائى)

1116. Sayyiduna Qays ibn Ubad رحمہ اللہ narrated that (one day) while he was (offering *salah*) in the mosque in the first row, someone pulled him from behind him, moved him aside and took his place. He swore by Allah that he (was so angry that he) lost count of his *salah*. When that man finished his *salah* and Qays looked at him, he was (Sayyiduna) Ubayy ibn Ka'b رضی اللہ عنہ who said, "O young man, may Allah not grieve you. (I did what I did because) this is an instruction of the Prophet صلی اللہ علیہ وسلم to us that we should stand near him (so, after him we keep standing near the imam)." Then, he faced the qiblah and said three times, "By the lord of the Ka'bah, ahl ul- aqd have perished!" (He meant the chiefs). Again, he said, "By Allah, I do not grieve for them, but I grieve for those whom they have misled." Qays asked (him),"O Abu Ya'qub, what do you mean by ahl ul-aqd?" He said, "The amirs (chiefs and rulers)."[2]

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[1] Abu Dawud # 677

[2] Nasa'i # 808, Musnad Ahmad 5-140.

COMMENTARY: Syyiduna Ubayy Ibn Ka'b رضی اللہ عنہ referred to the saying of the Prophet صلی اللہ علیہ وسلم. :

لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهٰى

"The wise and sagacious among you must be nearer to me."

Since Qays ibn Ubad رحمہ اللہ did not qualify for that Ubayy Ibn Ka'b moved him from there and himself took his place.

The ahlul-aql have perished because they fail in their responsibilities which include taking care of their subjects, their conduct, religion, worldly affairs, even straightening their rows. Those chiefs and rulers who supervised these things have disappeared now, they do not guide their subjects to the Prophet's صلی اللہ علیہ وسلم *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*. The result is that people have become lazy and have gone astray.

Sayyiduna ka'b رضی اللہ عنہ died in the times of Syyiduna Uthman رضی اللہ عنہ, so clearly he did not refer to the caliph. Perhaps, he had in mind some of his amirs who did not discharge their duties faithfully.

CHAPER - XXVII

IMAMAH (THE OFFICE OF THE IMAM) بَابُ الْإِمَامَةِ

The imam for the *salah* has a very significant place and duty imposed on him by shari'ah (divine law), He is responsible for the *salah* of all the muqtadis. Shari'ah (divine law) has laid some conditions for appointing an imam and has defined the qualities of this man. This chapter includes ahadith about those things that must be considered before appointing an imam.

The correct procedure is that the muqtadis should choose the most deserving man among them. If there are many who qualify as imam then they must go by majority opinion and choose their imam. If they ignore the deserving and appoint an unworthy and unqualified man, then all the worshippers will be guilty of abandoning the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*.

1. The most deserving for the office of imam is he who is the most learned in the rulings of the *salah* and is not known for any kind of sin and such other things, and has committed to memory the minimum of the Qur'an prescribed by the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*.
2. He recites the Qur'an in a good voice according to the rules of reciting.
3. He is the most good - looking.
4. He is the oldest.
5. He is the most polite.
6. He is the most God fearing and abstinent.
7. He is the most well-dressed.
8. He has the biggest head,
9. He is a resident relative to travellers.
10. He is a born free man.
11. He who has offset hadath asghar (min impurity) by tayammum compared to one who has offset hadath akbar (major impurity) by tayammum.

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He who possesses two qualities is more deserving to be imam than one who possesses one quality. For example, he who is more learned in rules of the *salah* and the qur'an is more deserving than he who knows the rules of the Quran only.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE DESERVING

(١١١٧) عَنْ اَبِيْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ الْقَوْمَ اَقْرَأُهُمْ لِكِتَابِ اللّٰهِ فَاِنْ كَانُوْ فِي الْقِرَاءَةِ سَوَاءً فَاَعْلَمَهُمْ بِالسُّنَّةِ فَاِنْ كَانُوْ فِي السُّنَّةِ سَوَآءً فَاَقْدَمُهُمْ هِجْرَةً فَاِنْ كَانُوْا فِي الْهِجْرَةِ سَوَاءً فَاَقْدَمُهُمْ سِنًّا وَلَا يُؤَمَّنَ الرَّجُلُ الرَّجُلَ فِيْ سُلْطَانِهٖ وَلَا يَقْعُدُ فِيْ بَيْتِهٖ عَلٰى تَكْرِمَتِهٖ اِلَّا بِاِذْنِهٖ) رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهٗ وَلَا يُؤَمَّنَ الرَّجُلُ الرَّجُلَ فِيْ اَهْلِهٖ۔

1117. Sayyiduna Abu Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, He should lead the people as imam who is (well aware of the rules governing *salah* and is) most read in the Qur'an (and learned in rule of recital and the best reciter of all men). If they are at par in reciting the quran then he who has most knowledge of the *sunnah* (*Practice of Holy Prophet* صلی اللہ علیہ وسلم). If they are at par in the *sunnah* (*Practice of Holy Prophet* صلی اللہ علیہ وسلم), then the first of them to have emigrated (to Madinah). If they had emigrated togather, then the oldest of them. (should lead them). No man should lead another in the latter's dominion (where he is imam) and not sit in his place of honour in his house unless he has his permission." According to another version: "And a man must not lead another as imam in his house (without his permission even if he is more learned than the owner of the house)."[1]

COMMENTARY: Allamah teebi رحمہ اللہ said about possessing most knowledge of the *sunnah* (*Practice of Holy Prophet* صلی اللہ علیہ وسلم) that *sunnah* (*Practice of Holy Prophet* صلی اللہ علیہ وسلم) means the Prophet's صلی اللہ علیہ وسلم ahadith. The person who knew most ahadith was regarded by the sahbah رضی اللہ عنہ as a great faqih. Imam Ahmad رحمہ اللہ and Imam Abu Yusuf رضی اللہ عنہ abide by this hadith and prefer a qari (one who recites the qur'an according to the rules) over a scholar.

Imam abu Hanifah رحمہ اللہ, Imam Muhammad رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Shafi رحمہ اللہ hold that the more learned and faqih is more suitable as imam than a great qari, because reciting the Quran is called for only in one posture (while knowledge is necessary throughout).

The ahadith that prefer a qari over a scholar may be explained that in the times of the prophet صلی اللہ علیہ وسلم the qari was also a great scholar. They learnt the qur'an with its commands. However, in our times most qaris are unaware of the rules, so the scholar is preferred. Moreover, in his illness that led to his death the prophet صلی اللہ علیہ وسلم instructed sayyiduna Abu Bakr رضی اللہ عنہ to lead the *salah* though he was not a qari but the best scholar (among the sahabah (companions) رضی اللہ عنہ). There were better qaris than he.

As for emigration (hijrah), Ibn Maalik رحمہ اللہ said that since hijrah is over, instead of true hijrah (emigration) the figurative emigration is done from sins. Hence, the ulama (Scholars)

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[1] Muslim # 290.673, Abu Dawud # 582, Nasa'i # 780, Ibn Majah # 980.

have placed the most righteous and abstinent after the most learned and (will-versed) reciter of the Qur'an as eligible as imam.

The jurists have mentioned other characteristics. If all are of equal age then respectively age, manners, looks, dress and nobility are considered. If they are at par in these things then either lots should be drawn or the choice be left to the people.

No one may take over as imam where another is leading or represents a ruler. This is more marked on eeds and Friday.

Indeed, we have the example of Sayyiduna Ibn Umar رضی الله عنه that, in spite of his excellence, knowledge and righteousness, he offered *salah* behind an oppressor and sinner like hajjaj ibn yusuf.

(١١١٨) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانُوْا ثَلَاثَةً فَلْيَؤُمَّهُمْ اَحَدُهُمْ وَاَحَقُّهُمْ بِالْاِمَامَةِ اَقْرَأُهُمْ۔ (رواه مسلم)

1118. Sayyiduna Abu sa'eed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When there are three (to offer the *salah*), one of them must act as their imam. The one most deserving of them to act as imam is the most learned of them."[1]

COMMENTARY: Though the hadith mentions three, even if there are two or more than three, the some command applies, one will be imam. Allamah teebi رحمه الله said that most of the sahabah (companions) رضی الله عنه were old when they embraced Islam. So, before reciting the Qur'an, they acquired knowledge of religion. Later, however, people learnt to recite the Qur'an in early life before acquiring religious knowledge.

As for imam, a scholar will be preferred to a good qari, but he will not gain preference over a qari who has more knowledge of the concerned field.

The hadith of Maalik ibn al- Huwayrith رضی الله عنه is mentioned in the chapter (VII) (#682): "some rules about adhan" (The complier of al- Masabih had placed it here, but we have retained it there.)

SECTION II اَلْفَصْلُ الثَّانِيْ

(١١١٩) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ وَلْيَؤُمَّكُمْ قُرَّاءُكُمْ۔ (رواه ابوداؤد)

1119. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The best among you should call the adhan for you and the most learned among you should act as your imams."[2]

COMMENTARY: The responsibility to observe the hours of *salah* and fasting rests on the muadhdhin. When he stands on a higher place to call the adhan, his sight may fall into homes. If he is honest and religious, he will respect the hours of fasting and *salah* and keep his gaze away from stranger women.

(١١٢٠) وَعَنْ اَبِيْ عَطِيَّةَ الْعُقَيْلِيِّ قَالَ كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِيْنَا اِلٰى مُصَلَّانَا يَتَحَدَّثُ فَحَضَرَتِ الصَّلَاةُ

[1] Muslim # 289-672, Nasa'i # 782, Darimi # 1254.

[2] Abu Dawud # 590.

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يَوْمًا قَالَ اَبُوْ عَطِيَّةَ فَقُلْنَا لَهٗ تَقَدَّمْ فَصَلِّهٖ قَالَ لَنَا قَدِّمُوْا رَجُلًا مِنْكُمْ يُصَلِّيْ بِكُمْ وَسَأُحَدِّثُكُمْ لِمَ لَا اُصَلِّيْ بِكُمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ زَارَ قَوْمًا فَلَا يَؤُمَّهُمْ وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ۔ رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ اِلَّا اَنَّهٗ اِقْتَصَرَ عَلٰى لَفْظِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

1120. Sayyiduna Abu Atiyah al-uqayl: narrated that (Sayyiduna) Maalik Ibn Huwayrith رضی الله عنه came to their mosque. He narrated to them the ahadith of the Prophet صلی الله علیه وسلم. One day (while he was there), it was time for *salah*, they requested him to step forward and lead the *salah*. However, he said that they should let one of their own step forward and conduct them in *salah* and added that he would disclose to them why he would not lead them in *salah*. Then he said that he had heard Allah's Messenger صلی الله علیه وسلم say, "If anyone visits a people, then he must not lead them as imam but one of their own must act as their imam."[1]

COMMENTARY: Sayyiduna Maalik رضی الله عنه preferred to abide by the Prophet's صلی الله علیه وسلم command rather than seize their invitation to lead the congregation.

BLIND IMAM

(۱۱۲۱) وَعَنْ اَنَسٍ قَالَ اسْتَخْلَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ابْنَ اُمِّ مَكْتُوْمٍ يُؤُمُّ النَّاسَ وَهُوَ اَعْمٰى۔ (رواه ابوداؤد)

1121. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم appointed (Sayyiduna) Ibn umm Maktum رضی الله عنه as his deputy to lead the people in *salah* though he was blind.[2]

COMMENTARY: This proves that a blind man may be imam. If he also is learned then he is preferable.

DISLIKED IMAM

(۱۱۲۲) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ اٰذَانَهُمْ اَلْعَبْدُ الْاٰبِقُ حَتّٰى يَرْجِعَ وَامْرَاَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ وَاِمَامُ قَوْمٍ وَهُمْ لَهٗ كَارِهُوْنَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1122. Sayyiduna Abu Umamah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The *salah* of three people does not go beyond their ears (meaning is not accepted): a runaway slave until he returns (to his master), a woman whose husband is displeased with her all night (while she sleeps) and an imam whose people dislike him."[3]

COMMENTARY: The runaway slave includes both male and female slaves.
The woman's *salah* not being accepted is when she is bad mannered and her husband is

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[1] Abu Dawud # 116 Tirmidhi # 356, Musnad ahmad # 5-53, Nasa'i # 787 (only the Prophet's صلی الله علیه وسلم asying).
[2] Abu Dawud # 595.
[3] Tirmidhi # 358

displeased with her because of that and her disobedience. But, if he himself is bad mannered and is displeased with her for no fault of hers then she is not sinful.
The imam's case is when he is an innovator and sinner but if his people dislike him for a worldly reason then he is not a sinner. The hadith does not censure him. The muqtadis will be sinners in that case. As for the imam, he is the imam who leads the *salah* and also he who reules as a ruler or a khalifah.

THREE MORE PEOPLE

(١١٢٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَّا تُقْبَلُ مِنْهُمْ صَلَاتُهُمْ مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهٗ كَارِهُوْنَ وَرَجُلٌ اَتَى الصَّلَاةَ دِبَارًا وَالدِّبَارُ اَنْ يَأْتِيَهَا بَعْدَ اَنْ تَفُوْتَهٗ وَرَجُلٌ اعْتَبَدَ مُحَرَّرَةً۔ (رواه ابوداؤد وابن ماجة)

1123. Sayyiduna Ibn Umar رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "The *salah* of three people is not accepted from them he is the imam (leader) of a people and they dislike him, he who comes to the *salah* behind time, meaning after the (mustahab (desirable)) time in over; and, he who regards a free person to be a slave."**[1]

COMMENTARY: To regard a free person as a slave is to emancipate a slave but continue to press him to work for him. Or, to emancipate him but conceal the freedom of the slave from the slave. Or, two say about a free man that he is his slave and treat him as a slave, or, to buy a slave illegally (not as sanctioned by shari'ah (divine law)) and treat him or her as his property, as people buy male and female slaves in a way not allowed by Shari'ah (divine law). The jurists explain a slave, male or female, as recognized by Shari'ah (divine law) in these words.
"If an army of Muslims from the land of Islam invades deer ul- harb (enemy territory) and conquers it and captures men and women, young and old who are disbelievers and treats these captives as slaves and brings them to the land of Islam (Darrul - Islam), and
so, too, the warring infidels of a country conquer the warring infidels of another country and bring them as captives,
Then, in both cases, the captors, whether muslims or infidels, are owners of the captives. They are allowed to buy and sell them sexual intercourse with the female slaves without marrying them. All these kinds of uses as owners are allowed.
Moreover, the children of the female slaves also fall in the same category as the slaves, provided they are not sired by the owner or his descendant, for, if they are sired by one of them, then they will be free."
The jurists have also mentioned other kinds besides these two. They have said about some that they are not recognized by Shari'ah (divine law), and they disagree about the legality of some others. However, the correct thing is that apart from the two aforementioned, all other kinds are not recognized by Shari'ah (divine law), so their buying and selling is also not allowed by Shari'ah (divine law).
Hence, Muslims must be careful in this regard. It they are not recognized by Shari'ah (divine law) then Muslims should not treat them slaves and they must not have sexual intercourse with a woman who is not recognized as a female slave by Shari'ah (divine law)

[1] Abu Dawud # 593, Ibn Majah # 971.

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for that is unlawful and adultery. Similarly, they must not be compelled to do other kind of work as if they were their properties.

REFRAINING FROM IMAMAH

(١١٢٤) وَعَنْ سُلَامَةَ بِنْتِ الْحُرِّ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يَتَّخِذَ اَهْلُ الْمَسْجِدِ لَا يَجِدُوْنَ اِمَامًا يُصَلِّي بِهِمْ۔ (رواه احمد و ابوداؤد وابن ماجة)

1124. Sayyidah sulama (Scholars)h bint al- Hurr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "One of the portents of the Last Hour is that people of the mosques will put off imamah (meaning, will refuse to act as imam) and they will not find anyone to lead them in *salah*."[1]

COMMENTARY: This is an allegorical picture of the last times when ignorance and sin will prevail. There will be no one worthy of imamah. People will ask each other to lead in *salah* but everyone will refuse to act as imam.

Of curse, if anyone regards another as better than him and requests him to lead then he does not fall in the purview of this hadith. There is no harm is stepping down for a better man.

SINNER AS IMAM

(١١٢٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ اَمِيْرٍ بَرًّا كَانَ اَوْ فَاجِرًا وَاِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ اَوْفَاجِرًا وَاِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةُ وَاجِبَةٌ عَلٰى كُلِّ مُسْلِمٍ بَرًّا كَانَ اَوْفَاجِرًا وَاِنْ عَمِلَ الْكَبَائِرَ۔ (رواه ابوداؤد)

1125. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Jihad is *wajib (expedient)* on you under every (kind of) commander be he pious or evil, even if he perpetrates grave (or major) sins. And, *salah* is *wajib (expedient)* on you behind every Muslim be he pious or evil, even if he commits major sins. And, (the funeral) *salah* is *wajib (expedient)* on every Muslim be he pious or evil, even if he commits major sins."[2]

COMMENTARY: That jihad is *wajib (expedient)* means that in some conditions it is *fard (obligatory) ayn* (obligatory duty on all) and in some cases it is *fard (obligatory) kifayah* (an obligation that may be discharged by some to absolve all of the duty).

Salah may be offered behind any muslim even if he is immodest but provided his indecency does not fall into infidelity. While one's *salah* behind an immodest, grave sinner is discharged yet it is makruh (unbecoming) to offer it behind him. The ulama (Scholars) say that in the presence of the pious, a sinner should not lead the people in *salah*.

It is *fard (obligatory)* kifayah for every Muslim to offer the funeral *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

MINOR AS IMAM

(١١٢٦) عَنْ عَمْرِو ابْنِ سَلِمَةَ قَالَ كُنَّا بِمَاءٍ مَمَرَّ النَّاسِ يَمُرُّ بِنَا الرُّكْبَانُ نَسْأَلُهُمْ مَالِلنَّاسِ؟ مَالِلنَّاسِ؟ مَاهٰذَا الرَّجُلِ فَيَقُوْلُوْنَ يَزْعَمُ اَنَّ اللّٰهَ اَرْسَلَهُ اَوْ حٰى اِلَيْهِ اَوْحٰى اِلَيْهِ كَذَا فَكُنْتُ اَحْفَظُ ذٰلِكَ الْكَلَامَ

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[1] Abu Dawud # 581, Musnad Ahmad 6-381.

[2] Abu Dawud # 2533.

فَكَأَنَّمَا يَغْرِى فِى صَدْرِىْ وَكَانَتِ الْعَرَبُ تَلَوَّمُ بِاِسْلَامِهِمُ الْفَتْحَ فَيَقُوْلُوْنَ اتْرُكُوْهُ وَقَوْمَهُ فَاِنَّهُ اِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِىٌّ صَادِقٌ فَلَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِاِسْلَامِهِمْ وَبَدَرَ أَبِىْ قَوْمِى بِاِسْلَامِهِمْ فَلَمَّا قَدِمَ قَالَ جِئْتُكُمْ وَاللّٰهِ مِنْ عِنْدِ النَّبِىِّ حَقًّا فَقَالَ صَلُّوا صَلَاةً كَذَافِى حِيْنِ كَذَا وَصَلَاةً كَذَافِى حِيْنِ كَذَا فَاِذَاحَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ اَحَدُكُمْ فَلْيَؤُمَّكُمْ اَكْثَرُكُمْ قُرْاٰنًا فَنَظَرُوْا فَلَمْ يَكُنْ اَحَدٌ اَكْثَرَ قُرْاٰناً مِنِّى لِمَا كُنْتُ اَتَلَقَّى مِنَ الرُّكْبَانِ فَقَدَّمُوْنِىْ بَيْنَ اَيْدِيْهِمْ وَاَنَا ابْنُ سِتٍّ اَوْسَبْعِ سِنِيْنَ وَكَانَتْ عَلَىَّ بُرْدَةٌ كُنْتُ اِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّى فَقَالَتِ امْرَاَةٌ مِنَ الْحَىِّ اَلَا تُغَطُّوْنَ عَنَّا اِسْتَ قَارِئِكُمْ فَاشْتَرَوْا فَقَطَّعُوْا لِى قَمِيْصًا فَمَا فَرِحْتُ بِشَىْءٍ فَرَحِىْ بِذَالِكَ الْقَمِيْصِ۔ (رواه البخارى)

1126. Sayyiduna Amr ibn Salimah رضى الله عنه narrated: We lived at the edge of water by which people passed. The caravans used to travel by us. We used to ask them, "what is it (the religion that a man, meaning the Prophet صلى الله عليه وسلم, has brought) for the people? What is it? What are the attributes of this man?" they would tell us, "He asserts that Allah has sent him (as His true messenger)." And, (they recited the Qur'an and would say,) "He gets revelation. He gets a revelation like this..." I would memorise that saying. Meaning the verses that they recited as though they were glued to my heart (the verses came to memory automatically). The Arabs (other than those with the Prophet صلى الله عليه وسلم) waited for the conquest of Makkah (before embracing Islam). They would say, "leave him and his people. If he emerges victorious then he is a true prophet (because that will be a miracle which only a true Prophet can show)." Then, (Allah gave him supremacy and) Makkah was conquered, people accepted Islam in large numbers. My father was the first man of my tribe to accept Islam. When he returned, he said (to his tribe), "By Allah, I have come from a true Prophet. He said, 'Offer (such) *salah* at (such) time and (such) *salah* at (such) time. When the time of *salah* comes. Let one of you call the adhan and one among you who knows the Qur'an most should act as your imam." They sought (when it was time for the *salah*) but there was none who knew more of the qur'an than I did because of what I had retained from the men of the caravan. So, they made me stand in front of them. I was just six years or seven years old. I had on me a mantle which, when I prostrated myself, slipped off from me (baring my back). A woman of the tribe (saw this and) asked," Why do you not cover the back of your imam from us?" So, they bought and cut out a shirt for me. Nothing delighted me as much I was delighted with that shirt.[1]

COMMENTARY: Normally, the name is spelt salamah, but this man who became the imam of his tribe, Amr رضى الله عنه, his father was salimah.

The ulama (Scholars) differ on whether Amr had gone with his father salimah to the Prophet صلى الله عليه وسلم or not to embrace Islam. Again, because of this, they also differ on whether Amr was a sahabi or not. On the face of it, he seems not to have gone and his father had gone alone to the Prophet صلى الله عليه وسلم. Imam shafi رضى الله عنه goes by this hadith and says that a minor boy may act as imam. It is allowed. As for Friday, two verdicts are

[1] Bukhari # 4302, Musnad Ahmad 5-30.

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known from him.

(i) He regards that it is allowed for a minor to lead the Friday prayers.

(ii) He holds that a minor is not allowed to lead the Friday prayer.

Imam Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that the imamah of a minor boy is not permitted. As for the imamah of a minor boy over the supererogatory *salah*, the Hanafi ulama (Scholars) disagree on whether it is allowed or disallowed. The scholars of Balkh hold that a minor boy is allowed to act as imam over (the optional) *salah*, and they do put it into practice. This is also acted on in Egypt and shaam (Syria). Other scholars, apart from these, regard it as unlawful for a minor boy to act as imam over the optional *salah* and this is abided by in *Ma wara an nahr*[1] Zayl رحمه الله has explained that the Hanafis go by the saying of Sayyiduna Ibn Masud رضى الله عنه "the boy who cannot be awarded the huddud (prescribed punishments) cannot be an imam." Also, Sayyiduna Ibn Abbas رضى الله عنه said, "Only when one attains maturity may he qualify to be an imam."

Hence, one is not allowed to offer the *fard (obligatory) salah* behind a minor boy. As for Amr ibn salimah, he did not act as imam on the instruction of the Prophet صلى الله عليه وسلم, but his tribesmen made their own independent judgement in this regard because he had learnt the Qur'an from the travellers of the caravan, and made him Imam.

It is astonishing that the shafis do not follow the opinions of the sahabah (companions) رضى الله عنه like Sayyiduna Abu Bakr, رضى الله عنه umar رضى الله عنه and other, but cite the action of a miner boy, Amr ibn Salimah.

FREEDMAN AS IMAM

(١١٢٧) وَعَنِ ابْنِ عُمَرَ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُوْنَ الْاَوَّلُوْنَ الْمَدِيْنَةَ كَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلٰى اَبِيْ حُذَيْفَةَ وَفِيْهِمْ عُمَرُ وَاَبُوْسَلَمَةَ بْنِ عَبْدِ الْاَسَدِ۔ (رواه البخارى)

1127. Sayyiduna Ibn Umar رضى الله عنه narrated that when the first muhajirs (emigrants) came to Madinah, Sayyiduna Saalim رضى الله عنه the freedman of sayyiduna Abu Hudhayfah رضى الله عنه led them in *salah*. Among them (the muqtadis) were Umar رضى الله عنه and Abu Salamah ibn Abdul Asad. رضى الله عنه.[2]

COMMENTARY: Sayyiduna Saalim رضى الله عنه was a great qari (reciter of the Qur'an). He was among the greats of very high rank.

The Prophet صلى الله عليه وسلم had instructed the Muslims, "Learn the Quran from four men... "He had named Saalim رضى الله عنه as one of them.

He was made imam in the presence of Sayyiduna Umar رضى الله عنه and Sattiduna Abu salamah ibn Abdul Asad رضى الله عنه and other great and meritorious sahabah (companions) رضى الله عنه. This was either because he was a great reciter of the Quran or for some other reason.

WHOSE *SALAH* IS NOT ACCEPTED

(١١٢٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرْفَعُ اَيْ مِنْ صَلَاتِهِمْ فَوْقَ رُؤُسِهِمْ شِبْرًا رَجُلٌ اَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُوْنَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَّاَخَوَانِ مُتَصَارِمَانِ۔

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[1] That portion ot Russian Turkistan which is to the east of the river Jayhun.

[2] Bukhari # 692.

(رواه ابن ماجة)

1128. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Three people there are for whom their Salah does not rise even a span above their heads: a man who is imam of some people but they do not like him (in religious matters); a woman who passes the night while her husband is angry at her (because of her disobedience or violation of his nights) and two brothers who are on bad terms with one another."[1]

COMMENTARY: The *salah* of two brothers who are not on good terms with one another is not accepted if they continue to stop greeting one another and converse for over three days.

CHAPTER - XXVIII

THE IMAM'S DUTIES بَابُ مَا عَلَى الْإِمَام

In this chapter, those ahadith will be reproduced as tell the imam what is due from him towards showing consideration to his muqtadis.

SECTION I اَلْفَصْلُ الْاَوَّلُ

LET SALAH BE LIGHT

(١١٢٩) عَنْ اَنَسٍ قَالَ مَا صَلَّيْتُ وَرَاءَ اِمَامٍ قَطُّ اَخَفَّ صَلَاةٍ وَلَا اَتَمَّ صَلَاةٍ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مُخَافَةَ اَنْ تُفْتَنَ اُمُّهٗ۔ (متفق عليه)

1129. Sayyiduna Anas رضى الله عنه narrated that he had never offered *salah* behind an imam whose *salah* was shorter and more complete than the Prophet's صلى الله عليه وسلم. And, if he heard a child cry, he would shorten the *salah* for fear that its mother would be put to trial (being worried).[2]

COMMENTARY: The Prophet صلى الله عليه وسلم did not make an extraordinarily lengthy recital and the tasbihs, and did not stretch the letters in reciting the Quran. It was a straight forward unpretentious recital in the tartil form of reading. It was the characteristic of his recital that even if it was lengthy, people found it to be graceful and unburden some.

According to the hanafis, the imam must not make his *salah* long both while reciting and making ruku and sajdah. If it is prolonged, people loose concentration and this is makruh (unbecoming). But, if the muqtadis themselves wish for it then he may prolong the *salah*, further, an imam must not shorten his *salah* beyond the shortest masnun level in order to gratify the muqtadis.

About the last sentence of the hadith that the Prophet صلى الله عليه وسلم made concession for a child when it wept, khattabi has this to explain: "There is evidence in it that if while the imam is in ruku and hears the footsteps of someone, coming to the congregation, he is allowed to wait for him that he may catch up with him in ruku. However, some people have said that it is makruh (unbecoming) and say that he might approach polytheism. This is the opinion of Imam Maalik رحمه الله Imam Abu Hanifah رحمه الله said that if the imam

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[1] Ibn Majah # 971.

[2] Bukhari # 708, Muslim # 190-469, Abu Dawud # 789, Tirmidhi # 378, Nasa'i # 825, Ibn Majah # 990, Musnad Ahmad 5-305.

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prolongs the ruku not with an intention to gain nearness to Allah but to accommodate the person approaching then it is makruh (unbecoming) tahrimi and it is possible that he might be guilty of a greater sin but not to the limit of disbelief or polytheism because it was not his intention to worship someone other than Allah.

Some ulama (Scholars) say that if the imam does not recognize the person coming to join, then there is no harm in prolonging the ruku. The correct thing, however, is that this should not be done.

If the imam prolongs the ruku to gain nearness to Allah and has no other intention then there is no harm. However, extreme caution should be exercised because this is a rare case and this is known as ostentation.

(١١٣٠) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَدْخُلُ فِي الصَّلَاةِ وَاَنَا اُرِيْدُ اِطَالَتَهَا فَاَسْمَعُ بُكَاءَ الصَّبِيِّ فَاَتَجَوَّزُ فِيْ صَلَاتِيْ مِمَّا اَعْلَمُ مِنْ شِدَّةِ وَجْدِ اُمِّهٖ مِنْ بُكَائِهٖ۔ (رواه البخاری)

1130. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when I begin the *salah*, I hope to make it long. But, I hear a child cry and I make my *salah* short knowing that its mother will find it very trying because of its crying."[1]

(١١٣١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ السَّقِيْمَ وَالضَّعِيْفَ وَالْكَبِيْرَ وَاِذَا صَلّٰى اَحَدُكُمْ لِنَفْسِهٖ فَلْيُطَوِّلْ مَاشَاءَ۔ (متفق علیه)

1131. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you leads the people in *salah*, he must make it short, for, there are among them the sick, the feeble and the old. But, when any of you offers *salah* by himself, he may make it long as much as he wishes."[2]

COMMENTARY: This hadith dvises the imam to be considerate to the muqtadis. He must not burden them with a lengthy *salah*; and they might stop joining the congregation. Anyone who is offering the *salah* by himself then he is at liberty to lengthen it as much as he likes. Also, if all the *muqtadis* are willing and there is no sick, weak or handicapped among them then the Imam is at liberty to offer a lengthy *salah*.

(١١٣٢) وَعَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ قَالَ اَخْبَرَنِيْ اَبُوْ مَسْعُوْدٍ اَنَّ رَجُلًا قَالَ وَ اللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنِّيْ لَاَتَاَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ اَجْلِ فُلَانٍ مِمَّا يُطِيْلُ بِنَا فَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَوْعِظَةٍ اَشَدَّ غَضَبًا مِّنْهُ يَوْمَئِذٍ ثُمَّ قَالَ اِنَّ مِنْكُمْ مُنَفِّرِيْنَ فَاَيُّكُمْ مَاصَلّٰى بِالنَّاسِ فَلْيَتَجَوَّزْ فَاِنَّ فِيْهِمُ الضَّعِيْفَ وَالْكَبِيْرَ وَذَا الْحَاجَةِ۔ (متفق علیه)

1132. Sayyiduna Qays ibn Hazim رحمہ اللہ narrated that (Sayyiduna) Abu Masud رضی اللہ عنہ said to him that a man complained (to the Prophet صلی اللہ علیہ وسلم, "O Messenger of Allah, I keep away from the *salah* of fajr because of so and so who leads

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[1] Bukhari # 709, Ibn Majah # 989.

[2] Bukhari # 703, Muslim # 183-467, Abu Dawud # 794, Tirmidhi # 236, Nasa'i # 823, Ibn Majah # 987..

us through an very lengthy *salah*." Abn Masud رحمه الله said that he never saw Allah's Messenger صلى الله عليه وسلم more angry while admonishing anyone as he was that day. He said. "Some of you cause people to detest (by prolonging the *salah*). Know! Whoever among you leads the people in *salah* must make it brief because among the muqtadis are the weak, old and with some work to look after."[1]

IMAM WHO IS CARELESS

(١١٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلُّوْنَ لَكُمْ فَاِنْ اَصَابُوْا فَلَكُمْ وَاِنْ اَخْطَاُوْا فَلَكُمْ وَعَلَيْهِمْ۔ (رواه البخارى)

1133. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "They lead you in *salah* and if they perform well, then for you is the reward (and for them, too), but if they commit mistakes then for you is (still) the reward and on them is the sin."[2]

COMMENTARY: If the imam leads the *salah* in a proper way as taught by shariah then clearly he and the muqtadis will get reward. If he ignores the way taught by shariah and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) then the muqtadis will not be responsible. Even in this case, they will earn reward for their effort and joining the congregation. The imam will bear the repercussions of his carelessness and mistakes.

The Prophet صلى الله عليه وسلم instructs the Muslims through this hadith that the wrongdoing rulers who will act as imams will neglect the commands and etiquettes. So, they must offer their *salah* in a correct way while the imam will shoulder the consequences of his blunders.

(This chapter does not have section II) وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الثَّانِيْ

SECTION III اَلْفَصْلُ الثَّالِثُ

BE ACCOMMODATING TO THE OLD

(١١٣٤) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ اٰخِرُ مَا عَهِدَ اِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَمْتَ قَوْمًا فَاَخِفَّ بِهِمُ الصَّلَاةَ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اُمَّ قَوْمَكَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَجِدُ فِيْ نَفْسِيْ شَيْئًا قَالَ اُدْنُهُ فَاَجْلَسَنِيْ بَيْنَ يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِيْ صَدْرِيْ بَيْنَ ثَدْيَيَّ ثُمَّ قَالَ تَحَوَّلْ فَوَضَعَ فِيْ ظَهْرِيْ بَيْنَ كَتِفَيَّ ثُمَّ قَالَ اُمَّ قَوْمَكَ وَمَنْ اَمَّ قَوْمًا فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ الْكَبِيْرَ وَاِنَّ فِيْهِمُ الْمَرِيْضَ وَاِنَّ فِيْهِمُ الضَّعِيْفَ وَاِنَّ فِيْهِمْ ذَا الْحَاجَةِ فَاِذَا صَلّٰى اَحَدُكُمْ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ۔

1134. Sayyiduna Uthman ibn Abul Aas رضى الله عنه narrated that the final instructions that Allah's Messenger صلى الله عليه وسلم gave him were: "when you act as imam of some people, make the *salah* brief for them."

According to another version from him, Allah's Messenger صلى الله عليه وسلم said to him, "Act as imam for your people." He pleaded, "O Messenger of Allah, I find some

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[1] Bukhari # 704, Muslim # 182-466, Abu Dawud # 795, Ibn majah # 984, Darami # 1259, Musnad Ahmad 4-118.

[2] Bukhari # 694.

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problem in myself." He said, "Come near and sit down before me." Then he placed his hand on his breast between his nipples and then asked him to turn about and put his hand on his back between his shoulders, and said again, "Act as imam for your people. Whose leads his people, must make the *salah* short, for there are among them the old, and among them are the sick, and among them are the weak, and among them they who have to attend to work. And, when one of you offers *salah* by himself, he may offer it as he wishes."[1]

COMMENTARY: Sayyiduna uthman ibn Abul Aas رضى الله عنه felt that he was not able to discharge the duties of imam or he get some doubts and had misgivings or while leading in *salah*, he felt proud and naughty. The prophet صلى الله عليه وسلم stroked his chest and back to remove those things from him.

As for the individual one engaged in *salah*, the ulama (Scholars) say that it is better for him to make his *salah* longer.

It is very strange with the imams these days. When they lead the people in *salah*, they make it very lengthy, but when they offer their own *salah*, they make it the very minimum that is enough to make it valid. They need to ponder over it.

(١١٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِالتَّخْفِيْفِ وَيَؤُمُّنَا بِالصَّافَّاتِ۔

(رواه النسائى)

1135. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم instructed them to make the *salah* short. As their imam, he recited surah as. Saffaat.[2]

COMMENTARY: While he instructed others to make their *salah* brief, the Prophet صلى الله عليه وسلم himself recited a lengthy surah, as-Saffaat. The ulama (Scholars) explain that he recited many verses in a very short time and it did not prove hard on the people. This characteristic was not available to other people.

CHAPTER - XXIX

THE DUTIES OF THE MUQTADI & THE RULES ABOUT THE MASBOOQ

بَابُ مَا عَلَى الْمَأْمُوْمِ مِنَ الْمُتَابَعَةِ وَحُكْمِ الْمَسْبُوْقِ

The ahadith in this chapter outline how much the muqtadi in required to follow the imam and how should he do it.

There also are ahadith that give the rules that apply to the masbuq and how may he complete the part of his *salah* he had missed. In the previous pages, the masbuq is defined as one who joins the congregation after the imam has offered one raka'ah or more.

The rules that apply to the muqtadi have been explained against these ahadith. Apart from this, the overall rule is that those actions of the *salah* that are *fard (obligatory)* or *wajib (expedient)*, are wajib (expedient) for the muqtadis to follow. Those actions that are *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*, etc.the muqtadis are not bound to follow. Thus, if the imam is a Shafii and makes *rafa yadayn* while going to ruku or arising from it, then the Hanafi

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[1] Muslim # 186-468.

[2] Nasa'i # 826.

muqtadis are not required to raise hands because *rafa yadayn* is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) even in their sight on these two occasions. Also, a shafii imam recites the qunut in the *salah* of fajr then it is not *wajib (expedient)* on the hanafi muqtadis to recite the qunut. It is *wajib (expedient)* to recite it in the night. Also, if a shafi imam recites the qunut after ruku the hanafi muqtadis too must emulate him and recite it after ruku (*Ilmul-fiqh*).

SECTION I اَلْفَصْلُ الْاَوَّلُ

FOLLOW THE IMAM

(١١٣٦) عَنْ بَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ لَمْ يَحْنِ اَحَدٌ مِنَّا ظَهْرَهُ حَتّٰى يَضَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَبْهَتَهُ عَلَى الْاَرْضِ۔ (متفق عليه)

1136. Sayyiduna Al-Bara ibn Aazib رضى الله عنه **narrated "We offered *salah* behind the Prophet** صلى الله عليه وسلم **and when he said** سمع الله لمن حمده**(on arising from ruku), none of as bowed his back (to get down) until the Prophet** صلى الله عليه وسلم **had put his fore head on the ground."[1]**

COMMENTARY: Mawlana Mazhar رحمه الله said that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) for the muqtadi to make his postures of the *salah* this much after the imams postures as stated in this hadith, but if there is not as much gap between their actions then too it is allowed. However, it is essential for the muqtadi at the time of takbir tahrimah to wait for the imam to complete it, and then call it himself.

However, the Hanafi fiqh ruses that for the muqtadi it is *wajib (expedient)* to follow the imam simultaneously without any delay, even the takbir tahrimah. Only in the first qadah if the muqtadi has not finished the at tahiyyat while the imam gets up, he must complete it before getting up. But, if the imam arises from ruku and sajdah before the muqtadi has completed the tasbihs, then the muqtadi must join the imam without completing the tasbihs.

If the muqtadi raises his head from ruku or sajdah before the imam has raised his, then he must revert to ruku or sajdah as the case may be. Then he must arise with the imam, and this will not count as two ruku or two sajdah, but just one.

DO NOT PRECEDE IMAM

(١١٣٧) وَعَنْ اَنَسٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمَّا قَضٰى صَلَاتَهُ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ اَيُّهَا النَّاسُ اِنِّي اِمَامُكُمْ فَلَا تَسْبِقُوْنِي بِالرُّكُوْعِ وَلَا بِالسُّجُوْدِ وَلَا بِالْقِيَامِ وَلَا بِالْاِنْصِرَافِ فَاِنِّي اَرَاكُمْ مِنْ اَمَامِي وَمِنْ خَلْفِي۔ (رواه مسلم)

1137. Sayyiduna Anas رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **led them in *salah* one day and when he finished his *salah*, he faced them and said, "O you people, I am your imam. So do not precede me in the ruku, the sajdahs, the standing posture and finishing (turning away). I see you in front of me and behind me."[2]**

(١١٣٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُبَادِرُوا الْاِمَامَ اِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ

[1] Bukhari # 690, Muslim # 197-474, Abu Dawud # 622, Tirmidhi # 281.

[2] Muslim # 112-426, DArimi # 1317, Musnad Ahmad 3-126.

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وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ وَاِذَا رَكَعَ فَارْكَعُوْا وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَه فَقُوْلُوْ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ

مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ الْبُخَارِيَّ لَمْ يَذْكُرْ وَاِذَا قَالَ وَلَا الضَّالِّيْنَ۔

1138. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said," Do not precede the imam. When he says Allahu Akbar, say Allahu Akbar. When he says at end of surah al-fatihah), say (امین، ولا الضالین) (may it be so). When he goes in to ruku, go yourselves in to ruku. When he says (سمع اللہ لمن حمدہ), say (ربنا لک الحمد) (Allah listens to one who praise, Him – O Allah, our lord, praise belongs to you)."[1]

COMMENTARY: The words say aameen' (امین) imply that when the imam recites surah al-Fatihah, the muqtadi must observe silence and listen to him. He must not recite surah al-fatihah.

WHEN IMAM OFFERS *SALAH* SITTING DOWN

(۱۱۳۹) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْاَيْمَنُ فَصَلّٰى

صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهُ قُعُوْدًا فَلَمَّا انْصَرَفَ قَالَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا صَلّٰى قَائِمًا

فَصَلُّوْا قِيَامًا وَاِذَا رَكَعَ فَارْكَعُوْ وَاِذَا رَفَعَ فَارْ فَعُوْ وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَقُوْلُوْا رَبَّنَا لَكَ الْحَمْدُ وَاِذَا صَلّٰى

جَالِسًا فَصَلُّوْ جُلُوْسًا اَجْمَعُوْنَ۔ قَالَ الْحُمَيْدِيْ: قَوْلُهٗ اِذَا صَلّٰى جُلُوْسًا فَصَلُّوْا جُلُوْسًا هُوَ فِيْ مَرَضِهِ الْقَدِيْمِ ثُمَّ

صَلّٰى بَعْدَ ذٰلِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسًا وَالنَّاسُ خَلْفَهٗ قِيَامٌ لَمْ يَأْمُرْهُمْ بِالْقُعُوْدِ وَاِنَّمَا يُؤْخَذُ بِالْاٰخِرِ

فَالْاٰخِرُ مِنْ فِعْلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا لَفْظُ الْبُخَارِيِّ وَاتَّفَقَ مُسْلِمٌ اِلٰى اَجْمَعُوْنَ وَزَادَ فِيْ رِوَايَةٍ فَلَا

تَخْتَلِفُوْا عَلَيْهِ وَاِذَا سَجَدَ فَاسْجُدُوْا۔

1139. Sayyiduna Anas رضی اللہ عنہ narrated that (once) while riding a horse Allah's Messenger صلی اللہ علیہ وسلم fell from it and his right side badly bruised. So (being unable to pray standing,) he offered one of the *salahs* sitting down and they too offered *salah* behind him sitting. When he finished, he said, "The imam is made an imam only to be followed. When he offers *salah* standing, you too offer it standing. When he bows, you should bow and when he arises from it, you should arise, too. When he says (سمع اللہ لمن حمدہ) you should say (ربنا لک الحمد) When he offers *salah* sitting down, you all must offer it sitting,"

Al- Humaydi رحمہ اللہ said that his words, "When he offers *salah* sitting, you must offer it sitting" were spoken during his first illness. Afterwards, the Prophet صلی اللہ علیہ وسلم offered *salah* sitting (during his illness one day before death), but the people behind him were standing and he did not instruct them to sit. Only the last is chosen and the last of the deeds of the Prophet صلی اللہ علیہ وسلم is abided by (and the previous is abrogated).

Muslim agrees with these words of Bukhari up to (اجمعون) (you all must offer it sitting). He added in another version, "Do not differ from him, when he prostrates

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[1] Muslim # 87-415, Nasa'i # 830, Ibn Majah # 960, Musnad Ahmad 2-440.

himself, your must prostrate yourselves."[1]

COMMENTARY: This Humaydi رحمه الله is not the compiler of Jama Bayn us-Sahihayn but he is Bukhari's teacher. Most of the imams agree with him that if an imam offers *salah* sitting, the muqtadis should pray standing.

PROPHET'S صلى الله عليه وسلم ILLNESS

(١١٤٠) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلٰوةِ فَقَالَ مُرُوْا اَبَابَكْرٍ اَنْ يُصَلِّيَ بِالنَّاسِ فَصَلّٰى اَبُوْ بَكْرٍ تِلْكَ الْاَيَّامَ ثُمَّ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِيْ نَفْسِهٖ خِفَّةً فَقَامَ يُهَادِيْ بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخُطَّانِ فِي الْاَرْضِ حَتّٰى دَخَلَ الْمَسْجِدَ فَلَمَّا سَمِعَ اَبُوْ بَكْرٍ حِسَّهٗ ذَهَبَ يَتَاَخَّرُ فَاَوْمٰى اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَا يَتَاَخَّرَ فَجَاءَ حَتّٰى جَلَسَ عَنْ يَّسَارِ اَبِيْ بَكْرٍ فَكَانَ اَبُوْ بَكْرٍ يُصَلِّيْ قَائِمًا وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ قَاعِدًا يَقْتَدِيْ اَبُوْ بَكْرٍ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ يَقْتَدُوْنَ بِصَلَاةِ اَبِيْ بَكْرٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا يَسْمَعُ اَبُوْ بَكْرٍ النَّاسَ التَّكْبِيْرَ۔

1140. Sayyidah Ayshah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was very ill and (Sayyiduna) Bilal رضى الله عنه came to call him for the *salah*, he said, "Ask Abu Bakr to lead the people in *salah*." So, (Sayyiduna) Abu Bakr رضى الله عنه led the *salah* during those days. Then when the Prophet صلى الله عليه وسلم found himself some what better, he got up supported by two men, his feet barely touching the ground till he came into the mosque. When Abu Bakr رضى الله عنه heard him (come), he began to move back but he indicated to him not to move. He came and sat to Abu Bakr's رضى الله عنه left. Abu Bakr رضى الله عنه offered the *salah* standing and Allah's Messenger صلى الله عليه وسلم offered it sitting. Abu Bakr رضى الله عنه followed the *salah* of Allah's Messenger صلى الله عليه وسلم and the people followed the *salah* of Abu Bakr رضى الله عنه.

Another version has the words: Abu Bakr رضى الله عنه made the people hear the takbir.[2]

COMMENTARY: Sharah us-*Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) cites this hadith to prove that sayyiduna Abu Bakr رضى الله عنه was the most superior of all people ofter the Prophet صلى الله عليه وسلم. So, the most deserving of succeeding him as his khalifah. He appointed him to the most important office of imam. On the basis of this some sahabah (companions) رضى الله عنه said, "The Prophet صلى الله عليه وسلم chose Abu Bakr رضى الله عنه as our leader in religion. So, shall we not choose him to guide us in our worldly affairs." This was what the Prophet صلى الله عليه وسلم had indicated to the sahabah (companions) رضى الله عنه during his life time.

The two men who supported him were Sayyiduna Ali رضى الله عنه and Sayyiduna Abbas رضى الله

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[1] Bukhari # 689, Muslim # 77-411, Abu Dawud # 601, Tirmidhi # 361, Nasa'i # 832, Ibn Majah # 1237, Muwatta Maalik # 8.5-17, Musnad Ahmad 3-110

[2] Bukhari # 681, Muslim # 95-418, Nasa'i # 833, Ibn Majah # 1232, Darimi # 1336, Musnad Ahmad 6-159.

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عنه They brought him to the mosque, while he was weak, from his room.

The people followed Abu Bakr رضی الله عنه. These words refer to the Prophet صلی الله علیه وسلم offering the *salah* sitting down and Abu Bakr رضی الله عنه standing next to him. So, he did as the Prophet صلی الله علیه وسلم did and whatever Abu Bakr رضی الله عنه did, the other muqtadis did. Here the word 'followed' simply imply that the Prophet صلی الله علیه وسلم was Abu Bakr's رضی الله عنه imam and Abu Bakr رضی الله عنه was the imam of the other muqtadis, because it is not allowed to be led by a muqtadi.

So, the Prophet صلی الله علیه وسلم was the imam. Sayyiduna Abu Bakr رضی الله عنه and all the others were his muqtadis offering the *salah* behind him.

CAN THE IMAM BE REPLACED DURING THE *SALAH*: A question arises here: once the *salah* has begun led by an imam and another person comes and take, the place of the first imam and begins to lead the people in *salah*, is this allowed? This is as happened when Sayyiduna Abu Bakr رضی الله عنه began as imam till the Prophet صلی الله علیه وسلم came and took over as imam. Allamah Ibn Abdul Bari رحمه الله said that the ulama (Scholars) agree that this case was exclusive to the Prophet صلی الله علیه وسلم and it is not allowed to anyone else to replace the imam in this way. However, Imam Shafi رحمه الله said that it is allowed to do as in the foregoing case in respect of imamah and iqtidah (leading and following). (see mirqah sharah Mishkat).

Some ulama (Scholars) have also said that it is not established from this hadith that sayyiduna Abu Bakr رضی الله عنه had begun the *salah*. They assert that he had not commenced the *salah* and, on arriving, the Prophet صلی الله علیه وسلم began to offer the *salah* as imam. Allah knows best.

It is also clear from this hadith that an imam may lead in *salah* while he prays sitting down because of some reason, and the muqtadis may offer *salah* behind him standing. It is stated in Hidayah that *salah* may be offered standing behind an imam who offers it sitting.

It is also clear from this hadith that in a large congregation of Friday, eed, or otherwise, and even in everyday *salah*, the mu'adhdhins may call the takbirs in a loud voice with the imams. Thus, the muqtadis who are far off from the imam may hear the takbirs (and understand the progress of the *salah*).

RAISING HEAD BEFORE IMAM

(١١٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا يَخْشَى الَّذِيْ يَرْفَعُ رَأْسَهٗ قَبْلَ الْاِمَامِ اَنْ يُحَوِّلَ اللّٰهُ رَأْسَهٗ رَأْسَ حِمَارٍ۔ (متفق علیه)

1141. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Does he who raises his head before the imam (from ruku and sajdah) not fear that Allah might change his lead into a donkey's head,"[1]

COMMENTARY: This hadith is a severe warning to one who precedes the imam in the pustures of the *salah*, like ruku and sajdah. The ulama (Scholars) say that this hadith should not be taken in its true meaning but allegorically it means that the man who precedes the imam will become dumb like a donkey who is the most stupid of all animals. It is not a

[1] Bukhari # 691, Muslim # 144-427, Abu Dawud # 623, Tirmidhi # 582, Nasa'i # 828, Ibn Majah # 961, Darimi # 1316, Musnad Ahmad 2-504.

metamorphosis in a literal sense but in an allegorical sense. However, they also say that this hadith may be interpreted in its real sense because even this ummah is liable to undergo a metamorphosis as tated in the chapter on the portents of the hour (باب اشراط الساعتہ). There is another tradition:

اَنْ يُّحَوِّلَ اللّٰهُ صُوْرَةَ حِمَارٍ

"that Allah may change his face into a donkey's."

Khattabi رضی اللہ عنہ said, "Metamorphosis is possible in this ummah too. So, it is allowed to take this hadith in its literal sense."

Allamah Ibn Hajar رحمہ اللہ said that this metamorphosis is specific while the metamorphosis that is probable for the ummah is general. This is also known from the sound ahadith.

A DIDACTIC EXAMPLE

A great scholar of hadith reported that he went to Damascus to acquire knowledge from a scholar who was known for his learning and excellence. He began his studies but throughout the period he studied, he was perplexed that his teacher never came before him. A screen separated them always. He longed to see his teacher, if only once. When he had remained with his teacher for a very long period of time, the teacher sensed his devotion to studies and to the shaykh. So, one day, the teacher removed the screen between them. The student was stupefied! He could not believe himself! The extraordinary teacher whose learning and merit were renowned far and wide was deprived of a human face but had a face like a donkey's. the teacher's words are worth learning from: "O my son, beware of preceding the imam in the *salah*. When I heard this hadith: does he not fear that Allah might change his head into a donkey's that he overtakes the imam while rising from ruku and sajdah? I was amazed and thought that it was farfetched. So it is my misfortune that I decided to try it and I preceded the imam in moving though the postures of *salah*. The result, O my son, is what you see!"

Mulla Ali Qari said that the Prophet's saying is actually a strong warning. Or, a caution that such a person will be given this punishment in barzakh or in hell.

SECTION II اَلْفَصْلُ الثَّانِيْ

DO AS IMAM DOES

(١١٤٢) وَعَنْ عَلِيٍّ وَمُعَاذِ ابْنِ جَبَلٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتٰى اَحَدُكُمُ الصَّلَاةَ وَالْاِمَامُ عَلٰى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْاِمَامُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1142. Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Muadh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you comes to the *salah* and the imam is at a posture, let him do as the imam does."[1]

COMMENTARY: The hadith says that the imam must be followed and not be overtaken or left too much ahead.

Ibn Maalik رحمہ اللہ said that a late comer must join the imam in whatever posture he is. If he is standing, in ruku or in sajadah, the late comer must go in that posture. Some people keep standing for the imam to go into ruku and join him at that time. But, this is a very wrong

[1] Tirmidhi # 591.

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thing to do and it violates the shari'ah (divine law). It should not be done.
The isnad of the hadith is weak, but the ulama (Scholars) abide by it. Shaykh Muhyuddin ibn Arabi رحمه الله said about the hadith that if anyone recites (لا اله الا الله) seventy thousand times then he is forgiven or to whoever he consigns its reward is forgiven. So, he recited this expression for that number of times but formed no intention until one day at a meal a young man began to cry. This young man was able to learn of some hidden: things and on being asked, he said that he could hear his mother being punished. The shaykh immediately resolved in his heart to consign the reward of the seventy thousand expressions to the young man's mother. The young man began to laugh and said, "Now, I see my mother in paradise!"
The shaykh said that at the same time he was convinced of the young man's ability to know some of the unseen through kashf through that he was sure of the soundness of the hadith through which he knew of the young man's kashf to be correct.

THE COMPLETE RAKA'AH AT RUKU

(١١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جِئْتُمْ اِلَى الصَّلَاةِ وَنَحْنُ سُجُوْدٌ فَاسْجُدُوْا وَلَا تَعُدُّوْهُ شَيْئًا وَمَنْ اَدْرَكَ رَكْعَةً فَقَدْ اَدْرَكَ الصَّلَاةَ۔ (رواه ابوداؤد)

1143. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you come to the *salah* and we are prostrating ourselves, prostrate yourself but do not count it as anything. But, he who gets the ruku (with us) has got the rakah,"[1]

COMMENTARY: The ulama (Scholars) agree that if anyone joins the imam in prostration then his raka'ah is not counted. But, if he joins him in the ruku then his raka'ah is counted.. The final sentence of the hadith could mean two things:

(i) The word (ركعة) stands for (ركوع) and (صلوة) for (ركعة) (raka'ah for ruku, *salah* for raka'ah). This would mean as translated in the text: He is thus as if he got the entire raka'ah.

(ii) The words (ركعة) and (صلوة) (raka'ah and *salah*) are used in their actual sense (unit of *salah* and prayer). In this case, the last sentence in the hadith would mean: 'He who gets even one raka'ah of the congregational *salah*, is as though he has got the entire *salah* with the imam. So he will receive its reward in full and the merit of the congregation.

FORTY DAYS WITH THE FIRST TAKBIR

(١١٤٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَ لَهٗ بَرَاءَتَانِ بَرَاءَةٌ مِّنَ النَّارِ وَبَرَاءَةٌ مِّنَ النِّفَاقِ۔ (رواه الترمذى)

1144. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone offers the *salah* in congregation for forty days, for Allah's sake, such that he joins it with the takbir oola (the very first takbir) then two freedoms are recorded for him: freedom from hell and freedom from hypocrisy."[2]

COMMENTARY: To join with the first takbir is to join from the very beginning of the salah. Some ulama (Scholars) say that even those who join the congregation when the imam has

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[1] Abu Dawud # 893.
[2] Tirmidhi # 241, Musnad Ahmad # 12584

recited the thana are included among the very beginners at the first takbir.

FREEDOM FROM HYPOCRISY: It is that Allah will keep him free from the habits of the hypocrites. He will cause him to do good deeds. On the day of gathering, the testimony will be given that he was not a hypocrite. May Allah enable us to earn this good fortune! Aameen!

REWARD TO LATE-COMER

(١١٤٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ وُضُوْءَهٗ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلُّوا اَعْطَاهُ اللّٰهُ مِثْلَ اَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا۔ (رواه ابوداؤد والنسائی)

1145. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who performs ablution and does it well and then goes (to the mosque) only to find that the people have offered the *salah*, Allah grants him a reward like that of those who had offered the *salah* and were present at it without diminishing anything from their reward."[1]

COMMENTARY: This applies to one who goes sincerely but does not delay coming to the mosque deliberately. He is late by chance for some reason. An intentional late comer gets no reward.

MERIT OF THE CONGREGATION

(١١٤٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ وَ قَدْ صَلَّى صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلَا رَجُلٌ يَتَصَدَّقُ عَلٰى هٰذَا فَيُصَلِّيْ مَعَهٗ فَقَامَ رَجُلٌ فَصَلّٰى مَعَهٗ۔ (رواه الترمذی و ابوداؤد)

1146. Sayyiduna Abu Sa'eed al- Khudri رضی اللہ عنہ narrated that a man came but Allah's Messenger صلی اللہ علیہ وسلم had finished the *salah*. So, he asked, "Is there no man who will give charity to this one, and offer *salah* with him?" So, a man got up and offered *salah* with him.[2]

COMMENTARY: Charity to that man is to be kind to him and offer *salah* with him so that he gets reward for the congregation. Thus, if anyone guides another to a pious path or becomes a means for him to go on a pious path then he will get the reward equivalent to that charity in Allah's path.

Mawlana Mazhar رحمہ اللہ said that to offer *salah* with a late comer is said to be charity because this man gets reward twenty-six times over because he offers the *salah* in congregation.

SECTION III اَلْفَصْلُ الثَّالِثُ

IMAMAH OF ABU BAKR رضی اللہ عنہ

(١١٤٧) عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ اَلَا تُحَدِّثِيْنِيْ عَنْ مَرَضِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ بَلٰى ثَقُلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَصَلَّى النَّاسُ فَقُلْنَا لَا يَارَسُوْلَ اللّٰهِ وَهُمْ يَنْتَظِرُوْنَكَ فَقَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ قَالَتْ فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنُوْءَ فَاُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ

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[1] Abu Dawud # 564, 855, Musnad Ahmad 2-380.

[2] Tirmidhi # 220, Abu Dawud # 224, Musnad Ahmad 3-5.

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اَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ قَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ قَالَتْ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ اَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ قَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ اَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ وَالنَّاسُ عُكُوْفٌ فِي الْمَسْجِدِ يَنْتَظِرُوْنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ فَاَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اَبِيْ بَكْرٍ بِاَنْ يُصَلِّيَ بِالنَّاسِ فَاَتَاهُ الرَّسُوْلُ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ اَنْ تُصَلِّيَ بِالنَّاسِ فَقَالَ اَبُوْبَكْرٍ وَكَانَ رَجُلًا رَقِيْقًا يَا عُمَرُ صَلِّ بِالنَّاسِ فَقَالَ لَهٗ عُمَرُ اَنْتَ اَحَقُّ بِذٰلِكَ فَصَلّٰى اَبُوْبَكْرٍ تِلْكَ الْاَيَّامَ ثُمَّ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِيْ نَفْسِهٖ خِفَّةً وَخَرَجَ بَيْنَ رَجُلَيْنِ اَحَدُ هُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَ اَبُوْبَكْرٍ يُصَلِّيْ بِالنَّاسِ فَلَمَّا رَاٰهُ اَبُوْبَكْرٍ ذَهَبَ لِيَتَاَخَّرَ فَاَوْمٰى اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَنْ لَا يَتَاَخَّرَ قَالَ اَجْلِسَانِيْ اِلٰى جَنْبِهٖ فَاَجْلَسَاهُ اِلٰى جَنْبِ اَبِيْ بَكْرٍ وَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ وَقَالَ عُبَيْدُ اللّٰهِ فَدَخَلْتُ عَلٰى عَبْدِاللّٰهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهٗ اَلَا اَعْرِضُ عَلَيْكَ مَاحَدَّثَتْنِيْ عَائِشَةُ عَنْ مَرَضِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَاتِ فَعَرَضْتُ عَلَيْهِ حَدِيْثَهَا فَمَا اَنْكَرَ مِنْهُ شَيْئًا غَيْرَ اَنَّهٗ قَالَ اَسَمَّتْ لَكَ الرَّجُلَ الَّذِيْ كَانَ مَعَ الْعَبَّاسِ قُلْتُ لَا قَالَ هُوَ عَلِيٌّ۔ (متفق علیہ)

1147 Sayyiduna ubaydullah ibn Abdullah رحمه الله said that he visited Sayyidah Ayshah رضی الله عنها (one day) and requested her to tell him about the illness of Allah's Messenger صلی الله علیه وسلم she narrated that when the Prophet's صلی الله علیه وسلم condition worsened, he asked, "Have the people offered the *salah*?" they answered, "No, o Messenger of Allah. They await you." He asked for a tub full of water they did that and he had a bath, but as he was about to stand, he fell unconscious. When he recovered, he again asked if the people had prayed and on being told that they expected him, he called for water in a tub, had a bath but fell unconscious as he tried to stand. When he regained consciousness, he asked again if the people had prayed and they told him that the people awaited him. The people were sitting in the mosque waiting for the prophet صلی الله علیه وسلم for the *salah* of isha So, the Prophet صلی الله علیه وسلم sent word to (sayyiduna) Abu Bakr رضی الله عنه that he should lead the people in *salah*." So, a messenger (Sayyiduna Bilal) went to him and said Indeed, Allah's Messenger commands you to lead the people in salah. So, Abu Bakr رضی الله عنه who was a mild-hearted man, said, "O Umar lead the people in salah Umer said to him You are more deserving of that." So, Abu Bakr رضی الله عنه led (them) in *salah* during those days. Then the Prophet صلی الله علیه وسلم found some improvement in himself and went out between two men, one of them was Sayyiduna Abbas, for the salah of zuhr while Abu Bakr was leading the salah of zuhr while Abu Bakr رضی الله عنه saw him, he began to step back, but the Prophet صلی الله علیه وسلم beckoned to him not to step back and said (to the two men), "Make me sit by his side." They made him sit

next to Abu Bakr رضی اللہ عنہ. The Prophet صلی اللہ علیہ وسلم was seated there.
Sayyiduna ubaydullah said, "I visited Abdullah ibn Abbas رضی اللہ عنہ and asked him if I might relate to him what (sayyidah) Ayshah رضی اللہ عنہ had narrated to me about the illness of Allah's Messenger صلی اللہ علیہ وسلم. He said, "Go ahead! So, I related to him har hadith and he did nit deny anything of it except that he asked, did she name to you the man who was with Abbas?' I said, No! he said he was Ali'"[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہ named only Sayyiduna Abbas رضی اللہ عنہ but not the other man because while Abbas رضی اللہ عنہ was constantly on one side, the men on the other side took turns and Sayyiduna Ali رضی اللہ عنہ was one of them. This is more explicit in another version: "On his other side was someone from the ahl ul-bayt (supporting him).

NOT RECITING AL-FATIHAH

(١١٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ كَانَ يَقُوْلُ مَنْ اَدْرَكَ الرَّكْعَةَ فَقَدْ اَدْرَكَ السَّجْدَةَ وَمَنْ فَاتَتْهُ قِرَاءَةُ اُمِّ الْقُرْاٰنِ فَقَدْ فَاتَهٗ خَيْرٌ كَثِيْرٌ۔ (رواه مالك)

1148. Sayyiduna Abu Hurayrah رضی اللہ عنہ used to narrate, "If anyone joins at the ruku then, indeed, he has got the full rakaah. And, he who misses the recitation of surah al-fatihah, has lost much good."[2]

COMMENTARY: This hadith says that it is not *fard (obligatory)* to recite surah al- fatihah in *salah*. If it was *fard (obligatory)* then the non-reciter would not have missed much good but would have lost all reward because his *salah* would have been void.

OVERTAKING THE IMAM

(١١٤٩) وَعَنْهُ اَنَّهٗ قَالَ الَّذِيْ يَرْفَعُ رَأْسَهٗ وَيَخْفِضُهٗ قَبْلَ الْاِمَامِ فَاِنَّمَا نَاصِيَتُهٗ بِيَدِ الشَّيْطَانِ۔ (رواه مالك)

1149. Sayyiduna Abu Hurayrah رضی اللہ عنہ (also) said that if anyone raises his head or lowers it (for ruku or sajdah) before the imam, then indeed his forehead is (as if) in the hand of the devil.[3]

CHAPTER - XXX

HE WHO OFFERS A *SALAH* TWICE — بَابُ مَنْ صَلّٰى صَلٰوةً مَرَّتَيْنِ

What if a man offers the same *salah* twice whether in reality or in theory? How will he offer each of them, both *fard (obligatory)*, or one optional? This chapter will answer these questions.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(١١٥٠) عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّيْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاْتِيْ قَوْمَهٗ فَيُصَلِّيْ بِهِمْ۔ (متفق عليه)

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[1] Bukhari # 687, Muslim # 90-418, Nasa'i # 834. (Ibn Majah # 1618, Muslim # 91,92-418).
[2] Muwatta Maalik 1.3-19
[3] Muwatta Maalik

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1150. Sayyiduna Jabir رضی اللہ عنہ narrated that (Sayyiduna) Muadh ibn Jabal رضی اللہ عنہ used to offer *salah* with the Prophet صلی اللہ علیہ وسلم, then go to his people and lead them in *salah*. [1]

COMMENTARY: Sayyiduna Muadh ibn Jabal رضی اللہ عنہ used to offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) or supererogatory of isha with the prophet صلی اللہ علیہ وسلم he thus gained the blessings of offering the *salah* with him and in the Masjid Nabawi. Then he went to his clan and led them in the fard (obligatory), *salah* (of the same time).

(١١٥١) وَعَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمِ الْعِشَاءَ وَهِيَ لَهُ نَافِلَةٌ۔ (رواه البيهقي و البخاري)

1151. Sayyiduna Jabir رضی اللہ عنہ narrated that (Sayyiduna) Mu'adh رضی اللہ عنہ offered the *salah* of isha with the Prophet صلی اللہ علیہ وسلم then he returned to his clan and offered the isha with them. This was for him an optional *salah*. [2]

COMMENTARY: Sayyiduna Mu'adh رضی اللہ عنہ used first to offer *salah* with the Prophet صلی اللہ علیہ وسلم with an intention to offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of isha or of the supererogatory *salah*. Then he went and acted as imam of his people offering the fard (obligatory).

There are two options when one offers a *salah* twice.

(i) If anyone has offered a *salah* with the congregation or alone, and he comes to a mosque and finds the same *salah* being offered, so to gain blessing of congregation he joins it but since he has already offered the fard (obligatory), this second *salah* will be for him an optional *salah*.

(ii) If an imam of a mosque, before he goes to his mosque, finds an opportunity to earn blessings of *salah* behind an auspicious person or at an auspicious place and offers that *salah* with an intention of the optional, and goes to his mosque and leads in that very *salah* (here, isha), then the second *salah* will be fard (obligatory), (prescribed). The first will be optional.

Thus, the second *salah*, whether with an intention of ford or optional, is an additional reward-fetching *salah* for the worshipper. It is in this sense that the last words of the hadith say, this was for him an optional *salah*.

It is incorrect to say that the second *salah* was supererogatory or optional for Sayyiduna Mu'adh رضی اللہ عنہ and fard (obligatory) for his people behind him because this can only be confirmed if he himself had disclosed this intention (so, the optional in the hadith is in the sense of additional reward). He had formed his intention in his heart and not audibly. Ibn Hamman رحمہ اللہ said that it is a *bid'ah(an innovation)* to make the intention with the tongue because the Prophet صلی اللہ علیہ وسلم and his sahabah (companions) رضی اللہ عنہ were not known to have made it with the tongue. Moreover, the words (وهي لَه نافلة) (This was for him an optional *salah*) are not words of the hadith, but are appended and are not found in the sound ahadith. Some people have written that Imam Shafi رحمہ اللہ had added them to

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[1] Bukhari # 700, Muslim # 188-465, Abu DAwud # 790, Naasi # 997, Ibn Majah # 836, Darimi # 1296, Musnad Ahmad 3-308.

[2] Bukhari # 701, Muslim # 180-465.

accommodate his ijtihad (judgement) and opinion. In the original manuscript of Mishkat this portion is left out blank which shows that the compiler of Mishkat did not find them in any text of the sunan.

Allamah Turpushti رحمه الله said that the scholars of hadith hold that these are not (the preserved) words of the hadith of (Sayyiduna) Jabir رضی الله عنه.

As for offering the fard (obligatory) *salah* behind one who offers the optional *salah*, the imams differ on this question. It is treated exhaustively in the chapter (باب القراة فی الصلوٰة) recitation in the *salah*, harith #833 (commentary).

SECTION II اَلْفَصْلُ الثَّانِیْ

REPEATING *SALAH* WITH CONGREGATION

(۱۱۵۲) عَنْ يَزِيْدِ بْنِ الْاَسْوَدِ قَالَ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهٗ فَصَلَّيْتُ مَعَهٗ صَلَاةَ الصُّبْحِ فِيْ مَسْجِدِ الْخَيْفِ فَلَمَّا قَضٰى صَلَاتَهٗ وَانْحَرَفَ فَإِذَا هُوَ بِرَجُلَيْنِ فِيْ اٰخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهٗ قَالَ عَلَيَّ بِهِمَا فَجِيْءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا فَقَالَ مَا مَنَعَكُمَا اَنْ تُصَلِّيَا مَعَنَا فَقَالَا يَا رَسُوْلَ اللّٰهِ إِنَّا كُنَّا قَدْ صَلَّيْنَا فِيْ رِحَالِنَا قَالَ فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِيْ رِحَالِكُمَا ثُمَّ اَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ۔ (رواه الترمذی و ابوداؤد والنسائی)

1152. Sayyiduna Yazid Ibn al-Aswad رضی الله عنه narrated: I was with the Prophet صلی الله علیه وسلم during his hajj and I offered the *salah* of fajr with him in the mosque al-khayf. When he finished his *salah* and turned, he beheld two men at the back of the people who had not offered *salah* with him. He said, "Bring them to me." They were brought. But they shook with fear (at the shoulders). He asked, "What prevented you from offering *salah* with us? "They said, O Messenger of Allah, we had already offered salah at our dowelling. He said "Do not do that. When you have offered *salah* at your dwelling and then come to a mosque where the congregation is in progress, offer *salah* with them. That will be for you supererogatory *salah*." [1]

COMMENTARY: The *salah* that is offered the second time will be considered as optional irrespective of whether the first was offered along with the congregation or outside the congregation. This is what the concluding words of the hadith mean.

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۱۵۳) عَنْ بُسْرِ بْنِ مِحْجَنٍ عَنْ اَبِيْهِ اَنَّهٗ كَانَ فِيْ مَجْلِسٍ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاُذِّنَ بِالصَّلَاةِ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى وَرَجَعَ وَمِحْجَنٌ فِيْ مَجْلِسِهٖ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ اَنْ تُصَلِّيَ مَعَ النَّاسِ اَلَسْتَ بِرَجُلٍ مُسْلِمٍ فَقَالَ بَلٰى يَا رَسُوْلَ اللّٰهِ وَلٰكِنِّيْ كُنْتُ قَدْ صَلَّيْتُ فِيْ اَهْلِيْ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جِئْتَ الْمَسْجِدَ وَكُنْتَ قَدْ صَلَّيْتَ فَاُقِيْمَتِ الصَّلَاةُ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ۔ (رواه مالك و النسائی)

1153. Sayyiduna Busr ibn Mihjan رحمه الله narrated from his father (who said) that he

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Abu Dawud # 575, Tirmidhi # 219, Nasa'i # 858, Darimi # 1367, Musnad Ahmad 4-160.

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was in an assembly along with Allah's Messenger صلى الله عليه وسلم. The adhan for the *salah* was called. Allah's Messenger صلى الله عليه وسلم got up and offered *salah*, and returned. He observed that Mihjan رضى الله عنه was seated at his place (as before). So, he asked him, "What prevented you from offering the *salah* along with the people? Are you not a Muslim?" He submitted, "Of course, O Messenger of Allah. But, I had offered *salah* already with my family members. Allah's Messenger صلى الله عليه وسلم said to him, "when you come to the mosque and have previously offered the *salah* but the (congregational) *salah* begins (in the mosque with the iqamah), offer the *salah* with the people though you may have offered it already."[1]

(١١٥٤) وَعَنْ رَجُلٍ مِّنْ اَسَدِ بْنِ خُزَيْمَةَ اَنَّهٗ سَأَلَ اَبَا اَيُّوْبَ الْاَنْصَارِيَّ قَالَ يُصَلِّيْ اَحَدُنَا فِيْ مَنْزِلِهِ الصَّلَاةَ ثُمَّ يَاْتِي الْمَسْجِدَ وَتُقَامُ الصَّلَاةُ فَاُصَلِّيْ مَعَهُمْ فَاَجِدُ فِيْ نَفْسِيْ شَيْئًا مِنْ ذٰلِكَ فَقَالَ اَبُوْاَيُّوْبَ سَأَلْنَا عَنْ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذٰلِكَ لَهٗ سَهْمُ جَمْعٍ۔ (رواه مالك و ابوداؤد)

1154. It is reported about a man of the tribe of Asad ibn Khuzaymah that he asked Sayyiduna Abu Ayyub Ansari رضى الله عنه "One of us offers *salah* at his station and then comes to the mosque where the congregational *salah* begins and he offers *salah* with them and finds himself agitated about it," Abu Ayyub رضى الله عنه said, we had asked the Prophet صلى الله عليه وسلم about it and he said, It is a portion of reward for the congregation,"[2]

(١١٥٥) وَعَنْ يَزِيْدَ بْنِ عَامِرٍ قَالَ جِئْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَجَلَسْتُ وَلَمْ اَدْخُلْ مَعَهُمْ فِي الصَّلَاةِ فَلَمَّا انْصَرَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَآنِيْ جَالِسًا فَقَالَ اَلَمْ تُسْلِمْ يَايَزِيْدُ قُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَدْ اَسْلَمْتُ قَالَ وَمَا مَنَعَكَ اَنْ تَدْخُلَ مَعَ النَّاسِ فِيْ صَلَاتِهِمْ قَالَ اِنِّيْ كُنْتُ قَدْ صَلَّيْتُ فِيْ مَنْزِلِيْ اَحْسَبُ اَنْ قَدْ صَلَّيْتُمْ فَقَالَ اِذَا جِئْتَ الصَّلَاةَ فَوَجَدْتَ النَّاسَ يُصَلُّوْنَ فَصَلِّ مَعَهُمْ وَاِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةً وَهٰذِهٖ مَكْتُوْبَةٌ۔ (رواه ابوداؤد)

1155. Sayyiduna Yazid ibn Aamir رضى الله عنه narrated that he came to Allah's Messenger صلى الله عليه وسلم while he was offering *salah* (leading the people). He sat down and did not join the congregational *salah*. When Allah's Messenger صلى الله عليه وسلم finished and saw him sitting, he asked, "Had you not become a Muslim, yazid?" He submitted "Surely O Messenger of Allah, I did embrace Islam" He asked, "Then what stopped you from joining the people in their *salah*?" he submitted, "I had offered *salah* at home presuming that you had prayed already." He said, "When you come to the *salah* and find people engaged in it, join them in the *salah*. And, if you had already prayed, that will be for you an optional *salah*

[1] Abu Dawud # 857, Muwatta Maalik # 8.3-9.
[2] Abu Dawud # 578, Muwatta Maalik # 8.3-12

though this is a prescribed *salah*." [1]

(١١٥٦) وَعَنِ ابْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَهُ فَقَالَ اِنِّي اُصَلِّي فِي بَيْتِي ثُمَّ اَدْرِكُ الصَّلَاةَ فِي الْمَسْجِدِ مَعَ الْاِمَامِ اَفَاُصَلِّي مَعَهُ قَالَ لَهُ نَعَمْ قَالَ الرَّجُلُ اَيَّتَهُمَا اَجْعَلُ صَلَاتِي قَالَ ابْنُ عُمَرَ وَذٰلِكَ اِلَيْكَ اِنَّمَا ذٰلِكَ اِلَى اللّٰهِ عَزَّ وَجَلَّ يَجْعَلُ اَيَّتَهُمَا شَاءَ۔ (رواه مالك)

1156. It is reported about Sayyiduna Ibn Umar رضی اللہ عنہ that a man asked him, "After I offer *salah* in my house, I catch the *salah* in the mosque with the imam, shall I pray with him, too?" He said to him, "Yes." The man persisted," which of the two shall I consider to be my (obligatory) *salah*?" Ibn Umar رضی اللہ عنہ countered, "Is that up to you? It is for Allah, Mighty and Glorious. He may make whichever of the two he likes (as obligatory)." [2]

COMMENTARY: This hadith upholds the opinion of some Shafi and of Imam Ghazali رحمہ اللہ that one of the two *salah* will be regarded as fard (obligatory) the first or the second. However, many ahadith determine the first as fard (obligatory) (obligatory). The second is supererogatory.

DO NOT REPEAT A *SALAH*

(١١٥٧) وَعَنْ سُلَيْمَانَ مَوْلٰى مَيْمُوْنَةَ قَالَ اَتَيْنَا ابْنَ عُمَرَ عَلَى الْبِلَاطِ وَهُمْ يُصَلُّوْنَ فَقُلْتُ اَلَا تُصَلِّي مَعَهُمْ قَالَ قَدْ صَلَّيْتُ وَاِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُصَلُّوْا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ۔

(رواه احمد و ابوداؤد والنسائی)

1157. Sayyiduna Sulayman, رحمہ اللہ the freedman of Sayyidah Maymunah رضی اللہ عنہا said, "We came to Ibn Umar رضی اللہ عنہ at al-Balat while they were offering the *salah*. So I asked (Ibn Umar رضی اللہ عنہ, Do you not pray with them? He said, 'I have offered *salah* already and had heard Allah's Messenger صلی اللہ علیہ وسلم say: Do not offer a *salah* twice in a day." [3]

COMMENTARY: Al-Balat is a place outside the Prophet's صلی اللہ علیہ وسلم mosque built by Sayyiduna Umar Faruq رضی اللہ عنہ for people to get together and converse so that they may not do it within the mosque.

RECONCILING WITH PREVIOUS AHADITH: This hadith pertains to one who had previously offered *salah* along with other people in congregation. (So he cannot do it again). The other ahadith (that permit offering a *salah* again) concern one who has offered his *salah* by himself and then finds a congregation. This is the opinion of Imam Abu Hanifah رحمہ اللہ.

Or, this hadith means that the *salah* second time cannot be regarded as fard (obligatory) but is optional. There is no ham in offering it a second time as optional.

Or, this may have been the *salah* of fajr, asr or maghrib. These *salah*s are not repeated. The next hadith specifies the *salah*s that cannot be repeated.

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[1] Abu Dawud # 577, The translation of Urdu is: 'This (second) will be optional *salah* for you and the first) was the prescribed offered by you.

[2] Muwatta Maalik 8.3-10

[3] Abu Dawud # 579, Nasa'i # 86, Musnad Ahmad 2-19

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SALAHS THAT MAY NOT REPEATED

(١١٥٨) وَعَنْ نَافِعٍ قَالَ إِنَّ عَبْدَاللّٰهِ بْنِ عُمَرَ كَانَ يَقُوْلُ مَنْ صَلَّى الْمَغْرِبَ اَوِالصُّبْحَ ثُمَّ اَدْرَكَهُمَا مَعَ الْإِمَامِ فَلَا يُعِدْ لَهُمَا۔ (رواه مالك)

1158. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Abdullah ibn Umar رضى الله عنه used to say that he who has offered the *salah* of maghrib or fajr, and then finds them being led by the imam, must not repeat them.[1]

COMMENTARY: This hadith is followed by imam Maalik رحمه الله and only *maghrib* and *fajr* are not repeated by him.

The hanafis include asr in this command.

Imam Shafi رحمه الله holds that all *salahs* may be repeated.

This hadith indicates that it pertains to one, who has not offered the first *salah* with the congregation, but has offered it by himself.

CHAPER - XXXI

THE SUNAN *SALAH* & THEIR MERITS

بَابُ السُّنَنِ وَفَضَائِلِهَا

In the Shari'ah (divine law), *salah* is the best and most high ranking form of worship. Of all kinds of worship it is the dearest to Allah. Hence, the more one devotes oneself to it the more blessings accrue to him. Though deep involvement in it, he acknowledge the sovereignty and greatness of Allah.

This is why relative to other forms of worship that are restricted to fard (obligatory) (or the obligatory and prescribed nature), this form of worship has three divisions fard (obligatory), *wajib (expedient)* and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. Thus, there are with every fard (obligatory), *salah*, some *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* too so that they may be offered conveniently with the fard (obligatory) and also they may atone for any deficiency in the discharge of the fard (obligatory). There are two kinds of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that are offered during day and night with the fard (obligatory).

(i) Rawatib is those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that the Prophet صلى الله عليه وسلم offered with regularity.

(ii) Ghayr-rawatib is those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that the Prophet صلى الله عليه وسلم did not offer regularly, like the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* at the time of asr.

The *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are offered in the same way as the fard *salah* (obligatory prayer) are offered, but with the difference that in the fard (obligatory) *salah* (of four raka,at), a surah is recited after al-fatihah only in the first two rakat) while in the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* a surah is recited after *alfatihah* in all (the four) rakat. Also it is not a contravention of the Prophet's صلى الله عليه وسلم *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* (practice) if the surahs recited in the rakat of a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are not equal. Moreover, during the day, the *sunnah (Practice*

[1] Muwwata Maalik # 8.3-13

of Holy Prophet صلى الله عليه وسلم) *salah* may comprise two rakaat and, during the night up to four rakaat together with one salutation, it being imperative to recite the at-tahiyat after two *raka'at* (*Ilm ul Fiqh*)

Finally, it must be understood that the words *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم), nafl(optional prayer), tatawwa (extra prayer), mandub, mustahab (desirable), *marghub fih*(desired) and *hasan*(good) are synonymous. They have the same meaning which is the *salah* that the Prophet صلى الله عليه وسلم preferred to offer over not offering. However, some of these are *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) muwakkadah. (emphasized *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم)) relative to others.

SECTION I اَلْفَصْلُ الْاَوَّلُ

RAKA'AT OF SUNNAH

(١١٥٩) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِيْ يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهٗ بَيْتٌ فِي الْجَنَّةِ اَرْبَعًا قَبْلَ الظُّهْرِ وَ رَكْعَتَيْنِ بَعْدَ هَا وَ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَ رَكْعَتَيْنِ قَبْلَ صَلٰوةِ الْفَجْرِ (رَوَاهُ التِّرْمِذِيُّ) وَفِيْ رِوَايَةٍ لِمُسْلِمٍ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيْ لِلّٰهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيْضَةٍ اِلَّا بَنَى اللّٰهُ لَهٗ بَيْتًا فِي الْجَنَّةِ اَوْ اِلَّا بُنِيَ لَهٗ بَيْتٌ فِي الْجَنَّةِ۔

1159. Sayyidah Umm Habibah رحمه الله **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "For him who offers twelve *raka'at* in a day and a night, a house is built in paradise; four before zuhr, two after it, two after maghrib, two after isha and two before fajr."**

The version in Muslim has her narrating: I heard Allah's Messenger صلى الله عليه وسلم **say, "No Muslim offers for Allah, every day, twelve rakaat supererogatory *salah* besides the fard (obligatory), but Allah builds for him a house in paradise "or, ".... But a house is built for him in paradise."**[1]

COMMENTARY: The number of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) mentioned in the hadith are all *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) muwakkadsh and the two rakaat *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr are the most emphasized of all so much so that Hasan Busri رحمه الله and some Hanafis assert that they are *wajib (expedient)*. Hassan Busri has also classified the two sunnah (Practice of Holy Prophet صلى الله عليه وسلم) raka'at of *maghrib* as *wajib (expedient)*.But, in the light of this hadith, his assertion is rejected. They are not *wajib (expedient)* but *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*.

(١١٦٠) وَعَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِيْ بَيْتِهٖ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِيْ بَيْتِهٖ قَالَ وَحَدَّثَتْنِيْ حَفْصَةُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ رَكْعَتَيْنِ خَفِيْفَتَيْنِ حِيْنَ يَطْلُعُ الْفَجْرُ۔ (متفق عليه)

[1] Muslim # 103-728, Tirmidhi # 415, Abu Dawud # 1250, Nasa'i # 1794, Ibn Majah # 1140, Darimi # 1438, Musnad Ahmad 6-326.

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1160. Sayyiduna Ibn Umar رضی اللہ عنہ narrated, "I offered along with Allah's Messenger صلی اللہ علیہ وسلم two rakaat before the *salah* of zuhr and two rakaat after it, two rakaat after isha in his house." He said that Sayyidah Hafsah رضی اللہ عنہ narrated to him that Allah's Messenger صلی اللہ علیہ وسلم used to offer two brief rakaat at the rise of dawn.[1]

COMMENTARY: Sayyiduna Ibn umar رضی اللہ عنہ has said the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* before zuhr are (رکعتین) (two rakaat). The scholars say that the dual is not contrary to four. This hadith then conforms to the ahadith that mention four rakaat before zuhr. (Mulla Ali Qari)

Shaykh Abdul Haq رحمہ اللہ said that Imam shafi رحمہ اللہ gives the rakaat before zuhr as two. The Hanafis say that the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* before zuhr are four as stated in many other ahadith narrated by Sayyiduna Ali رضی اللہ عنہ Sayyidah Ayshah, رضی اللہ عنہ Sayyidah Umm Habibah رضی اللہ عنہ and others. Imam Tirmidhi رحمہ اللہ confirmed that most sahabah (companions) رضی اللہ عنہ also offered four rakaat before zuhr and the Hanafi follow it. This also was the practice of Sufyan Thawri رحمہ اللہ Ibn Mubarak رحمہ اللہ and Ishaq رحمہ اللہ. Moreover, Imam Shafi رحمہ اللہ and Imam Ahmad رحمہ اللہ also say that four rakaat are offered (before zuhr) but they offer them in two's (with two salutations).

It could also be that the Prophet صلی اللہ علیہ وسلم used to offer four rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of zuhr at home, so his wives mentioned the four rakaat. Then on going to the mosque, he may be offering two rakaat tahiyat ul-masjid which Ibn Umar رضی اللہ عنہ might have presumed to be the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* before zuhr.

Sayyiduna Ibn Umar رضی اللہ عنہ mentioned maghrib and isha. He did not say anything of the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr because he did not offer that *salah* with the Prophet صلی اللہ علیہ وسلم, He quoted Sayyidah Hafsah رضی اللہ عنہ in this regard. Thus the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of fajr were also included in his hadith.

THE SUNNAH OF JUMUAH

(١١٦١) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتّٰى يَنْصَرِفَ فَيُصَلِّيْ رَكْعَتَيْنِ فِيْ بَيْتِهٖ۔ (متفق علیہ)

1161. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم did not offer any *salah* after the (*salah* of) Friday till he went back (home). There, at his house, he offered two rakaat (*sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*).[2]

COMMENTARY: Imam Shafi رحمہ اللہ abided by this hadith and offered two rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* after Friday as after zuhr. But other ahadith disclose that the Prophet صلی اللہ علیہ وسلم offered four rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*, both before and after Friday *salah*. Hence, Imam Abu yusuf رحمہ اللہ said that after the *salah* of Friday six rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* must be offered.

As stated earlier, it is more virtuous to offer the supererogatory at home. So, the Prophet صلی

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[1] Bukhari # 937, Muslim # 104-729, Darami # 1437.

[2] Bukhari # 937, Muslim # 71-862, Nasa'i # 1427, Muwatta Maalik # 7.5-29.

offered these post Friday *sunnah (Practice of Holy Prophet*) at home.

THE SUPEREROGATORY *SALAH* OF THE PROPHET

(١١٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهٖ فَقَالَتْ كَانَ يُصَلِّيْ فِيْ بَيْتِيْ قَبْلَ الظُّهْرِ اَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّيْ بِالنَّاسِ ثُمَّ يَدْ خُلُ فَيُصَلِّيْ رَكْعَتَيْنِ وَكَانَ يُصَلِّيْ بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْ خُلُ بَيْتِيْ فَيُصَلِّيْ رَكْعَتَيْنِ وَكَانَ يُصَلِّيْ مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ فِيْهِنَّ الْوِتْرُ وَكَانَ يُصَلِّيْ لَيْلًا طَوِيْلًا قَائِمًا وَلَيْلًا طَوِيْلًا قَاعِدًا وَكَانَ اِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَ سَجَدَ وَهُوَقَاعِدٌ وَكَانَ اِذَا طَلَعَ الْفَجْرُ صَلّٰى رَكْعَتَيْنِ رَوَاهُ مُسْلِمٌ وَزَادَ اَبُوْدَاوٗدَ ثُمَّ يَخْرُجُ فَيُصَلِّيْ بِالنَّاسِ صَلَاةَ الْفَجْرِ۔

1162. Sayyiduna Abdullah ibn Shaqiq narrated that he asked Sayyidah Ayshah about the supererogatory *salah* of Allah's Messenger. She said that he used to offer at her home before zuhr four rakaat. Then he would go out and lead the people in *salah* and then come in and offered two rakaat. And he used to lead the people in the *salah* of maghrib and then come to her house and offer two rakaat. He would offer nine rakaat during the night, the witr among them. He would pray long in the night standing and long in the night sitting and when he recited the Qur'an while standing, he would go into ruku and sajdah from the standing posture. And when it was dawn, he offered two rakaat.Abu Dawud added to it: Then he would go out and lead the people in the *salah* of fajr.[1]

COMMENTARY: this hadith is strong evidence that *sunnah (Practice of Holy Prophet*) must be offered at home preferably, being more virtuous.

The witr being among them means that the Prophet used to offer three rakaat of witr with his tahajjud *salah(super erogatory prayer)* (as the Hanafis say), or one rakaah (as the other imams hold).

As for his *salah* in the night, he offered at different two rakaat eight, nine, ten, eleven and thirteen rakaat.

As for going into ruku and sajdah from the standing posture, when he offered the tahajjud *salah* while standing, he made ruku and sajdah from the standing posture and did not sit down to make ruku and sajdah. When he offered the *salah* sitting down, he made ruku and sajdah while in the sitting posture, but it is also said that he would sometimes stand up to go into ruku and sajdah, which means that though he recited the Quran sitting, he would stand up, make a brief recital of the Quran and go into ruku and sajdah.

In the light of all the ahadith (about *tahajjud(super erogatory prayer)*), we might says that the Prophet offered the *salah* of tahajjud*(super erogatory prayer)* in three ways:

(i) The entire *salah* standing.

(ii). The entire *salah* sitting.

(iii) The recitation of the Quran while sitting after which he stood up and went into ruku and sajdah.

He never did the opposite of the third one method which means that he never recited the Quran standings and the ruku and sajdah after first sitting down. This hadith rejects this method.

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[1] Muslim #105-730, Abu Dawud #1251.

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THE SUNNAH OF FAJR

(١١٦٣) وَعَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْءٍ مِنَ النَّوَافِلِ اَشَدَّ تَعَاهُدًا مِنْهُ عَلٰى رَكْعَتَيِ الْفَجْرِ۔ (متفق علیه)

1163. Sayyidah Ayshah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was never more particular in observing any supererogatory rakaat of the fajr. [1]

COMMENTARY: The Prophet صلی الله علیه وسلم never missed the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of fajr even during a jurney. The jurists say that the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of fajr must not be offered sitting down without a reason.

(١١٦٤) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا۔ (رواه مسلم)

1164. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The two raka'at of fajr are better than this world and whatever is in it." [2]

COMMENTARY: The *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of fajr are better than the world and whatever it has even if they are spent in Allah's path. If they are hoarded than that is stinginess and no good in them and so they cannot even be compared with the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of fajr.

The ulama (Scholars) say that the most emphasized *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* in successive order are: of the fajr, of the maghrib, of the post zuhr (two rakaat), of the post isha and finally of the pre-zuhr (four rakaat).

TWO RAKAAT BEFORE MAGHRIB

(١١٦٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ مُغَفَّلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْ قَبْلَ صَلٰوةِ الْمَغْرِبِ رَكْعَتَيْنِ صَلُّوْا قَبْلَ صَلٰوةِ الْمَغْرِبِ رَكْعَتَيْنِ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ كَرَاهِيَةَ اَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً۔ (متفق علیه)

1165. Sayyiduna Abdullah ibn Mughaffal رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Offer two rakaat *salah* before the (fard (obligatory)) *salah* before the *salah* of maghrib." The third time he added, unwilling that people should regard it as *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*, "Whoso wishes may offer it." [3]

COMMENTARY: About the two rakaat before the fard (obligatory) *salah* of maghrib, many jurists disallow it. This has been discussed previously against hadith # 662.

FOUR SUNNAH AFTER JUMMAH

(١١٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ اَرْبَعًا رَوَاهُ مُسْلِمٌ وَفِيْ اُخْرٰى لَهٗ قَالَ اِذَا صَلّٰى اَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا اَرْبَعًا۔

1166. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He among you who offers *salah* after the *salah* of Friday, must offer

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[1] Muslim # 95-724, Bukhari # 1169

[2] Muslim # 96-725, Tirmidhi # 416, Nasa'i # 1755, Musnad Ahmad 6-50.

[3] Bukhari # 627, Muslim # 304-838, Abu Dawud # 1281, Tirmidhi # 185, Ibn Majah # 1162, Musnad Ahmad 5-55.

four rakaat."
According to another version, he said, "when one of you offers the *salah* of Friday, he must offer four rakaat after it (as *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم)).[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

SUNNAH OF ZUHR

(١١٦٧) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ حَافَظَ عَلٰى اَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَ اَرْبَعٍ بَعْدَ هَا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ۔ (رواه احمد والترمذى و ابوداؤد و النسائى و ابن ماجة)

1167. Sayyidah Umm Habibah رضى الله عنه **narrated that she heard Allah's Messenger** صلى الله عليه وسلم **say, "he who preserves the four rakaat before zuhr and four rakaat after it (by continuing to offer them), Allah for bids the fire (of hell) to tuch him."[2]**

COMMENTARY: The four rakaat after zuhr are offered in tw.'s as clarified in another tradition. It seems that these four rakaat are apart from the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* offered after the fard (obligatory). However, Mullah Ali Qari رحمه الله said that these four rakaat comprise two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah and two mustahab (desirable), and it is preferable to offer these four in two's.

(١١٦٨) وَعَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيْهِنَّ تَسْلِيْمٌ تُفْتَحُ لَهُنَّ اَبْوَابُ السَّمَاءِ۔ (رواه ابوداؤد وابن ماجة)

1168. Sayyiduan Abu Ayyub Ansari رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "(As for) the four rakaat before zuhr without a taslim (salutation in-between, meaning all four offered together), the gates of heaven are opened for them."[3]**

COMMENTARY: These four rakaat before zuhr gain acceptance of the lord Mighty and glorious. Hence, mercy descends from Him.
However, opinions differ on these four rakaat. Are these the four *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* that are offered before the fard (obligatory) of zuhr, or other than that which are called *salah* fi za-zawal? The preferred opinion is that they are ghayr-rawatib (not offered with regularity). This means that they are *salah* fiaz-zawal, not the four *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* before the fard (obligatory) of zuhr.

SALAH FI AZ-ZAWAL

(١١٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ اَرْبَعًا بَعْدَ اَنْ تَزُوْلَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ اِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا اَبْوَابُ السَّمَاءِ فَاُحِبُّ اَنْ يَصْعَدَلِيْ فِيْهَا عَمَلٌ صَالِحٌ۔

(رواه الترمذى)

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[1] Muslim # 17-881, Abu Dawud # 1131, Tirmidhi # 523, Musnad Ahmad 2-499, Nisai # 713, Ibn Majah # 1233.
[2] Abu Dawud # 1269, Tirmidhi # 427, Nasa'i # 1815, Musnad Ahmad 6-326.
[3] Abu Dawud # 1270, Ibn Majah # 1157.

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1169. Sayyiduna Abdullah ibn saib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer four raka'at after zawal (when the sun had passed the meridian), before zuhr. He would say, "This is an hour when the gates of heaven are opened and I love that my righteous deeds should ascend for me at this hour."[1]

SUNNAH OF ASR

(۱۱۷۰) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ اَمْرَأً صَلّٰى قَبْلَ الْعَصْرِ اَرْبَعًا۔

(رواہ احمد و الترمذی و ابوداؤد)

1170. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah have mercy on him who offers four rakaat *salah* rakaat *salah* before the fard (obligatory) of asr. [2]

(۱۱۷۱) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ اَرْبَعَ رَكْعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيْمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِيْنَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِيْنَ وَالْمُؤْمِنِيْنَ۔ (رواہ الترمذی)

1171. Sayyiduna Ali narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer four rakkat *salah* before asr separating them with the taslim to the angels who are near to Allah, and (taslim) to Muslims and believers who follow them.[3]

COMMENTARY: Taslim here means to recite at-Tahiyat. He recited it after two rakaat and made the salutation after four.

(۱۱۷۲) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ۔ (رواہ ابوداؤد)

1172. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer two rakaat *salah* before the *salah* of asr. [4]

COMMENTARY: The traditions give different number of rakaat for the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of asr. So, the ulama (Scholars) say that it is up to the worshipper to offer two rakaat or four as he wishes, but it is better to offer four.

SALATULAWWABIN

(۱۱۷۳) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ سِتَّ رَكْعَاتٍ لَمْ يَتَكَلَّمْ فِيْمَا بَيْنَهُنَّ بِسُوْءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ عُمَرَ بْنِ اَبِيْ خَثْعَمٍ وَسَمِعْتُ مُحَمَّدَ بْنَ اِسْمَاعِيْلَ يَقُوْلُ هُوَ مُنْكَرُ الْحَدِيْثِ وَضَعَّفَهُ جِدًّا۔

1173. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said "If anyone offers six rakaat *salah* after maghrib without speaking an evil word in between then there is for him a reward of worship for twelve years." [5]

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[1] Tirmidhi # 477

[2] Abu Dawud # 1271, Tirmidhi # 430.

[3] Tirmidhi # 598, Nasa'i # 874, Ibn Majah # 1161.

[4] Abu Dawud # 1273.

[5] Tirmidhi # 435, Ibn Majah # 1374.

COMMENTARY: The six rakaat after maghrib are offered in two's and Sayyiduna Ibn Abbas رضی اللہ عنہ called them *salah*t ul-awwabin. This *salah* is *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*).* The two rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* after maghrib are included in these six and also in the twenty as mentioned in the next hadith. But, Mawlana shah Ishaq Muhaddith Dahlawi رحمہ اللہ said that the six or twenty are a part from the two *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah after the maghrib.

Though this hadith is classified by tirmidhi as weak, yet may be abided by to promote good deeds. Sayyiduna Ammar ibn yasar رضی اللہ عنہ used to offer the six rakaat constantly and quoted the Prophet صلی اللہ علیہ وسلم as saying that anyone who offers them then his sins will be forgiven even if they are like the foam of the sea. (Tabarani)

(١١٧٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ عِشْرِيْنَ رَكْعَةً بَنَى اللّٰهُ لَهٗ بَيْتًا فِي الْجَنَّةِ۔ (رواه الترمذی)

1174. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone offers twenty raka'at after maghrib, Allah builds for him a house in paradise."[1]

COMMENTARY: The scholars of hadith classify this hadith, too as weak. However, Allamah Ibn Hajar رحمہ اللہ said that there is another hadith of the same purport. "The Prophet صلی اللہ علیہ وسلم used to offer twenty rakaat for this *salah*, saying that it is *salah*tul-awwabin. Whoso offers it, is forgiven."

Considering the different traditions, the ulama (Scholars) say that salatul awwabin is made up of between two and twenty rakaat. The more one offers, the better for him.

THE SUNNAH OF ISHA

(١١٧٥) وَعَنْهَا قَالَتْ مَاصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ صَلّٰى اَرْبَعَ رَكَعَاتٍ اَوْسِتَّ رَكَعَاتٍ۔ (رواه ابوداؤد)

1175. Sayyidah Ayshah رضی اللہ عنہ narrated that never did Allah's Messenger صلی اللہ علیہ وسلم offer the isha (in the mosque) and come to her house without offering four or six rakaat.[2]

COMMENTARY: The ahadith about the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* after isha mention two or four rakaat. Only this one mentions six. Some of the ahadith about two rakaat have been narrated previously, of those that mention four, Saeed ibn Mansur has transmitted one in his musnad, ith is that the Prophet صلی اللہ علیہ وسلم said, "If any one offers four rakaat before the tahajjud *salah* that night. If anyone offers four rakaat after isha, he is deemed to have offered four rakaat in laylatulqadr (night of power)."

As for this hadith, of the four rakaat that the Prophet صلی اللہ علیہ وسلم offered after isha two were *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah and the other two mustahab (desirable).

The word (او) (or) could have been the narrator's to express that he was not sure. Or, it may

[1] Tirmidhi # 435

[2] Abu Dawud # 1303.

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denote probability.

IDBARAN NUJUM & IDBARAS SUJUD

(١١٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِدْبَارَ النُّجُوْمِ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ وَ اَدْبَارِ السُّجُوْدِ الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ۔ (رواه الترمذی)

1176. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "(To glorify) and idbaran nujum (at the setting of the stars) imply the two rakaat before fajr (which is the two sannah preceding the fard (obligatory)), and (to glorify) and idbaras sujud (at the ends of the Prostrations) imply the two rakaat after maghrib."[1]

COMMENTARY: The last verses of surah at-tur (52:48-49)

وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ النُّجُوْمِ۔ (الطور ٥٢: ٤٩)

{... and glorify the praise of your lord when you arise, and in the night glorify him too and at the setting of the stars}

The Prophet صلی الله علیه وسلم said that (اَدْبَارَ النُّجُوْمِ) (idbaran-nujum) is when the stars turn their backs, at that time, glorifying the praises of the lord' is to offer the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم) of the fajr. These are offered, when the stars set, after the rise of dawn. Again, the verses of surah Qaaf (50:39-40)

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ الْغُرُوْبِ * وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ۔ (ق ٥٠: ٣٩،٤٠)

{... and glorify the praise of your lord before the rising of the sun and before its setting and glorify him in the night and at the ends of the prostrations.}

The Prophet صلی الله علیه وسلم said that the word (سجود) (sujud) prostrations in the verse refers to the three fard (obligatory) rakaat of maghrib and idbaras sujud (ادبار السجود) means after prostrations, glorify Allah which refers to offering two rakaat junnah after the fard (obligatory), of the *salah* of maghrib.

SECTION II اَلْفَصْلُ الثَّالِثُ

FOUR RAKAAT BEFORE ZUHR

(١١٧٧) وَعَنْ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ فِي صَلَاةِ السَّحَرِ وَ مَامِنْ شَيْءٍ اِلَّا وَهُوَ يُسَبِّحُ اللّٰهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ يَتَفَيَّؤُ ظِلَالُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دَاخِرُوْنَ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1177. Sayyiduna Umar رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Four rakaat before zuhr and after zawal (when the sun has passed the meridian) are counted equal to as many rakaat of tahajjud(*super erogatory prayer*). And, there is nothing but glorifies Allah at that hour." Then, he recited:

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[1] Tirmidhi # 3286.

يَتَفَيَّؤُ ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دَاخِرُوْنَ

{Their shadows inclining to the right and to the left, prostrating themselves before Allah while being lowly...} (16:48)[1]
This verse calls for prostration)

COMMENTARY: The Prophet صلى الله عليه وسلم recited this verse to exhort the listeners to offer this *salah*. The Prostration implies obedience. Allah has created different things for different purposes. The achievement of that purpose is really obedience to him.

TWO RAKAAT AFTER ASR

(١١٧٨) وَعَنْ عَآئِشَةَ قَالَتْ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِىْ قَطُّ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِلْبُخَارِىِّ قَالَتْ وَالَّذِىْ ذَهَبَ بِهٖ مَا تَرَكَهُمَا حَتّٰى لَقِىَ اللّٰهَ۔

1178. Sayyidah Ayshah رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم never neglected to offer the two rakaat after asr when he was with me (in my house)." Another version of Bukhari has that she narrated, "By him who took him away, he never neglected them till he met Allah."[2]

COMMENTARY: It has been stated in the preceding pages that the two rakaat after asr were allowed to other people to offer supererogatory *salah* after asr. There are very many ahadith disallowing it.

SUPEREROGATORY BETWEEN SUNSET AND *SALAH* OF MAGHRIB

(١١٧٩) وَعَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ سَأَلْتُ اَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ فَقَالَ كَانَ عُمَرُ يَضْرِبُ الْاَيْدِىَ عَلٰى صَلَاةٍ بَعْدَ الْعَصْرِ وَكُنَّا نُصَلِّىْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ غُرُوْبِ الشَّمْسِ قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهٗ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْهِمَا قَالَ كَانَ يَرَانَا نُصَلِّيْهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا۔ (رواه مسلم)

1179. Sayyiduna Al- Mukhtar ibn fulful said that he asked Sayyiduna Anas ibn Maalik رضى الله عنه about the supererogatory *salah* ofter asr. He said, "Umar رضى الله عنه used to strike at the hands of anyone who intended to offer the supererogatory after asr. But, we used to offer in the times of Allah's Messenger صلى الله عليه وسلم two rakaat *salah* after sunset and before the *salah* of maghrib" He asked him whether Allah's Messenger صلى الله عليه وسلم used to offer theses two (rakaat). He said, "He would observe us offering them but neither commanded us nor forbade us."[3]

COMMENTARY: This means that the Prophet صلى الله عليه وسلم approved their offering the *salah* after sunset and before the maghrib *salah*. If not, then he would have forbidden them. However, the righteous caliphs did not think it proper to offer *salah* at this time. Hence, it is enough to emulate them, so most of the jurists disallow this because this necessitates delay

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[1] Tirmidhi # 3139, Shu'ab ul Eeman (Bayhaqi)
[2] Bukhari # 591, Muslim # 299-835, Abu Dawud # 1279, Tirmidhi # 184, Nasa'i # 574, Musnad Ahmad 6-169
[3] Muslim # 302-837

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of the *salah* of Maghrib.

(١١٨٠) وَعَنْ اَنَسٍ قَالَ كُنَّا بِالْمَدِيْنَةِ فَاِذَا اَذَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِىَ فَرَكَعُوا رَكْعَتَيْنِ حَتّٰى اِنَّ الرَّجُلَ الْغَرِيْبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسَبُ اَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيْهَا۔ (رواه مسلم)

1180. Sayyiduna Anas رضى الله عنه narrated that they were in Madinah and (it was such that) when the muadhdhin called the adhan for the *salah* of maghrib, the people rushed to the pillars and offered two rakaat. So much so that if a stranger came to the mosque, he would presume that the *salah* was over because of the very many who offered (*salah* of) the two rakaat. [1]

COMMENTARY: Allamah Teebi رحمه الله shafi said that this hadith is evidence that two rakaat may be offered after sunset and before the *salah* of maghrib. Mulla Ali Qari Hanafi رحمه الله, however, rejected this argument because this is a rarity, for, Allah's Messenger صلى الله عليه وسلم generally made haste to offer the maghrib *salah* while these two rakaat will cause a delay in offering it. Some ulama (Scholars) say that it puts the *salah* beyond its true time.

Hence, it may be said that Sayyiduna Anas رحمه الله did not report a regular practice but perhaps some people did so some day. Or, this may have been done earlier and was abandoned afterwards, so it is now makruh (unbecoming) to offer this *salah*.

(١١٨١) وَعَنْ مَرْثَدِ بْنِ عَبْدِاللّٰهِ قَالَ اَتَيْتُ عُقْبَةَ الْجُهَنِيَّ فَقُلْتُ اَلَا اُعَجِّبُكَ مِنْ اَبِيْ تَمِيْمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ فَقَالَ عُقْبَةُ اِنَّا كُنَّا نَفْعَلُهُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ فَمَا يَمْنَعُكَ الْاٰنَ قَالَ الشُّغْلُ۔ (رواه البخارى)

1181. Sayyiduna Marthad Ibn Abdullah رحمه الله narrated that he went to (Sayyiduna) Uqbah al-Juhani رضى الله عنه and told him of a strange thing that Abu Tamim رحمه الله did offering two rakaat before the *salah* of maghrib. Uqbah رضى الله عنه said, "we used to do so in the times of Allah's Messenger صلى الله عليه وسلم (now and then)." He asked him what made them give it up and he replied, "Being occupied." [2]

COMMENTARY: This hadith establishes that this *salah* is not *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. If it were then a sahabi like Sayyiduna Uqbah رضى الله عنه would not have omitted a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* for occupation in worldly affairs.

OPTIONAL *SALAH* AT HOME

(١١٨٢) وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مَسْجِدَ بَنِيْ عَبْدِالْاَشْهَلِ فَصَلّٰى فِيْهِ الْمَغْرِبَ فَلَمَّا قَضَوْا صَلَاتَهُمْ رَاٰهُمْ يُسَبِّحُوْنَ بَعْدَهَا فَقَالَ هٰذِهٖ صَلَاةُ الْبُيُوْتِ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ

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[1] Muslim # 303-837

[2] Bukhari # 1184, Musnad Ahmad 4-155. (A Footnote in Urdu says that voluntary *salah* may be put off to attend to work).

التِّرْمِذِيِّ وَالنَّسَائِيِّ قَامَ نَاسٌ يُصَلُّوْنَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِهٰذِهِ الصَّلَاةِ فِي الْبُيُوْتِ۔

1182. Sayyiduna Kab Ibn Ujrah رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم came to the mosque of Banu Abdul Ash.hal (an ansar tribe). He offered the *salah* of maghrib. When they finished their *salah*, he observed them glorifying Allah (offering the supererogatory or *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of maghrib) and said, "These *salah* are observed at home."

Another version has: the people got up to offer the supererogatory *salah*, so the Prophet صلی اللہ علیہ وسلم said, "you must offer these *salah* at home."[1]

COMMENTARY: It is better to offer the optional *salah, sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah or non-muwakkadah at home. This does away with ostentation and also fetches blessings and mercy in homes. But, it is not makruh (unbecoming) to offer these *salah* in the mosque. It is merely a question of merit. Moreover, this advice to offer the supererogatory at home applies to those who will go home after the fard (obligatory) *salah*. If they might offer them in the mosque itself.

The Prophet صلی اللہ علیہ وسلم offered the supererogatory at home, particularly the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of maghrib. If there was expediency then he offered them in the mosque. Some ulama (Scholars) say that if the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of maghrib are offered in the mosque then the Prophet's صلی اللہ علیہ وسلم practice is neglected. But, this command is a recommended type.

The Hidayh quotes Jami Saghir in its marginal notes that if anyone is apprehensive of missing the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib if he defers them to offer at home where his night is occupied in some work, then he must offer the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib in the courtyard of the mosque. If he is not likely to be occupied and miss them, then he must preferably offer the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib at home.

LENGTHY RECITAL

(۱۱۸۳) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطِيْلُ الْقِرَاءَةَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتّٰى يَتَفَرَّقَ اَهْلُ الْمَسْجِدِ۔ (رواہ ابوداؤد)

1183. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (sometimes) Allah's Messenger صلی اللہ علیہ وسلم made a lengthy recitation (of the Quran) in the two rakaat (*sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*) after the *salah* of maghrib such that people in the mosque dispersed (after their *salah*).[2]

COMMENTARY: This hadith says that the Prophet صلی اللہ علیہ وسلم offered the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib in the mosque. There could have been a reason for that precluding him from going to his room. He might have been observing itikaf. He might have offered them in his room and Sayyiduna Ibn Abbas رضی اللہ عنہ had observed him there, his room being attached to the mosque and the door opening inside.

As for the lengthy recitation of the Quran, the Prophet صلی اللہ علیہ وسلم may have done it some

[1] Abu Dawud # 1300, Tirmidhi # 604, Nasa'i # 1596 Musnad Ahmad 5-427.

[2] Abu Dawud # 1301.

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day otherwise he recited short surah in the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of maghrib, like al-Kafirun and al-Ikhlas.

SUPERROGATORY AFTER MAGHRIB

(١١٨٤) وَعَنْ مَكْحُوْلٍ يَبْلُغُ بِهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ قَبْلَ اَنْ يَتَكَلَّمَ رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ اَرْبَعَ رَكَعَاتٍ رُفِعَتْ صَلَاتُهٗ فِيْ عِلِّيِّيْنَ مُرْسَلًا۔

1184. Sayyiduna Makhul رحمه الله **traced back to the Prophet** صلى الله عليه وسلم **(this hadith): Allah's Messenger** صلى الله عليه وسلم **said, "If anyone offers two rakaat – or, according to a version, four rakaat – after the *salah* of Maghrib, before he converses with anyone, then his *salah* is carried up to the illiyun."[1]**
(It is in a mursal form).

COMMENTARY: The two rakaat could mean *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم). The four rakaat could mean two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and two some other rakaat, or all four could be apart from *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم). These two or four rakaat that are other than *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) are called salatul awwabin. While its merit is mentioned elsewhere, it is stated here that this *salah*, or with it the fard (obligatory) too are taken up to the illiyun. This means that they attain the extreme degree of acceptance and the worshipper earn a very handsome uncountable reward.

ILLIYIUN: Illiyun is a place in the seventh heaven. The souls of the believers are brought here and their deeds are recorded here.

(١١٨٥) وَعَنْ حُذَيْفَةَ نَحْوَهٗ وَزَادَ فَكَانَ يَقُوْلُ عَجِّلُوْا الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فَاِنَّهُمَا تُرْفَعَانِ مَعَ الْمَكْتُوْبَةِ رَوَاهُ مَارَزِيْنٌ وَرَوَى الْبَيْهَقِيُّ الزِّيَادَةَ عَنْهُ نَحْوَهَا فِيْ شُعَبِ الْاِيْمَانِ۔

1185. Sayyiduna Hudhayfah رضى الله عنه **narrated the like of it (meaning, the hadith # 1184) and added that Allah's Messenger** صلى الله عليه وسلم **used to say, "Make haste to offer the two rakaat after the *salah* of Maghrib, for, they will be carried up together with the prescribed *salah*."[2]**
Razin transmitted it and the previous, and Bayhaqi transmitted the like to the addition:- shuab ul Eeman.

COMMENTARY: There are certain invocations, Supplications and other petitions that are made after the fard (obligatory) *salah*. These should be deferred to after these two optional rakaat so that the angels have not to wait before carrying them to the illiyun. This includes all kinds of adhkar and remembrance of Allah that are made after the fard (obligatory). If they would not be wrong and continue to be deemed to have been made after fard (obligatory). However, in the light of the recommendation to offer the *Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) and optional at home, these two raka'at should also be offered at home. If anyone's home is at a distance that does not matter. But, Allah knows best.

DISTINGUISH BETWEEN FARD (OBLIGATORY) AND OPTIONAL

(١١٨٦) وَعَنْ عَمْرِو بْنِ عَطَاءٍ قَالَ اِنَّ نَافِعَ بْنَ جُبَيْرٍ اَرْسَلَهٗ اِلَى السَّائِبِ يَسْئَلُهٗ عَنْ شَيْءٍ رَاٰهُ مِنْهُ مُعَاوِيَةُ فِيْ

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[1] Kazul Ummal traces is to Ibn Abu Shaybah.
[2] Mundhiri in at-Targhib

الصَّلَاةِ فَقَالَ نَعَمْ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُوْرَةِ فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فِيْ مَقَامِيْ فَصَلَّيْتُ فَلَمَّا دَخَلَ اَرْسَلَ اِلَيَّ فَقَالَ لَا تَعُدْ لِمَا فَعَلْتَ اِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تُصَلِّهَا بِصَلَاةٍ حَتّٰى تَتَكَلَّمَ اَوْ تَخْرُجَ فَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنَا بِذٰلِكَ اَنْ لَا نُوْصِلَ بِصَلَاةٍ حَتّٰى نَتَكَلَّمَ اَوْ نَخْرُجَ۔ (رواه مسلم)

1186. Sayyiduna Amr ibn Ata رحمه الله narrated that (Sayyiduna) Nafi Ibn Jubayr رحمه الله sent him to (Sayyiduna) Saib رضى الله عنه to ask him (to confirm) that which (Sayyiduna) Muawiyah رضى الله عنه had seen him do in the *salah* (and had forbidden him to repeat that. When he met and asked Saib رضى الله عنه, he confirmed, saying "Yes. I offered *salah* of Friday with him in al Maqsurah (an enclosure). When the imam gave the salutation to terminate the *salah*, I stood at my place and offered *salah* (the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) without making a difference with the fard (obligatory)). After Muawiyah رضى الله عنه went in (to his chambers), he sent me a message forbidding me to do what I had done, saying, when you have offered the Friday *salah*, do not join with it another *salah* before conversing or going out. Indeed, Allah's Messenger صلى الله عليه وسلم had given us this command that we should not join (one) *salah* (with another *salah*) till we had made a conversation or gone out (of the mosque)."[1]

COMMENTARY: When the kings or chiefs came to the mosques in those times, they had a separate chamber within the mosque. It was called al-Maqsurah (an enclosure). The offered *salah* within it.

The command not to join two *salah*s applies not only to Friday but to any fard (obligatory) *salah*, and no optional *salah* should be joined with it. This is confirmed by the words of the Prophet صلى الله عليه وسلم narrated by Muawiyah رضى الله عنه. It speaks of any fard (obligatory) or prescribed *salah*.

After offering the fard (obligatory), the optional *salah* should be offered in such a way that the two *salah*s are clearly distinguished as different for example, after offering the fard (obligatory), another *salah* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) muwakkadah or otherwise) must not be offered at the same place. Rather, one must move a little and begin the other *salah* at another place. This will make a clear distinction between the two *salah*s and it will remove any confusion about the optional being a continuation of the fard (obligatory).

The words 'or we had gone out' indicate that movement. These words could imply going out of the mosque to one's home where the optional *salah* should be offered. They could also be a figurative command to move away from the place where the fard (obligatory) is offered and offer the optional at another place (within the mosque).

There is yet another way to make this distinction. It is to offer the fard (obligatory) and then engage in conversation with another person. This will mark a difference between the two (a discontinuance of the fard (obligatory) and a commencement of the next *salah*). This is what (حتى تتكلم) (till we had made a conversation) means. It must be borne in mind that this difference can only with Allah's dhikr or such other thing.

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[1] Muslim # 73-883, Abu Dawud # 1129, Musnad Ahmad 4-950.

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(١١٨٧) وَعَنْ عَطَاءٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا صَلَّى الْجُمُعَةَ بِمَكَّةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ يَتَقَدَّمُ فَيُصَلِّي أَرْبَعًا وَإِذَا كَانَ بِالْمَدِيْنَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ وَلَمْ يُصَلِّ فِي الْمَسْجِدِ فَقِيْلَ لَهُ فَقَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ۔ رَوَاهُ أَبُوْدَاوُدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَيْتُ ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ صَلَّى بَعْدَ ذَالِكَ أَرْبَعًا۔

1187. Sayyiduna Ata رحمه الله said about (Sayyiduna) Ibn Umar رضى الله عنه that when he had offered the *salah* of Friday in Makkah, he stepped forward and offered two rakaat and again stepped forward and offered four rakaat *salah*. But, when he was in Madinah and had offered the *salah* of Friday, he returned to his home and offered two rakaat. He did not offer this *salah* in the mosque. When he was asked about it he said, "Allah's Messenger صلى الله عليه وسلم used to do it."

In another version of tirmidhi he said, "I saw Ibn Umar رضى الله عنه offer, after the *salah* of Friday, two raka'at and after that he offered four rakaat."[1]

COMMENTARY: The ulama (Scholars) say that Ibn Umar's رضى الله عنه conduct in Madinah was different from his practice in Makkah perhaps because his house in Madinah was close to the mosque. Since he was a traveller in Makkah, his house was far off so he offered the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* in the mosque itself by changing his place by a few footsteps.

Another difference in his conduct in the two places was that in Makkah he offered six rakaat after the Friday *salah*, but in Madinah he offered only two. The excess in much more reward in the Haram of Makkah than in Madinah, so he offered more rakaat in Makkah.

Mullah Ali Qari رحمه الله has said that initially Ibn umar رضى الله عنه used to offer two rakaat after the Friday *salah*. Then he began to offer four rakaat instead of two. In other words, he added two to make four. This is as Imam Abu Hanifah رحمه الله holds. But Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله contend that there are six *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* rakaat after Friday *salah*, four and two.

***SUNNAH* IN FIQH HANAFI:** Let us enumerate the rakaat of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* in all the five times *salah*. There are two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*s Muwakkadah before the fard (obligatory) of fajr. They are the most emphasized of all *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* Muwakkadah so much so that some versions say that Abu Hanifah رحمه الله said that they are *wajib (expedient)*. Some ulama (Scholars) say that rejecting them might be that amount to disbelief. The Prophet صلى الله عليه وسلم had said, "Do not omit to offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr even if the horses trample you. This is merely to stress and encourage otherwise even the fard (obligatory) may be omitted if there is threat to life.

Before the fard (obligatory) of zuhr, there are four rakaat with a single salutation and after the fard (obligatory), two rakaat *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* Muwakkadah. On Friday, before the fard (obligatory) are four rakaat together *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* Muwakkadah and four *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* after the fard (obligatory), also together.

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[1] Tirmidhi # 522, Abu Dawud # 1129.

Before the fard (obligatory) of asr, there are four rakaat Mustahab (desirable) with one solution. After the fard (obligatory) of maghrib are two rakaat *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) Muwakkadah.
There are two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) Muwakkadah after the fard (obligatory) of Isha and four rakaat Mustahab (desirable) before the fard (obligatory) of isha with one salutation.
After the witr are two rakaat Mustahab (desirable) known from the Prophet صلى الله عليه وسلم.

CHAPTER - XXXII

SALAH DURING THE NIGHT

بَابُ صَلٰوةِ اللَّيْلِ

The *salah* during the night is called tahajjud and so on. The Prophet's صلى الله عليه وسلم ahadith on this subject are included in this chapter.
There are different traditions and whichever of them is followed that will amount to obeying the Prophet صلى الله عليه وسلم and will fetch the blessings of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم). If all the traditions are followed, one by one, then it will be very reasonable and better and exactly in accordance with the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم).
The Prophet's صلى الله عليه وسلم *salah* during the night consisted of thirteen, eleven, nine or seven *raka'at*. Some give the figure of five, too. But, he never offered more than thirteen. Some ulama (Scholars) have included the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr in this number and some have not included them, and this better is correct.
There are varying traditions about the witr too. Some give the number of its *raka'at* as (only) one and some as three. Some traditions include the witr in the *salah* of tahajjud to count its *raka'at*. Some traditions exclude witr from the composition of the tahajjud so, some traditions apply witr to one raka'ah, some to three, five or seven. Rather, some traditions apply the nomenclature of witr to all the *salah* during the night.
This chapter will include all these traditions exhaustively.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ELEVEN *RAKA'AT* BETWEEN ISHA & FAJR

(١١٨٨) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيمَا بَيْنَ اَنْ يَّفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ اِلَى الْفَجْرِ اِحْدٰى عَشْرَةَ رَكْعَةً يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ وَيُوْتِرُ بِوَاحِدَةٍ فَيَسْجُدُ السَّجْدَةَ مِنْ ذٰلِكَ قَدْرَ مَايَقْرَأُ اَحَدُكُمْ خَمْسِيْنَ اٰيَةً قَبْلَ اَنْ يَرْفَعَ رَأْسَهُ فَاِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيْفَتَيْنِ ثُمَّ اضْطَجَعَ عَلٰى شِقِّهِ الْاَيْمَنِ حَتّٰى يَاْتِيَهُ الْمُؤَذِّنُ لِلْاِقَامَةِ فَيَخْرُجُ۔ (متفق عليه)

1188. Sayyiduna Ayshah رضى الله عنه narrated that after he finished offering the *salah* of isha till (the time of) fajr, the Prophet صلى الله عليه وسلم prayed (generally) eleven *raka'at*, giving the salutation after every two *raka'at* and making (their total) add by one raka'ah (witr), in which he prostrated himself for so long as one of you might recite fifty verses before raising his head. When the mu'adhdhin finished the call for the *salah* of fajr and dawn was clear to him, he stood up and offered two short *raka'at* (of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of fajr). Then he lay down

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on his night side (for some time) till the mu'adhdhin came to him (to get permission) for the iqamah, so he would go out (to the mosque). [1]

COMMENTARY: He made them add by one raka'ah (witr) does not mean that he offered a single raka'ah by itself. Rather, of the eleven *raka'at*, he offered one raka'ah with the ninth and tenth to make them three (instead of two) and so the witr (an uneven, odd number).

Ibn Hajar رحمه الله Shafi'I said that this hadith confirms two things.

(i) The least number of *raka'at* for witr is one which means that one may offer a single raka'ah of witr by itself.

(ii) When praying the tahajjud, the salutation is made at the end of every two *raka'at*.

Imam Shafi'I رحمه الله, Imam Maalik رحمه الله and Imam Ahmad رحمه الله subscribe to this contention.

As for the prostration, it seems that he made the lengthy prostration in every raka'ah. It could also mean that he made it lengthy only in one of the prostrations of witr or in all the prostration of witr.

Some people make two prostrations after the *salah* of witr with a seizing ecstasy at some places. Some weak, unsound juristic traditions speak highly of their merit. However, it must be known that there is no evidence at all of these two prostrations in the ahadith and also in the authentic tradition of fiqh. Moreover, these two prostrations are not made either in the two sacred Mosques or anywhere else in the Arab lands. There also is a hadith that classifies these prostrations as simply in invented ruse. Besides none of the four imams hold this practice as masnun or mustahab (desirable) and, in fact, some of the hanafis in the Arab countries do not even know about it and some scholars terms it as makruh (unbecoming). Hence, if this is practiced anywhere it should be abandoned.

As for the two *raka'at* of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr being brief, the Prophet صلى الله عليه وسلم recited in these *raka'at* surahs al-Kafirun and al-Ikhlas. While this is mustahab (desirable), it is not binding to recite only these surahs.

The Prophet صلى الله عليه وسلم lay down for a while after offering the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr to ward off fatigue after worship of Allah during the night. Hence, it is *Mustahab (desirable)* for anyone who engages in worship during the night to lie down for a while after offering the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr.

CONVERSING BETWEEN SUNNAH & FARD OF FAJR

(١١٨٩) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِيْ وَإِلَّا اضْطَجَعَ۔ (رواه مسلم)

1189. Sayyidah Ayshah رضى الله عنه **narrated that when the Prophet** صلى الله عليه وسلم **had finished praying the two *raka'at* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) of fajr, if I was awake he would converse with me other wise he would lie down.** [2]

COMMENTARY: Ibn Maalik رحمه الله said that it is wrong to presumed that conversation between *fard (obligatory)* and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* wipes out all reward. However the Prophet صلى الله عليه وسلم never talked of worldly affairs. He only talked about religion. So, it is not preferable to converse of worldly matters after offering the

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[1] Bukhari # 994, Muslim # 122-736, Abu Dawud # 1447, Nasai # 1726, IbnMajah # 1198, Darami # 1447, Muwatta Maalik # 702-8.

[2] Muslim # 133-743, Abu Dawud # 1263.

sunnah (Practice of Holy Prophet صلى الله عليه وسلم *) salah* and waiting for the *fard (obligatory)* because the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* are meant to prepare one for the *fard (obligatory)*.

Shaykh Abdul Haq Muhaddith Dahalwi رحمه الله has written that the ulama (Scholars) among the sahabah (companions) have said that it is makruh (unbecoming) to engage in worldly conversation after rise of down till the *salah* of fajr.

Or, the Prophet صلى الله عليه وسلم discussed some urgent affair as is apparent from another hadith of Sayyidah Ayshah رحمه الله:

إِنْ كَانَتْ لَهُ إِلَيَّ حَاجَةٌ كَلَّمَنِيْ

"If he had a need from me then he talked to me."

REST AFTER SUNNAH

(١١٩٠) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلٰى شِقِّهِ الْأَيْمَنِ۔

(متفق عليه)

1190. Sayyidah Ayshah رضى الله عنه narrated that after having offered the two *raka'at* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) of fajr, the Prophet صلى الله عليه وسلم lay down on his right side.[1]

(١١٩١) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ۔ (رواه مسلم)

1191. Sayyidah Ayshah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to offer thirteen *raka'at* during the night. Among them were (three *raka'at* of) the witr and two (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) of fajr.[2]

COMMENTARY: Though the hadith does not mention 'three *raka'at*' with the *salah* of witr, yet there is no harm in counting them as three because all the ulama (Scholars) agree that witr is made up of three *raka'at*. Moreover, another hadith mentions its three *raka'at* clearly. In his Shama'il, Tirmidhi has mentioned the hadith of Sayyidah Ayshah رضى الله عنه, namely:

ثم يصلى ثلثا

After that he performed three raka'at.

ثُمَّ اَوْتَرَ بِثَلَاثٍ

Performed three *raka'at* witr."[3]

This hadith counts the *raka'at* as thirteen by including the two of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr, otherwise the Prophet صلى الله عليه وسلم offered eleven *raka'at* in the night inclusive of witr. The two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr are counted together because there was not much gap between them and the tahajjud.

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[1] Bukhari # 1160, Nasai # 1762, Ibn Majah # 1199, Musnad Ahmad 2-173.

[2] Bukhari # 1140, Muslim # 127-738.

[3] Shamail Tirmidhi # 257(10).

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Rather, both were offered nearly together, so the two *raka'at* are counted with the tahajjud.

(١١٩٢) وَعَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَآئِشَةَ عَنْ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ سَبْعٌ وَّتِسْعٌ وَإِحْدٰى عَشْرَةَ رَكْعَةً سِوَى رَكْعَتَيِ الْفَجْرِ۔ (رواه البخارى)

1192. Sayyiduna Masruq رحمه الله said that he asked SAyyidah Ayshah رضى الله عنه about the *salah* of Allah's Messenger صلى الله عليه وسلم in the night. She said, "(He offered) seven or nine or eleven *raka'at* (at different times), not including the two *raka'at* of fajr.[1]

COMMENTARY: The eleven *raka'at* of tahajjud*(super erogatory prayer)* do not include the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr but when thirteen are mentioned they include the two.

Mulla Ali Qari رحمه الله says of the hadith that mentions fifteen *raka'at*, it is possible that the tahajjud comprised thirteen and two of fajr (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) made up fifteen. However, we cannot rule out that twelve *raka'at* of tahajjud and three of witr added up to fifteen. This contention is drawn from the tradition that when the Prophet صلى الله عليه وسلم was overcome by sleep and he did not offer the tahajjud, he offered twelve *raka'at* during the day.

THE INITIAL TWO *RAKA'AT* OF TAHAJJUD

(١١٩٣) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ إِفْتَتَحَ صَلَاتَهٗ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ۔ (رواه مسلم)

1193. Sayyidah Ayshah رضى الله عنه said that when the Prophet صلى الله عليه وسلم got up in the night to offer the *salah*, he began his *salah* with two brief *raka'at*.[2]

COMMENTARY: The kitab Azhar says that the two short *raka'at* are the two offered after ablution. It is mustahab (desirable) to make them brief. However, the correct thing is that both these were part of the tahajjud and stood for the tahiyat ul wudu and the Prophet صلى الله عليه وسلم did not offer *salah* for ablution apart from them.

(١١٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ اَحَدُكُمْ مِّنَ اللَّيْلِ فَلْيُفْتَتِحِ الصَّلَاةَ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ۔ (رواه مسلم)

1194. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of your arises in the night, let him begin the *salah* with two brief *raka'at*."[3]

(١١٩٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَتْ بِتُّ عِنْدَ خَالَتِيْ مَيْمُوْنَةَ لَيْلَةً وَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا فَتَحَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ اَهْلِهٖ سَاعَةً ثُمَّ رَقَدَ فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْاٰخِرِ اَوْ بَعْضُهٗ قَعَدَ فَنَظَرَ إِلَى السَّمَآءِ فَقَرَأَ إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ حَتّٰى

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[1] Bukhari # 1139.
[2] Muslim # 197-767.
[3] Muslim # 198-968.

خَتَمَ السُّوْرَةَ ثُمَّ قَامَ اِلَى الْقِرْبَةِ فَاَطْلَقَ شِنَاقَهَا ثُمَّ صَبَّ فِي الْجَفْنَةِ ثُمَّ تَوَضَّأَ وُضُوْءً حَسَنًا بَيْنَ الْوُضُوْئَيْنِ لَمْ يُكْثِرْ وَقَدْ اَبْلَغَ فَقَامَ فَصَلّٰى فَقُمْتُ وَتَوَضَّأْتُ فَقُمْتُ عَنْ يَّسَارِهٖ فَاَخَذَ بِاُذُنِيْ فَاَدَارَنِيْ عَنْ يَّمِيْنِهٖ فَتَتَامَّتْ صَلَاتُهٗ ثَلَاثَ عَشَرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتّٰى نَفَخَ وَكَانَ اِذَا نَامَ نَفَخَ فَاٰذَنَهٗ بِلَالٌ بِالصَّلَاةِ فَصَلّٰى وَلَمْ يَتَوَضَّأْ وَكَانَ فِيْ دُعَآئِهٖ اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّعَنْ يَّمِيْنِيْ نُوْرًا وَّعَنْ يَّسَارِيْ نُوْرًا وَّفَوْقِيْ نُوْرًا وَّتَحْتِيْ نُوْرًا وَّ اَمَامِيْ نُوْرًا وَّ خَلْفِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا وَّزَادَ بَعْضُهُمْ وَفِيْ لِسَانِيْ نُوْرًا وَّذَكَرَ وَعَصَبِيْ وَلَحْمِيْ وَدَمِيْ وَشَعْرِيْ وَبَشَرِيْ۔ مُتَّفَقٌ عَلَيْهِ، وَفِيْ رِوَايَةٍ لَهُمَا وَاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّاَعْظِمْ لِيْ نُوْرًا وَّفِيْ اُخْرٰى لِمُسْلِمٍ اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا۔

1195. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated, "I spent a night with my maternal aunt Maymunah رضی اللہ عنہ while the Prophet صلی اللہ علیہ وسلم was with her. He conversed with his family for some time and then went to sleep. When it was the last one third of the night or somewhat after that, he got up, looked at the sky and recited:

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ

{Surely in the creation of the heavens and the earth and in the alternation of night and day, there are signs for men of understanding.}

...up to the end of the surah (3:190-200). Then he got up and went to the bucket, loosened its cord and poured some water into a bowl. Then he made ablution well, between two kinds (which was moderate), not pouring two much water. When it was done, he stood up to pray. I too got up, performed ablution and stood to his left side, but he took me by the ear and pulled me round to his right. His *salah* was completed at thirteen *raka'at*. Then, he lay down and went to sleep, snoring as he was used to snore. Soon, Bilal announced to him the time of *salah* (calling the adhan). So, he offered the *salah* (the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم **)) without making ablution. His supplication (between *sunnah* and *fard (optional and obligatory)*) was:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّعَنْ يَّمِيْنِيْ نُوْرًا وَّعَنْ يَّسَارِيْ نُوْرًا وَّفَوْقِيْ نُوْرًا وَّتَحْتِيْ نُوْرًا وَّ اَمَامِيْ نُوْرًا وَّ خَلْفِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا

'O Allah, grow light in my heart, light in my sight, light in my hearing, light to my right, light to my left, light below me, light in front of me, light behind me, and grow in my light.'

Some added:

وَفِيْ لِسَانِيْ نُوْرًا وَّذَكَرَ وَعَصَبِيْ وَلَحْمِيْ وَدَمِيْ وَشَعْرِيْ وَبَشَرِيْ

'and light in my tongue.'

And also mentioned 'my joints, my flesh, my blood, my hair, my skin.'"

وَاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّاَعْظِمْ لِيْ نُوْرًا

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According to another version, he said, 'Grow light in my sould and let me have plentiful light.'

In yet another version, he said, 'O Allah, grant me light.'[1]

COMMENTARY: The ulama (Scholars) say that the Prophet صلى الله عليه وسلم did not make ablution though he had slept because ablution is not negated simply on sleeping. There is a possibility of ablution being negated during sleep (not because of sleep). Since the Prophet صلى الله عليه وسلم heart never slept and was awake even when he slept, he would have known if his ablution was negated. We cannot assume that he could not have known if his ablution was negated.

This hadith establishes that it is not makruh (unbecoming) to talk, after isha, of religious things or of personal things with one's family.

The Prophet صلى الله عليه وسلم offered thirteen *raka'at* in the tahajjud *(supererogatory prayer)* inclusive of the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr as in the previous hadith, but also exclusive of the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* as in this hadith, or different times.

As for snoring, it is a sign of clear nostrils and physical health. The Prophet صلى الله عليه وسلم was perfectly healthy both spiritually and internally as well as physically and bodily.

The supplication in the hadith is called du'a tawil (lengthy prayer). Most of the Shaykhs make this supplication Shaykh Imam Shahabuddin Suhrwardy رحمه الله has written in Awarif that whoever makes this supplication regularly possesses one blessing.

WITR COMPRISE THREE *RAKA'AT*

(١١٩٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهٗ رَقَدَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَيْقَظَ وَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُوْلُ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ حَتّٰى خَتَمَ السُّوْرَةَ ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ اَطَالَ فِيْهِمَا الْقِيَامَ وَالرُّكُوْعَ وَالسُّجُوْدَ ثُمَّ انْصَرَفَ فَنَامَ حَتّٰى نَفَخَ ثُمَّ فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ كُلَّ ذٰلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هٰؤُلَاءِ الْاٰيَاتِ ثُمَّ اَوْتَرَ بِثَلَاثٍ۔ (رواه مسلم)

1196. Sayyiduna Ibn Abbas رضى الله عنه narrated that once he slept in the house of Allah's Messenger صلى الله عليه وسلم. He woke up (in the night) used the siwak, made ablution and recited (the verses):

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

{Surely in the creation of the heavens and the earth....} (3:190 to end of surah). Then, he stood up and offered two *raka'at* in which he prolonged the postures of standing. Bowing and prostrations. Then, he finished and went to sleep and snored. Then he did that three times, all that coming to six *raka'at* each times using the siwak, making ablution and reciting these verses. Then he made that odd by offering three *raka'at* (of witr).[2]

COMMENTARY: This hadith says explicitly that witr comprises three *raka'at*. Imam Abu Hanifah رحمه الله abides by it. Imam Shafi'I رحمه الله said that while witr can be only one raka'ah

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[1] Bukhari # 6316, Muslim # 181-763, Tirmidhi # 3419, Nasai # 1121, Musnad Ahmad 1-284, The last is in Muslim.

[2] Muslim # 191-763.

yet it is makruh (unbecoming) to offer only one raka'ah by itself.

THE PROPHET'S صلى الله عليه وسلم TAHAJJUD

(١١٩٧) وَعَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ اَنَّهُ قَالَ لَاَرْمُقَنَّ صَلَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللَّيْلَةَ فَصَلّٰى رَكْعَتَيْنِ خَفِيْفَتَيْنِ ثُمَّ صَلّٰى رَكْعَتَيْنِ طَوِيْلَتَيْنِ طَوِيْلَتَيْنِ طَوِيْلَتَيْنِ ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ اَوْتَرَ فَذٰلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً رَوَاهُ مُسْلِمٌ قَوْلُهُ ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا اَرْبَعَ مَرَّاتٍ هٰكَذَا فِيْ صَحِيْحِ مُسْلِمٍ وَاَفْرَادِهٖ مِنْ كِتَابِ الْحُمَيْدِيِّ وَمُؤَطَّأ مَالِكٍ وَسُنَنِ اَبِيْ دَاوٗدَ وَجَامِعِ الْاُصُوْلِ۔

1197. Sayyiduna Zayd ibn al-Juhaniy رضى الله عنه narrated that he resolved to observe one night the *salah* of Allah's Messenger صلى الله عليه وسلم. So, (he watched him and) he offered two *raka'at* briefly, then two long, long, long *raka'at*. Then he offered two *raka'at* which were shorter than the two preceding ones and, again, he offered two *raka'at* which were shorter than the too preceding ones. Once again, he offered two *raka'at* which were shorter than the two preceding *raka'at*. Then once again, he offered two *raka'at* which were shorter than the two proceeding ones. Then he offered (the witr) a single raka'ah adding up to thirteen (in all). [1]

The words; 'then he offered two *raka'at* which were shorter than the two preceding one's are mentioned four times in Muslim, Humaydi's book of Muslim Maalik's Muwatta, Abu Dawud and Jami ul Usul.

COMMENTARY: We cannot say with certainty whether the Prophet صلى الله عليه وسلم offerd one raka'ah or three *raka'at* of witr. If we do not count the two brief *raka'at* as part of this *salah* then the witr was made up of three and if we count the two brief *raka'at* as part of this *salah*. When witr was just one raka'ah. However, it is correct and clear that the two brief *raka'at* were not part of this *salah*; hence, the Prophet صلى الله عليه وسلم offered three *raka'at* of witr

As for the words 'then he offered two *raka'at* which were shorter than the two preceding ones, they are mentioned four times in the books named in the preceding lines but the compiler of the Masabih has mentioned these words there times. Hence the compiler of Mishkat has gone to the trouble to name the book, for, otherwise, the count of the *raka'at* comes to eleven instead of thirteen.

THE PROPHET صلى الله عليه وسلم PRAYED SITTING

(١١٩٨) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا بَدَّنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَثَقُلَ كَانَ اَكْثَرُ صَلَاتِهٖ جَالِسًا۔

(متفق عليه)

1198. Sayyiduna Ayshah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم grew old and (because of that) heavy, he offered the (optional) *salah* mostly sitting. [2]

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[1] Muslim # 195-765, Abu Dawud # 1366, Ibn Majah R 1362, Muwatta Maalik # 7.1-12, Musnad Ahmad 5-193.

[2] Muslim # 117-732, Musnad Ahmad 6-114.

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RECITATION IN TAHAJJUD

(١١٩٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ عَرَفْتُ النَّظَآئِرَ الَّتِيْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرِنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِيْنَ سُوْرَةً مِّنْ اَوَّلِ الْمُفَصَّلِ عَلٰى تَالِيْفِ ابْنِ مَسْعُوْدٍ سُوْرَتَيْنِ فِيْ رَكْعَةٍ اٰخِرُهُنَّ حٰمٓ الدُّخَانُ وَعَمَّ يَتَسَآءَلُوْنَ۔ (متفق علیه)

1199. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said, "Indeed, I do know the similar or comparable surahs that the Prophet صلی اللہ علیہ وسلم used combine." So, he enumerated the twenty surahs at the beginning of al-Mufassal in accordance with his arrangement. The Prophet صلی اللہ علیہ وسلم used to recite them in pairs in each *raka'at*. The last of them are Haa Meem ad Dukhan and Amma Yatasa aloon (حٰمٓ الدُّخَانُ وعَمَّ يَتَسَآءَلُوْنَ).[1]

COMMENTARY: The surahs that are comparable are those that are identical in length and brevity. As for al-mufassal, we have explained it in the chapter on recital of the Quran (باب القرآن), the surahs from al-Hujarat to the end of the Quran.

The twenty surahs that are comparable according to the arrangement of Sayyiduna Ibn Mas'ud رضی اللہ عنہ, who had collected the verses of the noble Quran together, are enumerated by Ibn Abu Dawud. They are:

The Prophet صلی اللہ علیہ وسلم recited pairs of surahs in each *raka'at* in this manner:

Ar-Rahman and *an Najm* in one *raka'ah*. *Iqtaratabis sa'ah* and *al Haqqah* in a rakaah. *At-Tur* and *adh Dhariyat* in one. *Al-Waqiah* and *Noon* (or *al Qalam*) in one. *Sa'il sa'ilun* and *an-Nazi'at* in one. *Al-Mutaffifin* and *Abasa* in one. *Al-Muddaththir* and *al-Muzzammil* in one. *Ad-Dhar* and *al-Qiyamah* in one. *Amma Yata salun* (*an Naba*) and *al-Mursalat* in one. *Ad-Dukhan* and *al-Kuwwirat* in one.[2]

Ibn Abu Dawud has clarified that this is put here in the arrangement of Ibn Mas'ud رضی اللہ عنہ in his compilation.[3]

Though according to the hadith the Prophet صلی اللہ علیہ وسلم should have recited ad-Dukhan and amma yata sa alun (an Naba) in one raka'ah, it is not so. The reason is that these two surahs are not identical in length or comparable, and moreover, in this way the concluding portion of this hadith will differ with its apparent meaning. Hence, these words of the hadith would be said to mean; 'The last of these twenty surah is Haa Meem ad-Dukhan and its comparable surah is at-Takwir (Kuwwirat), and an Naba whose comparable is al-Mursalat." After this explanation, it would imply that the Prophet صلی اللہ علیہ وسلم recited Haa Meem ad-Dukhan and Izashamsu Kuwwirat (al Takwir) in one raka'ah both of which are comparable, and also amma yatasa alun (an Naba) and al-Mursalat in one rak'ah which two are also comparable.

ORDER OF RECITING THE QURAN: The ulama (Scholars) concur that the Quran must be recited in the order in which it is arranged. It should not be recited in any other sequence. Of course, if it is to teach children, then one is allowed to make them read from

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[1] Bukhari # 775, Muslim # 279-812, Nasai # 1004, Musnad Ahmad 1-436.

[2] The number of these surahs respectively are: 55 and 53 and 69, 52 and 51, 56 and 68, 70 and 79, 83 and 80, 74 and 73, 76 and 75, 78 and 77, 44 and 81.

[3] See An Approach to the Quranic sciences by Muhammad Taqi Usmani pp 156-165. Dar ul Isha'at Karachi.

the closing chapters. If it is recited in *salah* out of sequence then it would be contrary to the preferred and, in fact, some ulama (Scholars) say that it is makruh (unbecoming) to do so. Imam Ahmad also contends it to be makruh (unbecoming).

IF AN NAAS IS RECITED IN THE FIRST RAKA'AH: If anyone recites surah an-Naas (the last surah) in the first raka'ah, what should he recite in the second raka'ah? Imam Abu Hanifah رحمه الله said that he should recite the same surah, an-Naas, in the second raka'ah. Imam Shafi'I رحمه الله said that he should recite from the beginning of surah al-Baqarah from.

الٓمٓ۔۔۔۔۔مفلحون

The first five verses. Imam Abu Hanifah رحمه الله too, is reported to have said the same thing in one verdict. In fact, this is a better practice.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE PROPHET'S TAHAJJUD(SUPER EROGATORY PRAYER)

(١٢٠٠) عَنْ حُذَيْفَةَ اَنَّهٗ رَاٰى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ فَكَانَ يَقُوْلُ اَللّٰهُ اَكْبَرُ ثَلَاثًا ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَآءِ وَالْعَظْمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوْعُهٗ نَحْوًا مِّنْ قِيَامِهٖ فَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثُمَّ رَفَعَ رَأْسَهٗ مِنَ الرُّكُوْعِ فَكَانَ قِيَامُهٗ نَحْوًا مِنْ رُكُوْعِهٖ يَقُوْلُ لِرَبِّيَ الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُوْدُهٗ نَحْوًا مِّنْ قِيَامِهٖ فَكَانَ يَقُوْلُ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثُمَّ رَفَعَ رَأْسَهٗ مِنَ السُّجُوْدِ وَكَانَ يَقْعُدُ فِيْمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِّنْ سُجُوْدِهٖ وَكَانَ يَقُوْلُ رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ قَرَأَ فِيْهِنَّ الْبَقَرَةَ وَاٰلَ عِمْرَانَ وَالنِّسَآءَ وَالْمَائِدَةَ اَوِالْاَنْعَامَ شَكَّ شُعْبَةُ۔ (رواه ابوداؤد)

1200. Sayyiduna Hudhayfah رضى الله عنه narrated that he saw the Prophet صلى الله عليه وسلم offer salah in the night. He said Allahu Akbar (Allah is the Greatest) three times and said:

ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَآءِ وَالْعَظْمَةِ

'Owner of the kingdom, power, greatness and might.'

Then he began (the *salah* with the thana) and recited al-Baqarah and went into ruku and his ruku was nearly as long as his standing posture. In ruku he said (سبحن ربى العظيم) 'Glorified is my Lord (who is) Mighty. He then raised his head from ruku and stood for nearly as long as he had been in ruku, saying (لربى الحمد) to my Lord be praise.' Then he prostrated himself and his prostration lasted about is long as his standing. He said, in his prostration (سبحن ربى الاعلى) 'Glorified is my Lord (who is) most high. Then he raised his head from the prostration and sat down between the two prostrations (which is called jalsah) for nearly as long as he had been in his prostration, saying the while

رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ

'My Lord forgive me, my lord forgive me.'

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Thus, he offered four *raka'at* in which he recited al-Baqara, Aal Imran, an-Nisa and alMa'idah or al-Anam. Here, Shuba was uncertain (about which of the two).[1]

COMMENTARY: The words that his ruku was as long as his standing do not mean that in reality it took him as much time. Rather, just as his standing was longer than usual, so too his ruku extended beyond the normal length of ruku. Sometimes, however the ruku was really or the some length as the standing. This is as Nasai has transmitted from Sayyiduna Awf ibn Maalik رضی اللہ عنہ.

As for the words (ربی اغفرلی) 'my Lord forgive me' either he spoke them twice or more then twice, many times. Allah knows best.

PROLONGED STANDING

(۱۲۰۱) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَامَ بِعَشْرِ اٰيَاتٍ لَّمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ وَمَنْ قَامَ بِمِائَةِ اٰيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ وَمَنْ قَامَ بِاَلْفِ اٰيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِيْنَ۔

(رواہ ابوداؤد)

1201. Sayyiduna Abdullah ibn Amr ibn al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who stands (in *salah*) reciting ten verses will not be recorded among the negligent. He who stands reciting one hundred verses will be recorded among the obedient. He will stands reciting one thousand verses will be recorded along theose who earn very abundant rewards."[2]

COMMENTARY: The distinction as mentioned in the hadith will be available to anyone who recites the verses ten, one hundred or one thousand.

However, two questions do arise:

(i) Have these verses to be recited in one raka'ah or two *raka'at*.

(ii) Is surah al-Fatihah included in the number of verses mention, or have they to be recited apart from it?

Ibn Hajar رحمہ اللہ said that the number of verses may be recited in two or more *raka'at*.

As for the second question, though the words of the hadith seem to say ten verses (etc) apart from al-Fatihah, yet the reward will accrue even if surah al-fatihah is included. There are seven verses in al-Fatihah and if one recites three more, he will qualify for reward on ten verses (and so on), and this is the lowest degree of recitation.

The word (القانين) is one who is constantly obedient, or one who stands in worship of Allah and prolongs the standing. This status is available to one who recites one hundred verses in *salah* and this is a very auspicious and fortunate rank.

Allamah Teebi's رحمہ اللہ explanation of this hadith tells us that it is absolute in its application not limited to day or night and to whichever kind of *salah*.

However, Allamah Baghawi رحمہ اللہ says that it applies only to *salah* in the night, the tahajjud (supererogatory prayer) and, therefore, it finds a place in the chapter (صلوۃ اللیل) *salah* in the night. Only one who abides by it in tahajjud (supererogatory prayer) will

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[1] Abu Dawud # 874, Nasai # 1145.

[2] Abu Dawud # 1398, Darami # 3457.

qualify for this reward.

Some ulama (Scholars) have interpreted its word qiyam (قيام) to mean to stand by ten (etc) verses. It is to memorise them, recite them regularly, to reflect on their meaning and to abide by them. Allah knows best.

THE PROPHET'S صلى الله عليه وسلم RECITAL

(١٢٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَتْ قِرَآءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا۔

(رواه ابوداؤد)

1202. Sayyiduna Abu Hurayrah رضى الله عنه narrated that in the (*salah* at) night, the Prophet's صلى الله عليه وسلم recitation was in a loud voice sometimes and in a low voice sometimes.[1]

COMMENTARY: He made his recitation according to the circumstances. The ulama (Scholars) say that if he was alone with no one around then he recited in a loud voice but if there was someone else close by and his sleep could be disturbed then he recited in a low voice.

(١٢٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ قِرَآءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى قَدْرِ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ۔ (رواه ابوداؤد)

1203. Sayyiduna Ibn Abbas رضى الله عنه narrated that the recitation of the Prophet صلى الله عليه وسلم was in such a voice that anyone in the outer portion of the room could hear it when he was in the inner portion.[2]

COMMENTARY: He was neither loud nor too soft. His voice was audible enough over a short distance from the inside to the courtyard.

These reports concern his recitation during the night, at the hour of tahajjud (supererogatory prayer). During the day when he offered *salah* in the mosque, his voice was louder than during the night.

RECITATION OF ABU BAKR رضى الله عنه AND UMAR IN TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٠٤) وَعَنْ اَبِيْ قَتَادَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً فَاِذَا هُوَ بِاَبِيْ بَكْرٍ يُصَلِّيْ وَيَخْفِضُ مِنْ صَوْتِهٖ وَمَرَّ بِعُمَرَ وَهُوَ يُصَلِّيْ رَافِعًا صَوْتَهٗ قَالَ فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَابَكْرٍ مَرَرْتُ بِكَ وَاَنْتَ تُصَلِّيْ تَخْفِضُ صَوْتَكَ قَالَ قَدْ اَسْمَعْتُ مَنْ نَّاجَيْتُ يَا رَسُوْلَ اللّٰهِ وَقَالَ لِعُمَرَ مَرَرْتُ بِكَ وَاَنْتَ تُصَلِّيْ رَافِعًا صَوْتَكَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اُوْقِظُ الْوَسْنَانَ وَاَطْرُدُ الشَّيْطَانَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَابَكْرٍ اِرْفَعْ مِنْ صَوْتِكَ شَيْئًا وَقَالَ لِعُمَرَ اِخْفِضْ مِنْ صَوْتِكَ شَيْئًا۔

(رواه ابوداؤد وروى الترمذى نحوه)

1204. Sayyiduna Abu Qatadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Abu Dawud # 1328.

[2] Abu Dawud # 1327.

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went out one night. He came by (Sayyiduna) Abu Bakr رضی الله عنه who was offering *salah* with a soft voice and then he came by (Sayyiduna) Umar رضی الله عنه who was offering *salah* with a high, raised voice. When they both were together with the Prophet صلی الله علیه وسلم, he remarked, "O Abu Bakr I found you offering *salah* in a low voice." He submitted, "I wished Him to hear with whom I was engaged in intimate conversation, O Messenger of Allah." Then, he remarked to Umar رضی الله عنه, "I passed by you and you offered *salah* with your voice raised high." He submitted "O Messenger of Allah, I wished to awaken those who were asleep and to drive away the devil." So, the Prophet صلی الله علیه وسلم said, "O Abu Bakr, raise your voice a bit," and to Umar رضی الله عنه he said, "Lower your voice a bit," (In this way, he guided both of them towards toleration.)[1]

ALL NIGHT WITH ONE VERSE

(١٢٠٥) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ بِاٰيَةٍ وَالْاٰيَةُ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ۔ (رواه النسائی وابن ماجة)

1205. Sayyiduna Abu Dharr رضی الله عنه narrated that (one night while offering the tahajjud (supererogatory prayer)), Allah's Messnger صلی الله علیه وسلم stood (in *salah*) till morning reciting one verse. And the verse was

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

{If you chastise them, surely they are your slaves! And if you forgive them, surely you are the Mighty, the wise.}[2] (5:118)

COMMENTARY: Sayyiduna Eesa علیه السلام will make this supplication to Allah, the Exalted, on the day of resurrection for his ummah. And, the Prophet صلی الله علیه وسلم who is mercy personified for the two worlds and the intercessor on the day of gathering recited this very verse with his ummah in mind, seeking forgiveness for them from the time he stood for tahajjud (supererogatory prayer) till dawn.

AFTER SUNNAH OF FAJR

(١٢٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ رَكْعَتَيِ الْفَجْرِ فَلْيَضْطَجِعْ عَلٰى يَمِيْنِهٖ۔ (رواه الترمذی وابوداؤد)

1206. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you has offered the two rakaat (*sunnah (Practice of Holy Prophet* صلی الله علیه وسلم)) of fajr, let him lie down on his right side."[3]

COMMENTARY: This command is given that one who has worshipped during the night might get some relief from fatigue and be prepared for the fard (obligatory) *salah*.
Ibn Maalik رحمه الله said that the command is of a mustahab (desirable) nature for one who has kept vigil in prayer during the night.

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[1] Abu Dawud # 1329, Tirmidhi (similar) # 447.
[2] Nasai # 1010, Ibn Majah # 1350, Musnad Ahmad 5-149
[3] Abu Dawud # 1261, Tirmidhi # 420.

The hanafi scholar of hadith shaykh sayyid zakariya رحمه الله said that it is better to adopt this procedure in private, in ones home, not before everyone in the mosque. Besides, one must not let sleep overtake him and then arise and join the congregation without making ablution.

SECTION - III اَلْفَصْلُ الثَّالِثُ

(١٢٠٧) عَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَآئِشَةَ اَيُّ الْعَمَلِ كَانَ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتِ الدَّائِمُ قُلْتُ فَاَيَّ حِيْنٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ قَالَتْ كَانَ يَقُوْمُ اِذَا سَمِعَ الصَّارِخَ۔ (متفق علیه)

1207. Sayyiduna Masruq رحمه الله said that he asked Sayyidah Ayshah رضی الله عنه "What deed was dearest to Allah's Messenger صلی الله علیه وسلم?" She said, "The deed which one does with regularity." He asked, "At what time did he get up in the night (for the tahajjud (supererogatory prayer) *salah*)? " She said, "When he heard the cock's crow."[1]

COMMENTARY: Doing something with regularity is to do a pious and a purposeful deed always, even if, as some traditions say, it is little.

In Arabic the cock crows after midnight. That was when the Prophet صلی الله علیه وسلم got up and offered *salah*.

WORSHIP IN THE NIGHT

(١٢٠٨) وَعَنْ اَنَسٍ قَالَ مَا كُنَّا نَشَآءُ اَنْ نَّرٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلِ مُصَلِّيًا اِلَّا رَاَيْنَاهُ وَلَا نَشَآءُ اَنْ نَّرَاهُ نَآئِمًا اِلَّا رَاَيْنَاهُ۔ (رواه النسائی)

1208. Sayyiduna Anas رضی الله عنه narrated, "If we wished to see Allah's Messenger offer salah at night, we did indeed see him offer salah, and if we wished to see him sleeping, we did indeed see him asleep."[2]

COMMENTARY: Sayyiduna Anas رضی الله عنه meant to say that the Prophet صلی الله علیه وسلم exercised moderation in offering the tahajjud (supererogatory prayer) and doing other deeds. He did not go to extremes in worship neither did he omit it altogether in sleep. One could see him engaged in worship as one saw him sleeping.

(١٢٠٩) وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ اِنَّ رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُ وَاَنَا فِيْ سَفَرٍ مَعَ رَسُوْلِ لِلّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَاَرْقُبَنَّ رَسُوْلَ لِلّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ حَتّٰى اَرٰى فِعْلَهُ فَلَمَّا صَلّٰى صَلَاةَ الْعِشَآءِ وَهِيَ الْعَتَمَةُ اِضْطَجَعَ هَوِيًّا مِنَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَنَظَرَ فِي الْاُفُقِ فَقَالَ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا حَتّٰى بَلَغَ اِلٰى اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ثُمَّ اَهْوٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى فِرَاشِهٖ فَاسْتَلَّ مِنْهُ سِوَاكًا ثُمَّ اَفْرَغَ فِيْ قَدَحٍ مِّنْ اِدَاوَةٍ عِنْدَهٗ مَآءً فَاسْتَنَّ ثُمَّ قَامَ فَصَلّٰى حَتّٰى قُلْتُ قَدْ صَلّٰى قَدْرَ مَا نَامَ ثُمَّ اضْطَجَعَ حَتّٰى قُلْتُ قَدْ نَامَ قَدْرَ مَا صَلّٰى ثُمَّ اسْتَيْقَظَ فَفَعَلَ كَمَا فَعَلَ اَوَّلَ مَرَّةٍ وَّقَالَ مِثْلَ مَا قَالَ فَفَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ قَبْلَ الْفَجْرِ۔ (رواه النسائی)

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[1] Bukhari # 1132, Muslim # 131-741, Abu Dawud # 1317, Nasai # 1616.

[2] Bukhari # 1141, Tirmidh: # 769, Musnad Ahmad 3-104.

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1209. Sayyiduna Humayd ibn Abdur Rahman Ibn Awf رحمه الله reported that one of the sahabah (companions) رضى الله عنه of the Prophet صلى الله عليه وسلم narrated that he thought to himself during a journey with Allah's Messenger صلى الله عليه وسلم that he should watch his *salah* till he saw his deed. When he offered the *salah* of isha, which is al-atmah, he lay down for some time in the night. Then he awoke looked at the horizon and recited the verse from:

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا

till he came to:

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(3:191-194), the he looked into his bedding and brought out the siwak. Then he poured into a bowl some water from a water skin beside him. He cleansed his teeth (made ablution), stood up and prayed. The sahabi رضى الله عنه thought to himself that he had offered *salah* for as much time as he had slept. Then he lay down till it seemed to him that the Prophet صلى الله عليه وسلم had slept for as much time as he had prayed. Then he awoke and did as he had done first time and recited as he had recited. So, Allah's Messenger صلى الله عليه وسلم did that three times before fajr[1]

COMMENTARY: As for the verses of the Quran it is possible that the Prophet صلى الله عليه وسلم recited as much as the narrator has reported, or he recited till the end of the surah but the narrator had heard him up to this point only. The hadith # 1195 of Sayyiduna Ibn Abbas رضى الله عنه mentions that he recited up to the end of the surah.

(١٢١٠) وَعَنْ يَعْلَى بْنِ مُمْلَكٍ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَآءَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَلَاتِهِ فَقَالَتْ وَمَا لَكُمْ وَصَلَاتِهِ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلّٰى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلّٰى ثُمَّ يُصَلِّي قَدْرَ مَانَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلّٰى حَتّٰى يُصْبِحَ ثُمَّ نَعَتَتْ قِرَآءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَآءَةً مُفَسَّرَةً حَرْفًا حَرْفًا۔ (رواه ابوداؤد والترمذى والنسائى)

1210. Sayyiduna Yala Ibn Mumlak رحمه الله reported that he asked Sayyidah Umm Salamah رضى الله عنه, wife of the Prophet صلى الله عليه وسلم about the recitation and *salah* of the prophet. She asked," And how can you compare with his *salah*? He used to offer salah and sleep for so much time as he had prayed and again offer *salah* for as much time as he had slept and again sleep for as much time as he had prayed, till morning." Then, she described his recitation, making the description very vivid and word for word.[2]

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[1] Nasai # 1626.

[2] Abu Dawud # 1466, Tirmidhi # 2932, Nasai # 1629, Musnad Ahmad 6-300.

CHAPTER - XXXIII

WHAT DID THE PROPHET صلى الله عليه وسلم SAY WHEN HE WOKE UP DURING THE NIGHT

بَابُ مَا يَقُوْلُ إِذَا قَامَ مِنَ اللَّيْلِ

اَلْفَصْلُ الْاَوَّلُ

SECTION I

THE PROPHET'S صلى الله عليه وسلم PRAYER

(١٢١١) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَالنَّارُ حَقٌّ وَّقَوْلُكَ حَقٌّ وَّالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ۔

(متفق عليه)

1211. Sayyiduna Ibn Abbas رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم got up during the night to offer the *salah* of tahajjud (supererogatory prayer), he prayed:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَالنَّارُ حَقٌّ وَّقَوْلُكَ حَقٌّ وَّالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ

"O Allah, praise belongs to you; you are the guardian creator of the heavens and the earth and whatever is in them. And praise belongs to you, you are the king of the heavens and the earth and whatever is in them. And, praise belongs to you, you are true and your promise is true and the meeting with you is true and your word is true and paradise is true and hell is true and the Prophets are true and Muhammad is true and the Hour is true.

O Allah, to you do I surrender and in you do I believe and upon you do I rely and to you do I turn (in repentance) and with your help do I contend and your judgment do I seek. So forgive me that which I have committed and that which I have put back and that which I have concealed and that which I have disclosed and that which you know better than I.

You are the one who brings forward and you are the one who defers. There is no

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God but you. There is no deity other than you."[1]

COMMENTARY: It seems that the Prophet صلى الله عليه وسلم made this supplication after the takbir tahrimah or after ruku in the qawmah.

(١٢١٢) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ إِفْتَتَحَ صَلَاتَهُ فَقَالَ اَللّٰهُمَّ رَبَّ جِبْرِيْلَ وَمِيْكَائِيْلَ وَإِسْرَافِيْلَ فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ اِهْدِنِيْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِيْ مَنْ تَشَآءُ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ۔

(رواه مسلم)

1212. Sayyidah Ayshah narrated that when the Prophet صلى الله عليه وسلم got up in the night, he began his *salah* praying:

اَللّٰهُمَّ رَبَّ جِبْرِيْلَ وَمِيْكَائِيْلَ وَإِسْرَافِيْلَ فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ اِهْدِنِيْ لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِيْ مَنْ تَشَآءُ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

"O Allah, lord of Jinbril, Mikail and Israfil, the creator of the heavens and the earth, the Knower of the unseen and the seen, you do judge among your slaves concerning that in which they differ. Guide me out of the differences concerning the truth by your permission, for, you do guide whom so you will to a straight path."[2]

(١٢١٣) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ثُمَّ قَالَ رَبِّ اغْفِرْلِيْ أَوْقَالَ ثُمَّ دَعَا اُسْتُجِيْبَ لَهُ فَإِنْ تَوَضَّأَ وَصَلّٰى قُبِلَتْ صَلَاتُهُ۔ (رواه البخاری)

1213. Sayyiduna Ubadah Ibn Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "If anyone gets up during the night and prays:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

"There is no God but Allah who is Alone and has no partner. To him belongs the dominion and to Him belongs all praise. And he is over everything Powerful.
Glorified is Allah, Praise belongs to Allah. There is no God but Allah. Allah is Greatest. There is no might and power save with Allah.
And says then (رب اغفرلی) forgive me,"
Or, he said, "And then prays, he will get an answer. And, if he makes ablution and

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[1] Bukhari # 1120, Muslim # 199-769.

[2] Muslim # 200.770, 201-771, Tirmidhi # 3431,m Abu Dawud # 767, Nasai # 1621, Ibn Majah # 1357, Munad Ahamd 6-61,81, 6-156.

offers *salah*, his *salah* will be accepted."[1]

COMMENTARY: The word in the text rendered wakes up, gets up from sleep' is also said to mean disturbed or restless in sleep'. Ibn Maalik رحمه الله said it means, to awakeen with a start." The Prophet صلى الله عليه وسلم preferred that if anyone wakes up and makes a noise, he should better glorify Allah, this is what pious men of Allah do, when he get up from sleep, they utter the kalimah or a tasbih or a prayer.

Some people call this kind of a prayer on awakening (درهم الكيس) (dirham ul-kes). It is like someone having cash in his pocket and spending from it when he needs. So is this prayer (درهم الكيس) in a believer's heart and mind, well preserved. When he wakes up from sleep and makes this prayer, it gains acceptance of the lord.

SECTION II اَلْفَصْلُ الثَّانِيْ

ANOTHER PRAYER OF THE PROPHET صلى الله عليه وسلم

(١٢١٤) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْأَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ۔ (رواه ابوداؤد)

1214. Sayyidah Ayshah narrated that when Allah's Messenger صلى الله عليه وسلم awoke in the night, he prayed:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْأَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

'There is no God but you. You are glorified. O Allah with your praise, I seek your forgiveness for my sin and I ask you for your mercy. O Allah, increase me in Knowledge and do not cause my heart to veer after you have guided me. Grant me mercy from yourself, surely you are the Bestower."[2]

(١٢١٥) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُّسْلِمٍ يَبِيْتُ عَلٰى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْأَلُ اللّٰهَ خَيْرًا اِلَّا اَعْطَاهُ اللّٰهُ اِيَّاهُ۔ (رواه احمد وابوداؤد)

1215. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any Muslim goes to sleep in a state of purity remembering Allah (as he sleeps) and wakes up (suddenly) in the night and prays to Allah for good then Allah grants it to him certainly (in this world or the next)."[3]

(١٢١٦) وَعَنْ شَرِيْقٍ الْهَوْزَنِيِّ قَالَ دَخَلْتُ عَلٰى عَآئِشَةَ فَسَأَلْتُهَا بِمَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ اِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ سَأَلْتَنِيْ عَنْ شَيْءٍ مَا سَأَلَنِيْ عَنْهُ اَحَدٌ قَبْلَكَ كَانَ اِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَّحَمِدَ اللّٰهَ عَشْرًا وَّقَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَشْرًا وَّقَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ عَشْرًا

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[1] Bukhari # 1154, Abu Dawud # 5060, Tirmidhi # 3425, Ibn Majah # 3878, Musnad Ahmad # 22738.

[2] Abu Dawud # 5061.

[3] Abu Dawud # 5042, Ibn Majah # 3881, Musnad Ahmad 5-244.

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وَّاسْتَغْفَرَ اللّٰهَ عَشْرًا وَّهَلَّلَ اللّٰهَ عَشْرًا ثُمَّ قَالَ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلٰوةَ۔ (رواه ابوداؤد)

1216. Sayyiduna Shariq al-Hawazani رحمه الله narrated that he visited Sayyidah Ayshah رضى الله عنه and asked her, "How did Allah's Messenger صلى الله عليه وسلم begin (worship) on awakening in the night?" She said, "You have asked me about something that no one ever asked me before you. When he got up in the night, he said, Allah is the greatest' ten times, praise belongs to Allah' ten times, Allah is glorified with his praise' ten times, glorified is the king, the sacred' ten times, I ask Allah for forgiveness' ten times, There is no God but Allah ten times then he prayed:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ

'O Allah, I seek refuge in you from hardship in this world and from hardship on the day of resurrection, ten times.[1]

COMMENTARY: The Sufis رحمه الله have ten tasbihs that they recite seven times each. They call them: (مسبعات عشره) (seven times the ten tasbihs). This hadith has seven tasbihs that are recited ten times each. The scholars of hadith call these seven tasbihs: (معشرات سبعه) ten times the seven tasbihs).

SECTION – III اَلْفَصْلُ الثَّالِثُ

(۱۲۱۷) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُوْلُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ كَبِيْرًا ثُمَّ يَقُوْلُ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ، رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ اَبُوْدَاوٗدَ بَعْدَ قَوْلِهٖ غَيْرُكَ ثُمَّ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ ثَلَاثًا وَفِيْ اٰخِرِ الْحَدِيْثِ ثُمَّ يَقْرَأُ۔

1217. Sayyiduna Abu Saeed ul-Khudri رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم got up during the night, he said, "Allah is the greatest." Then he said:

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ

"Allah is glorified, O Allah and praise belongs to you. Your Name is blessed. You are exalted in honour. There is no God but you."
Then he said, "Allah is the greatest, indeed the greatest!
Then he prayed

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

"I seek refuge in Allah, the All. Hearing, the All-knowing, from the accursed devil from his goading, blowing his breath and his spittle." Abu Dawud has after but you: he said then "There is no God but Allah three times. He concludes the hadith: then he recited some verses.[2]

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[1] Abu Dawud # 5058, Nasai # 5535.

[2] Abu Dawud # 775, Tirmidhi # 242, Ibn Majah # 804, Darimi # 1239, Musaad Ahmad 3-50. Nasai # 895.

(١٢١٨) وَعَنْ رَبِيْعَةَ بْنِ كَعْبِ الْاَسْلَمِيِّ قَالَ كُنْتُ اَبِيْتُ عِنْدَ حُجْرَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ اَسْمَعُهُ اِذَا قَامَ مِنَ اللَّيْلِ يَقُوْلُ سُبْحَانَ رَبِّ الْعَالَمِيْنَ الْهَوِيَّ ثُمَّ يَقُوْلُ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ الْهَوِيَّ۔ رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ نَحْوَهُ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1218. Sayyiduna Rabiah ibn Kab رضی اللہ عنہ al-Aslami رضی اللہ عنہ narrated that he used to spend the nights near to the Prophet's صلی اللہ علیہ وسلم room. He would hear him say when he got up during the night:[1]

سُبْحَانَ رَبِّ الْعَالَمِيْنَ

"Glory be to Allah, the lord of the worlds,"
(He would say so) for a long time. Then, he would say:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ

"Allah's glorified with His praise," (He would say that) for a long time.

CHAPTER - XXXIV

بَابُ التَّحْرِيْضِ عَلٰى قِيَامِ اللَّيْلِ

ENCOURAGEMENT TO GET UP DURING THE NIGHT (QIYAM UL-LAYL)

Qiyam ul -layl (vigil in the night) means to engage in worship of Allah during the night. Examples are the *salah* of tahajjud (supererogatory prayer), remembrance of Allah, and so on.

In line with that qaim ul-layl are those who keep vigil in the night. They are the fortunate who get up at night and worship their lord and remember Him.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE DEVIL'S DECEIT

(١٢١٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ الشَّيْطَانُ عَلٰى قَافِيَةِ رَاْسِ اَحَدِكُمْ اِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلٰى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيْلٌ فَارْقُدْ فَاِنِ اسْتَيْقَظَ فَذَكَرَ اللّٰهَ اِنْحَلَّتْ عُقْدَةٌ فَاِنْ تَوَضَّاَ اِنْحَلَّتْ عُقْدَةٌ فَاِنْ صَلّٰى انْحَلَّتْ عُقْدَةٌ فَاَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَاِلَّا اَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ۔ (متفق علیہ)

1219. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil ties three knots at the back of the head of one of you when one sleeps. He seals each knot with (the words), there's a long night before you, so sleep. So, if he awakes and remembers Allah, one knot is untied. If he makes ablution, one knot is untied. And, if he offers *salah*, one knot is untied. He comes to morning lively and in good cheer; otherwise he will be in a bad frame of mind and lethargic."[2]

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[1] Tor,odjo # 3427, Nasai # 1618, Musnad Ahmad 4-58, Abu Dawud # 1320, Ibn Majah # 3879

[2] Bukhari # 1142, Muslim # 207-776, Abu Dawud # 1306, Ibn Majah # 1329, Muwatta Maalik # 9.25-98, Musnad Ahmad 2-43.

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COMMENTARY: Different meanings have been given for the word 'knot' Ibn Maalik رحمه الله said that this word stands for lethargy. And the devil causes through deceit extreme laziness to anyone who tries to wake up for worship in the night.

Mirak رحمه الله cites some ulama (Scholars) رحمه الله as saying that the devil actually ties the knot on the sleeping person. It is like a sorcerer's knot. This is supported by a tradition in Mirqat.

Some people say that it is an allegorical statement, like a spell that prevents its subject from doing what he wants to do. The person who is sleeping is prevented from worship in the night by the devil's ruse.

Some scholars say that the devil prompts into the sleeping person's heart convincing him that there still is time. So, he is prevented from offering the *salah*.

The hadith concludes with the words that he who does not fall prey to the devils deceit finds himself cheerful and active in the morning. Throughout the day, he lives in Allah's mercy and attends to his chores calmly.

In contrast, one who succumbs to the devil's deception not only misses worship during the night but also gets up in the morning lazily. His day he spends unwilling to do any thing, and he is deprived of Allah's mercy.

WORSHIP TO EXPRESS GRATITUDE

(١٢٢٠) وَعَنِ الْمُغِيْرَةِ قَالَ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ لِمَ تَصْنَعُ هٰذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا۔ (متفق عليه)

1220. Sayyiduna Mughirah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم stood (in *salah*) in the night to such an extent that his feet became swollen. So, he was asked, "why do you do it when all your sins, past and present, are forgiven to you?" He said "Shall I not be a grateful servant?"[1]

COMMENTARY: The Prophet صلى الله عليه وسلم asked, "If Allah has forgiven me and placed me at the highest rank, shall I not be thankful to Him?" He said, "Rather, it is my duty to endeavor to the best of my ability to please Him."

SAYYIDUNA ALI'S رضى الله عنه EXPLANATION: Sayyiduna Ali رضى الله عنه is distinguished among the ummah for his intelligence, learning and sagacity. His words about worship are worth remembering and using as guidelines in life. He said:

"Those who worship to seek (paradise and reward), this kind of a worship is a trader's worship. Those who worship out of fear (of punishment in hell), their worship is the worship of slaves. Those who worship to thank their lord for the bounties he has given, their worship is the worship of free men,"

(This last is the worship of the highest rank).

FAILURE TO GET UP DURING THE NIGHT IS WICKED

(١٢٢١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيْلَ لَهُ مَا زَالَ نَآئِمًا حَتّٰى اَصْبَحَ مَا قَامَ اِلَى الصَّلٰوةِ قَالَ ذٰلِكَ رَجُلٌ بَالَ الشَّيْطَانُ فِيْ اُذُنِهٖ اَوْ قَالَ فِيْ اُذُنَيْهِ۔ (متفق عليه)

1221. Sayyiduna Ibn Masud رضى الله عنه narrated that a man was mentioned before the

[1] Bukhari # 1130, 4836, Nasai # 1643, Ibn Majah # 1419, Tirmidhi # 412, Musnad Ahmad 4-355.

Prophet صلى الله عليه وسلم. He was told that the man kept sleeping till morning and did not get up for *salah*. Allah's Messenger صلى الله عليه وسلم said, "He is a man in whose ear" or, he said, "in whose ears - the devil has urinated." [1]

COMMENTARY: The *salah* refers to either the tahajjud (supererogatory prayer) or the fajr. He missed either of them.The devil urinating in the ear could be exactly so, or it could mean that the devil regards him with contempt.

WOMEN'S TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٢٢) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ اسْتَيْقَظَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَزِعًا يَقُوْلُ سُبْحَانَ اللّٰهِ مَا ذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْخَزَآئِنِ وَمَا ذَا أُنْزِلَ مِنَ الْفِتَنِ مَنْ يُوْقِظُ صَوَاحِبَ الْحُجُرَاتِ يُرِيْدُ أَزْوَاجَهُ لِكَيْ يُصَلِّيْنَ رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الْآخِرَةِ۔ (رواه البخاری)

1222. Sayyidah Umm Salamah رضى الله عنه narrated that one night Allah's Messenger صلى الله عليه وسلم woke up alarmed and said, "Subhan Allah! How many treasures have been sent down today! And, how many trials have been sent down today! Who will awaken the occupiers of the inner rooms meaning his wives, "that they might offer *salah*? World will be naked in the hereafter" [2]

COMMENTARY: The Prophet صلى الله عليه وسلم had learnt of the treasures that were to be sent down that night and to be disbursed among his ummah. He also knew of the trials that had been decreed for them.

Mulla Ali Qari رحمه الله and other ulama (Scholars) said that the treasures refer to Allah's mercy while trials refer to chastisement.

The women are warned in the last sentence of the hadith. They will wear choicest garments in this world but will lack good deeds for the hereafter.

It also means that they will don the garments of sleep and be neglectful to remembrance of Allah. As a result, they will face deprivation in the next world.

A third meaning is that they will wear such clothes as display their body. In this sense, they would be naked in the hereafter. Women are disallowed to wear garments that are see-through. Those who wear them will be nude in the hereafter.

Women who are very daring these days should take heed from this hadith and beware of displeasing Allah and His Messenger صلى الله عليه وسلم they should know that how so much fashionable people might became and how so much their ideas may have progressed, yet the commands of the Prophet صلى الله عليه وسلم are in force even today. They have to be obeyed. If Islam's commands are ridiculed today in the name of progress, this life is fleeting and they will have to answer to their lord for their evil deeds.

DESCENT OF ALLAH'S MERCY

(١٢٢٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ إِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْآخِرِ وَيَقُوْلُ مَنْ يَّدْعُوْنِيْ فَأَسْتَجِيْبُ لَهُ مَنْ يَّسْأَلُنِيْ فَأُعْطِيَهُ مَنْ

[1] Bukhari # 1144, Muslim # 205-774, Nasai # 1609,

[2] Bukhari # 1126, Tirmidhi # 2203, Muwatla Maalik # 48.4-8.

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يَسْتَغْفِرُنِيْ فَاَغْفِرُ لَهُ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُوْلُ مَنْ يُّقْرِضُ غَيْرَ عَدُوْمٍ وَّلَا ظَلُوْمٍ حَتّٰى يَنْفَجِرَ الْفَجْرُ۔

1223. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Our lord, Blessed and Exalted, comes every night to the lowest heaven when the last one-third of the night remains. He proclaims, "Who will pray to me that I may grant him? Who will seek forgiveness from me that I may forgive him?"
Anther version in Muslim is:
"Then He spreads out His hands and says, "Who will lend to one who is neither needy nor unjust? This goes on till break of dawn."[1]

COMMENTARY: Allah is free of body, its weight and dimensions. He is light, Omnipresent and not limited to any place.
Ibn Hajar رحمہ اللہ and Ibn Maalik رحمہ اللہ said that Allah's command, his mercy or his angels descend to the lowest heaven at that time. (They make the aforementioned proclamation). This contention is borne out also from and authentic hadith that is mentioned in Mirqat.
Or, these words are allegorical and only Allah knows their meaning.
To call upon Him is to make a supplication to Him. It is for one to say, 'O lord' and in answer showing approval Allah say 'Here I am, O my slave.
To pray for something is to ask for one's needs. In answer Allah grants that.
This hadith does not contradict the one that says "Allah comes (to the lowest heaven) after one third of the night has passed," or the one that says, "Allah comes after half of the night has passed, or two. Thirds of the night is over." He may descend at any of these times.
As for lending of Him, it is to make physical and momentary worship of Him to earn reward, for Allah is neither destitute nor unable to bestow, and, also, He is not unjust to break His promise or to give an incomplete rewards. In this way, the Muslims are exhorted to do pious deeds so that their reward will be manifold times.
Allah is praised here with two only these two things obstruct repayment of loan. Allah is just and Rich so He will repay and is able to repay with a perfect reward.

PROPITIOUS HOUR EVERY NIGHT

(١٢٢٤) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُّسْلِمٌ يَسْأَلُ اللّٰهَ فِيْهَا خَيْرًا مِّنْ اَمْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ وَذٰلِكَ كُلَّ لَيْلَةٍ۔ (رواه مسلم)

1224. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "Surely there is in the night an hour which if a Muslim man finds and asks Allah for something that is good in this world and the next. He will grant it to him. And, this (hour) is every night."[2]

COMMENTARY: The ulama (Scholars) say about the propitious hour that it is undisclosed like the laylatul -qadr and the hour on Friday. So these hours cannot be pinpointed. This hour every night is not specified too and it can occur at any portion of the night.

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[1] Bukari # 1145, Muslim # 168-758, Tirmidhi # 4146, Ibn Majah # 1366, Darimi # 1479, Musnad Ahmad 2-264.
[2] Muslim # 166-757.

Some ulama (Scholars) contend that this hour is at midnight when prayers are granted. Allah knows best.

SALAH & FASTING OF PROPHET DAWUD عليه السلام

(١٢٢٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الصَّلَاةِ إِلَى اللّٰهِ صَلاةُ دَاوُدَ وَاَحَبُّ الصِّيَامِ إِلَى اللّٰهِ صِيَامُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُوْمُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُوْمُ يَوْمًا وَّ يُفْطِرُ يَوْمًا۔ (متفق علیہ)

1225. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *salah* dearest (of all *salahs*) to Allah is the *salah* of Prophet Dawud علیہ السلام and (of all fasting) the fasting of Prophet Dawud علیہ السلام is dearest to Allah. (As for *salah*) he slept half the night, got up (to offer *salah*) for a third of it, and (again) slept for the (remaining) sixth. (And, as for fasting), he fasted one day and the next he did not fast (thus fasting on alternate days)".[1]

COMMENTARY: Thus if anyone observes *salah* and fasting in this way, it is the dearest kind of *salah* and fasting to Allah.

If anyone wakes up after sleeping for two thirds of the night, he will be fresh and active. Fasting on al ternate days calls for extreme effort and that is the essence of worship.

THE PROPHET صلی اللہ علیہ وسلم METHAD

(١٢٢٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ تعنى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنَامُ اَوَّلَ اللَّيْلِ وَيُحْيِيْ اٰخِرَهُ ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اَهْلِهِ قَضٰى حَاجَتَهُ ثُمَّ يَنَامُ فَإِنْ كَانَ عِنْدَ النِّدَآءِ الْاَوَّلِ جُنُبًا وَثَبَ فَاَفَاضَ عَلَيْهِ الْمَاءَ وَإِنْ لَّمْ يَكُنْ جُنُبًا تَوَضَّأَ لِلصَّلٰوةِ ثُمَّ صَلّٰى رَكْعَتَيْنِ۔ (متفق علیہ)

1226. Sayyidah Ayshah رضی اللہ عنہ narrated that he - meaning Allah's Messenger صلی اللہ علیہ وسلم - would sleep in the first part of the night and would keep its final part active (by being awake). If he had to go to his wife, he fulfilled his desire and then went to sleep. If, at the time of the first call (to *salah* of fajr), he was defiled, he would get up and pour water over himself (meaning, would have a bath), but if he was not defiled, he made ablution and offered two raka'at *salah*.[2]

COMMENTARY: Sayyidah Ayshah's رضی اللہ عنہ hadith in shamail Tirmidhi describes the Prophet صلی اللہ علیہ وسلم *salah* in the night in some detail. He offered witr at the time of sahr. He rested after that till the *salah* of fajr.

As for the first call, it is the adhan itself. The second call is the iqamah.

The hadith tells us that during the first sixth part of the night which is the initial portion of the night he kept awake up to Isha. After that he had rest in the second and third sixth of the night. He woke up for the fourth and fifth sixth of the night and slept again in the sixth portion of the night. Thus, he slept for three sixth portions and kept awake for three sixth portions Allah knows best.

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[1] Bukhari # 1131, Muslim # 186,187-1159, Nasai # 1630, Ibn Majah # 1723, Musnad Ahmad 2-160, Abu Dawud # 2448.

[2] Bukari # 1146, Muslim # 129-739, Nasai # 1640, Ibn Majah # 1365, Musnad Ahmad 6-102.

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SECTION II اَلْفَصْلُ الثَّانِيْ

EXHORTATION TO OFFER THE TAHAJJUD (SUPERREROGATORY PRAYER)

(١٢٢٧) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمُكَفِّرَةٌ لِّلسَّيِّاٰتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ۔ (رواه الترمذى)

1227. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "you must stand (in *salah* of tahajjud (supererogatory prayer)) in the night, for, it was the practice of the righteous before you. And, it is a means to get you near to your lord. And, it is expiation for bad deeds and a hindrance from sin".[1]

COMMENTARY: The righteous (before) were the Prophet عليه السلام and the saintly men رحمه الله. In this way the Prophet صلى الله عليه وسلم cautions his ummah that they are more expected to offer this *salah* because they are better than the previous ummahs. Those people who offer the fard (obligatory) *salah* but not the tahajjud (supererogatory prayer) cannot be bracketed with the perfect righteous. They are in rank like those who pay the zakah in open compared to those who pay it secretly.

THE GOOD FORTUNE

(١٢٢٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُّضْحِكُ اللّٰهُ اِلَيْهِمُ الرَّجُلُ اِذَا قَامَ بِاللَّيْلِ يُصَلِّيْ وَ الْقَوْمُ اِذَا صَفُّوْا فِي الصَّلٰوةِ وَالْقَوْمُ اِذَا صَفُّوْا فِيْ قِتَالِ الْعَدُوِّ۔ (رواه فى شرح السنة)

1228. Sayyiduna Abu Saeed al- Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Three are there towards whom Allah looks and laughs (with delight and the sight of mercy).

(i) A man when he stands in the night and offers *salah*.

(ii) A group of people when they form rows for the *salah*.

And, a company of men who form rows to combat with the enemy."[2]

DHIKR IN THE LAST PART OF THE NIGHT

(١٢٢٩) وَعَنْ عَمْرِو بْنِ عَنْبَسَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِيْ جَوْفِ اللَّيْلِ الْآخِرِ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَّذْكُرُ اللّٰهَ فِيْ تِلْكَ السَّاعَةِ فَكُنْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

1229. Sayyiduna Amr Ibn Anbasah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The nearest the lord is to the slave is during the last portion of the night. So, if you can be among those who remember Allah in that hour, then be (among then)."[3]

COMMENTARY: The last part of the night is of merit because it brings Allah's mercy and blessings. These are the lot of the fortunate who take advantage of Allah's nearness. The deprived, however, get carried away by the devil's spell.

Allah is near to His slave through His pleasure and His mercies.

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[1] Tirmidhi # 3560 (narrator Bilal رحمه الله) and supplement by Abu Umamah.

[2] Sharah us-*Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*, Ibn Majah # 200.

[3] Tirmidhi # 3590, Ibn Majah # 1364, Abu Dawud # 1277, Musand Ahmad # 17023.

The last portion of the night is that which begins with the final one-third. This is the time to get up for the tahajjud (supererogatory prayer).

Sayyiduna Amr ibn Anbasah, رضی اللہ عنہ who was the fortunate one to be given this advice by the noble Prophet صلی اللہ علیہ وسلم was a devoted and close servant of the Prophet صلی اللہ علیہ وسلم. He was in his native land when the Prophet صلی اللہ علیہ وسلم had begun preaching to the stubborn unbending infidels and idolaters of makkah, suddenly, he felt a great dislike for idol worship as he heard of the Prophet صلی اللہ علیہ وسلم and he set out for Makkah. He tried to locate him in Makkah and people told him that, indeed, there was such a man as he sought, complaining that he had forsaken the religion of his fore fathers and seemed to be insane. (May both the worlds be ransomed for his wisdom)

Amr ibn Anbasah رضی اللہ عنہ was told that he could be found around midnight in the precincts of the kabah. Radiant faced man coming around midnight towards the kabah. Amr رضی اللہ عنہ asked him about what he preached and he disclosed, "I am Allah's Messenger and my religion is that there is no god but Allah." Hur رضی اللہ عنہ Jumped with joy and exclaimed, "I too like this religion! "Thus, he was the third or fourth person to believe only two or three had preceded him.

The Prophet صلی اللہ علیہ وسلم then bid him farewell, saying, "My Lord given me His promise, when that materializes, do come to me," Hence, when the Prophet صلی اللہ علیہ وسلم emigrated to Madinah, Amr رضی اللہ عنہ went there and met him and stayed with him to attain great excellence under the Prophet's صلی اللہ علیہ وسلم guidance.

ENCOURAGE ONE ANOTHER TO WORSHIP

(۱۲۳۰) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰى وَاَيْقَظَ اِمْرَاَتَهٗ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِيْ وَجْهِهَا الْمَآءَ رَحِمَ اللّٰهُ امْرَاَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَاَيْقَظَتْ زَوْجَهَا فَصَلّٰى فَاِنْ اَبٰى نَضَحَتْ فِيْ وَجْهِهِ الْمَآءَ۔ (رواه ابوداؤد والنسائی)

1230. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah have mercy on a man who gets up in the night and offers *salah* and awakens his wife and she too offers *salah*, but if she does not arise, he sprinkles water on her face.! May Allah be merciful to a woman who gets up in the night and offers *salah* and awakens her husband and he offers *salah*, too, but if he does not arise, she sprinkles water on his face!"[1]

COMMENTARY: The *salah* that is offered in the night is the tahajjud (supererogatory prayer) but if anyone has missed a *salah* then it is also the best time to redeem it.

Husband and wife should co-operate with one another in religious work as they do in their social life. If either of them is derelict then the other must prod him or her and if there is some hindrance keeping one of them away from the *salah* the other must help remove that. The some advice applies to a number of people living together.

The hadith is evidence that it is allowed, and even mustahab (desirable), to compel someone to do good.

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[1] Abu Dawud # 1450, Nasai # 1610, Ibn Majah # 1336, Musnad Ahmad 2-250.

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OPPORTUNE TIME TO MAKE SUPPLICATION

(١٢٣١) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَآءِ اَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْآخِرُ وَ دُبُرُ الصَّلٰوةِ الْمَكْتُوْبَاتِ۔ (رواه الترمذی)

1231. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that someone asked, "O Messenger of Allah, which supplication gets the best answer?" He said, "The one that is made during the last portion of the night and after the prescribed *salah*.[1]

RIGHTEOUS DEEDS

(١٢٣٢) وَعَنْ اَبِيْ مَالِكِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ غُرَفًا يُّرٰى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا اَعَدَّهَا اللّٰهُ لِمَنْ اَلَانَ الْكَلَامَ وَاَطْعَمَ الطَّعَامَ وَتَابَعَ الصِّيَامَ وَصَلّٰى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَوَى التِّرْمِذِيُّ

1232. Sayyiduna Abu Maalik Al-Ashary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In paradise there are upper chambers whose exterior may be seen from inside and interior from their outside. Allah has prepared them for those who speak a soft word, feed food, fast often and offer *salah* during the night while people are asleep."[2]

(١٢٣٣) عَنْ عَلِيٍّ نَحْوَهٗ وَفِيْ رِوَايَتِهٖ لِمَنْ اَطَابَ الْكَلَامَ۔

1233. Sayyiduna Ali رضی اللہ عنہ narrated that like of it with the word (اطاب الکلام) instead of (الان الکلام) but the meaning is identical 'speak a soft word.' And Someone who has asked was 'a villager.'[3]

COMMENTARY: Some ulama (Scholars) contend that the fasting frequently mentioned in hadith is, at its lowest degree, three fasts each month at least.

SECTION III اَلْفَصْلُ الثَّالِثُ

DISALLOWED TO NEGLECT TAHAJJUD (SUPERER0GATORY PRAYER)

(١٢٣٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ اللّٰهِ لَا تَكُنْ مِّثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ۔ (متفق علیه)

1234. Sayyiduna Abdullan ibn Amr رضی اللہ عنہ ibn Al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him "O Abdullah, do not be like so and so. He used to stand (in *salah* of tahajjud (supererogatory prayer)) during the night but then gave up the standing during the night."[4]

COMMENTARY: There may have been a sahabi who had abandoned his practice of getting up during the night for the *salah*. The Prophet صلی اللہ علیہ وسلم cautioned Sayyiduna Abdullah

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[1] Tirmidhi # 3510.

[2] Musnad Ahmad 5-342, Bayhaqi in Shuab ul-eman # 3892.

[3] Tirmidhi # 1991.

[4] Bukhari # 115 2, Nasai # 1763, Ibn Majah # 1331, Musnad Ahmad 2-170.

رضی اللہ عنہ against making the same mistake. A good practice must not be abandoned without a valid reason. If anyone does so then he is in the same category as:

تَارِكُ الْوِرْدِ مَلْعُوْنٌ

'One who neglect regular practice of religion) is accursed.'

To withdraw from worship of Allah and to return to the evil ways is tantamount to suffering a decline after an increase in good fortune, righteousness and success. The Prophet صلی اللہ علیہ وسلم had sought refuge from this in these words:

نعوذ باللہ من الحور بعد الکور

'We seek refuge in Allah from loss after abundance.'[1]

Hence, one who treks the path to tariqat and Shari'ah (divine law) must not only not give up worship or seek to decrease it but he must also seek to increase in that. It is said that if anyone does not aim for an increase, he faces a decline.

PROPHET DAWUD'S علیہ السلام WORSHIP IN THE NIGHT AND THE OPPORTUNE MOMENT

(١٢٣٥) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَانَ لِدَاوٗدَ عليه السلام مِنَ اللَّيْلِ سَاعَةٌ يُوْقِظُ فِيْهَا اَهْلَهٗ يَقُوْلُ يَا اٰلَ دَاوٗدَ قُوْمُوْا فَصَلُّوْا فَاِنَّ هٰذِهٖ سَاعَةٌ يَسْتَجِيْبُ اللّٰهُ عَزَّ وَجَلَّ فِيْهَا الدُّعَآءَ اِلَّا لِسَاحِرٍ اَوْ عَشَّارٍ۔ (رواہ احمد)

1235. Sayyiduna Uthman ibn Abu al-Aas رضی اللہ عنہ, narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, that Sayyiduna Dawud علیہ السلام had an hour during the night when he woke up his family, saying, "O family of Dawud, get up and offer *salah* for this is an hour wh en Allah, Mighty and Gloroius, answers prayer (of everyone) except of a sorcerer or an extortionist."[2]

COMMENTARY: The word (عشار) (ashshar) is translated as extortionist. The dictionary meaning is 'tithe- gatherer.' The highway men who rob wayfarers are included in this as well as the tax-collectors who oppress people.

Even at the opportune and favourable moment the prayer of these people and the sorcerers is not accepted. Allah never shows leniency to those who oppress His slaves.

This is why the saintly men say that perfect servitude is to submit to Allah's command and be compassionate to His creatures.

MERIT OF TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَفْضَلُ الصَّلٰوةِ بَعْدَ الْمَفْرُوْضَةِ صَلَاةٌ فِيْ جَوْفِ اللَّيْلِ۔ (رواہ احمد)

1236. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most excellent *salah* after the prescribed *salah* is that which is offered in

[1] Ibn Majah # 3888, Tirmidhi E 3450, Nasai 5508, Musnad Ahmad # 20802, Muslim # 1343.
[2] Musnad Ahmad-22.

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the depth of the night (the tahajjud (supererogatory prayer))."[1]

COMMENTARY: Shaykh Mirak رحمه الله said that this hadith upholds the opinion of Abu Ishaq Maruzi Shafi'i رحمه الله that the *salah* of tahajjud (supererogatory prayer) is more excellent then the regular *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah.* However, most ulama (Scholars) contend that the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are superior, but the opinion of Abu Ishaq رحمه الله is stronger.

The *salah* of tahajjud (supererogatory prayer) is superior because it is taxing on the soul and is not offered ostentatiously. The regular *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are excellent in the sense that emphasis is laid on them alongwith the prescribed *salah* and they complete and perfect the prescribed or *fard (obligatory) salah.*

Hence, both these *salah* have merit of their own, distinctly. The *salah* of the night is excellent because it is made up of the witr too and the witr is *wajib (expedient).*

Someone dreamt hat Sayyiduna Junayd Baghdadi رحمه الله said on being asked how he *fard (obligatory),*

تاهت العبادات وفنيت الاشارات وما نفعنا الا ركعات صلينا ها فى جوف الليل۔

"Whatever I said about worship are lost, my lectures have perished, Nothing helped me but the *raka'at* that I offered in the depth of the night."

The seekers of truth and Shari'ah (divine law) and the commuters on the tariqah (mystics paths) are exhorted not to cling to tasawwuf and tariqah, and sermons, but to become soldiers of Character, to correct their practical life and to endeavour to the best to obey and worship Allah. They should devote themselves fully to worship and servitude, for, in it lies the good of both the worlds.

کارکن کار، بگزر از گفتار　　کاندریں راہ کار دارو کار

To the worker work excels speech
To the traveller work is required.

PREVENTS EVIL

(۱۲۳۷) وَعَنْهُ قَالَ جَآءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ فُلَانًا يُصَلِّي بِاللَّيْلِ فَإِذَا اَصْبَحَ سَرَقَ فَقَالَ إِنَّهُ سَيَنْهَاهُ مَا تَقُوْلُ۔ (رواه احمد و البيهقى فى شعب الايمان)

1237. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and said, "So and so offers *salah* during the night but, when it is morning, he steals." He said, "Soon, his *salah* will stop him from what you say."[2]

COMMENTARY: It is the peculiarity of *salah* that it restrains the worshipper from evil and puts him on the path of piety. It is Allah says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ۔

{Surely, *salah* forbids indecency and evil} (29:45)

The Prophet صلى الله عليه وسلم said of the thief that if he offers the tahajjud (supererogatory prayer) sincerely then it will cause him, insha Allah to repent and to give up his bad deed.

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[1] Muslim # 202-1123, Abu Dawud # 2429, Musnad Ahmad 2-535.

[2] Musnad Ahmad 2-447, BAyhaqi in Shuab ul eeman # 3261

TAHAJJUD (SUPERER0GATORY PRAYER) WITH WIFE

(١٢٣٨) وَعَنْ اَبِيْ سَعِيْدٍ وَاَبِيْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَيْقَظَ الرَّجُلُ اَهْلَهٗ مِنَ اللَّيْلِ فَصَلَّيَا اَوْ صَلّٰى رَكْعَتَيْنِ جَمِيْعًا كُتِبَا فِي الذّٰكِرِيْنَ وَالذّٰكِرَاتِ۔ (رواه ابوداؤد وابن ماجة)

1238. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man wakes up his wife during the night and both of them offer *salah*, or each of them offers, two raka'ah together then they (both) are recorded among the men and women who remember Allah."[1]

COMMENTARY: The word (اهل) (ahl) may mean spouse, or wife, children and slaves.

The narrated was unsure of the word the Prophet صلی اللہ علیہ وسلم used (cash offers, or both of them offer), but this does not alter the sense.

The Quran says:

وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرَاتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا۔

{And the men who remember Allah much and the women who remember, Allah has prepared forgiveness and a mighty reward for them} (33:35)

Thus, if anyone gets up in the night and offers *salah* himself and remembers Allah, and awakens his wife and all members of his family to engage in *salah* and dhikr then they would be counted among the pious and fortunate men and women whose characteristic is mentioned in this verse.

THE HIGH-RANKING AMONG THE UMMAH

(١٢٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشْرَافُ اُمَّتِيْ حَمَلَةُ الْقُرْاٰنِ وَاَصْحَابُ اللَّيْلِ۔ (رواه البيهقي في شعب الايمان)

1239. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nobles of my ummah are they who carry the Quran (in their memory) and they who keep vigil in the night."[2]

COMMENTARY: Those who carry the Quran are they who have memorized it and abide by its commands to do and not to do. The Prophet صلی اللہ علیہ وسلم said that they have attained high ranks. Their merit is mentioned in another traditions "He who has memorized the Quran, the doors to the benefits of prophethood are opened for him, but he does not get revelation. He does, however, get wahy khafi (which is an inspiration in his mind and heart of the benefits of wahy jali. In other words, one who memorises the Quran is very meritorious because the light of Prophethood is instilled in his heart in the form of the words of the Quran so that his heart and mind become radiant with wahy khafi through the apparent meanings awareness of the words of the Quran. As a result his faith and conviction becomes stronger on wahy jali which is the prerogative of the Prophet علیہم السلام, because of the blessings of the light of the Quran.

Allamah Yahya رحمہ اللہ said that to memorise the Quran is not only to commit it to memory but also to mould oneself to its teachings in practice, and with regularity. If not, one who merely memorises the Quran is of the same class of whom Allah says:

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[1] Abu Ahmed # 1309, Ibn Majah # 1335.

[2] Bayhaqi in Shu'abul Eeman # 2703.

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كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا۔

{Like a donkey laden with books} (62:5)

If books are put on a donkey, it gains not a tiny bit from them. In the same way, one who has memorized the Quran but does not put it into practice, he derives no benefit whatsoever from memorizing it, and he stands no where in terms of rank and merit.

The Arabic words (اصحاب اللیل) translated 'and they who keep vigil in the night' are they who stand in *salah* and who recite the Quran during the night and do it constantly, every night. They are very excellent in the sight of Allah and His Messenger صلی اللہ علیہ وسلم They rank high in the Prophet's صلی اللہ علیہ وسلم ummah.

SAYYIDUNA UMAR'S رضی اللہ عنہ PRACTICE

(۱۲٤۰) وَعَنِ ابْنِ عُمَرَ اَنَّ اَبَاهُ عُمَرَ بْنَ الْخَطَّابِ كَانَ يُصَلِّيْ مِنَ اللَّيْلِ مَاشَآءَ اللّٰهُ حَتّٰى اِذَا كَانَ مِنْ اٰخِرِ اللَّيْلِ اَيْقَظَ اَهْلَهٗ لِلصَّلَاةِ يَقُوْلُ لَهُمُ الصَّلَاةُ ثُمَّ يَتْلُوْ هٰذِهِ الْآيَةَ وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْاَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوٰى۔ (رواه مالك)

1240. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that his father. (Sayyiduna) Umar ibn Khattab رضی اللہ عنہ used to offer *salah* during the night as much as Allah wished. During the last part of the night, he would wake his family for the *salah*, saying to them, 'As-*Salah*' Then he word recite the verse (20: 132):

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْاَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوٰى

{And enjoing *salah* on your household and persevere therein. We ask not you to provide sustenance, we, indeed, provide for you. And the good end is for righteousness}[1]

COMMENTARY: The verse instructs that the Prophet صلی اللہ علیہ وسلم should guide his dependent to offer *salah* and he should offer it himself too, and endure the resultant effort. He should place trust in Allah and seek his help for outward and inward independence. He should not worry about provision for himself and for other lest he find it difficult to observe worship. He should ignore the world and its affairs and seek only the good of the hereafter. He should occupy himself in correcting the affairs of his dependents only the righteous and the pious are eligible for the good of both the worlds.

[1] Muwatta Maalik 7.1-5.

CHAPTER - XXXV

DEEDS WITH A JUDICIOUS APPROACH بَابُ الْقَصْدِ فِي الْعَمَلِ

This chapter present a*hadith* that tell us that just as exaggeration is harmful in worldly affairs, so too overdoing is not desired in religious matters, meaning in the voluntary deeds. Rather, it is necessary to observe a moderate course and to adopt a sensible path.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٢٤١) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ مِنَ الشَّهْرِ حَتّٰى نَظُنَّ اَنْ لَّا يَصُوْمَ مِنْهُ وَيَصُوْمُ حَتّٰى نَظُنَّ اَنْ لَّا يُفْطِرَ مِنْهُ شَيْئًا وَّكَانَ لَا تَشَآءُ اَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا اِلَّا رَاَيْتَهٗ وَلَا نَآئِمًا اِلَّا رَاَيْتَهٗ۔ (رواه البخارى)

1241. Sayyiduna Anas رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم did not observe fasting in a month (for many days together) so that we presumed that he would not observe (voluntary) fasting during the month. And he fasted till we presumed that he would not go without fasting. If you wished to see him offer salah during the night, you could see him (do so) or (see him) sleeping, you could do so."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم neither did anything beyond limits nor ignored it altogether, and did not do any thing much below the normal. For example, he fasted for some days in a month and went without fasting on other days So, it was with salah. During the night, he offered salah and also went to sleep. He always struck a balance.

PERSEVERANCE

(١٢٤٢) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ اَدْوَمُهَا وَاِنْ قَلَّ۔

(متفق عليه)

1242. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The deeds dearest to Allah are those that are done regularly (without interruption) even if they are little."[2]

COMMENTARY: Mazhar رحمه الله said that in the light of this *hadith* he Sufis – followers of tasawwuf ad tariqut – regard neglect of routine supplication and petition just as bad as neglect of the obligatory duties. The truth, however, is that the two are not similar. To neglect the obligatory duties is a grave sin, but neglect of their rota is neglect of that which is preferable. To neglect the obligatory is to abandon obedience without reason and it is to turn away from the worship of the Lord and it invites chastisement. In contrast, neglect of that which is done constantly is to fail to do what make one dear to Allah.

Little deed done incessantly (at its time) is better than what is considerable but lacking regularity and not respecting its etiquettes.

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[1] Bukhari # 1141.

[2] Bukhari # 6462, Muslim # 218-783, Tirmidhi # 2865, Nasai # 1655, Muwatta Maalik 9.24-93, Musnad Ahmad 6.61.

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NOT BEYOND CAPABILITY

(١٢٤٣) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوْا مِنَ الْاَعْمَالِ مَا تُطِيْقُوْنَ فَاِنَّ اللّٰهَ لَا يَمَلُّ حَتّٰى تَمَلُّوْا۔ (متفق علیه)

1243. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Perform deeds (only) what you are capable of doing, for, Allah does not become weary (of giving you reward) but you get weary (and give up doing deeds)."[1]

COMMENTARY: Allah rewards the worshipper as long as he performs deeds. If any one gets tired because of too much indulgence and stops doing deeds then Allah to stops giving reward. Hence, a moderate form of worship must be adopted to be able to persist in worship. Allah will continue to grant reward.

STOP WHEN WEARY

(١٢٤٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّ اَحَدُكُمْ نِشَاطَهٗ وَاِذَا فَتَرَ فَلْيَقْعُدْ۔ (متفق علیه)

1244. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "One who offers salah must offer salah till he is enthusiastic. But when he is tedious, let him sit down."[2]

COMMENTARY: The gist of the *hadith* is that anyone seeking good of the hereafter should engage in worship within his ability. One should exercise moderation in worship and obedience and refrain from compelling oneself to worship. While worshipping, one should cease when weariness comes over and must do something that is permissible like sleeping or conversing with someone else to regain vitality for worship. This kind of occupation will be counted as a continuation of worship and obedience. This is why it is said, 'A scholar's sleep is also worship.'

There are many *ahadith* that recommend giving up of supererogatory worship when weariness takes over. The reason is that if this is not done then one might be led to abandon deeds altogether or the spirit might be removed from them.

However, one must gradually accustom oneself to engage in excessive worship so that laziness does not take very even on a little exertion. If one adjust oneself to excessive worship then more effort will make one weary. Thus if a person offered two raka'at and recited one juzz (part) of the Quran and could not carry on, he will be able to offer up to one hundred raka'at and ten parts of the Quran after accustoming himself.

STOP WHEN YOU DOZE

(١٢٤٥) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَعَسَ اَحَدُكُمْ وَهُوَ يُصَلِّيْ فَلْيَرْقُدْ حَتّٰى يَذْهَبَ عَنْهُ النَّوْمُ فَاِنَّ اَحَدَكُمْ اِذَا صَلّٰى وَهُوَ نَاعِسٌ لَا يَدْرِيْ لَعَلَّهٗ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهٗ۔ (متفق علیه)

1245. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If one of you feels sleepy while offering salah, let him go and sleep till sleep departs from him, otherwise if he prays while he dozes, he might mean to make istighfar

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[1] Bukhari # 1970, Muslim # 215-782, Nasai # 1642, Ibn Majah # 4238, Muwatta Maalik # 7.1-4, Musnad Ahmad 6-61.

[2] Bukhari # 1150, Muslim # 219-784, Abu Dawud # 1312, Nasai # 1643, Ibn Majah # 1376, Musnad Ahmad 3-101.

but may revile himself instead."[1]

COMMENTARY: One must not offer salah when one is sleepy because it is difficult to concentrate in that condition. He might say, "O Allah, make me dusty," While he intends to say "O Allah, forgive me." Instead of praying for himself, he curses himself.

DO NOT MAKE RELIGION DIFFICULT

(١٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدِّيْنَ يُسْرٌ وَّلَنْ يُّشَادَّ الدِّيْنَ اَحَدٌ اِلَّا غَلَبَهٗ فَسَدِّدُوْا وَقَارِبُوْا وَاَبْشِرُوْا وَاسْتَعِيْنُوْا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِّنَ الدُّلْجَةِ۔ (رواه البخارى)

1246. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, religion is easy. Do not exaggerate in it lest it subdues you. Follow the middle course aiming at perfection. Rejoice (at the prospect of Paradise). And ask for (Allah's) help in the morning and evening and in some closing part of the night."[2]

COMMENTARY: The *hadith* says explicitly that religion is very easy to observe. It suits human temperament and conforms to his ability. But, nothing can be done about one who subjects himself to restrictions and makes religious practice difficult for himself.

It is stated here very clearly that one should not impose on oneself commands that smack of celibacy. Anyone who does not finds it impossible to follow religion. So, one must approach religious life with ease and convenience.

Allamah Teebi رحمہ اللہ that the two words are synonymous, (قَارِبُوْا) and (سَدِّدُوْا) (follow a moderate course). Some people say that it mean, "Seek nearness to Allah."

The *hadith* advises that (optional) worship should be restricted to three times beginning of the day, close of the day and last part of the day (the tahajjud(supererogatory prayer)).

REDEEMING THE MISSED

(١٢٤٧) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهٖ اَوْعَنْ شَيْءٍ مِّنْهُ فَقَرَاَهُ فِيْمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهٗ كَاَنَّمَا قَرَاَهُ مِنَ الَّيْلِ۔ (رواه مسلم)

1247. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone sleeps through his portion of recital of invocation, or part of it, and then recites it between the salah of fajr and of zuhr, it will be recorded for him as though he recited it during the night."[3]

COMMENTARY: If anyone regularly recites the Quran, offers salah or makes invocation or any thing in the night and misses it some night, all or part of it, then he may redeem it between fajr and zuhr before zawal. This will be recorded for him as at its regular time and he will get the reward he gets always.

Similarly, if the rota of the day is missed and one makes it up in the night then it will be deemed to have been made at its time. The day and night deputize for one another.

The *hadith*, however, speaks only of the rota of the night because generally one misses the rota of the night. This is also why this *hadith* is placed in this chapter.

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[1] Bukhari # 212, Muslim # 222-786, Abu Dawud # 1310, Ibn Majah # 1370, Musnad Ahmad # 24341.

[2] Bukhari # 39, 5673, Nasai # 5034, Musnad Ahmad 5-69.

[3] Muslim # 142-747, Abu Dawud # 1313, Tirmidhi # 581, Nasai # 1790, Ibn Majah # 1343, Darami # 1477, Muwatta Maalik # 15.3-3.

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WHEN INCAPACITATED

(١٢٤٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلِّ قَائِمًا فَإِنْ لَّمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَّمْ تَسْتَطِعْ فَعَلٰى جَنْبٍ۔ (رواه البخارى)

1248. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Offer salah standing. If (for some reason) you cannot then sitting. And, if you cannot (do that) then lying on your side."[1]

COMMENTARY: During incapacity, the last form is to lie down and turn one's side towards the qiblah. These is more ease for one who cannot turn his face towards qiblah. He may offer salah howsoever he is positioned.

The Hanafis say that one must lie on one's back oriented to qiblah with a pillow under his shoulders and pray with signs. A *hadith* in Daraqutni confirms that a sick person must lie on his back. As for this *hadith*, the prophet صلى الله عليه وسلم suggested this concession to Sayyiduna Imran رضى الله عنه because he had hemorrhoids. He could not lie on his back.

This command is for the prescribed salah. So this method is of the category of preferable for optional salah.

OPTIONAL, SITTING DOWN WITHOUT EXCUSE

(١٢٤٩) وَعَنْهُ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا قَالَ إِنْ صَلّٰى قَائِمًا فَهُوَ أَفْضَلُ وَ مَنْ صَلّٰى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلّٰى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ۔ (رواه البخارى)

1249. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that he asked the Prophet صلى الله عليه وسلم about the salah of a man while sitting. He said, "He who prays standing, it is more excellent. He who prays sitting down gets half the reward of one who stands. He who prays lying down gets a reward half of one who sits and prays."[2]

COMMENTARY: This *hadith* refers to the voluntary salah because the *fard salah (obligatory prayer)* should be offered standing and to offer it sitting without an excuse is not proper. If there is an excuse then the handicapped may offer the salah sitting down.

As for the voluntary salah too, if it is offered sitting without an excuse, it fetches half reward. If there is an excuse then it will fetch a full reward.

As for offering the voluntary salah lying down, some people say that one is not allowed to offer it in this way without reason. But, some others say that it is allowed to offer the voluntary salah lying down without reason too. Hasan Busri رحمه الله and other ulama (Scholars) say that such a person gets half the reward of one who offers the salah sitting.

However, Imam Abu Hanifah رحمه الله said that it is disallowed, He said about this *hadith* that it concerns the *fard salah (obligatory prayer)*. If any one is seriously ill and cannot offer salah standing or sitting then he may offer it lying down. He will get half the reward of one who offers salah sitting.

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[1] Bukhari # 1117, Tirmidhi # 372, Ibn Majah # 1223, Musnad Ahmad 4-426.

[2] Bukhari # 1116, Tirmidhi # 371.

SECTION II اَلْفَصْلُ الثَّانِيْ

DHIKR WHILE ABLUTION IS INTACT

(١٢٥٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَوٰى اِلٰى فِرَاشِهٖ طَاهِرًا وَّ ذَكَرَ اللّٰهَ حَتّٰى يُدْرِكَهُ النُّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِّنَ اللَّيْلِ يَسْأَلُ اللّٰهَ فِيْهَا خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ ذَكَرَ النَّوَوِيُّ فِيْ كِتَابِ الْاَذْكَارِ بِرِوَايَةِ ابْنِ السَّنِّيِّ۔

1250. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "If anyone retires to his bed in a state of purity and remembers Allah till sleep overtakes him, then at every change of side during the night whatever good to this world and the next he asks Allah, He will grant it to him."[1]

(١٢٥١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ رَجُلٌ ثَارَ عَنْ وِطَائِهٖ وَلِحَافِهٖ مِنْ بَيْنِ حِبِّهٖ وَاَهْلِهٖ اِلٰى صَلَاتِهٖ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهٖ اُنْظُرُوْا اِلٰى عَبْدِيْ ثَارَ عَنْ فِرَاشِهٖ وَوِطَائِهٖ مِنْ بَيْنِ حِبِّهٖ وَاَهْلِهٖ وَاِلٰى صَلٰوتِهٖ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِّمَّا عِنْدِيْ وَرَجُلٌ غَزَا فِيْ سَبِيْلِ اللّٰهِ فَانْهَزَمَ مَعَ اَصْحَابِهٖ فَعَلِمَ مَا عَلَيْهِ فِي الْاِنْهِزَامِ وَمَا لَهٗ فِي الرُّجُوْعِ فَرَجَعَ حَتّٰى هُرِيْقَ دَمُهٗ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهٖ اُنْظُرُوْا اِلٰى عَبْدِيْ رَجَعَ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِّمَّا عِنْدِيْ حَتّٰى هُرِيْقَ دَمُهٗ۔ (رواه فی شرح السنة)

1251. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Our Lord is pleased with two men:
A man who comes out of his soft bed and blanket from among his beloved and his family to his salah. So, Allah says to His angels, 'Look at My slave who has come out of his soft bed and blanket from among his beloved and his family to his salah craving for what is with me (of paradise and reward) and fearing that which is with me (of hell and punishment).
And, a man who wages jihad in the path of Allah, but flees (from there) along with his companions till he realizes the punishment he invites upon himself (for deserting at the battlefield) and the reward he will earn for returning, comes back (and fights) till he is martyred. So, Allah says to His angels, 'Look at My slave who returned (to the battlefield) craving for what is with me (or paradise and reward) and fearing what is with Me (of hell and punishment), till his blood was shed!"[2]

COMMENTARY: It is very trying for anyone to leave his bed and wife in the depth of the night, and offer salah to worship his Lord. He knows that the comforts of the world cannot help him in the grave or on the day of resurrection. Only worship of Allah will help him there.
It is not against sincerity and perfection to worship Allah with reward in mind. However, the more perfect form is to worship Him only for His pleasure without consideration of reward or punishment. In spite of that, if anyone worships Allah only to earn reward and avert punishment, he must not think that his worship is in vain and a waste of time.

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[1] Ibn as Sunni as cited by Nawawi in his kitab ul Adhkar.

[2] Musnad Ahmad 1-416, Baghavi in Sharah us *sunnah* # 930.

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SECTION III اَلْفَصْلُ الثَّالِثُ

(١٢٥٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ حُدِّثْتُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ قَالَ فَاَتَيْتُهُ فَوَجَدْتُّهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدِيَ عَلٰى رَأْسِهٖ فَقَالَ مَالَكَ يَا عَبْدَاللّٰهِ بْنَ عَمْرٍو قُلْتُ حُدِّثْتُ يَا رَسُوْلَ اللّٰهِ اِنَّكَ قُلْتَ صَلَاةُ الرَّجُلِ قَاعِدًا عَلٰى نِصْفِ الصَّلٰوةِ وَاَنْتَ تُصَلِّيْ قَاعِدًا قَالَ اَجَلْ وَلٰكِنِّيْ لَسْتُ كَاَحَدٍ مِّنْكُمْ۔ (رواه مسلم)

1252. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he was informed of the words of Allah's Messenger صلی اللہ علیہ وسلم about a man's salah in a sitting position being counted as half of the salah. So, he went to him but found him offering salah while sitting. He placed his hand on the Prophet's صلی اللہ علیہ وسلم head and he asked, "O Abdullah ibn Amr, what is the matter"" He said, "I was told, O Messenger صلی اللہ علیہ وسلم of Allah, that you had said that a man's salah sitting down counts as half the salah while you yourself now offer salah sitting?" He said, "Right! But I am not like anyone of you."

COMMENTARY: When anyone among the Arabs is astonished at someone's deeds, he puts his hand on his head. It is not bad manners but a sign of intense love, and closeness. The Prophet صلی اللہ علیہ وسلم said, that he should not be compared with anyone. It is his distinction, howsoever he prays, his salah is not rendered defective.

PEACE IN SALAH

(١٢٥٣) وَعَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ قَالَ قَالَ رَجُلٌ مِّنْ خُزَاعَةَ لَيْتَنِيْ صَلَّيْتُ فَاسْتَرَحْتُ فَكَاَنَّهُمْ عَابُوْا ذٰلِكَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَقِمِ الصَّلٰوةَ يَا بِلَالُ اَرِحْنَا بِهَا۔ (رواه ابوداؤد)

1253. Sayyiduna Saalim ibn Abu al-Ja'd رضی اللہ عنہ narrated that a man of (the tribe) Khuza'ah said, "I wish I had found peace in the salah I offered." It seemed that the listeners did not like what he said, so he informed them that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "Call the iqamah for the salah, O Bilal, that we may find peace through it."[1]

COMMENTARY: If any one offers salah sincerely, he gets peace of mind and comfort and a sense of satisfaction.

His listeners mistook the man to mean, 'wish I get over with the salah and be at peace.' So, he explained to them what he meant by quoting the prophet صلی اللہ علیہ وسلم that peace lies in salah, Indeed, the Prophet صلی اللہ علیہ وسلم found peace and comfort in worship of Allah. He had said also:

قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ۔

"In salah lies coolness of my eyes."[2]

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[1] Abu DAwud # 4985.

[2] Aathar Imam Yusuf p 53.

CHAPTER - XXXVI

THE WITR SALAH

بَابُ الْوِتْرِ

Witr [1] is any salah with an odd number of raka'at, but the jurists call that particular salah that is offered after isha as witr. It is generally prayed immediately after isha. This chapter speaks of this very witr.

***WAJIB (EXPEDIENT)* OR *SUNNAH*:** Imam Abu Hanifah رحمه الله said that the salah of witr is *wajib (expedient)*. Imam Shafi'I رحمه الله and Qadi Abu Yusuf رحمه الله said that it is *sunnah*.

ONE RAKA'AH OR THREE RAKA'AT: The Hanafis hold that witr is made up of three raka'at. But most of the imams contend that witr comprises any one raka'ah but even they hold that it is makruh to offer one raka'ah by itself and say that two raka'at may be offered first and the salutation given at the end of the two and then one raka'ah witr may be offered.

THE METHOD: Like the salah of maghrib witr (according to the Hanafis) is three raka'at. It is offered in the same as the *fard salah (obligatory prayer)* is offered, except that a surah is recited in the *fard* after al-Fatihah only in two raka'at but in witr it is recited in all three raka'at. In the third raka'ah, after the second surah, both hands are raised up to the ears with the takbir and folded together and the supplication (dua) qunoot is made in a soft voice. The du'a qunoot is:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَهْدِيْكَ وَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَنُؤْمِنُ بِكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

'O Allah we seek your help and your guidance and your forgiveness. We repent to you and we believe in you. We praise you in the best manner. We thank you are not ungrateful to you. And, we abandon and steer clear of him who disobeys you.
O Allah, you alone do we worship and offer salah for you alone and prostrate ourselves before you alone. We come running to you and immerse ourselves in worship of you. And, we hope for your mercy and dread your punishment. Indeed, your punishment shall inevitably overtake the infidels."

It is better if the following supplication is made after that.

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْ مَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّمَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يُذِلُّ مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ۔

"O Allah, guide me alongwith those whom you have guided. And preserve me alongwith those whom you have preserved (from calamities and trials). Hold me dear (to you) alongwith those whom you hold dear. Bless me in that which you have bestowed (on me). And save me from the evil of what save me from the evil of what you have ordained, for, indeed, you ordain and none can ordain against you. Surely, never is he abased whom you take for a friend, and never can he rise (in honours) whom you antagonize. Blessed are you, our Lord and exalted!"

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[1] It is also pronounced watr, but witr is more common.

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If anyone does not remember the *du'a qunoot*, then he may make this supplication:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

'Our Lord, grant us that which is good, in this world and (so) in the hereafter (great us) that which is good. And guard us from the punishment of the hell."

If anyone is unable to make this supplication too, then let him say three times;

اَللّٰهُمَّ اغْفِرْ لِيْ يَا رَبِّ

"O Allah forgive me."

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE RAKA'AT OF WITR

(١٢٥٤) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ اللَّيْلِ مَثْنٰى مَثْنٰى فَاِذَا خَشِيَ اَحَدُكُمُ الصُّبْحَ صَلّٰى رَكْعَةً وَّاحِدَةً تُوْتِرُ لَهٗ مَا قَدْ صَلّٰى۔ (متفق عليه)

1254. Sayyiduna Ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said, "The salah of the night is in two's But, when one of you is apprehensive of the approach of dawn then he must offer one raka'ah that will make the salah he has offered an odd number for him."[1]

COMMENTARY: In the light of this *hadith*, imam Shafi'I رحمه الله, Imam Abu Yusuf رحمه الله and Imam Ahmad رحمه الله have ruled that it is better to offer the optional salah during the night in two's. One who is engaged in salah during the night should offer, after these salah, one raka'ah when he feels that the night is nearing an end and dawn is about to begin. This single raka'ah will make the salah already offered as odd. In this way, the *hadith* is evidence for Imam Shafi'I رحمه الله who holds that witr is one raka'ah.

Imam Tahawi رحمه الله Hanafi said that the one raka'ah should be offered in such a way that first two raka'at are offered, so it makes the two raka'at an odd number. In other words, the one raka'ah must not be offered separately by itself, but jointly with the two raka'at.

Ibn Hamman رحمه الله said that this *hadith* does not establish with witr should be offered one rak'ah separately with the takbir tahrimah. Hence, it is not correct to deduce from this *hadith* that witr has only one raka'ah.

Moreover, the strongest argument of the Hanafis is that the Prophet صلى الله عليه وسلم disallowed offering only one raka'h by itself (which is صلوة بتير).

As for the sahabah and the righteous predecessors it can be said with confidence that most of the jurists among them offered three raka'at of witr. In fact, Sayyiduna Umar ibn Khattab رضى الله عنه is known to have corrected Sayyiduna Sa'eed ibn Musayyib رضى الله عنه once when he offered only one raka'ah of witr. "What an incomplete salah this? Offer two raka'at more, or I shall punish you." (an Nihayah)

Tirmidhi[2] has transmitted a *hadith* of Sayyiduna Ali رضى الله عنه that witr consists of three raka'at. He has also attributed the like of this *hadith* to (Sayyiduna) Imran ibn Husayn

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[1] Bukhari # 990, Muslim # 145-749, Abu Dawud # 1336, Tirmidhi # 437, Nasai # 1694, Musnad Ahmad 2-58.

[2] Tirmidhi # 459, 461, 462 and 439, (v1p 215 Dar ul Isha'at Karachi.

(Sayyidah) Ayshsh رضی اللہ عنہ, (Sayyiduna) Ibn Abbas رضی اللہ عنہ and (Sayyiduna) Abu Ayyub رضی اللہ عنہ, concluding his comments thus: 'A section of the sahabah رضی اللہ عنہ hold that witr comprises three raka'at.

(Sayyiduna) Umar Faruq and Ibn Masud رضی اللہ عنہ have been cited in Muwatta Muhammad[1] to have regarded witr salah as made up of three raka'at.

Imam Hasan Busri رحمہ اللہ said that the predecessors follows the same thing.

Generally, the People did not even know of the raka'at of witr.

The freedman of Ibn Abbas رضی اللہ عنہ saw Mu'awiyah رضی اللہ عنہ offer one raka'ah for witr. He was amazed and worried and he reported his observation to Ibn Abbas رضی اللہ عنہ. He removed his doubts and worry by saying. "Mu'awiyah is a jurist. He has the honour of the company of Allah's Messenger صلی اللہ علیہ وسلم. Do not raise objections to his conduct." (Bukhari)

Hence, it may be said with confidence that witr is made up of three raka'at. The *ahadith* abut one raka'ah of witr are liable to interpretation which we shall to at the proper place, insha Allah.

Or we might say that they refer to the initial practice of the Prophet صلی اللہ علیہ وسلم but ultimately, his witr also consisted of three raka'at and become well known to the sahabah رضی اللہ عنہ For the ummah, only the Prophet صلی اللہ علیہ وسلم ultimate practice should serve as a guidelines to follow.

(١٢٥٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ رَكْعَةٌ مِّنْ اٰخِرِ اللَّيْلِ۔ (راوه مسلم)

1255. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The witr is one raka'ah at the end of the night."[2]

COMMENTARY: The witr is one but jointly with the first two raka'at. The third is the witr. This is how the *ahadith* are reconciled that say witr is one raka'ah and that say witr is three raka'at. In this way, the meaning of the *hadith* remains intact.

The best time to offer the witr is the last part of the night, after the salah of tahajjud (supererogatory prayer) has been offered. Generally, however, people do not arise for the tahajjud (supererogatory prayer), so they offer immediately after the isha.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ writes that this *hadith* is evidence that witr is only one raka'ah. The *ahadith* that say that witr comprises three raka'at will be reproduced in this chapter and explained.

FIVE RAKA'AT BUT ONE TASHAHHUD

(١٢٥٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ ثَلَاثَ عَشَرَةَ رَكْعَةً يُوْتِرُ مِنْ ذٰلِكَ بِخَمْسٍ لَّا يَجْلِسُ فِيْ شَيْءٍ اِلَّا فِيْ اٰخِرِهَا۔ (متفق علیه)

1256. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer thirteen raka'at during the night (at the time of tahajjud (supererogatory prayer)). He made five of them witr, sitting only at (the end of) the last of them (for the tashahhud).[3]

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[1] Muwatta Imam Muhammad # 259260, 261 to 265. (Darul Ish'at Karachi).

[2] Muslim # 153-752. (See Fath ul Muslim v2 pp 313, 314, but not prayed alone. It is observed with the last pair of raka'at.).

[3] Bukhari # 1140, Muslim # 123-737, Abu Dawud # 1360, 1338, Tirmidhi # 458, Darimi # 1581, Musnad Ahmad 6/161, Ibn Majah # 1359.

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COMMENTARY: The Prophet صلى الله عليه وسلم salah in the night is described in many ways. One of those methods was that the Prophet صلى الله عليه وسلم first salutations, which means that he offered them in two's. After that, he finally offered five raka'at with only one tashahhud and one salutation. He formed the intention to offer witr within them. His witr used to be included in those five raka'at, in none of which, but the last, did he sit down for the tashahhud or gave the salutation.

This means that it is allowed to offer five raka'at at a stretch with tashahhud only in the last. However, not all jurists agree on the permissibility of only one tashahhud. Those who say the it is disallowed explain that the word 'sitting only during the last raka'ah means that the Prophet صلى الله عليه وسلم gave only one salutation at the end of the fifth, not in any other raka'ah as mentioned in some *ahadith* (but sat for the tashahhud).

Some jurists say that he did not prolong the sitting except in the fifth.

Anyway, all the ulama (Scholars) regard it as permissible to offer more than four raka'at together with one salutation. The Hanafis, however, limit the number of raka'at with one salutation to eight. They say that more than eight are allowed, but disliked.

THE PROPHET'S صلى الله عليه وسلم WITR AND TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٥٧) وَعَنْ سَعْدِ بْنِ هِشَامٍ قَالَ انْطَلَقْتُ إِلَى عَائِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِيْنَ أَنْبِئِنِيْ عَنْ خُلُقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَسْتَ تَقْرَأُ الْقُرْاٰنَ قُلْتُ بَلٰى قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْاٰنَ قُلْتُ يَا أُمَّ الْمُؤْمِنِيْنَ أَنْبِئِنِيْ عَنْ وِتْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كُنَّا نُعِدُّ لَهٗ سِوَاكَهٗ وَطَهُوْرَهٗ فَيَبْعَثُهُ اللّٰهُ مَاشَآءَ أَنْ يَّبْعَثَهٗ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّيْ تِسْعَ رَكْعَاتٍ لَا يَجْلِسُ فِيْهَا إِلَّا فِيْ الثَّامِنَةِ فَيَذْكُرُ اللّٰهَ وَيَحْمَدُهٗ وَيَدْعُوْهُ ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي التَّاسِعَةَ ثُمَّ يَقْعُدُ فَيَذْكُرُ اللّٰهَ وَيَحْمَدُهٗ وَيَدْعُوْهُ ثُمَّ يُسَلِّمُ تَسْلِيْمًا يُّسْمِعُنَا ثُمَّ يُصَلِّيْ رَكْعَتَيْنِ بَعْدَ مَا يُسَلِّمُ وَهُوَ قَاعِدٌ فَتِلْكَ إِحْدٰى عَشْرَةَ رَكْعَةً يَا بُنَيَّ فَلَمَّا أَسَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَخَذَ اللَّحْمُ أَوْتَرَ بِسَبْعٍ وَّصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيْعِهِ فِي الْأُوْلٰى فَتِلْكَ تِسْعٌ يَا بُنَيَّ وَكَانَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى صَلَاةً أَحَبَّ أَنْ يُّدَاوِمَ عَلَيْهَا وَكَانَ إِذَا غَلَبَهٗ نَوْمٌ أَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلّٰى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً وَلَا أَعْلَمُ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ الْقُرْاٰنَ كُلَّهٗ فِيْ لَيْلَةٍ وَّلَا صَلّٰى لَيْلَةً إِلَى الصُّبْحِ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ۔

(رواه مسلم)

1257. Sayyiduan Sa'd ibn Hisham رحمه الله narrated that he visited Sayyidah Ayshah رضى الله عنه and said, 'O Mother of the believers, do inform me about the disposition of Allah's Messenger صلى الله عليه وسلم." She asked, "Have you not read the Quran?" He said, "Of course (I have)." She said, 'The disposition of the Prophet صلى الله عليه وسلم was the Quran. (He had encompassed all the noble and praiseworthy morals taught by the Quran His life was the practical example of the Quran)" Then he asked her about the witr of Allah's Messenger صلى الله عليه وسلم. She said, "I would prepare his

siwak and his water for ablution. Allah. Would raise him for as long as He would wish during the night. He would use the siwak, make ablution and offer nine raka'at. He did not observe the sitting posture except in the eight of them, and made dhikr, praised Allah and made supplication to him (in the at-tahiyat which embraces all this). Then, without making the salutation, he would get up for the ninth, offer it and sit for the qadah, making dhikr of Allah, praise Him and supplicate Him, Then, he would give the salutation audibly for me to hear. Then, while sitting He offered two raka'at after the salutation. That added up to eleven raka'at my son. When Allah's Messenger صلى الله عليه وسلم grew old and had more flesh on him, he offered seven raka'at witr and the two raka'at as he had been offering before. That made up nine, my son. When Allah's Messenger صلى الله عليه وسلم offered salah, he loved to persevere with it. But, when sleep overcome him or prevented him from standing in salah in the night, he offered twelve raka'at during the day (before zawal). And, I do not know that Allah's Prophet صلى الله عليه وسلم ever recited the entire Quran in a night, or offered salah all through a night till morning, or fast throughout a month, except Ramadan."[1]

COMMENTARY: As stated previously the Prophet صلى الله عليه وسلم liked very much to do whatever optional worship he undertook with a continuous regularity. Of course, if something cropped up that made it necessary to give it up or he himself wished to make it known that it could be put off, then sometimes he omitted to do that.

Sayyidah Ayshah رضى الله عنه is quoted here as saying that the Prophet's صلى الله عليه وسلم fasting was never for a month together, except during Ramadan. However, she is cited to have said in another *hadith* that he fasted throughout the month of Sha'ban. The seeming difference in these two traditions is removed in her third *hadith* in which she makes it clear that the Prophet صلى الله عليه وسلم observed fasting in sha'ban for most of the month (not the entire month).

TWO RAKA'AT OPTIONAL AFTER WITR: Apart from this *hadith*, there are other *ahadith* that permit two raka'at optional salah after offering the witr. However, the *hadith* that follows gives the command: 'let witr be the last of your salahs in the night.

The ulama (Scholars) have undertaken a tremendous investigation to remove this serous difference.

Imam Maalik رحمه الله has rejected this *hadith* outright. He says that it is not sound.

Imam Ahmad رحمه الله has taken a middle course. He says, "Neither do I offer two raka'at after witr nor do I forbid any one from offering them."

The majority of the ulama (Scholars) say that since it is established though sahih *ahadith* that two raka'at may be offered after witr, so it should not be ignored utterly. Then are, therefore, agreeable that the two raka'at may be offered (after witr). As for making the *ahadith* compatible, they have done it in two ways.

(i) As for making witr the last salah of the night, it means after these two raka'at. Other optional salah must not be offered. The *hadith* would mean: 'After offering the witr and these two raka'at, do not offer other optional salah.

(ii) The better course is to alternate between offering the two raka'at after witr and desisting from that in this way, one will abide by both the traditions.

This would mean that the *hadith* calling to make witr the last salah of the right is of the nature of mustahab, not a *wajib (expedient)* command.

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[1] Muslim # 139-746.

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The next question that arises is whether the Prophet صلى الله عليه وسلم offered two raka'at after witr when he offered the witr in the early part of the night after isha, or when he offered the witr in the last portion of the night after the tahajjud (supererogatory prayer). The *hadith* of Sayyiduan Abu Umamah رضى الله عنه says simply that the Prophet صلى الله عليه وسلم offered the two raka'at after witr sitting down. He did not specify when he offered them. Early in he night or later. However, the *hadith* of Sayyiduna Thawban رضى الله عنه specifies that the Prophet صلى الله عليه وسلم offerd the two raka'at after witr when he offered the witr in the early part of the night. Both these traditions will be found in close of this chapter (# 1286, 1287) However, the a*hadith* of Bukhari رحمه الله, Muslim رحمه الله and Muwatta say that the prophet صلى الله عليه وسلم offered the two raka'at after witr when he offered the witr with the tahajjud (supererogatory prayer) late in the night. This is correct.
Some ulama (Scholars) maintain that these two raka'at are attached to witr and stand for the *sunnah* of the witr they are offered after witr and are like the *sunnah* attached to the *fard* offered before or after *fard*.

WITR DURING LAST PORTION OF THE NIGHT

(١٢٥٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْعَلُوْا اٰخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا۔ (رواه مسلم)

1258. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'Let witr be the last of your salahs in the night."[1]

COMMENTARY: As stated in the foregoing lines, this *hadith* gives the command not as *wajib (expedient)* but as mustahab.

(١٢٥٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا الصُّبْحَ بِالْوِتْرِ۔ (رواه مسلم)

1259. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Hasten to offer the witr before down (as its signs appear)."[2]

COMMENTARY: According to the hanafis this command is *wajib (expedient)*. If anyone misses the witr in the night then he should redeem it during the day.

TIMES FOR WITR

(١٢٦٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَنْ لَّا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهٗ وَمَنْ طَمِعَ اَنْ يَّقُوْمَ اٰخِرَهٗ فَلْيُوْتِرْ اٰخِرَ اللَّيْلِ فَاِنَّ صَلَاةَ اٰخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذٰلِكَ اَفْضَلُ۔ (رواه مسلم)

1260. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is unsure that he would get up in the last part of the night (to offer witr) then he must offer witr in the beginning of the night (after isha). But, if anyone is hopeful of getting up in the last part of the night, he should offer, if in the last part of the night, for salah at the end of the night is witnessed (by the angels and blessings descend then). And, that is the most excellent."[3]

COMMENTARY: As stated previously, worship in the last part of the night fetches more reward.

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[1] Bukhari # 998, Muslim # 151-751.

[2] Muslim # 149-750, Tirmidhi # 467, Musnad Ahmad 2-37, Abu Dawud # 1436.

[3] Muslim # 162-755, Tirmidhi # 455, Ibn Majah # 1187, Muwatta 7.3-18, Musnad Ahmad 3-3389.

(١٢٦١) وَعَنْ عَائِشَةَ قَالَتْ مِنْ كُلِّ اللَّيْلِ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَوَّلِ اللَّيْلِ وَاَوْسَطِهٖ وَاٰخِرِهٖ وَانْتَهٰى وِتْرُهٗ اِلَى السَّحَرِ۔ (متفق علیه)

1261. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم had offered the witr during every portion of the night. The beginning of the night, middle of it and the end of it. His witr finished at down (during his final age, and it was the sixth portion of the night).[1]

THREE ADVICES

(١٢٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَوْصَانِيْ خَلِيْلِيْ بِثَلَاثٍ صِيَامَ ثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيِ الضُّحٰى وَ اَنْ اُوْتِرَ قَبْلَ اَنْ اَنَامَ۔ (متفق علیه)

1262. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "My friend (meaning, the Prophet) صلی الله علیه وسلم instructed me to do three things: to fast three days every month, to offer two raka'at of ad-duha (forenoon salah) and to offer the salah of witr before going to sleep."[2]

COMMENTARY: As for three fasts every month, some ulama (Scholars) say that they are on the 13th, 14th and 15th of every month. Some others say that they are in the beginning of the month, middle of it and end of it. Yet others say that the choice is up to the worshipper and he may fast three days in month at his choice.

The salah of ad-Duha is the salah of ishraq or of chaast. This is offered after the sun rises high. They are from two raka'at on. Ishraq is upto six raka'at and chaast up to twelve.

Abu Hurayrah رضی الله عنه was instructed to offer the witr in the beginning of the night because he occupied himself in revising and memorizing a*hadith* for a long time in the night. So, it was very difficult for him to get up late in the night. It is because of his occupation he was also instructed to offer only two raka'at of ishraq or chaast. This shows that to occupy oneself in acquiring religious knowledge is better then occupying oneself in optional worship.

SECTION II اَلْفَصْلُ الثَّانِيْ

LENIENCY IN AFFAIRS!

(١٢٦٣) عَنْ خُضَيْفِ بْنِ الْحَارِثِ قَالَ قُلْتُ لِعَائِشَةَ اَرَأَيْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِيْ اَوَّلِ اللَّيْلِ اَمْ فِيْ اٰخِرِهٖ قَالَتْ رُبَّمَا اغْتَسَلَ فِيْ اَوَّلِ اللَّيْلِ وَرُبَّمَا اغْتَسَلَ فِيْ اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً قُلْتُ كَانَ يُوْتِرُ فِيْ اَوَّلِ اللَّيْلِ اَمْ فِيْ اٰخِرِهٖ قَالَتْ رُبَّمَا اَوْتَرَ فِيْ اَوَّلِ اللَّيْلِ وَرُبَّمَآ اَوْتَرَ فِيْ اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً قُلْتُ كَانَ يَجْهَرُ بِالْقِرَاءَةِ اَمْ يُخْفِيْ قَالَتْ رُبَّمَا جَهَرَ بِهٖ وَرُبَّمَا خَفَّتْ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً۔ رَوَاهُ

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[1] Bukhari # 996, Muslim # 137-745, Tirmidhi # 456, Nasai # 1681, Ibn Majah # 1186.

[2] Bukhari # 1178, Muslim # 85-721, Abu Dawud # 1432, Tirmidhi # 760, Nasai # 1677, Darami # 1454, Musnad Ahmad 2-459.

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اَبُوْدَاوٗدَ وَرَوَى ابْنُ مَاجَةَ الْفَصْلَ الْاَخِيْرَ۔

1263. Sayyiduna Ghudayf ibn al-Harith رحمه الله said, "I asked Sayyidah Ayshah رضى الله عنه whether Allah's Messenger صلى الله عليه وسلم had the purifying bath after sexual defilement early in the night or towards the end of it. She said, 'Sometimes he had the bath early in the night (forthwith after sexual defilement) and sometimes (he slept and) he had the bath towards the end of the night.' I extolled Allah, saying, Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs! Then I asked whether he offered the witr early in the night or towards the end of it, and she said that sometimes he offered it early in the night and sometimes towards the end of it. So, I remarked, 'Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs! Next, I asked, 'Did he recite the Quran aloud (in the salah of tahajjud (supererogatory prayer), or any salah), or in a low voice?' She said, 'sometimes he recited it in a loud voice and sometimes in a low voice,' So, I exclaimed, 'Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs!"[1]

HOW MANY RAKA'AT

(١٢٦٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ قَيْسٍ قَالَ سَاَلْتُ عَائِشَةَ بِكَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ قَالَتْ كَانَ يُوْتِرُ بِاَرْبَعٍ وَّثَلَاثٍ وَسِتٍّ وَثَلَاثٍ وَثَمَانٍ وَّثَلَاثٍ وَعَشْرٍ وَّثَلَاثٍ وَّلَمْ يَكُنْ يُوْتِرُ بِاَنْقَصَ مِنْ سَبْعٍ وَّلَا بِاَكْثَرَ مِنْ ثَلَاثَ عَشْرَةَ۔ (رواه ابوداؤد)

1264. Sayyiduna Abdullah ibn Abu Qays رحمه الله said that he asked Sayyidah Ayshah رضى الله عنه how many raka'at did Allah's Messenger صلى الله عليه وسلم after with witr. She said, "He would offer witr with four and three, six and three, eight and three and ten and three. He never offerd witr with less than seven and never with more than thirteen."

COMMENTARY: The pairs four and three, etc, mean four raka'at of tahajjud (supererogatory prayer) and three of witr, seven in all, and so up to ten and three. These are all descried as witr.

This *hadith* says explicitly that witr is not one raka'ah, but three.

It does not mean that the Prophet صلى الله عليه وسلم did not ever offer less then seven and more than thirteen with witr. Rather, this was the general practice he observed, for, he is known to have offered five raka'at and fifteen, too.

WITR IS WAJIB (EXPEDIENT)

(١٢٦٥) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ فَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ۔

(رواه ابوداؤد والنسائى وابن ماجة)

1265. Sayyiduna Abu Ayyub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The witr is a duty (obligatory) on every Muslim. He who wishes to offer it as five raka'at, may do so. He who wishes to offer it as three raka'at may do so. He

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[1] Abu Dawud # 226, Ibn Majah (only the last portion about recital) # 1354.

who wishes to offer it as one raka'ah, may do so."[1]

COMMENTARY: The word (حق) haqq in the text (duty) stands for *wajib (expedient)* (obligatory) and established. Imam Abu Hanifah رحمه الله said, that witr is *wajib (expedient).* Imam Shafi'I رحمه الله said that it is es tablished through *sunnah,* so it is *sunnah.* Given the raka'at in the *hadith,* Sufyan Thawri رحمه الله adopted five as too other imams. Imam Abu Hanifah رحمه الله adopted three raka'at and Imam Shafi'I رحمه الله adopted one, saying that witr is only one raka'ah.

EXCELLENCE OF WITR

(١٢٦٦) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وِتْرٌ يُّحِبُّ الْوِتْرَ فَاَوْتِرُوْا يَآ اَهْلَ الْقُرْاٰنِ۔ (رواه الترمذی وابوداؤد والنسائی)

1266. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, Allah is witr (one), loves the witr (that which is single). So offer the witr, O people of the Quran."[2]

COMMENTARY: Allah is one and Alone as a Being and in His attributes. He has no co-equal NO one helps him and he has no associate or partner.
He gives too much reward to those who offer the salah of witr. Being one, He loves witr.

(١٢٦٧) وَعَنْ خَارِجَةَ بْنِ حُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اِنَّ اللّٰهَ اَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَّكُمْ مِنْ حُمُرِ النَّعَمِ الْوِتْرُ جَعَلَهُ اللّٰهُ لَكُمْ فِيْمَا بَيْنَ صَلَاةِ الْعِشَآءِ اِلٰى اَنْ يَّطْلُعَ الْفَجْرُ۔ (رواه الترمذی و ابوداؤد)

1267. Sayyiduna Kharijah ibn HUdhafah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم came to them (one day) and said, "Surely Allah has helped you with a salah (other than the five times salahs) that is better for you than red camels - the witr (salah). Allah has assigned it for you between the salah of isha and the rise of dawn."[3]

COMMENTARY: The red camels are very costly in Arabia and a precious possession. The witr being better is more precious than all worldly possessions.
According to this *hadith,* the salah of witr is *wajib (expedient)* and it is disallowed to offer it before isha.

REDEEMING WITR

(١٢٦٨) وَعَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ وِتْرِهٖ فَلْيُصَلِّ اِذَا اَصْبَحَ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

1268. Sayyiduna Zayd ibn Aslam رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who sleep without offering the witr must redeem it on awakening."[4]

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[1] Abu Dawud # 1422, Nasai # 1212, Ibn Majah # 1190.

[2] Tirmidhi # 453, Abu Dawud # 1416, Bukhari # 6410, Muslim # 5-2688, Nasai # 1675, Ibn Majah # 1169, Darimi # 1580, Musnad Ahmad 1-100.

[3] Tirmidhi # 452, Abu Dawud # 1418, Ibn Majah # 1168, Darimi # 1576.

[4] Tirmidhi # 465, Abu Dawud # 1431.

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COMMENTARY: If one who is regular, misses the salah of witr, then he must offer it before the *fard salah (obligatory prayer)* of fajr but, if there is not enough time, then after the *fard* of fajr. If one is not regular at observing the times, then he may offer the missed witr before the salah of fajr or after it as he wills.

RECITAL IN WITR

(١٢٦٩) وَعَنْ عَبْدِالْعَزِيْزِ بْنِ جُرَيْجٍ قَالَ سَأَلْنَا عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَقْرَأُ فِي الْأُوْلٰى بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلٰى وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُوْنَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللّٰهُ أَحَدٌ وَّالْمُعَوِّذَتَيْنِ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوٗدَ وَرَوَاهُ النَّسَائِيُّ

1269. Sayyiduna Abdul Aziz ibn Jurayj رحمه الله said that the asked Sayyidah Ayshah رضى الله عنه what surahs did Allah's Messenger صلى الله عليه وسلم recite in witr?" She said, "He used to recite in the first rakah (سبح اسم ربک الاعلى) (al a'la), in the second (قل يايها الكفرون) (al-kafirun) and in the third (قل هو الله احد) (al-Ikhlas) and the mu'awwidhatan (al-Falaq and an Naas)."[1]
(Nasai transmitted it from;)

(١٢٧٠) عَنْ عَبْدِالرَّحْمٰنِ ابْنِ أَبْزٰى

1270. Sayyiduna Abdur Rahman ibn Abza رضى الله عنه[2]
(and Ahmad from:)

(١٢٧١) وَرَوَاهُ أَحْمَدُ عَنْ أُبَيِّ بْنِ كَعْبٍ وَالدَّارِمِيُّ

1271. Sayyiduna Ubayy ibn Ka'b رضى الله عنه[3]
(and Darimi from;)

(١٢٧٢) عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرَا وَالْمُعَوِّذَتَيْنِ۔

1272. Sayyiduna Ibn Abbas رضى الله عنه[4]
But the last two did not mention the mu'awwidhatan.

COMMENTARY: Ibn Hammam رحمه الله said that the Hanafis follow the final version of Darimi رحمه الله which says that the Prophet صلى الله عليه وسلم recited al-Ikhlas in the third raka'ah. They recite only this surah in the third raka'ah of witr (namely قل هو الله احد). This is also borne out by another tradition of Sayyidah Ayshah. رضى الله عنه

The Hanafis do not recite the mu'awwidhatan with al-Ikhlas in the last raka'ah because the sanad of this tradition is weak and secondly, the method mentioned in it is contrary to the habit of the prophet صلى الله عليه وسلم who is known to make every subsequent raka'ah shorter than the preceding while this tradition suggests that the third raka'ah would be longer than the first two. Mulla Ali Qari رحمه الله has spoken on it at length and has presented more arguments on behalf of the Hanafis. These may be seen in his Mirqah.

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[1] Abu Dawud # 1423, Tirmidhi # 463, Ibn Majah # 1173.
[2] Nasai # 1231, Ibn Majah # 1171, Darimi # 1589.
[3] Daraqutni # 3 in Kitab witr.
[4] Darimi # 1586.

Further, this *hadith* is evidence that the Prophet صلى الله عليه وسلم offered the three raka'at of witr giving only one salutation.

THE SUPPLICATION IN WITR

(١٢٧٣) وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ اَقُوْلُهُنَّ فِيْ قُنُوْتِ الْوِتْرِ اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يُذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ۔

(رواه الترمذى وابوداؤد والنسائى وابن ماجة والدارمى)

1273. Sayyiduna Hasan ibn Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught him some expressions that he might recite them in the qunoot (standing, supplication) in witr;

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يُذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

'O Allah, guide me along with those whom you have guided. And preserve me along with those whom you have preserved. Hold me dear (to you) along with those whom you hold dear. Bless me in that which you have bestowed (on me). Protect me from the evil of what you have ordained, for, indeed, you ordain and none can ordain against you, surely, never is he abased, whom you take for a third. Blessed are you, our Lord and Exalted! [1]

COMMENTARY: The words of Sayyiduna Hasan رضى الله عنه mean that their prayer is made all though the year in witr. The Hanafis abide by it. However, the Shafi'is restrict the supplication of qunoot to the second half of Ramadan in witr. They make the supplication of qunoot only in the last half of Ramadan while the Hanafis make it every day in the salah of witr.

The Sha'fi'is make this prayer in witr and fajr. The Hanafis make the prayer in witr:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَهْدِيْكَ وَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَنُؤْمِنُ بِكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

(mentioned in the beginning of his chapter, before *hadith* # 1254).

Some ulama (Scholars) maintain that both supplications must be made in witr. Both are mentioned in the beginning of this chapter # 36), with their translation.

VARYING VIEW POINTS: Ibn Hammam رحمه الله said that the imam differ on the supplication qunoot in three ways.

(i) Should it be made before going into ruku or after rising from it?
(ii) Should it be made always in witr on only during the last half of Ramadan?
(iii) Should it be made in any salah other than witr?

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[1] Tirmidhi # 463, Abu Dawud # 1425, Nasai # 1744, Ibn Majah # 1178, Musnad Ahmad # 1718, Darimi # 1593.

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As for the first Imam Shafi'I رحمه الله holds that it should be made on rising from ruku. But, Imam Abu Hanifah رحمه الله differs and his arguments are strong and may be seen in mirqah. As for the second and third issues, we shall discuss them in detail in the next chapter al-qunoot (37), insha Allah.

TASBIH AFTER WITR

(١٢٧٤) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ فِي الْوِتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَوَاهُ أَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ ثَلَاثَ مَرَّاتٍ يُطِيْلُ فِيْ رِوَايَةٍ لِّلنَّسَائِيِّ

1274. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that on giving the salutation at the end of the salah of witr, Allah's Messenger صلى الله عليه وسلم used to say.

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ

"without blemish is the sovereign, the sacred."
Nasai added that he said them three times prolonging the words.[1]

(١٢٧٥) عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ ابْزٰى عَنْ أَبِيْهِ قَالَ كَانَ يَقُوْلُ إِذَا سَلَّمَ

1275. Abdur Rahman ibn abza رحمه الله reported from his father that he used to say on giving the salutation:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ ثَلَاثًا وَّيَرْفَعُ صَوْتَهٗ بِالثَّالِثَةِ۔

Three times, and raise his voice at the third.[2]

COMMENTARY: The version in Daraqutni has the words

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَبِّ الْمَلَآئِكَةِ وَالرُّوْحِ۔

'without blemish is the sovereign, the sacred, Lord of the angels and the sprit."

(١٢٧٦) عَنْ عَلِيٍّ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ اٰخِرِ وِتْرِهٖ اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَأَعُوْذُبِكَ مِنْكَ لَآ أُحْصِيْ ثَنَآءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلٰى نَفْسِكَ۔

(رواه ابوداؤد والترمذى والنسائى وابن ماجة)

1276. Sayyiduna Ali رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to say at the end of his witr:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَأَعُوْذُبِكَ مِنْكَ لَآ أُحْصِيْ ثَنَآءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلٰى نَفْسِكَ

"O Allah, I seek refuge in your pleasure from your anger, in your forgiveness from your punishment. in you from your wrath. I cannot count the praise due to you. You are as you have praised yourself."[3]

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[1] Abu Dawud # 1430, Nasai # 1751.

[2] Nasai # 1733.

[3] Abu Dawud # 1427, Ibn Majah # 1179, Tirmidhi # 3577, Musnad Ahmad # 751.

COMMENTARY: The prophet صلى الله عليه وسلم made this prayer in the third raka'ah of witr after the ruku. Hence, Imam Maalik رحمه الله follow this practice, Some people say, however, that he made this prayer after giving the salutation, and some other say that he made this within the at-tahiyat before the salutation. Some other hold that he made this prayer in his prostrations.

Nasai رحمه الله has transmitted a tradition that says clearly that the Prophet صلى الله عليه وسلم made this prayer when he lay down on his bed after finishing the salah of witr. Allah knows best.

DETERMINING A PARTICULAR DU'A QUNOOT: Ibn Hammam رحمه الله said that a section of the ulama (Scholars) hold that one must not adopt a single supplication to be made in the qunoot (as du'a qunoot) because that comes to the tongue automatically and the heart and tongue do not synchronize with one another. It becomes a habit and the heart fails to throb with it. So, the objective of the prayer is last, for, only that prayer has effect which emerges from the care of the heart and is expressive of one's sentiments.

At the same time, other ulama (Scholars) hold that this instruction applies to prayers other than the regular one;

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ..... الخ

and it is not disallowed to make it a regular, constant prayer but other prayers besides this, must not be fixed for always. They must be made now and then, because the sahabah رضى الله عنه had unanimously adopted:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ..... الخ

and they made it always. Of course, other prayers as du'a qunoot are also allowed of and on.

The Muheet has also exempted the supplication:

اللهم اهدنى..... الخ

which means that even this is not disallowed to be adopted as a constant du'a qunoot.

SECTION III اَلْفَصْلُ الثَّالِثُ

MU'AWIYAH & ONE RAKA'AH WITR

(۱۲۷۷) عَنِ ابْنِ عَبَّاسٍ قِيْلَ لَهٗ هَلْ لَّكَ فِيْ اَمِيْرِ الْمُؤْمِنِيْنَ مُعَاوِيَةَ مَا اَوْتَرَ اِلَّا بِوَاحِدَةٍ قَالَ اَصَابَ اِنَّهٗ فَقِيْهٌ وَّفِيْ رِوَايَةٍ قَالَ ابْنُ اَبِيْ مُلَيْكَةَ اَوْتَرَ مُعَاوِيَةُ بَعْدَ الْعِشَآءِ بِرَكْعَةٍ وَعِنْدَهٗ مَوْلًى لِّاِبْنِ عَبَّاسٍ فَاَتٰى ابْنَ عَبَّاسٍ فَاَخْبَرَهٗ فَقَالَ دَعْهُ فَاِنَّهٗ قَدْ صَحِبَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

1277. It is narrated about Sayyiduna Ibn Abbas رضى الله عنه that he was asked, "What do you say of the amir ul muminin Mu'awiyah offering only one raka'ah as witr?" He said, "He is a jurist and did right."

In another version, Ibn Abu Mulaykah رحمه الله narrated that Sayyiduna Mu'awiyah رضى الله عنه offered one raka'ah of witr after the salah of isha. The freedman of Sayyiduna Ibn Abbas رضى الله عنه was with him at that time. So, he came and reported it to Sayyiduna Ibn Abbas (R who said, "Leave him alone. Indeed, he was a

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companion of the Prophet صلى الله عليه وسلم."[1]

COMMENTARY: Perhaps Sayyiduna Mu'awiyah رضى الله عنه offered only one raka'ah of witr. This surprised those who observed him, for witr is three raka'at. It is also possible that he may have offered the single witr with two raka'at but those who observed him remarked that he had not offered the isha or the tahajjud (supererogatory prayer).

EMPHASIS ON WITR

(١٢٧٨) وَعَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا اَلْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا اَلْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا۔ (رواه ابوداؤد)

1278. Sayyiduna Buraydah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The witr is haqq (duty). He who does not offer it, does not belong to us. The witr is haqq. He who does not offer it, does not belong to us. The witr is haqq. He who does not offer it does not belong to us."[2]

COMMENTARY: This should be enough to emphasise that witr is *wajib (expedient)*. The Hanafis go by this dictate.

MUST BE REDEEMED

(١٢٧٩) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَّامَ عَنِ الْوِتْرِ اَوْ نَسِيَهٗ فَلْيُصَلِّ اِذَا ذَكَرَ وَاِذَا اسْتَيْقَظَ۔ (رواه الترمذى وابوداؤد وابن ماجة)

1279. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone goes to sleep without offering the witr, or forgets to offer it, then he must offer it when he remembers it or when he awakes."[3]

COMMENTARY: It witr were not *wajib (expedient)* it would not have been necessary to redeem it.

OR SUNNAH?

(١٢٨٠) وَعَنْ مَّالِكٍ بَلَغَهٗ اَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ الْوِتْرِ اَوَاجِبٌ هُوَ؟ فَقَالَ عَبْدُاللّٰهِ قَدْ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْتَرَ الْمُسْلِمُوْنَ فَجَعَلَ الرَّجُلُ يُرَدِّدُ عَلَيْهِ وَعَبْدُاللّٰهِ يَقُوْلُ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْتَرَ الْمُسْلِمُوْنَ۔ (رواه فى الموطا)

1280. It is reported about Maalik رحمه الله that he learnt that a man asked Sayyiduna Ibn Umar رضى الله عنه about the witr whether it is *wajib (expedient)*? Abdullah (Ibn Umar)رضى الله عنه said, "Indeed, Allah's Messenger صلى الله عليه وسلم offered the witr and the Muslims also offer it." But, the man persisted and repeated his question and Abdullah رضى الله عنه continued to say, "Allah's Messenger صلى الله عليه وسلم offered the witr and the Muslim do offer it, too."[4]

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[1] Bukhari # 3765.

[2] Abu Dawud # 1419.

[3] Abu Dawud # 1431, Tirmidhi # 465, Ibn Majah # 1188.

[4] Muwatta Maalik # 7.3-17.

COMMENTARY: One way to answer a question is to give evidence for it to be positive. This is what Sayyiduna Ibn Umar رضی اللہ عنہ did to say that witr is *Wajib (expedient)* since Allah's Messenger صلی اللہ علیہ وسلم offered, it constantly and the Muslims are one in offering it. One reason why Ibn Umar رضی اللہ عنہ did not give a direct reply was to exercise caution. He had not heard from the prophet صلی اللہ علیہ وسلم a clear verdict about it.

RECITATION IN WITR

(١٢٨١) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ بِثَلَاثٍ يَقْرَأُ فِيْهِنَّ بِتِسْعِ سُوَرٍ مِّنَ الْمُفَصَّلِ يَقْرَأُ فِيْ كُلِّ رَكْعَةٍ بِثَلَاثِ سُوَرٍ اٰخِرُهُنَّ قُلْ هُوَ اللّٰهُ اَحَدٌ۔ (رواه الترمذی)

1281. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer three raka'at as witr. He recited in them nine surahs from al-Mufassal, three in each raka'ah and the last of them was (قل هو الله احد) (al-Ikhlas).[1]

COMMENTARY: Some versions give the detail that the Prophet صلی اللہ علیہ وسلم recited: اَلْهٰكُمُ التَّكَاثُرُ اِنَّآ اَنْزَلْنٰهُ اِذَا زُلْزِلَتِ الْاَرْضُ in the first. (اِذَا جَآءَ نَصْرُ اللّٰهِ اِنَّآ اَعْطَيْنٰكَ) in the second. (Arabic) and (قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ تَبَّتْ يَدَا قُلْ هُوَ اللّٰهُ) in the third. (They are respectively surah # 102, 97, 99, 103, 110, 108, 109, 111, 112.)

IBN UMAR'S رضی اللہ عنہ CASE

(١٢٨٢) وَعَنْ نَّافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ بِمَكَّةَ وَالسَّمَآءُ مُغِيْمَةٌ فَخَشِيَ الصُّبْحَ فَاَوْتَرَ بِوَاحِدَةٍ ثُمَّ انْكَشَفَ فَرَاٰى اَنَّ عَلَيْهِ لَيْلًا فَشَفَعَ بِوَاحِدَةٍ ثُمَّ صَلّٰى رَكْعَتَيْنِ رَكْعَتَيْنِ فَلَمَّا خَشِيَ الصُّبْحَ اَوْتَرَ بِوَاحِدَةٍ۔ (رواه مالك)

1282. Sayyiduna Nafi رحمہ اللہ narrated that he was with Sayyiduna Ibn Umar رضی اللہ عنہ in Makkah. The sky was overcast and he felt that dawn was on them, so he offerd one raka'ah of witr. But, the sky cleared and he observed that night still remained. So, he offered one more raka'ah to make it even (a pair). Then, he offered two raka'at two raka'at till when he feared dawn had approached, he offered one raka'ah witr.[2]

ANOTHER METHOD OF SITTING FOR SALAH

(١٢٨٣) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَاِذَا بَقِيَ مِنْ قِرَآءَتِهٖ قَدْرَ مَا يَكُوْنُ ثَلَاثِيْنَ اَوْ اَرْبَعِيْنَ اٰيَةً قَامَ وَقَرَأَ وَهُوَ قَآئِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ۔ (رواه مسلم)

1283. Sayyiduna Ayshah رضی اللہ عنہا narrated that (during his final years) Allah's Messenger صلی اللہ علیہ وسلم used to offer salah sitting (in such a way that) when thirty or forty verses remained he stood up and recited them while standing. Then he bowed into ruku and went into prostration. Then went into prostration. Then, he did in the second raka'ah like that (again).[3]

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[1] Tirmidhi # 459, Musnad Ahmad # 678.

[2] Muwatta Maalik # 7.3-19.

[3] Muslim # 112-731.

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COMMENTARY: It is allowed to offer salah in this way, but it is disallowed to do the opposite of it. This has been explained in the chapter on sunan.
Perhaps this *hadith* finds place here because it mentions two raka'at that precede the witr.

TWO RAKA'AT AFTER WITR

(١٢٨٤) وَعَنْ أُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ بَعْدَ الْوِتْرِ رَكْعَتَيْنِ رَوَاهُ التِّرْمِذِيُّ وَزَادَ ابْنُ مَاجَةَ خَفِيْفَتَيْنِ وَهُوَ جَالِسٌ۔

1284. Sayyiduna Umm Salamah رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم used to offer two raka'at after the witr.[1]
Ibn Majah's narration has: 'two brief raka'at while he was sitting.'

(١٢٨٥) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ بِوَاحِدَةٍ ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيْهِمَا وَهُوَ جَالِسٌ فَإِذَآ اَرَادَ اَنْ يَّرْكَعَ قَامَ فَرَكَعَ۔ (رواه ابن ماجة)

1285. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer one raka'ah of witr. Then he offered two raka'at in which he recited the Quran while sitting down. When he had to bow into ruku, he stood up and made the ruku.[2]

COMMENTARY: Ibn Hajar said that sometimes the prophet صلی اللہ علیہ وسلم offered the two raka'at after witr sitting throughout without standing. But, sometimes, he stood, after the recitating, to go into ruku and made the ruku.

MERIT OF TWO RAKA'AT AFTER WITR

(١٢٨٦) وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ هٰذَا السَّهَرَ جُهْدٌ وَّثِقْلٌ فَإِذَا اَوْتَرَ اَحَدُكُمْ فَلْيَرْكَعْ رَكْعَتَيْنِ فَإِنْ قَامَ مِنَ اللَّيْلِ وَإِلَّا كَانَتَا لَهٗ۔ (رواه الترمذی)

1286. Sayyiduna Thawban رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "To wake up in the night (for the tahajjud (supererogatory prayer)) is an effort and a burden. So, it one of you (is unsure of getting up in the night and before he goes to sleep after isha) offers the witr, he should offer two raka'at which, if he gets up during the night (for the tahajjud (supererogatory prayer)) good, otherwise will suffice him."[3]
(He will get reward of tahajjud (supererogatory prayer) through the two raka'at)

RECITATION IN TWO RAKA'AT AFTER WITR

(١٢٨٧) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْهِمَا بَعْدَ الْوِتْرِ وَهُوَ جَالِسٌ يَقْرَأُ فِيْهِمَا إِذَا زُلْزِلَتِ الْاَرْضُ وَقُلْ يَا اَيُّهَا الْكٰفِرُوْنَ۔ (رواه احمد)

1287. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to offer the two of them after witr while he was seated. He recited in them; (إِذَا زُلْزِلَتِ الْأَرْضُ) and (قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ) (Surah # 99 and 109).[4]

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[1] Tirmidhi # 470, Ibn Majah # 1196.
[2] Ibn Majah # 1196.
[3] Darimi # 1596, Tirmidhi.
[4] Musnad Ahmad 5-260.

CHAPTER - XXXVII

AL-QUNOOT بَابُ الْقُنُوْتِ

The word al-qunoot has many meanings (i) to be obedient, (ii) to stand in salah, (iii) to beseech Allah.

Supplication is also qunoot. In the religious terminology, it is specific supplication which meaning applies here. Thus the Shafi'is say that dua Qunoot is (اللهم اهدنی) (to the end) and the Hanafis say that it is: (اللهم انا) (to the end). Both these prayers have been reproduced in the previous chapter. The Hanafis have traced it from Tabarani and other through a correct line of transmission.

Ibn Hammam رحمه الله has cited Abu Dawud رحمه الله for this *hadith*; (one day) the Prophet صلى الله عليه وسلم was cursing the members of the tribe of Mudar (for their oppression and terrorism) when Sayyiduna Jibril عليه السلام came and indicated to him to be quiet, saying:

يا محمد ﷺ ان الله لم يبعثك سبابا ولا لعانا انما بعثك رحمة۔

"O Muhammad Allah has not sent you to revile or to curse. Rather, he has sent you as mercy for two worlds." And he recited the verse (Arabic) {You have no authority I the matter} (3:128)

Then, he taught him this prayer:

اللهم انا نستعينك الخ

Shaykh Jalaluddin Suyuti رحمه الله has also narrated this prayer in Durr Manthur with a slightly different set of words.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DISALLOWED TO CURSE

(١٢٨٨) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَآ اَرَادَ اَنْ يَّدْعُوَ عَلٰى اَحَدٍ اَوْ يَدْعُوَ لِاَحَدٍ قَنَتَ بَعْدَ الرُّكُوْعِ فَرُبَّمَا قَالَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ اَللّٰهُمَّ انْجِ الْوَلِيْدَ ابْنَ الْوَلِيْدِ وَسَلَمَةَ بْنَ هِشَامٍ وَ عَيَّاشَ بْنَ اَبِيْ رَبِيْعَةَ اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلٰى مُضَرَ وَاجْعَلْهَا سِنِيْنَ كَسِنِيْ يُوْسُفَ يَجْهَرُ بِذٰلِكَ وَكَانَ يَقُوْلُ فِيْ بَعْضِ صَلَاتِهٖ اَللّٰهُمَّ الْعَنْ فُلَانًا وَّفُلَانًا لِّاَحْيَآءٍ مِنَ الْعَرَبِ حَتّٰى اَنْزَلَ اللّٰهُ تَعَالٰى لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ۔ الاية۔ (متفق عليه)

1288. Sayyiduna Abu Hurayrah narrated that when Allah's Messenger intended to-make a prayer against someone or a prayer for someone, he recited the qunoot after the bowing posture. So, sometimes on saying (سمع الله لمن حمده) and (ربنا لك الحمد) he would pray:

اَللّٰهُمَّ انْجِ الْوَلِيْدَ ابْنَ الْوَلِيْدِ وَسَلَمَةَ بْنَ هِشَامٍ وَ عَيَّاشَ بْنَ اَبِيْ رَبِيْعَةَ اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلٰى مُضَرَ وَاجْعَلْهَا سِنِيْنَ كَسِنِيْ يُوْسُفَ

"O Allah, deliver (from persecution for their faith) as- walid bin as- walid,

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Savannah bins His tam and Ayahs bin Abs Rabies! O Allah, give a severe punishment to Mulate and cause them to suffer a famine similar to the famine of you, Yusuf" raising his voice with that.
Sometimes, he would prays in his salah:

اَللّٰهُمَّ الْعَنْ فُلَانًا وَّفُلَانًا

"O Allah, cause so-and-so and so-and-so, naming from the tribes of the Arabs.
But, then Allah revealed:

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ۔ الاية

{you have no authority in the matter} (3:128)[1]

COMMENTARY: The prophet used to pray for those sahabah who were in the captivity of the idolaters and were tortured severely. He also prayed against those Arab tribes who had made life difficult for the Muslins restricting their free movement and access to necessities of life.
Al-walid ibn al-walid Qurayshi Makhzumi was taken captive by the Muslims in the Battle of Badr. His brother Khalid bin walid (who was an idolater at that time) and His ham came to the prophet and paid a ransom of four thousand dir hams to get release and took him to Makkah. There, the light of Islam made his heat and mind radiant and he became a Muslim. He was asked why he delayed his decision till his ransom was paid and he said, "I did not wish people to imagine that I had succumbed to pressure."
His brothers could not spare him. They imprisoned him and persecuted him. The Prophet صلى‌الله‌عليه‌وسلم prayed for him and he escaped to Madinah safely رضى‌الله‌عنه
Salamah ibn Hisham رضى‌الله‌عنه was the brother of Ban Jail. He had embraced Islam at a very early stag but was nabbed by the infidels of make who subjected him to untold misery he too managed to get out of their hand and meet the prophet صلى‌الله‌عليه‌وسلم
Ayyash ibn Abu Rabi'ah was a uterine brother of abu Jahl and a very early Muslim. He had emigrated to Ethiopia with other Muslims. When he came to Madinah, he was restless for him and had vowed not to sit in the shade as long as she did not see him. So, love of Mother dragged Ayyash to a cruel man like Abu Jahl, he put him in fetters and satisfied his lust for savagery and barbarism by tormenting him. But he too managed to escape and come to the prophet صلى الله عليه وسلم. Later on, he attained martyrdom in the Battle of Tabuk against the idolaters.
These were those fortunate ones for whose release the tongue of Allah's Messenger صلى‌الله‌عليه وسلم was occupied.
The first supplication in this hadith: اللهم انج الخ

"O Allah, deliver...."

is an example that the prophet صلى‌الله‌عليه‌وسلم prayed for the believes, in the qunoot.
The second supplication in this *hadith*: اللهم اشدد الخ

"O Allah, give a severe punishment ...."

Is evidence that the prophet صلى الله عليه وسلم prayed against the tyrannical infidels, in the qunoot. The result was that the Makkans were in the grip of famine for seven years continuously going to the extent of eating bones of the dead people to survive.

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[1] Bukhari # 6393, Muslin # 294-675, Ban David #1442, Nasal # 1074, IBM Maya # 1244, David # 1595, Mourned Ahmed 2-255

As for the verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

{You have no authority in the matter,}

the gist of it is that since it was not in keeping with the prophet's صلى الله عليه وسلم nature of mercy to pray to anyone's disadvantage or to curse someone, so Allah forbade him to pray against anyone by name. This has been explained in the introductory passage of this chapter.

DUA QUNOOT AT TIMES OF TRAIL IN *FARD SALAH (OBLIGATORY PRAYER)*: Allamah Teebi رحمه الله said that in times of distress, like an enemy's evil intention, famine epidemic, etc, that Muslims might face, they must make the supplication (dua) qunoot in every *fard salah (obligatory prayer)*. The hanafis abide by this practice.

WHEN TO MAKE DUA QUNOOT

(١٢٨٩) وَعَنْ عَاصِمِ الْأَحْوَلِ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوْتِ فِي الصَّلَاةِ كَانَ قَبْلَ الرُّكُوْعِ اَوْ بَعْدَهُ قَالَ قَبْلَهُ اِنَّمَا قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ شَهْرًا اِنَّهُ كَانَ بَعَثَ اُنَاسًا يُقَالُ لَهُمُ الْقُرَّاءُ سَبْعُوْنَ رَجُلًا فَاُصِيْبُوْا فَقَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ شَهْرًا يَدْعُوْا عَلَيْهِمْ۔

(متفق عليه)

1289. Sayyiduna Aasim al Ahwal said that he asked Sayyiduna Anas ibn رحمه الله Maalik about the qunoot in the salah: was it made before the ruku or after it, He said, "Before it. Allah's Messenger صلى الله عليه وسلم made this prayer after the ruku only for one month when he had sent some people, called al-Qurra (reciters of the Quran), numbering seventy men. They were (sent to preach but were) martyred. So, Allah's Messenger صلى الله عليه وسلم made the supplication qunoot after the ruku for one month calling for curse on the killers."[1]

COMMENTARY: The making of this prayer after ruku was abrogated. So, Islam Abu Hanifah رحمه الله abides by this edict.

MARTYRDOM OF THE QURRA: The seventy reciters of the Quran al-Qurra as-sabun, were among the ahl us-suffah. They were called al-Qurra because they recited the Qurian very much and memorized it. They were extremely poor and very ascetic Their only task was to stay at the Suffah to learn the Qur'an and acquire religious knowledge, but in spite of that, whenever the general body of Muslims faced difficulty, they came to their help with courage and dedication.

Some or them were wood cutters by day. From the proceeds there of they bought food for their companions and at night they occupied themselves with the Quran and invocation of blessing on the prophet صلى الله عليه وسلم.

The prophet صلى الله عليه وسلم sent these (seventy) fortunate sahabah رضى الله عنه to najd to invite the tribes to Islam. When they were at Bir Maurah, between Makkah and Astfan, Aamir ibn Tufayl Ri'l, Dhakwan and Qarah attacked them and martyred all of them mercilessly, except Sayyiduna ka'b ibn Zayd Ansari He was wounded and nearly lifeless so that the

[1] Bukhari # 1002, Muslim # 301-277, Abu Dawud # 1444, Musnad Ahmad 3-167,

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attackers took him for dead and departed. He managed to go out and recover with Allah's will. He survived until he forget and was martyred in the Battle of the Trenches (Khandaq). Sayyiduna Anas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم was never as grieved at any occasion as on this tragedy. He made the supplication of qunoot for one month against these wicked infidels. This had happened in 4AH رضی اللہ عنہ.

SECTION II اَلْفَصْلُ الثَّانِیْ

MORE ON WHEN TO MAKE THE SUPPLICATION (DUA) QUNOOT

(۱۲۹۰) عَنِ ابْنِ عَبَّاسٍ قَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ إِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ مِنَ الرَّكْعَةِ الْآخِرَةِ يَدْعُوْ عَلٰى أَحْيَاءٍ مِّنْ بَنِيْ سُلَيْمٍ عَلٰى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَيُؤَمِّنُ مَنْ خَلْفَهُ۔ (رواه ابوداؤد)

1290. Sayyiduna Ibn Abbas رضی اللہ عنہ Narrated That Allah's Messenger صلی اللہ علیہ وسلم Made The Supplication qunoot Consecutively for one month in the (salahs of) zuhr, and maghrib, isha and fajr on having said: (سمع اللہ لمن حمدہ) in the last rakaah. He invoked (in it) a curse on the sub-tribes of Banu Sulaym (namely) Ri'I, Dhakwan and Usayyah. Those who stood behind him (in salah) said. Aameen.[1]

COMMENTARY: The dua qunoot is not made always. Only when the Muslims of through hardship or trial must this supplication be made in the fard salah (obligatory prayer).

(۱۲۹۱) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ۔ (رواه ابوداؤد والنسائی)

1291. Sayyaiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم made the supplication qunoot for one month (after ruku). Then, he gave it up (altogether in the *fard salah (obligatory prayer)*, or after the ruku) [2]

COMMENTARY: Most learned men say that dua qunoot is not legal either in the fajr or any salah other than witr. They deduce from this very *hadith.*

There are many other a*hadith* that point out to giving up of the qunoot in the fard salah (obligatory prayer). Scholars may refer to the Mirqah for more in formation.

Imam Maalik and Imam Shafi'i say that the dua qunoot must be made in the salah of fajr always. It must be made in other salah when in grip of hardship.

(۱۲۹۲) وَعَنْ أَبِيْ مَالِكٍ الْأَشْجَعِيِّ قَالَ قُلْتُ لِأَبِيْ يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبِيْ بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ هٰهُنَا بِالْكُوْفَةِ نَحْوًا مِّنْ خَمْسِ سِنِيْنَ أَكَانُوْا يَقْنُتُوْنَ قَالَ أَيْ بُنَيَّ مُحْدَثٌ۔ (رواه الترمذی والنسائی وابن ماجة)

1292. Sayyiduna Abn Maalik Ashja رحمہ اللہ said that he submitted to his father, "O Father, surely you had offered salah behind Allah's Messenger صلی اللہ علیہ وسلم Abn Baker, رضی اللہ عنہ Umar, رضی اللہ عنہ Uthman,رضی اللہ عنہ and for five years here in Kufah, behind Ali, رضی اللہ عنہ Did they make the supplication qunoot, ever?" He said "O son

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[1] Bukhari # 1003, Muslim # 299-677, Nasa 1070.

[2] Muslim # 304-677, Abudawnd # 1445, Nasa # 1079

it is an innovation." [1]

COMMENTARY: Abu MaaliK رحمه الله was told by his father that the prophet صلى الله عليه وسلم made the qunoot in the salah of fajr for only one month and then gave it up. Abn Hanifah رحمه الله abides by it, but shafi رحمه الله says that the a*hadith* calling for giving up qunoot in fajr are weak. Mulla Ali رحمه الله Qari reject his view.

SECTION III اَلْفَصْلُ الثَّالِثُ

QUNOOT IN SECOND HALF OF RAMADAN & AFTER RUKU

(١٢٩٣) عَنِ الْحَسَنِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلٰى اُبَيِّ ابْنِ كَعْبٍ فَكَانَ يُصَلِّيْ لَهُمْ عِشْرِيْنَ لَيْلَةً وَّلَا يَقْنُتُ بِهِمْ اِلَّا فِيْ النِّصْفِ الْبَاقِيْ فَاِذَا كَانَتِ الْعَشْرُ الْاَوَاخِرُ تَخَلَّفَ فَصَلّٰى فِيْ بَيْتِهٖ فَكَانُوْا يَقُوْلُوْنَ اَبَقَ اُبَيٌّ رَوَاهُ اَبُوْدَاوٗدَ

1293. Sayyiduna Hasan (Busri) رحمه الله narrated that Sayyiduna Umar ibn Khattab رضى الله عنه assembled the people with Sayyiduna Ubayy ibn Ka'b رضى الله عنه (in Ramadan for the tarawih) as their imam for twenty nights, He did not make the dua qunoot for them except in the second half, when the last ten days remained Ubayy رضى الله عنه stayed away and offered salah in his house So, the people commented, Ubayy has fled." [2]

(١٢٩٤) وَ سُئِلَ اَنَسُ بْنُ مَالِكٍ عَنِ الْقُنُوْتِ فَقَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ وَفِيْ رِوَايَةٍ قَبْلَ الرُّكُوْعِ وَ بَعْدَهٗ۔ (رواه ابن ماجة)

1294. Sayyaiduna Anas ibn Maalik رضى الله عنه was asked about the dua qunoot, and he said, "Allah's Messenger صلى الله عليه وسلم made it after the ruku." According to a version he said "Before ruku and after it." [3]

COMMENTARY: Sayyiduna Ubayy ibn ka'b رضى الله عنه was a distinguished sahabi. He had many distinctions, the chief of which was that he had memorized the Quran in the times of the Prophet صلى الله عليه وسلم.

He was also recognized as a reciter of the Qur'an of high caliber. This is why he was called as sayyid ul-qurra (Chief of the reciters). So, Sayyiduna Umar رضى الله عنه had appointed him as imam for the tarawih to lead the people.

Both these traditions of Hasan Busri رحمه الله are cited by the Shafits for their point of view.

The first *hadith* calls for dua qunoot only in the second half of Ramadan. The Hanafis say that dua qunoot is legal for witr. Since it is offered always, so the dua qunoot too is made always.

Secondly, must a*hadith* mention dua qunoot in witr without specifying Ramadan So, even on this basis dua qunoot must be made in witr always.

The second *hadith* is evidence for the Shafiis that dua qunoot may be made after ruku. The Hanafis contend that a larger number of a*hadith* place dua qunoot before ruku. Moreover, the Sahabah رضى الله عنه also pursued these (latter, numerous) a*hadith*. So, we, two, must follow them.

As for making dua qunoot after ruku, these a*hadith* applied for only one month where after

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[1] Tiraidhi # 402, Nasa # 1080, Jbn Majah # 1241, Murnad Ahmed # 15879.

[2] Abn Dawaud # 1429

[3] Ibn Majah # 1183.

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the prophet صلى الله عليه وسلم abandoned that practice. (That was not done always).

Mulla Ali رضى الله عنه Qari said that Ubayy ibn Ka'b رحمه الله may have made the dua qunoot to curse the rebels against Allah's Messenger صلى الله عليه وسلم during the second half of Ramadan because it is attributed to Umar رضى الله عنه through an authentic line of transmission that he said, "When the month of Ramadan is half way through, it is sunah to invoke curse on the infidels in the second half of Ramadan).

When Ubayy ibn Ka'b رحمه الله did not come to the mosque on the last ten days of Ramadan, the people disliked it and compared him to a runaway slave, saying (اَبَقَ اُبَيٌّ) But, he must have had a valid excuse.

The words of the *hadith* that the prophet صلى الله عليه وسلم made the dua qunoot after ruku imply that he did so only for one month (in the salah of fajr). This is established by the *hadith* (# 1289) of Aasim Ahmed رضى الله عنه in Bukhari and Muslims.

The last *hadith* means that the Prophet صلى الله عليه وسلم made the supplication qunoot (in witr) sometimes before the ruku and sometimes after the ruku (at the time of defaulters, etc).

This interpretation will reconcile the a*hadith* that say that he made dua qunoot before ruku and those that say after ruku.

CHAPTER - XXXVIII

SALAH DURING THE NIGHTS OF RAMADAN

بَابُ قِيَامِ شَهْرِ رَمَضَانَ

Standing in the month of Ramadan means to worships Allah in the sacred nights of this blessed month. This includes the salah of tarawit recitations of the Quran and other forms of worship for which one keeps vigil in the night.

TARAWIH: In this chapter, there will be more a*hadith* about the salah of tarawih. The merits of this salah and relative commands will be mentioned. Here, in the succeeding lines we mention same of the commands.

1. The tarawih in Ramadan is *sunnah muwakkadah*(compulsory) for both men and women.
2. When the moon for Ramadan is sighted, the salah of tarawih begins from that very night. And when the moon of eed is sighted, the tarawih ends that very night.
3. The salah of tarawih is not subservient to fasting. If any one is unable to fast for some reason, the tarawih sometimes to be *sunnah* for him too and if he will not offer it then he will be a sinner for neglecting the *sunnah.*
4. The time of tarawih begins after isha. If anyone has offered the salah of isha and the salah of tarawih after which some defect is detected in the salah of isha for which it will have to be offered all over again, then the salah of tarawih will also have to be repeated.
5. If anyone has not offered the salah of isha with the congregation then he must not offer the salah of tarawih too with the congregation because tarawih is second to isha. However, if some people have offered isha with the congregation and follow with the tarawih then this man may join them and offer the salah of tarawih in congregational form, because he will be regarded as their follower whose congregational salah is correct.
6. If anyone comes to the mosque after the salah of isha is over, then he must first offer the isha and then join the tarawih. If some raka'at of tarawih have been

offered, mean while by the congregation then he must make amends (by offering them) after the salah of witr.

7. It is *sunnah* muwakkadah to recite the entire Quran in sequence in the salah of tarawih. People must not neglect it out of lethargy. But, if it is feared that if the entire Quran is recited, people might keep away from the congregation then only so much must be recited as they will endure for the rest the last ten surah may be recited one each in a raka'ah and on completing the ten, they may be repeated, or other short Surah may be recited.
8. More than one Quran complete should not be recited unless the people are willing.
9. While it is allowed to recite the entire Quran in one night, yet the people must be consulted. If they are unwilling then it will be *makruh* to do so.
10. During the tarawih, (بسم الله الرحمن الرحيم) (the basmalah) must be recited once in a loud voice at the beginning of a surah because it is also a verse of the Quran though not part of any surah. If it is not recited, then the Quran will be incomplete.
11. It is *sunnah* to after the tarawih for the entire month of Ramadan though the Quran may have been completed earlier, say in fifteen or twenty days. It is sannah muwakkadah to offer the tarawih for the days that remain in Ramadan.
12. The correct thing is that it is *makruh* to recite (قل هو الله احد) (surah al-Ikhlas) three times in the tarawih as is the custom now-a-days.
13. The intention for the salah of tarawih may be formed in these words:

نَوَيْتُ اَنْ اُصَلِّيَ رَكْعَتَيْ صَلٰوةِ التَّرَاوِيْحِ سُنَّةَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابِهٖ

(I resolve to offer two raka at of the salah of tarawih which is the *sunnah* of the prophet صلى الله عليه وسلم and his sahabah رضى الله عنه

14. The salah of tarawih is offered in the same way as any other salah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

TARAWIH WITH CONGREGATION IS *SUNNAH*

(١٢٩٥) عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيْرٍ فَصَلّٰى فِيْهَا لَيَالِيَ حَتّٰى اجْتَمَعَ عَلَيْهِ نَاسٌ ثُمَّ فَقَدُوْا صَوْتَهٗ لَيْلَةً وَّظَنُّوْا اَنَّهٗ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ اِلَيْهِمْ فَقَالَ مَا زَالَ بِكُمُ الَّذِيْ رَاَيْتُ مِنْ صَنِيْعِكُمْ حَتّٰى خَشِيْتُ اَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهٖ فَصَلُّوْا اَيُّهَا النَّاسُ فِيْ بُيُوْتِكُمْ فَاِنَّ اَفْضَلَ صَلَاةِ الْمَرْءِ فِيْ بَيْتِهٖ اِلَّا الصَّلَاةَ الْمَكْتُوْبَةَ۔ (متفق عليه)

1295. Sayyiduna Zayd ibn Thabit narrated that (in the month of Ramadan) Allah's Messenger صلى الله عليه وسلم erected an enclosure of red mats in the mosque and offered salah in it for same nights till the people gathered around him. (He would come out and lead the *fard* and tarawih salah) One night (he had offered the *fard* and retired to his room but did not come out as usual so) they missed him and not hearing him and presumed that he had gone to sleep. They began to cough so that he might (wake up and) come out to them (to lead the tarawih prayer). He said (from inside or on coming out), "I see that you do something constantly, but I fear that it might be prescribed for you and if it is done than you would not be able to stand to it. So, offer salah in your homes because the best salah man offers is that which he offers

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in his home, except the prescribed salah (which is best offered in the mosque)"[1]

COMMENTARY: The prophet صلى الله عليه وسلم had put up a temporary enclosure in the mosque to observe the itikaf. He spent the sacred moments of Ramadan here worshipping and remembering Allah. This is evidence that such an enclosure may be raised in the mosque to observe itikaf but only the bare minimum space must be occupied. If other people will not be put to inconvenience then more space may be occupied than necessary. It is prohibited to occupy more space in the days of Hajj(pilgrimage) in the sacred Mosques.

This *hadith* shows how much concern the Prophet صلى الله عليه وسلم had for his ummah. He did not wish that they should have the tarawih salah prescribed for them (as *fard(obligatory prayer)*). At the same time this *hadith* makes it clear that it is *sunnah* to offer the tarawih with the congregation.

The Prophet's صلى الله عليه وسلم command to the people to offer salah other than *fard*, at home is of a mustahab not an obligatory nature. It is better and reasonable to offer the *sunnah* and optional salah at home.

Every *sunnah* and optional salah which are symbols of Islam, like salah of Kusuf, Istisqa, eed which may be offered in mosques.

Furthermore, the Ka'bah and the Masjid Nabawi do not fall under the purview of this edict for the travellers. It is better for them to offer the sunnah and optional salah in these mosques because they get seize the chance and offer as many raka'at and salah in these mosques as they can.

This exception is deduced from the saying of the scholars that it is better for travellers to make *tawaf(circumainbulate)* of the *kabah* than offering optional salah.

MERIT OF WORSHIP DURING RAMADAN

(١٢٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِيْ قِيَامِ رَمَضَانَ مِنْ غَيْرِ اَنْ يَّأْمُرَهُمْ فِيْهِ بِعَزِيْمَةٍ فَيَقُوْلُ مَنْ قَامَ رَمَضَانَ اِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ فَتُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاَمْرُ عَلٰى ذٰلِكَ ثُمَّ كَانَ الْاَمْرُ عَلٰى ذٰلِكَ فِيْ خِلَافَةِ اَبِيْ بَكْرٍ وَّصَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلٰى ذٰلِكَ ـ (رواه مسلم)

1296. Sayyiduna Abu Hurayrah narrated that while Allah's Messenger صلى الله عليه وسلم continued to exhort (people to offer salah in the night, he did not command them to do it as though a Divine ordinance. He said, "He who offers salah during the nights of Ramadan having faith and hoping for reward, his past sins are forgiven him." This continued to be the practice till he died and it continued accordingly during the Khilafah of Abu Bakr رضى الله عنه and the initial days of the Kilafah of Umar رضى الله عنه (till he gave the command for the tarawih to be offered with the congregation dutifully).[2]

COMMENTARY: Salah during the night of Ramadan implies keeping vigil in the night. It also means worship with a conviction that it will take him nearer to Allah and earn him pardon for his minor past sins.

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[1] Bukhari # 731, Muslim # 213-781, Abn Dawud # 1447, Tirmidhi # 450, Nasa # 1559, Muwatt Daalik # 8-1-4. Musnad Ahmad 5-182.

[2] Maulim # 174-759.

SUNNAH & OPTIONAL AT HOME

(١٢٩٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضٰى اَحَدُكُمُ الصَّلَاةَ فِيْ مَسْجِدِهٖ فَلْيَجْعَلْ لِبَيْتِهٖ نَصِيْبًا مِنْ صَلَاتِهٖ فَإِنَّ اللّٰهَ جَاعِلٌ فِيْ بَيْتِهٖ مِنْ صَلَاتِهٖ خَيْرًا۔ (رواه مسلم)

1297. Sayyiduna Jabir narrated that Allah's Messenger صلى الله عليه وسلم said "When one of you offers the (*fard*) salah in his mosque, let him keep for his home a portion of his salah, for, surely, Allah grows in his house blessing because of his salah."

COMMENTARY: This *hadith* highlights the excellence of observing the sunan and nafl at home. The inmates of the house are encouraged thereby to do pious work and there is blessing in their lives and provision.

The salah of tarawih is exempted from this command. The Prophet صلى الله عليه وسلم and the sahabah رضى الله عنه used to offer it in the mosque.

Though this *hadith* does not seen to belong to this chapter, it emphasizes that even in Ramadan some salah must be offered at home.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET'S صلى الله عليه وسلم WORSHIP DURING LAST TEN DAYS OF RAMADAN

(١٢٩٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ صُمْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتّٰى بَقِيَ سَبْعٌ فَقَامَ بِنَا حَتّٰى ذَهَبَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتّٰى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ لَوْ نَفَّلْتَنَا قِيَامَ هٰذِهِ اللَّيْلَةَ فَقَالَ إِنَّ الرَّجُلَ إِذَا صَلّٰى مَعَ الْإِمَامِ حَتّٰى يَنْصَرِفَ حُسِبَ لَهٗ قِيَامُ لَيْلَةٍ فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ بِنَا حَتّٰى بَقِيَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ الثَّالِثَةُ جَمَعَ اَهْلَهٗ وَنِسَائَهٗ وَالنَّاسَ فَقَامَ بِنَا حَتّٰى خَشِيْنَا اَنْ يَفُوْتَنَا الْفَلَاحَ قُلْتُ وَمَا الْفَلَاحُ قَالَ السَّحُوْرُ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهٗ إِلَّا اَنَّ التِّرْمِذِيَّ لَمْ يَذْكُرْ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ۔

1298. Sayyiduna Abn Dharr narrated: We observed fasting with Allah's Messenger صلى الله عليه وسلم. He did not offer salah with us most of the nights of the month till seven (nights) remained when he stood with us (in salah) till a third of the night had passed away. Then the sixth last night but stood with us on the fifth last night till the middle of the night was gone. I submitted, "O Messenger of Allah. Would that you led us in the supererogatory salah for the rest of the night." He said, "He who stands in salah with an imam till he finishes, has a full night's standing (in salah) recorded for him." Thereafter, he did not pray with us on the fourth last night till two-thirds of it had passed. He prayed with us on the third last night and called his folkad his wives from his house, standing so Long that we night miss al-falah.

The sub narrator asked him what al-falah was and he said, "It is sahr" or the predawn meal. (The *hadith* continues:) Then he did not offer salah with us for the

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remainder of the month.[1]

Tirmidhi did not mention the last sentence.

COMMENTARY: The Prophet صلى الله عليه وسلم did not lead the sahabah رضى الله عنه in tarawih for the first two ashras (meaning twenty days, each ashrah being ten days) of Ramadan.

This was done for the same reason mentioned in previous *hadith* (#1295): lest it be prescribed for you (as *fard*):

Teebi رضى الله عنه said about the words till seven nights remained' that it is on basis of the month being of twenty-nine days.

Sahr is described as falah because it serves as a means of energy, falah meaning success.

The vigil during the last nights was commensurate with the merit of each night and was for the entire night on the twenty-seventh. Most ulama (Scholars) hold that it is the laylat ul-qadr. The Prophet صلى الله عليه وسلم gathered the folk of his house and his wives on this night and occupied in worship all through the night with all of them.

FIFTEENTH OF THE MONTH OF SHA'BAN

(١٢٩٩) وَعَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَإِذَا هُوَ بِالْبَقِيْعِ فَقَالَ أَكُنْتِ تَخَافِيْنَ أَنْ يَحِيْفَ اللّٰهُ عَلَيْكِ وَرَسُوْلُهُ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّي ظَنَنْتُ إِنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ إِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَآءِ الدُّنْيَا فَيَغْفِرُ لِأَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَزَادَ رَزِيْنٌ مِمَّنِ اسْتَحَقَّ النَّارَ وَقَالَ التِّرْمِذِيُّ سَمِعْتُ مُحَمَّدًا يَعْنِيْ اَلْبُخَارِيَّ يُضَعِّفُ هٰذَا الْحَدِيْثَ۔

1299. Sayyidah Ayshah رضى الله عنه narrated "One night (When it was my turn), I missed Allah's Messenger صلى الله عليه وسلم. So, I went out (to look for him). He was at Baqi and asked me, 'Did you fear that Allah and His Messenger would be unfair to you. I submitted, 'O Messenger of Allah, I supposed that you had gone to another of your wives. He said, 'In deed, Allah, the Blessed and the Exalted, descends on the night of the fifteenth of shaban to the lowest heaven and forgives sins, more than the hair of the sheep of Banu Kalb." Razin adds: 'for those (be livers) who deserve to be consigned to hell.

Imam Tirmidhi said "I heard Muhammad - Bukhari - say that this hedith is daif."[2]

COMMENTARY: Al-Baqi is a graveyard in Madinah, also called Jannat ul-Baqi.

This incident has been narrated by sayyidah Ayshah رضى الله عنه in another *hadith* in detail. When I did not find the Prophet صلى الله عليه وسلم on the bed, I wrapped my garment on my body and looking for his footsteps walked out, when, behold! He was prostrating himself in al-Baqi. He prolonged the prostration till I was afraid for his life. Luben he rose from it and turned in salutation, he looked at me and asked, "Were you fearful lest Allah and this Messenger had wronged you?"

The mention of Allah in this sentence is to make the statement beautiful.

She said "I did not think so but I presumed that at Allah's command, or at your own

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[1] Tirmidhi # 806, Abn Dawnd # 1375, Nasa # 1364, Ibn Majah # 1327, Musand Ahmed 5-159

[2] Tirmidhi #739. Ibn Majah # 1389, Musnad Ahnad 6-238

discretion, you had gone to one of your other wives."

Ibn Hajar رحمه الله said that if she had said, "Yes" to the Prophet's صلى الله عليه وسلم question then that would have amounted to disbelief.

The Prophet صلى الله عليه وسلم then explained to her why he had gone out. He mentioned about the fifteenth night of sha'ban (as in the *hadith*). "This was an opportune time to amass blessings and forgiveness for my ummah. I came here and made supplication to my lord."

OPTIONAL SALAH AT HOME

(١٣٠٠) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْمَرْءِ فِيْ بَيْتِهٖ اَفْضَلُ مِنْ صَلَاتِهٖ فِيْ مَسْجِدِيْ هٰذَا اِلَّا الْمَكْتُوْبَةَ۔ (رواه ابوداؤد الترمذی)

1300. Sayyiduna Zayd Ibn Thabit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Man's salah in his home is better than his salah in this the mosque of mine, except for the prescribed salah (which is best offered in the mosque).[1]

COMMENTARY: In spite of the fact that a salah in Masjid Nabvi fetches a reward one thousand times over that in any other place, it is better to offer the optional salah at home than in Masjid Nabawi. The reason is that salah offered at home will be free of ostentation. The Prophet صلى الله عليه وسلم had said this when he had stopped offering salah for a few nights in Ramadan with advice that it was more excellent to offer salah in one's house than in the mosque.

WHAT ABOUT TARAWIH: On the basis of this *hadith*, Imam Maalik, رحمه الله, Imam Abn Yusuf رحمه الله, and some of the Shafi'is رحمه الله deduce that it is better to offer the tarawih alone in one's home. They say about the Prophet صلى الله عليه وسلم that he offered it in the mosque to demonstrate that it is allowed to do so and, moreover, he was observing the itikaf in the mosque.

On the other hand Imam Abn Hanifah, رحمه الله Imam Shafi'i رحمه الله, most of the Shafi'i رحمه الله ulama (Scholars) and some of the Maaliks رحمه الله agree that it is better to offer the salah of tarawih in the mosque as Sayyiduna Umar رحمه الله and after him, other sahabah رضى الله عنه had it offered in mosques. After that, Muslims have been diving it continually and the salah of tarawih is a symbol of Islam. It resembles the salah of eed.

It is stated in books of fiqh that if there is a man who is regarded as a leader and guide of Muslims and if he will come, the number of people in the congregation will swell than he must offer the tarawih in the mosque. If he is not that kind of a man then it is allowed that the salah may be offered at home.

SECTION III اَلْفَصْلُ الثَّالِثُ

CONGREGATION FOR TARAWIH BY UMAR رحمه الله

(١٣٠١) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَبْدِالْقَارِيِّ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً اِلَى الْمَسْجِدِ فَاِذَا النَّاسُ اَوْزَاعٌ مُتَفَرِّقُوْنَ يُصَلِّي الرَّجُلُ لِنَفْسِهٖ وَيُصَلِّي الرَّجُلُ فَيُصَلِّيْ بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ اِنِّيْ لَوْ جَمَعْتُ هٰؤُلَاءِ عَلٰى قَارِئٍ وَاحِدٍ لَكَانَ اَمْثَلَ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلٰى اُبَيِّ بْنِ كَعْبٍ قَالَ ثُمَّ خَرَجْتُ مَعَهٗ لَيْلَةً اُخْرٰى وَالنَّاسُ يُصَلُّوْنَ بِصَلَاةِ قَارِئِهِمْ قَالَ عُمَرُ نِعْمَتِ الْبِدْعَةُ هٰذِهٖ وَالَّتِيْ تَنَامُوْنَ عَنْهَا اَفْضَلُ مِنَ الَّتِيْ

[1] Tirmidhi # 450, Abn Dawnd # 1044 (See also # 1295.)

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تَقُوْمُوْنَ يُرِيْدُ اٰخِرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُوْمُوْنَ اَوَّلَهٗ۔ (رواه البخارى)

1301. Sayyiduna Abdur Rahman Ibn Abdul Qar'y رحمه الله narrated: one night (during Ramadan) I went with Umar Ibn Khattab (KH) to the mosque. Behold! The people were in sections, divided from each other. A man offered (optional) salah here by himself, another offered salah with some people following him. (Seeing this,) Umar رحمه الله said, "If I brought them together under one recite that would be fine." So, he resolved (to do that) and brought (all of) them behind Ubayy Ibn Ka'b رضى الله عنه as (their) Imam (for the salah of tarawih).

He narrated further: Later on, I went with him another night. The people were offering the salah behind their recites. Umar رحمه الله remarked, "An excellent innovation, this! But that (Salah) through which you sleep is better than for what you stand (now)," meaning, (salah) at the end of the night. (He meant that tarawih offered towards the close of the night is better than offering it in the early night.) At that time, people offered the salah (of tarawih) early in the night. [1]

COMMENTARY: Sayyiduna Umar رضى الله عنه said of the congregational salah of tarawih that it is an excellent bid'ah. He retuned to the one he had initiated not to the actual congregational salah that the Prophet صلى الله عليه وسلم had taught and which is known from him. He had led the congregational salah of tarawih after as we have mentioned many times in the preceding lines against earlier a*hadith*. It we look at it carefully, it moves ahead to the degree of *sunnah* because the things initiated by the righteous caliphs are also *sunnah*. Here bida'h is taken in its literal meaning not the terminology of the jurists. (as commonly used).

HOW MANY RAKRAT OF TARAWIH

(١٣٠٢) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ قَالَ اَمَرَ عُمَرُ اُبَيَّ بْنَ كَعْبٍ وَتَمِيْمًا الدَّارِيَّ اَنْ يَّقُوْمَا لِلنَّاسِ فِيْ رَمَضَانَ بِاِحْدٰى عَشْرَةَ رَكْعَةً فَكَانَ الْقَارِئُ يَقْرَأُ بِالْمِئِيْنَ حَتّٰى كُنَّا نَعْتَمِدُ عَلَى الْعَصَا مِنْ طُوْلِ الْقِيَامِ فَمَا كُنَّا نَنْصَرِفُ اِلَّا فِيْ فُرُوْعِ الْفَجْرِ۔ (رواه مالك)

1302. Sayyiduna Sa'ib ibn Yazid رضى الله عنه narrated that (Sayyiduna) Umar رضى الله عنه instructed Ubayy ibn Kab رضى الله عنه and Imam and ad-Dari رضى الله عنه that they should lead the people during (the nights of) Ramadan through eleven raka'at. The reciter used to recite (those surahs that had more than) one hundred verses.[2]

So that they had to lean on their staff because of the prolonged standing. They did not disperse before dawn was about to break.[3]

COMMENTARY: The two imams led the people by twos either a certain number of raka'at each day or, on alternate nights.

This *hadith* says that the salah of tarawih is made up of eleven raka'at But, the ulama (Scholars) assert that it is proved beyond doubt that in Umar's رضى الله عنه times twenty raka'at were offered for tarawih. So, we might say that he may have offered twenty raka'at at times

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[1] Bukhari # 2010

[2] The English translation by Aisha Bewky has Mi'in (a group of medium sizeds not one hundred verse phz Madined Pres Inverses Scotland

[3] Muwatta Maalik # 6.1-4.

and sufficed with eleven at times. Or, since it is known that the Prophet صلى الله عليه وسلم had offered eleven raka'at as tarawih, he may have intended to emulate him some nights and given instructions to offer eleven but later twenty were incorporated in tarawih constantly. The Prophet has been stated in a tradition to have offered thirty including three of witr.

LEANING ON STICK IN OPTIONAL SALAH: The recitation was so prolonged in the tarawih salah that the worshippers had to lean on their staff to keep themselves standing. It follows that during optional salah when fatigue overtakes one - and even otherwise - it is allowed to lean or rest on something.

(١٣٠٣) وَعَنِ الْاَعْرَجِ قَالَ مَا اَدْرَكْنَا النَّاسَ اِلَّا وَ هُمْ يَلْعَنُوْنَ الْكَفَرَةَ فِيْ رَمَضَانَ قَالَ وَكَانَ الْقَارِئُ يَقْرَأُ سُوْرَةَ بِقَرَةَ فِيْ ثَمَانِيْ رَكْعَاتٍ فَاِذَا قَامَ بِهَا فِيْ ثِنْتَيْ عَشَرَةَ رَكْعَةً رَاَى النَّاسُ اَنَّهٗ قَدْ خَفَّفَ۔ (رواه مالك)

1303. Sayyiduna Arraj رحمه الله said that he never found people but they invoked curse upon the infidels during Ramadan. The Qari (meaning, who led the salah of tarawih) would recite surah al-Baqarah (in those days) in eight raka'at. And , when he recited it in twelve raka'at, the people presumed that he had made the salah lighter.[1]

COMMENTARY: The *hadith* does not say whether curse was invoked on the infidels throughout Ramadan in the salah of witr, yet if this is deduced then all these a*hadith* will be reconciled. Also in that case, this *hadith* will not contradict the *hadith* of Sayyiduna Umar رضى الله عنه that it is *sunnah* to invoke curse on the infidels when the first half of Ramadan is over.

The disbelievers deserved to be cursed because they did not respect the blessed month of Ramadan whose greatness Allah has declared clearly. And, they did not derive even a little bit of guidance from Allah's Book that was reveled during this month.

We have discussed the number of raka'at of tarawih in the preceding lines. We must know that the Prophet صلى الله عليه وسلم did not ever specify the number at raka'at of tarawih. Rather, he is known to have offered eight raka'at eleven and thirteen and twenty too.

In his times, however, Umar رضى الله عنه specified twenty raka'at of tarawih and thereafter, all the Sahabah رضى الله عنه observed that number, Sayyiduna Ali رضى الله عنه also retained this number. The Prophet صلى الله عليه وسلم had said, "Stick to my *sunnah* and the *sunnah* of my righteous caliphs. Hold them by your teeth,"

It, in spite of this command, anyone rejects the twenty raka'at of tarawih because they are not known from the Prophet صلى الله عليه وسلم definitely, then we can say of him that he clearly defies the *Sunnah.*

THE FINAL HOUR OF THE SALAH OF TARAWIH

(١٣٠٤) وَعَنْ عَبْدِاللّٰهِ ابْنِ اَبِيْ بَكْرٍ قَالَ سَمِعْتُ اُبَيًّا يَقُوْلُ كُنَّا نَنْصَرِفُ فِيْ رَمَضَانَ مِنَ الْقِيَامِ فَنَسْتَعْجِلُ الْخَدَمَ بِالطَّعَامِ مَخَافَةَ فَوْتِ السُّحُوْرِ وَفِيْ اُخْرٰى مَخَافَةَ الْفَجْرِ۔ (رواه مالك)

1304. Sayyiduna Abdullah ibn Abu Bakr رضى الله عنه narrated that he heard (Sayyiduna) Ubayy رضى الله عنه say, "We used to disperse after the standing in salah (of tarawih) during Ramadan and instruct the servants to place the meal quickly lest we miss it before dawn." According to another version, he said, "lest we miss it before fajr."[2]

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[1] Muwatta Maalik # 6.1-6

[2] Muwatta Maalik # 6.1-7

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(The first word is suhur (meal before dawn) and the second is fajr (dawn)]

BIRTH & DEATH RECORDED ON FIFTEEN SHA'BAN

(١٣٠٥) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَدْرِيْنَ مَافِيْ هٰذِهِ اللَّيْلَةِ يَعْنِي لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيْهَا يَا رَسُوْلَ اللّٰهِ فَقَالَ فِيْهَا اَنْ يُكْتَبَ كُلُّ مَوْلُوْدٍ بَنِي اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَفِيْهَا اَنْ يُكْتَبَ كُلُّ هَالِكٍ مِنْ بَنِي اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَ فِيْهَا تُرْفَعُ اَعْمَالُهُمْ وَفِيْهَا تُنْزَلُ اَرْزَاقُهُمْ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى فَقَالَ مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى ثَلَاثًا قُلْتُ وَلَا اَنْتَ يَا رَسُوْلَ اللّٰهِ فَوَضَعَ يَدَهُ عَلٰى هَامَتِهٖ فَقَالَ وَلَا اَنَا اِلَّا اَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ يَقُوْلُهَا ثَلَاثَ مَرَّاتٍ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّاعَوَاتِ الْكَبِيْرِ۔

1305. Sayyidah Ayshah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked her, can you imagine what happens this night, meaning the night of the middle of Sha'ban" She asked," What is that, O Messenger of Allah." He said, "In it is recorded every child of Aadam علیہ السلام who will be born this year, and in it is recorded every one of the children of Aadam who will die this year, and in it their deeds are taken up (to heaven), and in it their provisions are sent down." She asked. "O Messenger of Allah, (is it that) no one enters paradise without the mercy of Allah, the exalted. "She asked, "And not you, too, O Messenger of Allah." He put his hand on the crown of his head and confirmed, "Not I, too unless Allah embraces me with his mercy," He said this three times.[1]

COMMENTARY: Births and deaths of all human beings have been recorded in a general way on the preserved tablet long ago again on the 15th shaban each year the names of human beings who will be born and who will die during the year are recorded

As for deeds being taken up the deeds that a person will do during the year are recorded on this night and are then taken up to heaven every day after they are performed.

Similarly, the provisions of every person are recorded for the year on this night. According to another *hadith*: "This night deaths and provisions are recorded. Also, the names of those who will perform Hajj(Pilgrimage) during the year are recorded this night.

The Prophet also confirmed that admittance to paradise depends on Allah's mercy not on one's good deeds. He may admit to paradise whom so He wishes and deny admittance to whom so He chooses. This saying of the Prophet صلی اللہ علیہ وسلم does not differ from the Qur'an's word:

تِلْكَ الْجَنَّةُ الَّتِيْ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ۔

{This is the Garden which you are made to inherit for what you used to do.} (7:43)

While righteous deeds are an apparent means of admittance to paradise, the true means is Allah's mercy and compassion and favours. Moreover, the ability to do pioius deeds is also with Allah's mercy. If a person is deprived of Allah's mercy than how will he be prompted to do good deeds? A person can do good actions only when Allah enables him to do that. Hence, entry into paradise depends entirely on Allah's mercy.

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[1] Bayhaqi in ad-Dawat al-Kabir

Some Ulama (Scholars) say that while admittance to paradise is because of Allah's mercy. Ranks and degrees will rise according to deeds.

MALICE - BEARER AND POLY THEIST WILL BE DEPRIVED OF MERCY

(١٣٠٦) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى لَيَطَّلِعُ فِيْ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيْعِ خَلْقِهٖ اِلَّا لِمُشْرِكٍ اَوْ مُشَاحِنٍ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ

1306. Sayyiduna Abu Musa al Ashary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, the Exalted, looks (towards the creatures) on the night of the middle of Sha'ban and forgives all His creatures, except a polytheist or one who bears malice to another."[1]

(١٣٠٧) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَفِيْ رِوَايَتِهٖ اِلَّا اثْنَيْنِ مُشَاحِنٌ وَقَاتِلُ نَفْسٍ۔

1307. Abdullah ibn Ami ibn al-Aas narrated it too and his version has: "except two kinds, one who bears malice and a murderer."[2]

COMMENTARY: On this night when Allah turns towards the earthlings with His perfect mercy, He forgives His rights too as also lapses in worship and obedience. But, He does not forgive disbelief and rights of His creatures (which are rights of fellow-men), though He grants respite to repent. If they do not repent but persist in their disbelief and evil deeds then He punishes them.

A malice bearer is driven not by shari'ah but his personal base self and needlessly detests other people. He hates them and is jealous of them.

This *hadith* mentions the disbeliever the malice-bearers and the murderer as deprived of Allah's mercy an the night of fifteenth Shaban.

Other traditions also name one who severs ties of relationship. One who drags his lower garment below the ankle, one who disobeys parents, an alcoholic, the adulterer, the extortionist or one who collects tax by force, the sorcerer, the soothsayer, the astrologist and the musician. These are the people who are deprived of Allah's mercy on this sacred night when it descends lavishly for all.

THE WORSHIP 15TH SHA'BAN

(١٣٠٨) وَعَنْ عَلِيٍّ رضى الله عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا يَوْمَهَا فَاِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ اِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلَا مِنْ مُسْتَغْفِرٍ فَاَغْفِرَ لَهٗ اَلَا مُسْتَرْزِقٌ فَاَرْزُقَهٗ اَلَا مُبْتَلًى فَاُعَافِيَهٗ اَلَا كَذَا اَلَا كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ۔ (رواه ابن ماجة)

1308. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger said, "When it is the night of the middle of Sha'ban engage in salah through the night and fast during the day, for, in it, Allah comes down (Meaning) directs His mercy at sunset to the lowest heaven. He says, It there not anyone who seeks forgiveness that I may forgive him? Is there not one who prays for provision that I may provide him? Is there not one in difficulty that I may deliver him.? Is there not such a one...? Is

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[1] Ibn Majah # 1390.

[2] Musnad Ahmad 2-176

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there not such a one.....?(This he says) till the approach of dawn.[1]

COMMENTARY: Allah embraces His creatures with mercy on the right of 15th Sha'ban. Glad tidings to those fortunate ones who seek the shade of the mercy of their lord on this sacred night. They make supplication to Him for their needs and He accepts their requests mercifully. But, also, for the negligent who spend this night in play and fireworks. They involve themselves in amusement and eating sweet dishes and go far away from Allah's mercy.

May Allah enable us to realise the significance of this night. May He cause us to engage in worship. It is said of many sahabah, رضی اللہ عنہ like Sayyiduna Umar, رضی اللہ عنہ Sayyiduna Ibn Mas'ud رضی اللہ عنہ that they made this night prayer specifically on this night:

اَللّٰهُمَّ اِنْ كُنْتَ كَتَبْتَنَا اَشْقِيَاءَ فَامْحَهُ وَاكْتُبْنَا سَعَدَاءَ وَاِنْ كُنْتَ كَتَبْتَنَا سَعَدَاءَ فَاَثْبِتْنَا فَاِنَّكَ تَمْحُوْ مَنْ تَشَاءُ وَتُثْبِتُ عِنْدَكَ اُمُّ الْكِتَابُ۔

"O Allah, if You have recorded us (in the Preserved Tablet) as wretched, do obliterate it, and record us as fortunate. And, if You have recorded us as fortunate then make it firm. Surely, You obliterate what you wish and preserve (what You wish). With You is the umm ul-kitab (preserved tablet)."

This supplication is mentioned in *hadith*, but that *hadith* is not strong. The recording is in the suspended book in which amendments may be made. Here, the recording is not made in the Preserved Tablet in which no amendment is made and its record is the final decree. (The translation of the prayer is from the urdu text itself where the words are (لوح محفوظ) meaning, preserved tablet in which an amendment is sought but these subsequent lines reject it.)

THE FACT OF THE SALAH-ALFIYAH: It is stated in Kitab ul-Aali: During this night, the salah alfiyah is offered in such a way that one hundred raka'at optional salah are offered in each of which the qul (قل) are recited ten times. It is reported by Daylami and others. But, this tradition is invented. Ali ibn Ibrahim رحمہ اللہ said that this salah al-fiyah is offered in a congregational from on 15th Sha'ban and move importance is attached to it then the salah of Friday and of the two eeds, but there is no authentic *hadith* about it and not even a reliable word of a sahabi or a tabi'a through weak and invented traditions are cited. Hence, no one should misunderstand these reports (and begin to offer this salah). The masses are already involved in this mischief and they even find it necessary to result that mostly excess wrong is perpetrated.

Many saintly men got scared of this custom lest it invite Allah's punishment. They departed to wilderness on the pretext of worship of Allah.

This salah is said to have being in Bayt ul-Maqdis in 448AH. The ignorant but greedy imams of mosques sought to retain their positions and improve their image. They craved to get the largest possible following. So, they invented this devious bid'ah. In this way, they acquired a heavy benefit till Allah brought to the surface pious and righteous imams. They left no stone unturned to curb this innovation. Indeed, Allah helped them and by 800 AH this devious bid'ah was eliminated in Egypt and Syria. (Ali ibn Ibrahims quote ends).

However, Mulla Ali Qari رضی اللہ عنہ commented on this quotation that weak *hadith* do mention that weak *hadith* do mention the salah al-fiyah and as far as optional deeds are concerned even weak a*hadith* may be followed. The ulama (Scholars) have disallowed this salah because

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[1] Ibn Majah # 1388

many forbidden deeds were associated with it and introduced (like illumination). If anyone offers this salah without those disallowed things then he is allowed to offer it.

The illumination was made with this salah first of all by the Baramakah who were originally fire worshippers. They introduced their ancient rites in Islam sicnce they made raku and sajdah towards the fire they retained fire worship in their lives.

ILLUMINATION IS NOT MUSTAHAB: It is not mustahab to make illumination at any time when it is necessary. Some pilgrims who are not learned kindle lamps, etc at the Jab Arafat, Mashraral Haraam and Mina This is not sanctioned and is rather a mere waste.

JUBILATION AT END OF TARAWIH: Allamah Tartusi رحمه الله said that it is a bid'ah to gather people (merely to participate in the completion of the Quran) or to put up a pulpit or such like (or to make illumination).

Mulla Ali Qari رحمه الله said, "May Allah have mercy on Tartusi رحمه الله. How excellent a fact has he discovered! And (most surprisingly) the people of the two harams have adopted this method! On the night when the Quran is completed, there is very large gathering of men, women, children and slaves (with a great adulation). The like of this salah of Friday, the two eeds or the eclipse, At the time of the gathering very many novel reprehensible, wrong and sinful deeds are performed lights and illumination and put their backs to the House of Allah. They stand in the centre of the mutaf (the circle for tawaf) like fire worshippers forming a huge crowd. In this way, those who make tawaf (circumambulation of the Ka'bah) are obstructed and put to inconvenience.

Those who make tawaf, who remember Allah, who offer salah, or very difficult and worrying.

فَنَسْأَلُ اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ وَالْغُفْرَانَ وَالرِّضْوَانَ وَاللّٰهُ الْمُسْتَعَانُ

We ask Allah for pardon, safety, forgiveness and pleasure. And Allah is the Helper.

CHAPTER - XXXIX

SALATUD DUHA (THE OPTIONAL IN THE FORENOON)

بَابُ صَلٰوةِ الضُّحٰى

The word duha is derived from al-dahu and ad-dahuh which mean the sun's rising high 'the progress of the day, the time of chaast.' Hence, the salah that is offered after the sun has risen high is called salat ud-duha, the prayer in the forenoon.

There are two salahs in the forenoon, called ishraq and chaast. When the sun is high by about one or two spears length. [1]

and the makruh hour is over, the salah of ishraq is offered. When the sun is very high and heat spreads around and the second eight part of the day commences, then, before zawal, the salah of ad-duha is offered. It is called chaast. In Arabic they are called (ad-duha, or) ad-dahuh sughrah and ad-dahuh Kubra.

According to a *hadith* in Nasa'i When the sun is in the east like it is in the west at the time of the salah of asr, the Prophet صلى الله عليه وسلم offered two raka'at optional salah and when the sun is in the east, like it is in the west at the time of the salah of zuhr, the Prophet صلى الله عليه وسلم used to offer four rakarat optional salah.

[1] Baw's height when eyes blink on looking at it.

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This is evidence that there are two salahs in the forenoon, ad-duha.
At least two rakarat are offered for the ishraq and a maximum of six. For the chaast, a minimum of two and a maximum of twelve raka'at are offered, but the ulama (Scholars) prefer to offer four raka'at only because the *ahadith* that say that the Prophet صلى الله عليه وسلم offered four raka'at are more sahih (Sound). Besides, there are more ahadith and aathar about four raka'at.
Very many merits are mentioned about the salah of ad-duha. Many ulama (Scholars) say that it is mustahab. It may be offered after forming this intention:

نَوَيْتُ اَنْ اُصَلِّيَ اَرْبَعَ رَكَعَاتِ صَلٰوةِ الضُّحٰى سُنَّةَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

'I resolve to offer four raka'at salah of ad-duha, the *sunnah* of the Prophet صلى الله عليه وسلم.

Shaykh Wali uddin ibn Iraqi رحمه الله said that there are very many *ahadith* about salah ud-duha. They are sahih and mashhur It is to such an extent that Muhammad Ibn Jarir Tabarani رحمه الله said that these *ahadith* attain the degree of tawatir ma'nawi (undoubted traditions from several reliable narrators of some subject).
Qadi Abu Bakr رحمه الله said that this salah is the salah of the past prophets and Messenger عليه السلام.
Allamah Suyuti رحمه الله reported from Daylami the *hadith* of Sayyiduna Abu Hurayrah, رضى الله عنه "The salah of duha was the salah frequently offered by Prophet Dawud عليه السلام.
The Bukhari رحمه الله cited the *hadith* of Sayyiduna Thawban رضى الله عنه that the salah of duha is the salah that was offered cnstantly by Sayyiduna Aadam عليه السلام Nuh عليه السلام, Ibrahim عليه السلام, Musa عليه السلام and Easa عليه السلام.

SECTION I اَلْفَصْلُ الْاَوَّلُ

EIGHT RAKA'AT OF CHAAST

(١٣٠٩) عَنْ اُمِّ هَانِئٍ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلّٰى ثَمَانِيَ رَكَعَاتٍ فَلَمْ اَرَ صَلَاةً قَطُّ اَخَفَّ مِنْهَا غَيْرَ اَنَّهٗ يُتِمُّ الرُّكُوْعَ وَالسُّجُوْدَ وَقَالَتْ فِيْ رِوَايَةٍ اُخْرٰى وَذٰلِكَ ضُحًى۔

(متفق عليه)

1309. Sayyidah Umm Hani رضى الله عنه narrated that, on the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم came to her house. He had a bath and offered eight raka'at salah. She said, "I never saw a salah shorter than that, but he made the ruku and the sajdah completely."
In another version, she said "that was (the salah of duha."[1]

COMMENTARY: Sayyidah Umm Hani رضى الله عنه was the sister of Sayyiduna Ali رضى الله عنه and her name was Fakhtah. She was a great and meritorious sahabiyah. In Makkah, her house was the base for the Prophet's صلى الله عليه وسلم preaching and efforts.

The Prophet صلى الله عليه وسلم may have offered the salah of chaast eight raka'at in four's or in two's. He made them short by reciting briefly and curtailing the tasbih etc.

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[1] Bukhari # 357, Muslim # 82-336, Abu DAwud # 1291, Tirmidhi # 474, Nasai # 415, DArimi # 1219, Muwatta Maalik # 9.8.30, Musnad Ahmad 6-423.

NUMBER OF RAKA'AT VARIED

(١٣١٠) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الضُّحٰى قَالَتْ اَرْبَعَ رَكَعَاتٍ وَيَزِيْدُ مَاشَاءَ اللّٰهُ۔ (رواه مسلم)

1310. Sayyidah Mu'adh رحمه الله narrated that she asked Sayyidah Ayshah رضى الله عنه about the number of raka'at Allah's Messenger صلى الله عليه وسلم offered for the salah of duha. She said, "Four raka'at, or more as Allah willed."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم offered a maximum of twelve raka'at in the salah of duha. More than that is not known from any *hadith*.
This *hadith* applies to both the ishraq and chaast salahs.
It is stated in-Kitab Ahbar that it is better to recite in these salah surah ash-Shams, al-Layl, ad-Duha and al-Inshirah.

MERIT OF AD-DUHA SALAH

(١٣١١) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ اَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ وَ اَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى۔ (رواه مسلم)

1311. Sayyiduna Abn Dharr رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said," With the beginning of morning, sadaqah becomes due on every bone of each of you. So, every tasbih is a sadaqah, every tahmid is a sadaqah, every takbir is a sadaqah, enjoining piety is a sadaqah. All that may be replaced by two raka'at one offers for the salah of duha."[2]

COMMENTARY: When a person finds himself in the morning with all his bones and joints in order, he is able to occupy himself in everyday chores of life. So, he must show gratitude for this blessing by giving sadaqah (Charity) and this is given by uttering a few expressions that are not burden some or elaborate. They are easy on the tongue:

سُبْحَانَ اللّٰهِ، اَلْحَمْدُ لِلّٰهِ، لَا اِلٰهَ اِلَّا اللّٰهُ، اَللّٰهُ اَكْبَرُ۔

Respectively.
However, if instead of that, two raka'at salah of duha are offered the gratitude is correctly expressed and it is not necessary to utter these expressions. The reason is that salah is performed by the whole body and limbs. Each limb of the body occupies in worship to be grateful on its part. Hence, this salah may be offered always regularly.

THE BEST TIME FOR CHAAST

(١٣١٢) وَعَنْ زَيْدِ ابْنِ اَرْقَمَ اَنَّهٗ رَاٰى قَوْمًا يُصَلُّوْنَ مِنَ الضُّحٰى فَقَالَ لَقَدْ عَلِمُوْا اَنَّ الصَّلَاةَ فِيْ غَيْرِ هٰذِهِ السَّاعَةِ اَفْضَلُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْاَوَّابِيْنَ حِيْنَ تَرْمَضُ الْفِصَالُ۔ (رواه مسلم)

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[1] Muslim # 79-719, Musrad Ahmad 6-145
[2] Muslim # 84-720, Masad Ahmad 5-178

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1312. Sayyiduna Zayd ibn Arqam رضى الله عنه is reported to have seen some people offering the salah of duha. So, he said, "They do know, indeed, that salah at a time other than this is better. Surely, Allah's Messenger صلى الله عليه وسلم had said, "The salah of the penitent is offered when the young camels feel the heat of the sun (on their feet)."[1]

COMMENTARY: Sayyiduna Zayd رضى الله عنه was astonished on seeing some people offer the salah of chaast without waiting for the best time for it, but offering it at its initial hours. He said, "They do know the most excellent time for it and they had heard the Prophet's صلى الله عليه وسلم saying in this regard. "He said that the best time is when the feet of the camel's young begin to sense the heat. It is when the sun is considerably high and the ground burns with heat. This happens when about the first eighth and a half part of the day has elapsed. The time for this salah expires before zawal.

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٣١٣) وَعَنْ اَبِي الدَّرْدَاءِ وَ اَبِي ذَرٍّ قَالَا قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهٗ قَالَ يَا ابْنَ اٰدَمَ اِرْكَعْ لِيْ اَرْبَعَ رَكْعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ۔ اٰخِرَهٗ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ

1313. Sayyiduna Abu ad-Darda رضى الله عنه and Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about Allah, the Blessed, the Exalted, that He says, "O son of Aadam, offer for Me four raka'at at the beginning of the day. I will provide for you enough till the end of the day."[2]

(١٣١٤) عَنْ نُعَيْمِ بْنِ هَمَّازٍ الْغَطَفَانِيِّ وَاَحْمَدُ عَنْهُمْ۔

1314. Nuaym ibn Hummar at Ghata fani also narrated it.[3]

COMMENTARY: Allah assured anyone who offers four raka'at early in the day for His pleasure that He will look after all his needs till the end of the day.

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ

He who submits to Allah, is for him.

This salah can be either ishraq or chaast.

EXCELLENCE OF ISHRAQ

(١٣١٥) وَعَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِي الْاِنْسَانِ ثَلَاثُ مِائَةٍ وَسِتُّوْنَ مَفْصِلًا فَعَلَيْهِ اَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ قَالُوْا وَ مَنْ يُطِيْقُ ذٰلِكَ يَانَبِيَّ اللّٰهِ قَالَ النُّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا وَالشَّيْءُ تُنَحِّيْهِ عَنِ الطَّرِيْقِ فَاِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحٰى تُجْزِئُكَ۔ (رواه ابوداؤد)

1315. Sayyiduna Buraydah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say. "A man has three hundred and sixty joints (in him) and it is his duty to give sadaqah for each joint, He was asked, "Prophet of Allah صلى الله عليه وسلم, who can do that ? "He said "If you bury mucus (that you detect) in the mosque, and remove

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[1] Muslim # 143-748

[2] Tirmidhi # 475

[3] Abn Dawud 1289, Darimi # 1451. Musnad Ahmad 6-440 (both 1313,1314)

something (harmful) from the path, but, if you offer two raka'at of duha that would be enough for you:[1]

COMMENTARY: The duty on man to give sadaqah does not mean that it is binding and obligatory, for none of the things mentioned in the *hadith* is wajib (expedient). However, even commonsense tells us that it is wajib (expedient) to be grateful to Allah for His blessing.

(١٣١٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الضُّحٰى ثِنْتَى عَشْرَةَ رَكْعَةً بَنَى اللّٰهُ لَهٗ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَانَعْرِفُهٗ اِلَّا مِنْ هٰذَا الْوَجْهِ۔

1316. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone offers twelve raka'at salah of duha, Allah builds for him a castle of gold in paradise.[2]

(١٣١٧) وَعَنْ مُعَاذِ بْنِ اَنَسِ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ فِيْ مُصَلَّاهُ حِيْنَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتّٰى يُسَبِّحَ رَكْعَتَى الضُّحٰى لَا يَقُوْلُ اِلَّا خَيْرًا غُفِرَلَهٗ خَطَايَاهُ وَاِنْ كَانَتْ اَكْثَرَ مِنْ زَبَدِ الْبَحْرِ۔ (رواہ ابوداؤد)

1317. Sayyiduna Muadh ibn Anas al Juhani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "If anyone who has finished the salah of fajr continues to sit on the prayer mat till (the sun has risen high and) he offers two raka'at of duha. Speaking nothing (between the two salah) save a pious word, then his sins are forgiven him even if they are more than the foam of the sea. [3]

COMMENTARY: The synopsis of what Mulla Ali Qari writes is: "It anyone offers the salah of fajr and occupies in remembrance of Allah, doing righteous work like learning or teaching religion, making tawaf of Allah's House, and when the sun is sufficiently high offers two raka'at salah of duha in the mosque or at home, engaging in no talk but pious words between the salah of fajr and duha than his minor sins are forgiven. It is possible that Allah will forgive him his major sins too through His favours and mercy."

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ said, " Here the salah of duha" Means the salah of ishraq while other a*hadith* imply by duha both ishraq and chaast. It seems that the reward mentioned will accrue to only one who remains seated at the same place where he had offered the fajr salah. If anyone moves to another place then he will not get the reward mentioned. "other ulama (Scholars) say that if he is worried or fearful, or apprehensive of being ostentatious, then he may go to a secluded place and continue his worship. He must sit facing the qiblah and fight off sleepiness.

Shaykh ul-Islam Shahabuddin Suharwardy رحمہ اللہ said "A deed that fetches prompt reward in this world with inner radiance is this deed."

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٣١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهٗ

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[1] Abn Dawnd # 5246, Musnad Ahmad 5-359.

[2] Tiramidhi # 472, Ibn Majah # 1380.

[3] Abn Dawnd 3 1287, Musnad Ahmad 3-439

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ذُنُوْبُهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ۔ (رواه احمد والترمذی وابن ماجة)

1318. Sayyiduna Abn Hurayarh رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who continues to offer the salah of duha regularly, his sins are forgiven to him even if they are like the foam of the sea.[1]

(۱۳۱۹) وَعَنْ عَائِشَةَ اَنَّهَا كَانَتْ تُصَلِّي الضُّحٰى ثَمَانِيَ رَكَعَاتٍ ثُمَّ تَقُوْلُ لَوْ نُشِرَ لِيْ اَبَوَايَ مَا تَرَكْتُهَا۔ (رواه مالك)

1319. Sayyidah Ayshah رضی الله عنه used to offer eight raka'at of the salah of duha. She would say. :If my parents were revived for me, even then I would not abandon offering this salah."[2]

COMMENTARY: Sayyidah Ayshah رضی الله عنه encouraged others to offer the salah of duha.

THE PROPHET'S صلی الله علیه وسلم PRACTICE

(۱۳۲۰) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحٰى حَتّٰى نَقُوْلَ لَا يَدَعُهَا وَيَدَعُهَا حَتّٰى نَقُوْلَ لَا يُصَلِّيْهَا۔ (رواه الترمذی)

1320. Sayyiduna Abn Saeed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to offer the salah of duha continuously so that they felt that he would never stop offering it. Then, he used to cease offering it continuously till they thought that he would never offer it.[3]

COMMENTARY: The Prophet's صلی الله علیه وسلم practice for the optional salah and deeds was to perform then off and on to distinguish then from the prescribed otherwise the ummah would be burdened.

It was his distinction that if he did something constantly then it would become *fard*..If his ummah does anything constantly then it would not become a prescribed deed. Hence, the Muslims must now offer the salah of duha with consistency. It will not became *fard*, but remain *mustahab*.

(۱۳۲۱) وَعَنْ مُوَرِّقٍ الْعَجْلِيِّ قَالَ قُلْتُ لِابْنِ عُمَرَ تُصَلِّي الضُّحٰى قَالَ لَا قُلْتُ فَعُمَرُ قَالَ لَا قُلْتُ فَاَبُوْ بَكْرٍ قَالَ لَا قُلْتُ فَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا اِخَالُهٗ۔ (رواه البخاری)

1321. Sayyiduna Muwarriq al-Iyli said that he asked Sayyiduna Ibn Umar, رضی الله عنه, "Do you offer the salah of ud duha." He said "No" He then asked, "And Umar.?" He said, "No" Then he asked about Abu Baker رضی الله عنه and he said "No" So, he asked, "The Prophet صلی الله علیه وسلم?" He said, "I think he did not."[4]

COMMENTARY: Ibn Umar's رضی الله عنه saying that the Prophet صلی الله علیه وسلم did not offer the salah of duha could mean:

(i) He did not offer it in the mosque.

(ii) Or, he (Ibn Umar) was not aware of the Prophet's صلی الله علیه وسلم saying in this regard.

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[1] Tirmidhi # 476, Ibn Majah # 1382, Masnad Ahmad 2-499

[2] Muwatta Maalik # 9.8-33

[3] Tirmidhi # 477, Murnad Ahmad 3-36

[4] Bukhari # 1175

(iii) Or, he did not deny it outright but he meant to say that the Prophet صلى الله عليه وسلم did not offer it regularly. So that it would not have been prescribed.

Never the less, it is established through many *ahadith* that the Prophet صلى الله عليه وسلم used to offer this salah and encouraged others to offer it. So, we must not misunderstand this *hadith* (# 1321) of Ibn Umar رضى الله عنه.

Mulla Hanfi رحمه الله said that after the Prophet's صلى الله عليه وسلم death there is no fear of this salah being made *fard*. So, the Muslims should offer it continuously. It is mustahab. This is what all ulama (Scholars) say.

CHAPTER - XL

OPTIONAL SALAH

بَابُ التَّطَوُّعِ

The Arabic word (تطوع) is derived from (طوع) and (طاعت). It means to obey. The optional worship is called (تطوع) (tatawwu) and the doer is called (متطوع) (mutatawwu).

In this chapter, *ahadith* about optional salah will be reproduced.

Every salah apart from *fard* and wajib (expedient) is nafl (or optional) even the *sunnah* and the mustahab, but tatawwu applies generally to those salah that are not regularly offered, or ghayr muwakkadah (not emphasised).

SECTION I

اَلْفَصْلُ الْاَوَّلُ

TAHIYAT UL-WADU

(١٣٢٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِيْ بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْاِسْلَامِ فَاِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا اَرْجٰى عِنْدِيْ اَنِّيْ لَمْ اَتَطَهَّرْ طَهُوْرًا فِيْ سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ اِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ مَا كُتِبَ لِيْ اَنْ اُصَلِّيَ۔

(متفق عليه)

1322. Sayyiduna Abu Hurayrah رحمه الله narrated that (once) Allah's Messenger صلى الله عليه وسلم asked (Sayyiduna) Bilal رضى الله عنه at the time of the salah of fajr, "Tell me, O Bilal, of the deed you have been doing in Islam of which you are most hopeful, because I did hear the sound of your sandals ahead of me in paradise, "He said," I have not done any deed more hopeful to me than that whenever I have performed ablution at any hour of night and day, I have offered salah as mush as is decreed for me promptly.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was informed of Sayyiduna Bilal's رضى الله عنه footsteps in paradise through inspiration or an unveiling of the unseen either in his sleep or while he was awake. Or, the Prophet صلى الله عليه وسلم heard his footsteps ahead of him in paradise during the night of hiraj.

Sayyiduna Bilal's رضى الله عنه waking ahead of the Prophet صلى الله عليه وسلم was like the walking of

[1] Bukhari # 1149, Muslim # 108-2458, Musnad Ahmad 2-333

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servants in front of their masters.[1]

His reference to performing ablution covers not only ablution but also bath and tayammum. It may refer to one of these or all three.

This salah is offered after making ablution. It the terminology, it is called *tahiyatul wudu* (as "regard to ablution") or greetings or gratitude for having made ablution.

SALAH OF ISTIKHARAH & SUPPLICATION

(١٣٢٣) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْاُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ يَقُوْلُ اِذَاهَمَّ اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ ثُمَّ لْيَقُلْ اَللّٰهُمَّ اِنِّي اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْاَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّي فِيْ دِيْنِي وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ اَوْقَالَ فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ اَوْ قَالَ فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ قَالَ وَيُسَمِّيْ حَاجَتَهٗ (رواه البخاری)

1323. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to teach them al-istikharah (which is to seek Allah's guidance) on affairs (Confronting them) just as he used to teach them a surah of the Quran. He would say, "When any of you resolves to do something, let him pray two raka'at salah apart from the *fard* (prescribed). Then, let him supplicate:

اَللّٰهُمَّ اِنِّي اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْاَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ

(O Allah. I seek your guidance through your knowledge and I seek strength through your power, and I beseeh you for your magnificent grace, for, you have power while I do not have it, and you have knowledge and I do not have it, and you are the best knower of the unseen.

O Allah, if in your knowledge this thing is good for me in terms of my faith, any worldly life and the outcome of any pursuit (or, he said any affairs in this world and the next). Then ordain it for me and make it come easy to me and then bless it for me. And if in your knowledge, this thing is bad for me in terms of my faith, my worldly life and the outcome of my pursuit (or, he said, 'any affairs in this world and the next"), then put it away from me, make me turn away from it and ordain good for me wherever it is, and then make me be pleased with it.)

And, he should name his need."[2]

COMMENTARY: If anyone intends to do something that is permissible but one is uncertain

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[1] See Commentary on *hadith* # 1326

[2] Bukhari # 1162, Tirmidhi # 479, Ibn Majah # 1383, Abu Dawud # 1538, Nasai # 3253, Musnad Ahmad # 14713,

about its goodness and advantage, then it is proper to make istikharah - or consult Allah for guidance. The things for which one may do it are before undertaking a journey or a business venture, contemplating marriage, or any other thing that is permitted.

Istikharah may not be done for eating and drinking and such other determined tasks. It may not be done for that which is definitely good.

It is the blessing of istikharah that whatever is good for one, who makes istikharah, is prompted into his heart and the heart takes the decision for what is better for him.

The method to do it is to perform ablution and, at any time other than a makruh hours, one may offer two raka'at salah with an intention to make istikharah. After the salah, one may make the afore mentioned supplication. It is also allowed to make this supplication of istikharah after the two raka'at of *sunnah*, tahiyat ul-masjid or tahiyat ul-wadu, but is preferable to offer two raka'at for it separately and specifically. And surah may be recited in this salah and no surah is spelled out. However, some traditions suggest surah al-Kafirun and al-Ikhlas.

As for the words in the supplication (او عاجل امری) (or, he said, my affairs in this world and the next'). This is nothing but the sub-narrator's doubt. He was unsure whether the prophet صلی اللہ علیہ وسلم said (فی دینی ومعاشی و عاقبۃ امری) in terms of my faith, my worldly life and the outcome of my pursuit, or (عاجل امری واجلہ) my affairs in this world and the next.' It is better to include both these phrases in the supplication.

The words in the supplication (هذا الامر) (this thing) are of a general nature. So, the supplicant must name his need at these places, like instead of (هذا السفر یا هذا الاقامة) (this journey). Or, he may retain the words (هذا الامر) and then mention his need.

According to another tradition, a brief istikharah may be made by one in a hurry or facing a quick decision. He may pray:

اَللّٰهُمَّ اخِرْ لِیْ وَ اَخْتَرْلِیْ وَلَا تَكِلْنِیْ اِلٰی اِخْتِیَارِیْ۔

O Allah. Choose for me what's correct and proper in your (sight) and make me observe it.

Sayyiduna Anas رضی اللہ عنہ said, "The prophet صلی اللہ علیہ وسلم said to me, O Anas, when you decide to do something, make istikharah for it with Allah seven times. Then wait the outcome. Whatever is put into your heart, observe it for, that is better for you.

SECTION II اَلْفَصْلُ الثَّانِیْ

SALAH OF REPENTANCE

(١٣٢٤) عَنْ عَلِیٍّ قَالَ حَدَّثَنِیْ اَبُوْ بَكْرٍ وَصَدَقَ اَبُوْ بَكْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ مَامِنْ رَجُلٍ یُذْنِبُ ذَنْبًا ثُمَّ یَقُوْمُ فَیَتَطَهَّرُ ثُمَّ یُصَلِّیْ ثُمَّ یَسْتَغْفِرُ اللّٰهَ اِلَّا غَفَرَ اللّٰهُ لَهٗ ثُمَّ قَرَأَ وَالَّذِیْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوْا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ رَوَاهُ التِّرْمِذِیُّ وَابْنُ مَاجَةَ اِلَّا اَنَّ ابْنَ مَاجَةَ لَمْ یَذْكُرِ الْاٰیَةَ وَالَّذِیْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوْا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ۔

1324. Sayyiduna Ali رضی اللہ عنہ narrated: Abu Bakr رضی اللہ عنہ narrated to me, and Abu Bakr رضی اللہ عنہ spoke the truth, that he heard Allah's Messenger say, "There is not a man who commits sin and (out of repentance) stands up, purifies himself and offers salah, then he seeks Allah's forgiveness, but Allah forgives him. "Then, he

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recited this verse:

وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوْا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ

{And those who, when they have committed on indecency or wronged themselves, remember Allah, and seek forgiveness of their sins....} (3:135)[1]

COMMENTARY: The parenthetical words and Abu Bakr رضی اللہ عنہ spoke the truth' are spoken by sayyaiduna Ali رضی اللہ عنہ to omphasise the superiority and truthfulness of sayyiduna Abu Bakr رضی اللہ عنہ. in fact, the Prophet صلی اللہ علیہ وسلم had called him as-Siddiq because of his truthfulness.

It is said about Sayyiduna Ali رضی اللہ عنہ that he accepted a *hadith* only after getting the narrator to say on oath that he was speaking the truth. But, he always accepted the *hadith* of Sayyiduna Abu Bakr رضی اللہ عنہ without asking him to take on oath.

As for purifying oneself, the sinner should make ablution and offer salah. But, it is better for him to have a purifying bath. Moreover, it is best to have the purifying bath with cold water. The salah consists of two raka'at. After surah al-fatihah, in the first surah al-Kafirun is recited and in the second raka'at al-Ikhlas. This salah is called salatut-tawbah (salah to repentance). Then, he seeks forgiveness of Allah. Not only does he stop committing that sin, but makes a firm resolve never to perpetrate sin. He remains steadfast on his resolve and if he has to pay someone's right, the pays it to him.

The Prophet صلی اللہ علیہ وسلم recited the verse to show that whatever he said is what Allah Himself has said. The complete verses are reproduced here:

وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَافَعَلُوْا وَهُمْ يَعْلَمُوْنَ. اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعَامِلِيْنَ۔ (اٰل عمران ۳: ۱۳۵،۱۳۶)

{And those who when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done, while they know it.

Those! Their recompense is forgiveness from their Lord, and gardens underneath which rivers flow therein they shall abide. And how excellent is the reward of the (good) workers!}(Aal Imran, 3,135-136.)

The background of revelation to these verses as explained by some exegetes is a specific event. A sahabi رضی اللہ عنہ happened to fall into a sin, out of human fallibility, but he realized his lapse instantly. This caused him deep remorse and a sense of shame. This compunction and pangs of conscience and his sincere repentance brought the revelation of these verses.

These are two verses. The words (والذين) (And those) in the first verse are the subject of the sentence. The word (اولئک) (Those!) in the second begins the predicate.

IN DISTRESS

(۱۳۲۵) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَزَبَهُ اَمْرٌ صَلّٰى۔ (رواه ابوداؤد)

1325. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that when Prophet صلی اللہ علیہ وسلم

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[1] Tirmidhi # 406, Abu Daeud # 1521, Ibn Majah #1395 (Without mentioning the verse), Musnad Ahmad1-2

encountered something unpleasant, he offered salah.[1]

COMMENTARY: When anything grieved the Prophet, صلی اللہ علیہ وسلم or he faced a difficulty, he got rid of it, and, in obedience to Allah says:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ۔

{O you, who believe, seek help in perseverance and salah...}(2:153)

The ulama (Scholars) say that the wisdom in offering salah at the time of distress is that the spiritual world is unveiled before him when he offers the salah. The result is that he realizes the worthlessness of this world and the comforts of this life and its distresses are meaningless to him. He does not grieve at losing any worldly possession and is not overjoyed at receiving its bounties. It is like the saintly words:

"If it is possessed, there's no joy If it is lacking, there's no sorrow."

TAHIYAT UL-WADU

(١٣٢٦) وَعَنْ بُرَيْدَةَ قَالَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِلَالًا فَقَالَ بِمَا سَبَقْتَنِي اِلَى الْجَنَّةِ مَادَخَلْتُ الْجَنَّةَ قَطُّ اِلَّا سَمِعْتُ خَشْخَشَتَكَ اَمَامِي قَالَ يَا رَسُوْلَ اللّٰهِ مَا اَذَنْتُ قَطُّ اِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا اَصَابَنِي حَدَثٌ قَطُّ اِلَّا تَوَضَّأْتُ عِنْدَهٗ وَرَأَيْتُ اَنَّ لِلّٰهِ عَلَيَّ رَكْعَتَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِهِمَا۔ (رواه الترمذی)

1326. Sayyiduna Buraydah رضی اللہ عنہ narrated that one morning Allah's Messenger صلی اللہ علیہ وسلم called (Sayyiduna) Bilal رضی اللہ عنہ and asked, "O Bilal, with what did you overtake me to paradise? Never did I enter paradise without hearing the rustle of your footsteps ahead of me." He said," O Messenger of Allah, never do I call the adhan without offering two raka'at salah. And, never have I experienced what nullifies ablution without performing (fresh) ablution promptly and I am convinced that to offer two raka'at is Allah's right on me" so Allah's Messenger صلی اللہ علیہ وسلم said, "Because of both these thing (you have preceded me)."[2]

COMMENTARY: The *hadith* # 1322 is of the same subject. An explanation under it may be seen. It is stated there that Sayyiduna Bilal رضی اللہ عنہ preceded the Prophet صلی اللہ علیہ وسلم as a herald in paradise. This is itself is a great rank. We must not read any other meaning in the *hadith*. No Prophet or Messenger, too, has the distinction to enter paradise before the Prophet صلی اللہ علیہ وسلم (Prophet Muhammad), so what to say a member of his ummah?

SALAH OF NEED

(١٣٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِنْ بَنِيْ اٰدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنِ الْوُضُوْءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللّٰهِ تَعَالٰى وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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[1] Abu Dawred # 1319 Mursad Ahmad 5-377

[2] Trimidhi # 3709, Musnad Ahmad # 23102

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اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَ السَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1327. Sayyiduna Abdullah ibn Abu Awfa رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone has a need from Allah or from one of the children of Aadam عليه السلام, let him make ablution, and make it a good ablution. Then, let him offer two raka'at, then glorify Allah and invoke blessing on the Prophet صلى الله عليه وسلم, then pray:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَ السَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

There is no God but Allah, the Clement, the Bountiful. Glory be to Allah, Lord of the magnificent throne. Praise belongs to Allah, Lord of the world. I ask you for that which entitles (me) to your mercy, and makes certain your forgiveness. And (I ask for) a safety of every piety and a safety from every sin- leave no sin of mine without being forgiven, no anxiety without being removed and no need of mine with which you are pleased without being fulfilled, O the Most Merciful of those who show mercy!"[1]

COMMENTARY: If anyone has a need or desire to be fulfilled either directly with Allah or through a fellow-man, like service, marriage, etc. it is mustahab to make ablution well, offer two raka'at salah, praise and glorify Allah, invoke blessing on the Prophet صلى الله عليه وسلم in the words used in the salah and make the supplication mentioned in this *hadith*. After that, he must present his need to Allah. Or, pray for it to him.

This salah is called salat ul-hajah (Prayer for need). It is very effective It is known of some saintly or religious men that they offered this salah and presented their need to Allah and He granted them their request. (Ihu ul-Fiqh)

Ibn Hajar رحمه الله said that the needy should do this on Saturday morning. The Prophet صلى الله عليه وسلم had said, "If anyone presents his need on Saturday morning (after the salat ul-hajah and prayer), I assure him that he will get his lawful and permissible need." (Mulla Ali Qari)

While this salah and supplication are for all kinds of needs, there is another salah for the need of strong memory, called salah ul-hafiza. It is described in at Hisn Haseen.[2]

The exposition in Urdu explains the salah in detail and may be seen there.

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[1] Tirmidhi # 478, Ibn Majad # 1384

[2] As-Hisn al Haseen (English Translation) p295f. Darul-Isha'at, Karachi

CHAPTER XLI

SALAT UL-TASBIH

بَابُ صَلٰوةِ التَّسْبِيْحِ

The salat ut-Tasbih is mustahab. It fetches uncountable reward. It consists of four raka'at and it is better to offer them together giving one salutation at the end, but it is also allowed to offer them in two's. The tasbih is recited seventy-five times in each raka'at with a total of three hundred in the salah.

The method to offer it is to first form the intention:

نَوَيْتُ اَنْ اُصَلِّيَ اَرْبَعَ رَكَعَاتٍ صَلٰوةَ التَّسْبِيْحِ۔

"I intend to offer four raka'at salah ut-tasbih."

Then call the takbir tahrimah and fold the hands, recite the thana and the tasbih fifteen times:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Then, recite the taawwudh and the basmalah, surah al-fatihah and any other surah. Again, recite the tasbih ten times.

Then go into ruka and after reciting its tasbih (سبحان ربی العظیم) recite this tasbih ten times.

Rise from the ruku say (سمع اللہ لمن حمدہ) and (ربنا لک الحمد) and recite this tasbih ten times.

Go to the sajdah, recite its tasbih (سبحان ربی الاعلی) and this tasbih ten times.

Get up from sajdah and recite this tasbih ten times.

Again go to sajdah and do the same thing: after the tasbih of sajdah, recite this tasbih ten times.

Rise for the second raka'at and recite this tasbih fifteen times before al-Fatihah, ten times after a surah. And ten times each in ruku getting up from ruku, in both sajdah and between them.

Then so in the third and fourth raka'at. The same number is maintained in each pasture as assigned for it.

MERIT OF SALAT UL-TASBIH

(١٣٢٨) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ اَلَا اُعْطِيْكَ اَلَا اَمْنَحُكَ اَلَا اُخْبِرُكَ اَلَا اَفْعَلُ بِكَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ اَوَّلَهٗ وَاٰخِرَهٗ قَدِيْمَهٗ وَحَدِيْثَهٗ خَطَاَهُ وَعَمْدَهٗ صَغِيْرَهٗ وَكَبِيْرَهٗ سِرَّهٗ وَعَلَانِيَتَهٗ اَنْ تُصَلِّيَ اَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرَّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِيْ سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذٰلِكَ فِيْ اَرْبَعِ رَكَعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِكَ مَرَّةً رَوَاهُ اَبُوْدَاوٗدَ وَ

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ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ وَرَوَى التِّرْمِذِيُّ

1328. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said to (Sayyiduna) Abbas ibn Abdul Muttalib, رحمه الله "O Abbas, O Uncle! Shall I not grant you? Shall I not present to you? Shall I not inform you? Shall I not grow in you ten characteristics such that, if you observe them, Allah will forgive you your sins their first and last, old and new, accidental and deliberate, Minor and Major, undisclosed and open? (You Should) offer four raka'at (salah), reciting in every raka'at Fatihat ul-Kitab (surch al-Fatihah) and a surah. When first raka'at and you are standing say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Fifteen times. Then bow into ruku and say it ten times while in ruka. Then raise your head from ruku and say it ten times. Then go down in prostration and say it the times while you are in sajdah. Then raise your head from prostration and say it ten times. Again, prostrate yourself and say it ten times. That is seventy -five times in each raka'at. Do that in four raka'at. If you can offer it every day once, do it. It you cannot do it, then every Friday (or week) once. If you cannot do it, then every month once. If you cannot do it, then every year once. And, if you cannot do it, then (at heart) once in your lifetime."[1]

(١٣٢٩) عَنْ اَبِيْ رَافِعٍ نَحْوَهٗ۔

1329. Sayyiduna Abu Rafi رحمه الله narrated the like of it.[2]

COMMENTARY: [The tasbih, translated: Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the Greatest.]

The Prophet صلى الله عليه وسلم told his uncle that if he would adopt ten characteristics, then his ten kinds of sins would be forgiven. (These are enumerated in the *hadith.*)

However, some people say that ten characteristics are the ten tasbih in the postures of the salah, excluding the fifteen in the excluding posture.

In this transmission of Mishkat, the words ten characteristics are not mentioned after undisclosed and open. But they are found in 'usul' and also in al-Hisn al-Haseen.[3]

So, Teebi رضى الله عنه wrote that the context of the *hadith* suggests that these things stand for the characteristics.

(i) To offer four raka'at salah.
(ii). To recite surah al-Fatihah in each raka'at.
(iii). To recite another surah with it.
(iv). To recite the tasbih fifteen times while standing.
(v). To recite these tasbih ten times in ruku.
(vi). To recite them ten times on arising from ruku.
(vii). To recite them ten times in sajdah.
(viii). To recite them ten times on arising from sajdah, that is, in jalsah.
(ix). To recite them ten times in the second sajdah.
(x). To recite them ten times on arising from the second sajdah, that is in jalasah istirahat.

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[1] Abu Dawud # Ibn Majah # 1386 Bal.aqi in Bawat ul-kabir.

[2] Tiramidhi # 482

[3] Al-Hisn al Haseen, (English Translations) P.388f. Dar ul-Ishaat Karachi

METHOD: The method described in this *hadith* differs from the one we had mentioned at the beginning of the chapter. However, the number of the tasbihs does not differ, seventy-five in each raka'at, three hundred in all, only the positions where they are recited are changed. Either of the method may be followed. It is preferable if each method is followed at one's choice at different times.

Sayyiduna Ibn Abbas رضی اللہ عنہ has also named the surah's that may be recited in this salah. They are: at-Takathur, Al-Asr, al-Kafirun and at-Ikhlas. Some versions name: as-zilzal, al-Asliyat, an-Nasr and al-Ikhlas.

Jalaluddin Suyuti رضی اللہ عنہ has transmitted from Imam Ahmad رضی اللہ عنہ that before concluding the salatul-tasbih with a salutation, this supplication should be made:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ تَوْفِيْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ الْيَقِيْنِ وَمُنَا صِحَةِ اَهْلِ التَّوْبَةِ وَعَزْمَ اَهْلِ الصَّبْرِ وَجِدَّاَهْلِ الْخَشْيَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرَعِ وَعِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰى اَخَافَكَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مَخَافَةً تَحْجِزُنِیْ عَنْ مَعَاصِيْكَ وَحَتّٰى اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ وَحَتّٰى اَنَاصِحُكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ وَحَتّٰى اَخْلُصَ لَكَ النَّصِيْحَةَ حَيَاءً مِنْكَ وَحَتّٰى اَتَوَكَّلَ عَلَيْكَ فِی الْاُمُوْرِ كُلِّهَا وَحُسْنَ ظَنٍّ بِكَ سُبْحَانَ خَالِقِ النُّوْرِ۔

"O Allah, I ask you for enablement of the people of guidance, deeds of the people of conviction, repentance of the penitent, resolve of the persevering, of the fearful, longing of the diligent, worship of the abstinent and awareness of the learned, till I fear You.

O Allah, I ask you for fear of You Such as would prevent me from disobeying you so that I perform deeds in obedience to you that entitle me to your for fear of you sincerely, and that I make sincere admonition out of modesty before you, and that I rely on you in all the affairs, having good hope from you. Without blemish are you! Creator of light!

MERIT: Abdul Aziz ibn Dawud writes that he who wishes to enter paradise must bind himself to offer the salah of tasbih.

Abu Uthman Zahid رضی اللہ عنہ said, "I did not find anything part from this salah to remove difficulty and worry. Sorrow and grief. "These thing disappear when this salah is offered. This is why most of the sheikhs and righteous people have been observing this salah. It is mustahab to offer it on Friday after zawal. If it becomes necessary to make the sajdah sahw (remedial prostrations) during this salah then the tasbih should not be recited in these prostrations (of sahw) becomes the count of the tasbihs is only three hundred and must not be exceeded.

To those Muslims whom Allah has given ability to worship Him much, the moderate form of observing this salah is to offer it every Friday. This is what Sayyiduna Ibn Abbas رحمہ اللہ did every Friday after zawal. He recited those very surahs that are mentioned in the preceding lines.

(۱۳۳۰) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسِبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهٖ صَلَاتُهٗ فَاِنْ صَلُحَتْ فَقَدْ اَفْلَحَ وَاَنْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَاِنِ

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انْتَقَصَ مِنْ فَرِيْضَتِهٖ شَيْءٌ قَالَ الرَّبُّ تَبَارَكَ وَتَعَالٰى اُنْظُرُوْا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهٖ عَلٰى ذٰلِكَ وَفِيْ رِوَايَةٍ ثُمَّ الزَّكَاةُ مِثْلُ ذٰلِكَ ثُمَّ تُؤْخَذُ الْاَعْمَالُ عَلٰى حَسَبِ ذٰلِكَ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ اَحْمَدُ۔

1330. Sayyiduna Abn Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. " The first of his deeds for which a man will be subjected to reckoning on the day of resurrection will be his salah. If it is correct he will prosper and be safe. But, if it is lacking or defective, he will fail and be a loser. If there is some shortcoming in his *fard salah (obligatory prayer)*, the command, "Look, does My slave has any optional salah (in his record of deeds). So, what is lacking in the *fard* will be compensated with it. Then all his deeds will be (reckoned) on that basis. "Another version has: "Then zakah will be reckoned like that and the deeds (all) will be taken up on the same basis. [1]

(۱۳۳۱) عَنْ رَجُلٍ

1331. A man narrated it (too).[2]

COMMENTARY: According to yet another tradition, the first thing that will be taken into account on the day of resurrection will be blood.

The fact is that as far as rights of Allah are concerned, salah will be the first to be taken into account. As far as rights of fellowmen are concerned, blood will be the first to be taken into account.

Like salah, other *fard* deeds will be taken into account and any short coming will be made up from the optional deeds. So, fasting and zakah from optional fasts and charity, and hajj from Umrah. Rights of fellowmen will be compensated from his good deeds. In this way, all deeds will be reckoned completely.

SALAH AND WORSHIPPER OF HIGH MERIT

(۱۳۳۲) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَذِنَ اللّٰهُ لِعَبْدٍ فِيْ شَيْءٍ اَفْضَلَ مِنَ الرَّكْعَتَيْنِ يُصَلِّيْهِمَا وَاِنَّ الْبِرَّ لَيُذَرُّ عَلٰى رَأْسِ الْعَبْدِ مَادَامَ فِيْ صَلَاتِهٖ وَمَا تَقَرَّبَ الْعِبَادُ اِلَى اللّٰهِ بِمِثْلِ مَا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ۔ (رواہ احمد والترمذی)

1332. Sayyiduna Abn Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Allah does not listen to anything from His salve more than the two raka'ah he offers because they are the best of all deeds. Piety is sprinkled on the slave's head as long as he is in salah. And, the worshipers gain not nearness to Allah as they gain through that which comes from Him. Meaning the Quran.[3]

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[1] Abn Dawnd # 864, Tirmidhi 413, Nasai # 495, Ibn Majah # 1425, Musnad Ahmad 2-290

[2] Musnad Ahmad 5-72

[3] Tirmidhi # Musnad Ahmad 5-268

CHAPTER - XLII

SALAH WHILE TRAVELLING

بَابُ صَلٰوةِ السَّفَرِ

When a person who sets out on a journey is out of the populace of his village or city the qasr (or shortening of salah) becomes wajid on him. Thus, he will offer only two raka'at instead of four raka'at *fard salah (obligatory prayer)* and it is wajib (expedient) to do so. If a traveller on whom it is wajib (expedient) to avail of the qasr offers a four raka'at then he will be committing a sin. He will also be omitting two wajib (expedient) deeds:

(i). Neglecting the qasr and

(ii). Not giving the salutation in the last qadah because the traveller's first qadah is also his last qadah after which he has to give the salutation promptly (to terminate the salah) but if does not do so then he neglects a wajib (expedient).

Moreover, No scholar and no imam differs on the question of the qasr salah being allowed to a traveller. However, while Imam Abu Hanifah رحمه الله regards it as wajib (expedient), Imam Shafi'i رحمه الله holds it to be preferable which means that if a traveller does not observe the qasr, he will not be sinner in Imam Shafi'is رحمه الله view, thought Imam Abu Hanifah's رحمه الله view is that he will be a sinner.

DEFINITION OF TRAVELLER: Qasr becomes wajib (expedient) when setting out on a journey that cannot be completed in less than three days at an average pace of a pedestrian or a camel. A journey of three days presupposes a walk of morning to afternoon, not morning to evening. The jurists have surmised this distance in current times as forty-eight miles. If anyone goes out of his house to undertake a journey of forty-eight miles (or seventy-eight kilometers), beyond the populace of his village or city, then forthwith qasr becomes wajib (expedient) on him. If anyone covers this distance of forty-eight miles on a fast moving conveyance in less than three days then too he will be regarded as a traveller and will have to shorten his salah.

TIME PERIOD: The traveller must centinue to offer the qasr till he returns to his homeland, or resolves to stay on at some place for at least fifteen days provided that place is suitable to stay. Thus, if anyone intends to tarry on a sea, an enemy territory or a desert then this kind of intention is unsound. However, if nomads forms an intention to stay for fifteen days in desert, then their intention is correct because they are accustomed to live their.

If anyone decides, before travelling the distance that qualifies for the journey of a traveller, to dwell at some place or return to his native land, then he will be regarded as a muqim (resident) even if he has decided to stay for less than fifteen days. It will be presumed that he has reversed his decision to travel.

SOME RULINGS ABOUT QASR

(i). In the following cases, if a traveller covers the distance of his journey and stays on for more than fifteen days, then he will not be a muqim (resident) and it will centinue to remain wajib (expedient) on him to make qasr:

(a). He had not intended to stay for fifteen days, but for some reason without an intention, he happens to prolong his stay.

(b). He had made no intention and was scheduled to depart in a couple of days from there, but the continuing uncertainty causes him to stay on for fifteen days or more.

(c). He intends to stay for fifteen days or more, but that place is not deserving of

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staying on.

(d). He intends to stay for fifteen days at two places provided they are so far away from one another that the sound of the adhan at one place is not heard at another. For example, he intends to stay at Makkah for ten days and at Mina for five days. Mina is three miles away from Makkah. If he intends to stay at one place during the night and at another during the day, then the place where he intends to stay during the right will be treated as his place of residence where he will not be allowed to shorten his salah. As for the second place where he stays during the day, if it is at a distance that qualifiers as a traveller's distance then he will be deemed to be regarded as a resident. Furthermore, if one place is so near to another that the sound of adhan of one place is heard at another, then both the places will be considered to be one and if he intends to stay at both (together) for fifteen days, he will be deemed to be a resident.

(ii). It a resident follows a fraveller (imam in salah) then it is always proper in every condition, whether it is a salah on its proper hour or a salah redeemed on expiry of its time. When the traveller-imam terminates his salah at the end of two raka'ah the resident-muqtadi must get up and complete his salah without reciting the Quran and must observe silence because he is a lahiq (who has missed some raka'ah behind the imam) and the first qadah will be *fard* on this muqtadi. It is mustahab for the traveller-imam to tell his muqtadis (followers) after giving the salutation, "I am a traveller. The muqtadis must complete their salah."

A traveller, too, may follow a muqim-imam but anly within time, not after expiry of the hour of salah, because when a traveller follows a resident, he will after four raka'ah behind the imam. The first qadah of the imam will be nafl (optional) but for him it will be *fard*. The imam's tahrimah will be with the first qadah being nafl while traveller-residents will be with its being *fard*. So, it is that one who offers the *fard* follows another whose salah is nafl (optional) and this is not correct.

The traveller must not neglect the sunnah of fajr and, preferably, not of maghrib too. He has option to give up other *sunnah* salah. But, if he offers them, it is better. (Ilm-ul-Fiqh)

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلی اللہ علیہ وسلم QASR SALAH

(۱۳۳۳) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ بِالْمَدِيْنَةِ اَرْبَعًا وَصَلَّى الْعَصْرَ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ۔ (متفق علیہ)

1333. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the Zuhr at Madinah, four raka'at, and he offered the asr at Dhul Halayfah, two raka'at.[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم decided to go to Makkah to perform hajj, he first offered four raka'at of zuhr in Madinah. Then he travelled from there. When he was at Dhul Hulayfah, he offered the shortened salah of asr, two raka'at. This is a place about three leagues from Madinah,

Both Imam Abu Hanfiah رحمہ اللہ and Imam Sahfi'i رحمہ اللہ adide by this *hadith* that when one who is recognized by Shariah as a traveller goes out beyond the residences and dwellings

[1] Bukhari # 1089, Muslim # 11-690, Abu Dawud # 1202, Tirmidhi # 546, Nasai # 469, Dasim # 1507

of his city or village; he may begin to observe the qasr.

(١٣٣٤) عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ اَكْثَرُ مَا كُنَّا قَطُّ وَ اٰمَنَهٗ بِمِنًى رَكْعَتَيْنِ۔ (متفق عليه)

1334. Sayyiduna Harithah ibn Wahb al-Khuzart رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم led them in two raka'at salah in Mina at a time when they were in such numbers and such security as they had not been before.[1]

COMMENTARY: This was at the time of the farewell pilgrimage. Muslims were many more in number than they were ever before and the sahabah who performed the hajj with the prophet صلى الله عليه وسلم outnumbered every past performance.

Also, they were secure. There was no threat of an attack or invasion by the disbelievers. There was complete peace and security.

These things are mentioned to show that qasr was not observed out of fear of persecution to mischief at the heads of the infidels.

QURANIC VERSE ABOUT QASR EXPLAINED

(١٣٣٥) وَعَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ اِنَّمَا قَالَ اللّٰهُ تَعَالٰى اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا فَقَدْ اَمِنَ النَّاسُ قَالَ عُمَرُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقَةٌ تَصَدَّقَ اللّٰهُ بِهَا عَلَيْكُمْ فَاقْبَلُوْا صَدَقَتَهٗ۔ (رواه مسلم)

1335. Sayyiduna Y'ala ibn Umayyah رضى الله عنه narrated that he asked Sayyiduna Umar ibn Khattab رضى الله عنه about Allah's words:

اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا

{That you shorten the salah if you fear that those who disbelieve will afflict you} (4:101)

He said, "Now the people are safe." (Sayyiduna) Umar رضى الله عنه said, "That which causes you to wonder had made me wonder and I had asked Allah's Messenger صلى الله عليه وسلم and he had said, "This is a favours of Allah over you so accept this concession."[2]

COMMENTARY: The verse mentioned in the *hadith* is in its complete form:

وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا

{And when you are journeying blame on you if you shorten the salah if you fear that those who disbelieve will afflict you} (4:101)

Though it may seem that qasr is allowed in travel only if one fears persecution at the hands of the disbelievers yet it is not so. The verse speaks of fear only as a great possibility because travellers are of ten in fear particularly when disbelievers are around.

This is why the Prophet صلى الله عليه وسلم said (فاقبلوا صدقة) (So avail of this concession, a charity or a favours), which means that the command to observe a shortening of salah during a journey is not merely when one fears the infidels but it is for ease during travel for every traveller.

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[1] Bakhari # 1083, Muslim # 20.696

[2] Muslim # 4-686, Abu Dawud # 1199, Tirmadhi # 3045, Ibn Majah # 1065, Darimi # 1505, Musnad Ahmad 1-25, Nasai # 1434

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The command 'avail' is of an obligatory (Wajib (expedient)) nature. Every traveller in the sight of shari'ah must observe qasr. This is what the Hanafis follow.

PERIOD OF STAY

(١٣٣٦) وَعَنْ اَنَسٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِ اِلٰى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتّٰى رَجَعْنَا اِلَى الْمَدِيْنَةِ قِيْلَ لَهٗ اَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ اَقَمْنَا بِهَا عَشْرًا۔ (متفق عليه)

1336. Sayyiduna Anas رضی الله عنه narrated that they went out (during the Farwell Pilgrimage) from Madinah to Makkah with Allah's Messenger صلی الله علیه وسلم. He used to offer two raka'at (at each time of salah of four raka'at) Till they returned to Madinah. He was asked, "Did you stay in Makkah at all?" He said, "We stayed there ten days."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم and his sahabah رضی الله عنه stayed in Makkah from 4th Dhul Hijjah till the Morning of 14th Dhul Hijjah during which time they performed the rites of the pilgrimage. On that morning, they departed for Madinah.

This is evidence that if anyone stays for ten days at any place, he does not become a resident there. He is allowed to offer the shortened salah. One the face of it, this *hadith* rejects the contention of the Shafi'is that if anyone stays at any place for more than four days then he is not allowed to offer the shortened salah but he must offer the complete salah. This point is covered in the next *hadith.*

(١٣٣٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَافَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَفَرًا فَأَقَامَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ قَالَ بْنُ عَبَّاسٍ فَنَحْنُ نُصَلِّي فِيْمَا بَيْنَنَا وَبَيْنَ مَكَّةَ تِسْعَةَ عَشَرَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَاِذَا اَقَمْنَا اَكْثَرَ مِنْ ذٰلِكَ صَلَّيْنَا اَرْبَعًا۔ (رواه البخاری)

1337. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم undertook a journey during which he stayed for nineteen days and offered salah two raka'at at a time. So, Ib Abbas رضی الله عنه said, "Hence, we offer, whenever we stay for nineteen days (any where) between ourselves (Meaning, here in Madinah) and Makkah, two raka'at each time. And, when we stop longer than that, we offer four raka'at.[2]

COMMENTARY: The Prophet's صلی الله علیه وسلم staying for nineteen days was without intention to prolong the stay. His departure was delayed from day to day and it extended to nineteen days. However, Ibn Abbas رضی الله عنه deduced from it that if anyone stays somewhere for nineteen days, he may observe qasr salah, but after nineteen days, he is not allowed to offer the shortened salah. Ibn Abbas رضی الله عنه is alone in giving this verdict. No one else holds the same opinion.

We have spoken at length on the question of duration of stay in the beginning of this chapter. Imam Abu Hanifah رحمه الله said that if anyone intends to stay any where for more than fifteen days then he is not allowed to observe the qasr but must offer the complete salah. If anyone intends to stay at any place for less than fifteen days or fifteen days then he must offer the qasr salah. Rather, if he forms no intention to reside but decides to depart in

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[1] Bukhari # 1081, Muslim # 15-693, Abu Dawud # 1223, Tirmidhi # 548, Nasai # 1452,

[2] Bukhari # 1080.

a day or two and, in this way, without resolve, his stay extends for years together, even then he should go on offering the qasr (or shortened) salah.
Imam Tahawi رحمه الله has reported the same issue from the glorious Sahabah رضی الله عنه like Ibn Umar رضی الله عنه and others.

Imam Muhammad رحمه الله has mentioned in Kitab ul-Aathar that sayyiduna Ibn Umar رضی الله عنه continued to stay in Azarbaijan for six months in this way extending his stay from day to day. He had no intention to stay that long but he had to remain there. All this while he continued to offer the qasr salah. There were with him other sahabah رضی الله عنه too.
Similarly, Sayyiduna Aans رضی الله عنه stayed in Syria with Marwan's son Abdul Malik for two months without really intending to do so. All the while, he continued to offer two raka'at at a time (instead of four).

The contention of Imam Shafi'i رحمه الله is that if anyone intends to stay at any place for four days, apart from two days allowed for travel to and fro, then he is said to be a resident and is not allowed to offer the qasr salah. He should offer the complete salah similarly, if he has no intention to stay beyond a couple of days but his stay extends to over eighteen days without his intention, then too he is not allowed to make qasr. He will have to offer all the raka'at.
In the fiqh of Imam Shafi'i رحمه الله this is the reliable and correct opinion.

A TRAVELLER MAY NOT OFFER THE OPTIONAL SALAH

(١٣٣٨) وَعَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ صَحِبْتُ ابْنَ عُمَرَ فِيْ طَرِيْقِ مَكَّةَ فَصَلّٰى لَنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ جَاءَ رَحْلَهٗ وَجَلَسَ فَرَأٰى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هٰؤُلَآءِ قُلْتُ يُسَبِّحُوْنَ قَالَ لَوْ كُنْتُ مُسَبِّحًا اَتْمَمْتُ صَلَاتِيْ صَحِبْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ لَا يَزِيْدُ فِي السَّفَرِ عَلٰى رَكْعَتَيْنِ وَاَبَابَكْرٍ وَ عُمَرَ وَعُثْمَانَ كَذٰلِكَ۔ (متفق علیه)

1338. Sayyiduna Hafs ibn Asim رحمه الله narrated, "I was with Ibn Umar رضی الله عنه during a journey to Makkah. He led us in the salah of zuhr, offering two raka'at. After that, he returned to his base and sat down. He saw some people standing and asked what they were doing. I said, they are offering the supererogatory salah. He said, If I had to offer the supererogatory then I would have offered my *fard* complete (for, that is more important than the optional but when the qasr is allowed to facilitate a traveller, it is better to omit the optional). I had been in the company of Allah's Messenge. During a journey, he did not pray more than two raka'at. So, too, I had been with Abu Bakr, Umar and Uthman. Their practice was the same (offering two raka'at during a journey). [1]

COMMENTARY: Ibn Maalik رحمه الله said that those who say that the optional salah should not be offered during a journey cite this *hadith*. As for the regular *sunnah*, the command for it follows in the section II, insha Allah.

[1] Bukhari # 1101, Abu Dawud # 1223, Nasai # 1458, Ibn Majah # 1071

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COMBINING TWO SALAHS

(١٣٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلٰى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ۔ (رواه البخارى)

1339. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to combine the salah of Zuhr and of asr during a journey, and so combine the maghrib and isha. [1]

COMMENTARY: The Shafi'is follow the apparent Meaning of this *hadith* and say that, during a journey, it is allowed to combine these prayers. Zuhr may be offered with asr at the time of zuhr or of asr. And so maghrib and isha may be combined at the time of maghrib or of isha.

Imam Abu Hanifah رحمه الله does not recognize such combining two salahs, saying it is disallowed and the purport of the *hadith* is that the two salah of zuhr and are may be offered at their boarders. Thus zuhr is offered when its time is about to end and are when its time commences. In this sense, they are combined outwardly. In fact, however, each is offered at its proper hour. In the same way, maghrib is offered when its time is about to end and isha then its time begins.

SALAH ON RIDING BEAST

(١٣٤٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي السَّفَرِ عَلٰى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يُوْمِئُ إِيْمَاءً صَلَاةَ اللَّيْلِ إِلَّا الْفَرَائِضَ وَيُوْتِرُ عَلٰى رَاحِلَتِهِ۔ (متفق عليه)

1340. Sayyiduna Ibn Umar رضى الله عنه narrated that, during a journey, Allah's Messenger صلى الله عليه وسلم used to offer the salah of the night, except the prescribed salah, on his riding beast in whichever direction it turned, making a sign (with his head). And, he also offered the witr on his riding beast. [2]

COMMENTARY: The Prophet صلى الله عليه وسلم had his face in the direction in which the riding beast had its face and he continued to offer his salah (as it moved). However, at the time of the takbir tahirmah, he invariably had his face towards the qibah. As for making a sign, he made it while going into ruku and sajdah, the sign for the sajdah being more marked than for ruku.

Two rulings are deduced from this *hadith.*

(I) It is allowed to offer the supererogatory while seated on a riding beast, but not the *fard.* While this *hadith* mentions the salah of the night, other a*hadith* assert that salah are allowed on the beast all the time and they are the *sunnah* muwakkadah, all kinds of *sunnah* and nafl. However, Imam Abu Hanifah رحمه الله is known to have said that it is mustahab to get down from the riding beast to offer the *sunnah* of fajr, but according to another version, it is wajib (expedient) to alight from the beast to offer the *sunnah* of fajr. This is why it is not allowed to offer it in a sitting posture without a reason.

While it is not allowed to offer the salah on a riding beast there are a few exceptions, namely:

(i). Someone is in a desert on a riding beast and fears for his life or property at the

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[1] Bukhari # 1107, Muslim # 52-706, Abu Dawud # 1206, Tirmdhi # 553, Nasai # 587, Dariam # 1515, Muwatta Maalik # 9.1-4.

[2] Bukhari # 1000, Muslim # 39-700, Abu Dawud 1224.

hands of highway men or wild beasts, or fears that he may be separated from the caravan.

(ii). He would be unable to remount the riding beast which is unruly.

(iii.) The rider himself is very old and weak so that he cannot alight and mount the riding beast unaided and there is no one to support him.

(iv). The earth is swampy and it is impossible to offer salah the ground. And,

(v). It tains heavily.

In these conditions, the *fard salah (obligatory prayer)* too, may be offered on a riding beast, because these are justifiable excuses and they are exempted from codes of law.

As for the Prophet's صلى الله عليه وسلم witr on a riding beast, he did it to make people familiar with the salah of witr. Once they realized its wajib (expedient) nature, he used to alight from the riding beast of offer it. This is the explanation of Imam Tahawi رحمه الله.

Imam Muhammad رحمه الله has presented many aathar of the sahabah رضى الله عنه and the tabiun رحمه الله in his book Muwatta that prove that they alighted from their riding beasts during a journey to offer the witr. [1]

Allamah Shammi رحمه الله said that in the same way, these things are not allowed on the riding beast like the *fard salah (obligatory prayer)* the funeral salah, salah offered against a vow and prostration on recital of a verse calling for prostration when the verse is recited on the ground.

2. (The second ruling deduced from this *hadith* is:) It is allowed to offer salah on the riding beast only during a journey. All the imams are agreed on this deduction. While both Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله have concurred in one version, the confirmed and correct contention of Imam Abu Hanifah رحمه الله is that salah on the riding beast is conditional to a worshipper's being out of the city irrespective of whether he is a traveller or not a traveller. Hence, according to him, if a traveller is within a city, then he is not allowed to offer even the optional salah on a riding beast. But, according to Imam Muhammad, رحمه الله it is allowed, but makruh. Imam Abu Yusuf رحمه الله said that if a traveller offers salah on a riding beast, even in the city, there is no harm in it.

The next point of difference is how far out of the city is one permitted to offer salah on a riding beast. Some scholars say that when a traveller is at least six miles outside the city, he may offer salah on a riding beast. Some others have given a distance half of that. Yet others give the distance at one league (which is also three miles). However, the correct thing is that just when anyone is outside the city limits of its populace, he is allowed to offer optional salah on a riding beast. It is like the rule on the qasr (shortened) salah.

SECTION II اَلْفَصْلُ الثَّانِيْ

WHEN THE PROPHET صلى الله عليه وسلم DID NOT OBSERVE QASR

(١٣٤١) عَنْ عَائِشَةَ قَالَتْ كُلُّ ذَالِكَ قَدْ فَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَصَرَ الصَّلَاةَ وَاَتَمَّ۔ (رواه فى شرح السنة)

1341. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did all that. He offered the shortened salah (during a journey) and also offered it completely.[2]

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[1] Chapter 77, P 125. Dar ul-Islarat, Karachi. (Comments after *hadith* # 1:77.252). Also 1.60, 207, 1-60.210 #215

[2] Daraqutni # 43 in the chapter al-qiblah for one who is fasting (القبلة للصائم) Sharah as *Sunnah* (Baghawi,)

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COMMENTARY: During his journey the prophet صلى الله عليه وسلم acted in both ways. He offered two raka'at instead of four in a salah, and he also offered all four. Hence, Imam Shafi'i رحمه الله abides by it. He says that, during a journey, a traveller is allowed to offer the complete salah.

Imam Abu Hanifah رحمه الله holds that it is not allowed to offer the complete salah during a journey. If anyone does not observe the qasr and offers the full salah, then he will be committing sin.

The scholars say that this *hadith* is weak because of a sub narrator in its line of transmission, (Sayyiduna) Ibrahim ibn Yahya رحمه الله. The auther of Safar us-Sa'adah also comments on the authenticity of this *hadith* and says that it is not established that the Prophet صلى الله عليه وسلم offered a complete salah during a journey. Even if the *hadith* is accepted, as Daraqutni rates the *hadith*, it will be presumed that it was in the beginning when both things were allowed during the journey. Subsequently, qasr was made binding.

As for this *hadith* of Sayyidah Ayshah رضى الله عنه, the first portion could refer to those salah that are shortened, meaning which comprise of four raka'at. And, the second portion could be about those salah that are never subject to qasr, namely, the salah made up of three or two raka'at. This means that the Prophet صلى الله عليه وسلم made qasr of four raka'at, but offered the salah of three and two in full. Clearly, this meaning complies with the *hadith*, for, the Prophet صلى الله عليه وسلم observed qasr and also observed salah completely. This explanation is very reasonable and nearer to the text.

QASR ON STAYING BEYOND FIFTEEN DAYS WITHOUT RESOLVE AND DESIGN

(١٣٤٢) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُ مَعَهُ الْفَتْحَ فَأَقَامَ بِمَكَّةَ ثَمَانِيَ عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ يَقُوْلُ يَا أَهْلَ الْبَلَدِ صَلُّوْا أَرْبَعًا فَإِنَّا سَفْرٌ۔ (رواه ابوداؤد)

1342. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the accompanied the Prophet صلى الله عليه وسلم on a battle and was present with him at the conquest (of Makkah). He stayed in Makkah for eighteen days and continued to offer only two raka'at (instead of four). He used to say "O residents of the city, offer four raka'at, for we are travellers." [1]

COMMENTARY: As stated previously, if anyone stays beyond fifteen days at a place without a pre-determined plan, he may observe the qasr. Thus, during the conquest of Makkah, the Prophet's صلى الله عليه وسلم stay extended to eighteen days though he contemplated to depart sooner. But, he was compelled by circumstances to overstay. So, he continued to offer the qasr salah.

Since he was the Imam and he offered two raka'at, he said after giving the salutation these of Makkah who followed him, "The residents must complete their four raka'at. I am a traveller. "This shows that it is mustahab for a traveller Imam to announce this to his muqtadis.

If a resident follows a traveller imam, then he must complete his four raka'at and he is not allowed to emulate the imam to end his salah at two raka'at. However, if a traveller follows a resident imam; he must complete the four raka'at with him.

QASR IS ONLY OF FOUR RAKA'AT

(١٣٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا

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[1] Abu Dawud # 1229, Musad Ahmad 4-430

رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ اَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَ السَّفَرِ سَوَاءً ثَلَاثَ رَكْعَاتٍ وَلَا يَنْقُصُ فِيْ حَضَرٍ وَلَا سَفَرٍ وَهِيَ وِتْرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ۔ (رواه الترمذی)

1343. Sayyiduna Ibn Umar رضی الله عنه narrated "I offered salah with the Prophet صلی الله علیه وسلم the zuhr, during a journey, two raka'at and after that two raka'at (Suunah) "Accoring to another version, he said "I offered salah with the Prophet صلی الله علیه وسلم both while at home and during the journey. I offered salah, with him while at home (as a resident), the Zuhr four raka'at and after that two raka'at (*sunnah*), and the asr two raka'at but did not offer any salah after that. And the maghrib, (I offered), while at home and during the journey, three raka'at, not shortening whether at home or during the journey anything, and it is the wite of the day, and after it (I offered) two raka'at."

COMMENTARY: Qasr is allowed in only those salah that comprise four raka'at, like zuhr, asr and isha. It is disallowed in those salah that are made up of less than four, like maghirb, fajr and witr. These latter will be offered in the same way as they are offered at home.

The maghirb is the witr (odd) of the day. This establishes that, like maghrib, witr is of three raka'at, with one salutation.

Ibn Maalik رحمه الله said that the sunnah muwakkadh must be offered during a journey. However, the Hanafis say that when the traveller stops somewhere, he must offer the *sunnah* but when he is travelling, and is on his route, he must give them up.

COMBINING TWO SALAHS

(١٣٤٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ اِذَا زَاغَتِ الشَّمْسُ قَبْلَ اَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَزِيْغَ الشَّمْسُ اَخَّرَ الظُّهْرَ حَتّٰى يَنْزِلَ الْعَصْرَ وَفِي الْمَغْرِبِ مِثْلَ ذَالِكَ اِذَا غَابَتِ الشَّمْسُ قَبْلَ اَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَغِيْبَ الشَّمْسُ اَخَّرَ الْمَغْرِبَ حَتّٰى يَنْزِلَ لِلْعِشَاءِ ثُمَّ يَجْمَعُ بَيْنَهُمَا۔ (رواه ابوداؤد والترمذی)

1344. Sayyiduna Mu'adh ibn Jabal رضی الله عنه narrated that during the Battle of Tabuk the practice of the Prophet صلی الله علیه وسلم was to combine the zuhr and asr if the sun had passed the meridian before he had advanced. If, on the other hand he advanced before the sun had passed the meridian then he put off the zuhr till he alighted for the asr (and offered them together). He did like that for the salah of maghrib, too. If the sun set before his advance, he offered the maghrib and before sunset, then he put off the salah of maghrib till he alighted for the isha, and offered them together.[1]

COMMENTARY: The Shafi'is rely on this *hadith* to back their contention that two salah

[1] Abu Dawud # 1220. Tirmidhi # 553, Nasi # 586, Musnad Ahmad 5-141

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may be combined either by advancing the soecnd or delaying the first. We have spoken on this against have # 1339. They say that it is allowed during a jurney to offer two salahs together at the time of either of the two.

The hanafis do not recognize this sort of combining two salahs. They cite the statement of Abu Dawud, " There is no strong *hadith* about offering a salah before its scheduled time. "This means that this *hadith* is weak. Moreover , the Hanfis cite the *hadith* of Bukhari and Muslim as narrated by Sayyiduna Abdullah ibn Mas'ud رضى الله عنه "I have never seen the Prophet صلى الله عليه وسلم offer any salah outside its time. "So, his *hadith* will be preferred because he was very careful in narrating a*hadith* and was also very learned.

SALAH ON RIDING BEAST

(١٣٤٥) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَافَرَ وَاَرَادَ اَنْ يَتَطَوَّعَ اِسْتَقْبَلَ الْقِبْلَةَ بِنَاقَتِهٖ فَكَبَّرَ ثُمَّ صَلّٰى حَيْثُ وَجَّهَهُ رِكَابُهٗ۔ (رواه ابوداؤد)

1345. Sayyiduna Ansa رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was travelling and wished to offer an optional salah, he made his she-camel face the qiblah and, calling AllahuAkbar (the takbir), began the salah (offering it) in whatsoever direction the beast turned its face.[1]

COMMENTARY: Imam Shafi'i رحمه الله said that it is necessary to face the qiblah in the condition described. But Imam Abu Hanifah رحمه الله said that it is necessary for a *fard* (prescribed) salah, but not for an optional salah. (See *hadith* # 1340).

(١٣٤٦) وَعَنْ جَابِرٍ قَالَ بَعَثَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّيْ عَلٰى رَاحِلَتِهٖ نَحْوَ الْمَشْرِقِ وَيَجْعَلُ السُّجُوْدَ اَخْفَضَ مِنَ الرُّكُوْعِ۔ (رواه ابوداؤد)

1346. Sayyiduna Jabir رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم sent him on an errand. When he come back, he was offering salah on his riding beast facing the east. He made prostration lower than he made bowing.[2]

COMMENTARY: He made the ruku and the sajdah by sign making it more prminent for sajdah than for ruku.

SECTION III اَلْفَصْلُ الثَّالِثُ

UTHMAN'S OBSERVANCE OF QASR IN MINA

(١٣٤٧) عَنِ ابْنِ عُمَرَ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنًى رَكْعَتَيْنِ وَاَبُوْ بَكْرٍ بَعْدَهٗ وَعُمَرُ بَعْدَ اَبِيْ بَكْرٍ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهٖ ثُمَّ اَنَّ عُثْمَانَ صَلّٰى بَعْدُ اَرْبَعًا فَكَانَ ابْنُ عُمَرَ اِذَا صَلّٰى مَعَ الْاِمَامِ صَلّٰى اَرْبَعًا وَاِذَا صَلّٰى وَحْدَهٗ صَلّٰى رَكْعَتَيْنِ۔ (متفق عليه)

1347. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered two raka'at in Mina, as did Abu Bakr رضى الله عنه after him and Umar رضى الله عنه after Abu Bakr رضى الله عنه and Uthman رضى الله عنه during the early part of his caliphate.

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[1] Abu Dawud # 1224, Darqutni # 3 in the chapter on the nature of Optional salah in Jouney...

[2] Abu Dawud # 1228, Tirmadhi # 351, Musnad Ahmad 3-332.

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Ather that, Uthman رضی اللہ عنہ offered four raka'at. As for Ibn Umar رضی اللہ عنہ (himself), when he offered salah behind the imam, he offered four himself, he offered two. [1]

COMMENTARY: While performing hajj, the Prophet صلی اللہ علیہ وسلم and his two caliphs's after him, offered the traveller's salah at Mina. However, Sayyiduna Uthman رضی اللہ عنہ began to offer the complete salah during his caliphate, after the initial period of it.

Man reasons are forthcoming for it. It is said that he had married in Makkah. Imam Ahmad رضی اللہ عنہ quotes him to have said, "O people I have married in Makkah and am a member of a tribe here. I had heard the Prophet صلی اللہ علیہ وسلم say that if anyone marries in a city then he is like a resident there." The mere fact that the people were taken aback at Sayyiduna Uthman's action shows that they knew that the Prophet صلی اللہ علیہ وسلم did not offer complete salah during a journey and qasr is binding.

Another reason was that very many Muslims gathered in Mina and they included the fresh Muslims. So, he offered four raka'at for their sake lest they presume that zuhr was only two raka'at.

Or, he may have formed the same opinion as Sayyidah Ayshah رضی اللہ عنہ who held that during a journey it was allowed to observe qasr or offer the complete salah.

INITIALLY ONLY TWO RAKA'AT

(١٣٤٨) وَعَنْ عَائِشَةَ قَالَتْ فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ ثُمَّ هَاجَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَفُرِضَتْ اَرْبَعًا وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيْضَةِ الْاُوْلٰى قَالَ الزُّهْرِيُّ قُلْتُ لِعُرْوَةَ مَابَالُ عَائِشَةَ تُتِمُّ قَالَ تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ۔ (متفق علیہ)

1348. Sayyidah Ayshah رضی اللہ عنہ narrated that initially two raka'at salah were prescribed. Then Allah's Messenger صلی اللہ علیہ وسلم emigrated and (at that time) four raka'at were prescribed, but salah during travel was left as prescribed initially.

Zuhri asked Urwah, "Why Ayshah رضی اللہ عنہ offers complete salah (during travel)?" He said, "She interpreted the issue as Uthman did." [2]

COMMENTARY: Initially, salah was prescribed as two raka'at. Later, zuhr, asr and isha were made up retained as three. Thus, the two raka'at during a journey were not a concession after the prescription of four but had been two from the beginning.

Hence, the two qasr are ordained, not a concession. This means that a person may offer the qasr or the complete salah.

Imam Abu Hanifah رحمہ اللہ holds that qasr is binding during a journey. If anyone on whom qasr is binding during a journey, offers all four raka'at and sits in the first qadah then he does wrong and his additional two raka'at will be regarded as optional. If he does not sit in the first qadah which is, by rule, for him the final qadah then his *fard salah (obligatory prayer)* will be invalid.

Just as Sayyiduna Uthman interpreted the rules to offer four raka'at during a journey, Sayyidah Ayshah رضی اللہ عنہ also made the same interpretation. She too offered four raka'at during a journey. They regarded qasr as well as complete salah permissible during a journey.

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[1] Bukhari # 1082, Muslim # 16-694, Nasai # 1451, Dariani # 1506

[2] Bukhari # 350, Muslim # 1-685, Abn Dawud # 1198, Darini # 1509, Muwatta Maalik # 9.2-9

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QASR IS ALLAH'S COMMAND

(١٣٤٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ اللّٰهُ الصَّلَاةَ عَلٰى لِسَانِ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ اَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً۔ (رواه مسلم)

1349. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated: Allah prescribed the salah through the tongue of your Prophet صلی اللہ علیہ وسلم as four raka'at for a resident, two for a traveller and one for him who faces danger.[1]

COMMENTARY: The Hanafi stand is confirmed that there are two raka'at in a journey. Hasan Busri رحمہ اللہ and Ishaq رحمہ اللہ were among those who abided by the prescription of one raka'at salah when in fear. Most ulama (Scholars) say, however, that the units of salah do not differ in peace and during fear. They explain that of two raka'at, one is offered behind the imam and one individually, alone It is the Prayer when in danger as known from the Prophet صلی اللہ علیہ وسلم and the sahabah رحمہ اللہ. The method is known from the a*hadith.* In a city when facing real danger four raka'at and three raka'at will be offered as two with the imam and the reaming individually. This will be explained in the chapter on salah ul-Khawf, insha Allah.

QASR ESTABLISHED IN QURAN & *SUNNAH*

(١٣٥٠) وَعَنْهُ وعن ابْنِ عُمَرَ قَالَا سَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ السَّفَرِ رَكْعَتَيْنِ وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ۔ (رواه ابن ماجة)

1350. Sayyiduna Ibn Abbas رضی اللہ عنہ and Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made two raka'at during a journey as the *sunnah.* They are a complete salah, not a shortened form. And, the during a journey is a *sunnah.*[2]

COMMENTARY: Shortening salah during a journey is established from thee Quran and the *hadith* made it clear from the words and deeds of the Prophet صلی اللہ علیہ وسلم.

Moreover, they are a complete salah because only two raka'at are prescribed during the journey. They are not shortened to two from four.

As for witr, they are *sunnah* during a journey, meaning that it is know from the *sunnah* about the witr that they must be offered during a journey. It is one of Islam's *sunnahs.* This does not mean that witr is not *wajib (expedient)* because witr is *wajib (expedient)* both at home and during a journey.

DISTANCE THAT CALLS FOR QASR

(١٣٥١) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ ابْنَ عَبَّاسٍ كَانَ يَقْصُرُ الصَّلَاةَ فِي مِثْلِ مَا يَكُوْنُ بَيْنَ مَكَّةَ وَالطَّائِفِ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَعُسْفَانَ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَجَدَّةَ قَالَ مَالِكٌ وَذٰلِكَ اَرْبَعَةُ بُرُدٍ۔ (رواه فی الموطا)

1351. Sayyiduna Maalik رحمہ اللہ narrated that he heard that Ibn Abbas رضی اللہ عنہ used to shorten the salah on travelling a distance equal to that between Makkah and Taif, or that between Makkah and Usfan, or that between Makkah and Jiddah (Jedda). Maalik رحمہ اللہ said, "That is four bard (about forty eight miles).[3]

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[1] Muslim # 6-687.

[2] Ibn Majah # 1194.

[3] Muwatta Maalik # 9.2-17

COMMENTARY: Four bard is the equivalent four manzil, forty-eight miles. This concerns the last mentioned distance between Makkah and Jeddah because the other distance are not the same.

The ulama (Scholars) say that the Quran and *hadith* do not define but simply mention the journey. If we scrutinise the *ahadith* on this subject, they do not give the same distance always. The sahabah, رحمه الله the tabiun رحمه الله and the ulama (Scholars) رحمه الله have defined the limit at which qasr is allowed through their independent judgement. Qasr will not be valid before that but will become wajib (expedient) when that distance or more than that is intended to be covered.

Though Imam Shafi'i رحمه الله has defined the distance as what is covered in a day's journey or two day's journey or two days, journey, yet the book Hawi (about his school of thought) defines it as sixteen leagues. The same is the contention of Imam Maalik and Imam Ahmad.

Imam Abu Hanifah رحمه الله has defined the distance at which qasr becomes valid as three manzilc (36 miles), each manzil should be such as is covered by a caravan on shorter days from morning to past noon.

Imam Abu Yasuf has defined it as what is covered on the third day when most of it is over.

There people who go only by the apparent meaning of the *hadith* say that distance is immaterial. Setting out on a journey makes qasr *wajib (expedient).*

If we look carefully at the verdicts of the four imams, they all say the same thing that qasr becomes wajib (expedient) then anyone sets out on a journey of forty-eight miles.

SALAH DURING THE JOURNEY

(١٣٥٢) وَعَنِ الْبَرَاءِ قَالَ صَحِبْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ سَفَرًا فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1352. Sayyiduna Al-Bara narrated that he undertook eighteen journeys with Allah's Messenger صلى الله عليه وسلم during which he never saw him omit to offer two raka'at salah after zawal but before the salah of zuhr. [1]

(According to the Urdu translation, it was a single journey of eighteen days on which he accompanied the Prophet صلى الله عليه وسلم.

COMMENTARY: Perhaps, he may have offered the *sunnah* of zuhr before the *fard* and may have sufficed with four raka'at because of the journey.

Or, he may have offered two raka'at tahiyatul wadu.

(١٣٥٣) وَعَنْ نَافِعٍ قَالَ إِنَّ عَبْدَاللّٰهِ ابْنِ عُمَرَ كَانَ يَرٰى ابْنَهُ عُبَيْدَ اللّٰهِ يَتَنَفَّلُ فِي السَّفَرِ فَلَا يُنْكِرُ عَلَيْهِ۔

(رواه مالك)

1353. Sayyidduna Nafi رحمه الله narrated that sayyiduna Ibn Umar رضى الله عنه used to observe his son Ubaydullah رحمه الله offer the optional salah. But he did not forbid him.[2]

COMMENTARY: It is possible that Sayyiduna Ubaydullah ibn Abdullah رحمه الله offered the sunnah muwakkada or the voluntary prayers because of ample time on hand though he knew that it is allowed to omit the supererogatory salah.

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[1] Abu Dawud # 1222, Tirmdhi # 550

[2] Muwatta Maalik # 9.7-26

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In the *hadith* # 1338, Ibn Umar رضی اللہ عنہ is said to have disapproved the offering of optional salah by members of his caravan. Perhaps, that was because they had little time on hand, or they might have presumed that it was necessary to offer the optional even during the journey. Allah is very kind to His creatures and records for them the deeds that they had been doing at home even when they do not do them during their journey. As it is, the salah is such a worship that there cannot be an occupation better than it. Who can discourage anyone who observes it without reason? Besides, Sayyiduna Ibn Umar رضی اللہ عنہ knew very well that it is not a good thing to prevent someone from offering salah.
Allah says:

اَرَأَيْتَ الَّذِيْ يَنْهٰى عَبْدًا اِذَا صَلّٰى۔

{Have you considered him who forbids a worshipper when he offers salah?} (96:9-10)

CHAPTER - XLIII

AL-JUMUAH FIRDAY

بَابُ الْجُمُعَةِ

The word Jumuah is a day of the week. It is spelt jumuah (جمعه) in eloquent language, but jumuah (جمعه) is also used.

It is so called because Sayyiduna Aadam علیہ السلام was created.[1]

And given life on this day. Some people say that it is so called because then sayyiduna Aadam علیہ السلام was sent down to earth from paradise, he met Sayyidah Hawwa علیہ السلام.[2]

On this day. The ulama (Scholars) give other reasons, too, for this name and some of them say that since Muslims gather together.[3]

On this day for worship of Allah (and gathering is جمع), this day is called Jumuah.

Jumuah is the name given to it by Islam. During the Jahiliyah, it was called (یوم العروبة) (yawm ul-arubah). However, same ulama (Scholars) say that arubah was a very ancient name and, even during the jahiliyah it was changed and it used to be called jumu'ah.

In the pre-Islamic days, too as early as before the coming of the last Prophet صلی اللہ علیہ وسلم, Friday was regarded as a singular, noble and prominent day. Then Islam raised its importance and honour.

We have emphasized in the preceding pages that no worships is dearer to Allah than salah. Hence, as an expression of gratitude to Allah, the salah of five times a day and an exclusive salah on Friday, are prescribed for the creatures Gratitude is due to Allah for His blessings on the creatures from their birth to death, and in fact from before their brith and continuing after their death, in large, heavy doses. Refer to the chapter (# 24) on jamuah, congregational salah. The larger the gathering, the better but it is not possible for people to assemble in large numbers five times a day, so Shariah has fixed a day in the week for

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[1] For each of these the Arabic word is jama جمع Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslims assemble together

[2] For each of these the Arabic word is jama Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslir :s assemble together

[3] For each of these the Arabic word is jama Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslims assemble together

people of different neighbourhoods and suburbs to assemble and observe to assemble and observe this worship. Since Friday is the most excellent and noble day, it is chosen for this weekly congregation.

Allah had appointed this day for the other ummahs too, but they were disobedient and unruly with the result that they were deprived of its blessings. The honour was thus the lot of this ummah of the Prophet صلى الله عليه وسلم. The Jews chose Saturday instead on the presumption that on this day Allah had completed call creation and was free. The Christians chose Sunday (instead of Friday) assuming that it was the beginning of the creation.

Both these people continue to observe these days with solemnity and observe them as holidays. Sunday is a day off for the Christians, but some Muslim states are unfortunate and follow in their footsteps.

They could not shake off this specific religious attitude of the Christian states and continue to observe Sunday instead of Friday as a holiday.

OBLIGATORY SALAH OF FRIDAY: The salah of Friday is *fard* ayn (prescribed on every individual) established so by the Quran Continuously handed down a*hadith* and consensus of the ummah. It is one of the great symbols of Islam. If anyone rejects its obligatory nature then he is disbeliever. He who neglects it without reason is great sinner. Allah says about the Friday salah:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ـ

{O you who believe. When the call is made for the congregational} salah on Friday hasten to the remembrance of Allah and leave off your trading. That is better for you, if you know} (62:9)

The words remembrances of Allah in this verse mean the salah of Friday and its sermon. Hasten to it' is to go for it very attentively and with concentration.

The Prophet صلى الله عليه وسلم had known of the obligatory nature of Friday in Makkah it self, but the dominance of the infidels did not make it possible to discharge it. So, he began offering it in Madinah immediately after hijrah.

Before the Prophet صلى الله عليه وسلم came to Madinah, Sayyiduna Sa'd ibn Zararah رضى الله عنه used his judgment to initiate the salah of Friday there. (Ilm ul-Fiqh.)

Having provided some significant information about Friday in these lines, the commands and rulings about the salah of Friday will follow in the next chapters.

SECTION I اَلْفَصْلُ الْاَوَّلُ

RELUCTANCE OF JEWS & CHRISTIANS TO ACCEPT FRIDAY

(١٣٥٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْنُ الْاٰخِرُوْنَ السَّابِقُوْنَ يَوْمَ الْقِيَامَةِ بَيْدَ اَنَّهُمْ اُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَاُوْتِيْنَاهُ مِنْ بَعْدِهِمْ ثُمَّ هٰذَا يَوْمُهُمُ الَّذِىْ فُرِضَ عَلَيْهِمْ يَعْنِىْ يَوْمَ الْجُمُعَةِ فَاخْتَلَفُوْا فِيْهِ فَهَدَانَا اللّٰهُ لَهٗ وَالنَّاسُ لَنَا فِيْهِ تَبَعٌ الْيَهُوْدُ غَدًا وَالنَّصَارٰى بَعْدَ غَدٍ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ قَالَ نَحْنُ الْاٰخِرُوْنَ الْاَوَّلُوْنَ يَوْمَ الْقِيَامَةِ وَنَحْنُ اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْدَ اَنَّهُمْ وَذَكَرَ نَحْوَهٗ اِلٰى اٰخِرِهٖ

1354. Sayyiduna Abn Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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said, "We are the last (in this world) but will precede (all other in rank) on the day of resurrection. Besides, they (Jews and Christians) were given the book before us while we were given it after them. Then, this day of theirs was prescribed for them, meaning Friday, but they differed about it. So, Allah guided us in it (and we obeyed Him and chose it for worship of Him). The people follow us (not only in worship but also) in regard to it. The Jews chose tomorrow (following Friday which is Saturday) and the Christians chose the day after tomorrow (following Saturday which is Sunday).

According to another version in Muslim, he said, "We who are the last will be the first on the day of resurrection. And, we shall be the first to enter paradise.... "(and so to the end as in the previous Para, or similar). [1]

(١٣٥٥) وَفِيْ أُخْرٰى لَهٗ عَنْهُ وَعَنْ حُذَيْفَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اٰخِرِ الْحَدِيْثِ نَحْنُ الْاٰخِرُوْنَ مِنْ اَهْلِ الدُّنْيَا وَالْاَوَّلُوْنَ يَوْمَ الْقِيَامَةِ اَلْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ۔

1355. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said at the end of the pervious, "We are the last of the people of the world, but will be the first (of all) on the day of resurrection and the first to be judged on the day of resurrection of all the creatures.[2]

COMMENTARY: Though we were given the book after than, we are more excellent because the last book abrogates the earlier ones. It is superior to those it abrogates. Thus, we who are the last' is an expression declaring the merit of Muhammad's صلی اللہ علیہ وسلم ummah.

The exegetes offer different meanings of Friday being prescribed for Jews and Christians and their differing about it.

Some ulama (Scholars) go by the words any say that Allah had made worship on Friday obligatory on the people of the book just as He has made it obligatory on the Muslims. They were required to gather together for worship but they continued to be obstinate.

Some others said that making Friday obligatory means they were to determine a day on which they should give up their worldly affairs and devote worship of Allah. The Jews chose Saturday as the most excellent day because Allah had finished all work on this day, saying, "We too must finish all work on this day. "The Christians opted for Sunday because on this day creation was begun. It was when perfection and blessings commenced. Allah turned to His creation with His grace and favours on this day, so they too should worship Allah whole heartedly and abandon worldly pursuits.

However, both Jews and Christians failed in their choice. They could not choose the correct day and went off the mark.

As against this Allah has guided the Prophet's صلی اللہ علیہ وسلم ummah and favoured them with knowledge of the correct day, Friday. When He gave them the command in the verse of surah al-Jum'uah (62:9) that they should worship Him on Friday, He also enabled them to obey the command. He did not let them go astray. So, the Muslims devoted themselves to worship Allah on Friday as a truly obedient ummah.

Friday is the day when Sayyiduna Aadam علیہ السلام was created. So, it is the first day of human life and the worshippers are exemplars or precedents in worship. Those who

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[1] Bukhari # 876, Muslim # 19-855, Nasi # 1367 Musnad Ahmad 2-341. Muslim second version # 20-855.

[2] Muslim # 22-856.

worship on the next two days, Saturday and Sunday, are followers or emulators.
This is how the *hadith* is evidence that, both in terms of Shariah and in reality, Friday is the first day of the week. However, it is surprising that common law denies it.

EXCELLENCE OF FRIDAY

(١٣٥٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ اُدْخِلَ الْجَنَّةَ وَفِيْهِ اُخْرِجَ مِنْهَا وَلَا تَقُوْمُ السَّاعَةُ اِلَّا فِيْ يَوْمِ الْجُمُعَةِ۔ (رواه مسلم)

1356. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The best of days on which the sun rises is Friday. On this day, Aadam علیہ السلام was created, on it he was admitted to paradise, on it he was sent out of it (to the earth) and the last Hour will occur not on Friday. [1]

COMMENTARY: Being sent out from paradise to earth on Friday, adds to the excellence of this day because Prophets صلی اللہ علیہ وسلم and saintly men were born thereafter. Their sacred lives bought innumerable favours and good things. So, too, Sayyiduna Aadam's علیہ السلام death brought him before his lord. The last Hour will be a means of admittance to paradise for the pious.
The occurring of the last Hour is with the first trumpet. Its sound will cause the earth and the heavens to perish and all living things will die. We may also take it to mean the sounding of the second trumpet to revive all the creatures and present them before Allah, the Judge of all who judge, for reckoning.
Allamah Teebi رحمہ اللہ said that some people regard the day of Aarafah as the most excellent while others insist that Friday is the most excellent day. We may interpret the sayings to mean that the most excellent day in the year is the day of Arafah and Friday the most excellent day of the week.
If the day of Arafah (Which falls on 9th Dhul Hijjah) happens to be a Friday, then that is an added merit. Any deed done on this day will be regarded as the best of all deeds. This is why if Hajj (Pilgrimage) coincides with Friday, it is called Hajj coincides with Friday, it is called Hajj Akbar, because the Hajj(Pilgrimage) that is performed on Friday excels the Hajj (Pilgrimage) on any other day more than seventy times (or, seventy pilgrimages).
Ibn Musayyib رحمہ اللہ said that in the sight of Allah, Friday is dearer than an optional Hajj (Pilgrimage). Ibn Abbas رضی اللہ عنہ is quoted in Jami Saghir to have narrated in a marfu manner that Friday is the hajj of the poor.

THE OPPORTUNE MOMENT

(١٣٥٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْئَلُ اللّٰهَ فِيْهَا خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ قَالَ وَهِيَ سَاعَةٌ خَفِيْفَةٌ وَفِيْ رِوَايَةٍ لَهُمَا قَالَ اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّيْ يَسْئَلُ اللّٰهَ خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ۔

1357. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "On Friday there is a moment at which if a Muslim asks Allah for anything that is good, He will give it to him."
The version in Muslim adds: He said "It is a brief moment."

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[1] Muslim # 18-854, Tirmidhi # 488, Nasi # 1369, Musnad Ahmad # 9218.

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According to another version (in Bukhari and Muslim), he said, "On Friday, there is a moment at which if a Muslim stands to offer salah and asks Allah for something that is good. He will grant it to him.[1]

COMMENTARY: The opportune moment has not been disclosed.

Allamah Jazri رحمه الله said that of all the hours when prayer is hoped to be accepted, the hour on Friday is most hopeful.

A person's prayer is approved and granted either in this world or he would be rewarded amply in the next world.

If a Muslim stands to offer salah implies that he observes it regularly and constantly. Or, it could imply that he makes supplication always and round-the clock. Or it might means that he waits for salah.

These interpretations allow for all versions to agree with each other.

WHEN IS THE OPPORTUNE TIME

(١٣٥٨) وَعَنْ اَبِي بُرْدَةَ بْنِ اَبِي مُوْسٰى قَالَ سَمِعْتُ اَبِي يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ شَأْنِ سَاعَةِ الْجُمُعَةِ مَابَيْنَ اَنْ يَجْلِسَ الْاِمَامُ اِلٰى اَنْ تُقْضَى الصَّلَاةُ۔ (رواه مسلم)

1358. Sayyiduna Burdah ibn Abu Musa رحمه الله narrated that he heard his father (Sayyiduna Abu Musa رحمه الله say that he heard Allah's Messenger صلى الله عليه وسلم say about the (opportune) moment on Friday. "It is between the time the imam sits down (on the pulpit to deliver the sermon) and the end of the salah. [2]

COMMENTARY: While there is no doubt whatsoever that there is a time on Friday at which prayer is accepted the time itself is not known. Some ulama (Scholars) say that it is unknown like the laylat ul-qadr and the great name of Allah (or ism a'zam).

Some others say that the unknown time on Friday is not always the same. It changes from early in the day to mid-day to the end of the day.

However, most of the ulama (Scholars) maintain that this time is fixed and is known, but they differ in pointing it out. There are as many as thirty-five opinions about it. They are:

(1). On Friday, at the time when the muadhdhin calls the adhan of fajr.
(2). Between rise of dawn and sunrise.
(3). Between asr and sunset.
(4). After the sermon between the imams descending from the pulpit and calling the takbir tahrimah.
(5). Immediately after sunrise.
(6). At the time of sunrise.
(7). The last moments of the remaining eight-hour period of the day.
(8). From the beginning of zawal till shades are half of the subject.
(9). From the beginning of zawal till shadows are one cubit long.
(10). When the sun has set one span till it has set one cubit.
(11). Exactly at zawal.
(12). At the time the muadhdin calls the adhan for the commencement of zawal and

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[1] Bukhari # 935, Muslim # 15-852, Tirmidhi # 491, Nasi # 1431, Ibn Majah # 1137, Darimi # 1569, Muwatta Maalik # 5.7-16, Musnad Ahmad 5-451 Bakhari # 5294, 6400.

[2] Muslim # 16-853. Abu Dawud # 1048

one's joining the salah of Friday.
(13). Between the commencement of zawal and one's joining the salah of Friday.
(14). Between the commencement of zawal and the imams completing the salah of Friday.
(15). Till the zawal of the sun.
(16). Between the time out which the imam ascends the pulpit and the salah of Friday begins.
(17). Till the imam completes (or ends) the salah of Friday.
(18). Between the time at which the imam ascends the pulpit and the completion of the salah.
(19). Between the adhan and the end of the salah.
(20). From the time the imam sits on the pulpit till the salah is over.
(21). Between the time buying and selling is prohibited till it is allowed,.meaning, form the time of adhan till the salah of Friday is over.
(22). The time just before the adhan.
(23). From the time the imam begins the sermon till he ends it.
(24). Between the time the imam ascends the pulpit to deliver the sermon and he begins it.
(25). The time when the imam sits between the two sermons.
(26). After the sermon is over, when the imam descends from the pulpit.
(27). From the time the iqamah is called for the salah till the imam stands on the prayer mat.
(28). From the time the iqamah is called till the end of the salah.
(29). Immediately the salah of Friday is over.
(30). The time between the salah of asr till sunset.
(31). Between the salah of asr.
(32). From the time of the salah of asr till the final time for it is mustahab (before sunset).
(33). Exactly after the salah of asr.
(34). The last moments after the salah of asr.
(35). The time when the sun is setting.

It is said about Sayyiduna Ali رضى الله عنه Sayyidah Fatimah Zahra رضى الله عنه and all the members of the Prophet's صلى الله عليه وسلم household (رضوان الله عليهم اجمعين), that they had instructed their servants to be mindful of the last moments of Friday. They were deputed to remind everyone so that they should engage in worship of Allah, contemplating and making supplication at this hour.

Balqiri رحمه الله was asked how may one make supplication when the sermon is being delivered because of the command that the worshippers should observe complete silence when the imam delivers the sermon.

He said that is not necessary to coin words to make supplication. Rather, one may contemplate one's desires and needs in one's heart. This means that a supplication need not be spoken with the tongue, but it is enough to make it in the heart. In way, the objective is achieved and the command to remain quiet is also obeyed.

Imam Shafi'i رحمه الله said, "I have learnt that the supplication made on the night of Friday is also accepted."

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT OF FRIDAY & THE OPPORTUNE MOMENT

(١٣٥٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجْتُ اِلَى الطُّوْرِ فَلَقِيْتُ كَعْبَ الْاَحْبَارِ فَجَلَسْتُ مَعَهٗ فَحَدَّثَنِيْ عَنِ التَّوْرَاةِ وَحَدَّثْتُهٗ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ فِيْمَا حَدَّثْتُهٗ اَنْ قُلْتُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ أُخْرِجَ وَفِيْهِ تِيْبَ عَلَيْهِ وَفِيْهِ مَاتَ وَفِيْهِ تَقُوْمُ السَّاعَةُ وَمَامِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيْخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِيْنَ تُصْبِحُ حَتّٰى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ وَفِيْهِ سَاعَةٌ لَايُصَادِفُهَا عَبْدٌمُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللّٰهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ قَالَ كَعْبٌ ذَالِكَ فِيْ كُلِّ سَنَةٍ يَوْمٌ فَقُلْتُ بَلْ فِيْ كُلِّ جُمُعَةٍ فَقَرَأَ كَعْبٌ التَّوْرَاةَ فَقَالَ صَدَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُوْهُرَيْرَةَ لَقِيْتُ عَبْدَاللّٰهِ بْنَ سَلَامٍ فَحَدَّثْتُهُ بِمَجْلِسِيْ مَعَ كَعْبِ الْأَحْبَارِ وَمَا حَدَّثْتُهُ فِيْ يَوْمِ الْجُمُعَةِ فَقُلْتُ لَهُ قَالَ كَعْبٌ ذَالِكَ فِيْ كُلِّ سَنَةٍ يَوْمٌ قَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ كَذَبَ كَعْبٌ فَقُلْتُ لَهُ ثُمَّ قَرَأَ كَعْبٌ اَلتَّوْرَاةَ فَقَالَ بَلْ هِيَ فِيْ كُلِّ جُمُعَةٍ فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ صَدَقَ كَعْبٌ ثُمَّ قَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ قَدْ عَلِمْتُ أَيَّةَ سَاعَةٍ هِيَ قَالَ أَبُوْهُرَيْرَةَ فَقُلْتُ أَخْبِرْنِيْ بِهَا وَلَا تَضِنَّ عَلَيَّ فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ هِيَ اٰخِرُ سَاعَةٍ فِيْ يَوْمِ الْجُمُعَةِ قَالَ أَبُوْهُرَيْرَةَ فَقُلْتُ وَكَيْفَ تَكُوْنُ اٰخِرُ سَاعَةٍ فِيْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَادِفُهَا عَبْدٌمُسْلِمٌ وَهُوَ يُصَلِّي فِيْهَا فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ أَلَمْ يَقُلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلٰوةَ فَهُوَ فِيْ صَلَاةٍ حَتّٰى يُصَلِّيَ قَالَ أَبُوْهُرَيْرَةَ فَقُلْتُ بَلٰى قَالَ فَهُوَ ذَالِكَ۔ (رَوَاهُ مَالِكٌ وَأَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوٰى أَحْمَدُ إِلٰى قَوْلِهٖ صَدَقَ كَعْبٌ)

1359. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he went to (Mount) At-Toor where he met ka'b ar Ahbar and sat with him. He narrated to him from the Torah and Abu Hurayrah رضی الله عنه narrated to him from Allah's Messenger صلی الله علیه وسلم. Among the things he narrated to him was that Allah's Messenger صلی الله علیه وسلم had said, "The best of days on which the sun rise is Friday. On it Aadam علیه السلام was created and on it he was sent down (to earth). On it his repentance was accepted. On it he died. And, on it the last Hour will occur. On Friday, every beast is attentive from dawn till sunrise apprehensive of the last Hour, but not the jinn and mankind. During it, there is a time at which if a Muslim slave stands in salah and asks Allah for anything. He will grant it to him, surely. "Karb said, "That is a day in a year." Abu Harayrah رضی الله عنه said. "It is on every Friday. " So, Karb read the Torah and confirmed, "Allah's Messenger صلی الله علیه وسلم has spoken the truth."

Abu Hurayrah رضی الله عنه then continued to narrate that he met Abdullah ibn Salaam رحمه الله and enlightened him of his meeting with ka'b al ahbar and of his narration to him about Friday and of Ka'b saying , "It is one day in very year." Abdullah ibn Salaam رحمه الله said, "Karb has lied, "but when he disclosed, "Then Ka'b read the Torah and confirmed that it was on every Friday, "Abdullah ibn Salaam رحمه الله said, "Karb spoke the truth."

Then Abdullah ibn Salaam رحمه الله said, "I do know what time it is," and Abu Hurayrah رضی الله عنه asked him to let him know it and not be miserly about it. He said, "It is the moments on Friday. "So, Abu Hurayrah رضی الله عنه remarked "How can it be so for

Allah's Messenger صلى الله عليه وسلم had said about it, 'A Muslim slave stands in salah and.....Abdullah ibn Salaam رحمه الله reminded him if Allah's Messenger صلى الله عليه وسلم had not said, "Whoever sits waiting for salah is deemed to be in salah until he offers the salah?" Abu Hurayrah رضى الله عنه said, "Of course, it is so. "He said, "That is that! [1]

COMMENTARY: The meaning of the words from dawn till sunrise has been given here as from sunrise till sunset. The last Hour will occur during this period, so all beasts fear its coming on this day. So, man should be more afraid of that and occupy himself in worship on Friday.

This *hadith* demonstrates the wonderful trait of the Prophet صلى الله عليه وسلم. Being unlettered, he gave information which even a scholar of the Jews did not know though it was found in the Torah. So, in fact, it was a great miracle, for, Allah had filled his heart with an ocean of knowledge and Divine awareness.

Ka'b Ahbar was a great scholar of the Jews and a very intelligent man. Though he was a contemporary of the Prophet, صلى الله عليه وسلم yet he did not meet him. Later on, during the caliphate of Sayyiduna Umar ibn Khattab, رضى الله عنه he embraced Islam.

Sayyiuduna Abdullah ibn Salaam رحمه الله too, had been a noted scholar of the Jews. He embraced Islam in the times of the Prophet صلى الله عليه وسلم and attained the honour of a sahabi (Comparison) رضى الله عنه.

(١٣٦٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْتَمِسُوا السَّاعَةَ الَّتِيْ تُرْجٰى فِيْ يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ اِلٰى غَيْبُوْبَةِ الشَّمْسِ۔ (رواه الترمذى)

1360. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Look out for the hour in which hope is placed (for receiving an answer to supplication) from after asr till sunset."[2]

MERIT OF FRIDAY

(١٣٦١) وَعَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَفْضَلِ اَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيْهِ خُلِقَ اٰدَمُ وَفِيْهِ قُبِضَ وَفِيْهِ النَّفْخَةُ وَفِيْهِ الصَّعْقَةُ فَاَكْثِرُوْا عَلَيَّ مِنَ الصَّلَاةِ فِيْهِ فَاِنَّ صَلَاتَكُمْ مَعْرُوْضَةٌ عَلَيَّ قَالُوْا يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ اَرِمْتَ قَالَ يَقُوْلُوْنَ بَلِيْتَ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَجْسَادَ الْاَنْبِيَاءِ۔ (رواه ابوداؤد و النسائى وابن ماجة والدارمى والبيهقى فى الدعوات الكبير)

1361. Sayyiduna Aws ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Surely, among the most excellent of your days is Friday. On it Aadam عليه السلام was created. On it he was taken away (meaning, he died). On it the (second) trumpet will be On blown (and its sound will cause the last Hour and total death). Hence, invoke blessings on me very often on this day, for, your blessings will be presented to me.

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[1] Abu Dawud # 1046, Tirmidhi # 491, Nasi # 1430, Muwatta Maalik # 5.7-17 (Musnad Ahmad # 1030) only up to Karb spoke the truth)

[2] Tirmidhi # 289.

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"The sahabah رضی اللہ عنہ asked. "How will that be when your body will have decayed?" He said, "Allah has forbidden the earth to consume the bodies of the Prophets.[1] (The earth does not cause their bodies to decay.)

COMMENTARY: The *hadith* implies that either the day of Arafah is most excellent or both this day and Friday are at par in excellence. (It says, among the most excellent).

Invoking blessings on the Prophet صلی اللہ علیہ وسلم is one of the superior forms of worship. On Friday, every piety is rewarded seventy times, so invocation of blessings is perferable. The excellence of this is know from other a*hadith* too, and this concerns the night of Friday too besides the day. Hence, the Muslims must invoke blessings on the Prophet صلی اللہ علیہ وسلم, the most that they can.

The Prophets علیہ السلام remain intact in their graves just as they were. Allah grants them life as they were in earth. They live actually and physically. It is not a mere spiritual life and there are no two opinions on this subject. It is not like the life of the martyrs, though the martyrs and besides them other dead people also listen to the salutation of their relatives. Sometimes the deeds of their relatives are presented to them too.

(١٣٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْيَوْمُ الْمَوْعُوْدُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُوْدُ يَوْمُ عَرَفَةَ وَ الشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلٰى يَوْمٍ اَفْضَلَ مِنْهُ فِيْهِ سَاعَةٌ لَا يُوَا فِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُوا اللّٰهَ بِخَيْرٍ اِلَّا اسْتَجَابَ اللّٰهُ لَهٗ وَلَا يَسْتَعِيْذُ مِنْ شَيْءٍ اِلَّا اَعَاذَهٗ مِنْهُ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا يُعْرَفُ اِلَّا مِنْ حَدِيْثِ مُوْسٰى ابْنِ عُبَيْدَةَ وَهُوَ يُضَعَّفُ۔

1362. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The Promised day (الیوم الموعود) is the day of resurrection while the witnessed day (الیوم المشہود) is the day of Arafah and the witness (الشاھد) is Friday. The sun has neither risen nor set on a day more excellent than Friday. There is a moment on it at which if a believing slave (of Allah) supplicates Allah for something good then Allah answers him with approval, and if he seeks refuge from something then Allah grants him refuge from it.[2]

COMMENTARY: Two verses in surah al-Burroj say:

وَالْيَوْمِ الْمَوْعُوْدِ وَشَاهِدٍ وَّمَشْهُوْدٍ۔

{By the Promised Day, By the witness and that which is witnessed.}(8 5 :2-3)

This *hadith* explains these verses. Allah has given the news of the day of resurrection and promised the believers the bounties of paradise.

On the day of Arafah, Muslims from all over the world assemble there, as do the angles. Although one of the sub-narrators Musa رحمہ اللہ is declared by Tirmidhi to be a weak narrator, yet the text of this *hadith* is supported by other a*hadith*. So, it is accepted.

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[1] Abu Dawnd # 1047, Nasi # 1375, Ibn Mojah # 1085, Darimi # 1572, Musnad Ahmad 4-8.

[2] Tirmidhi # 3350, Masnad Ahmad 3-430.

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF FRIDAY

(١٣٦٣) عَنْ اَبِي لُبَابَةَ بْنِ عَبْدِالْمُنْذِرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْاَيَّامِ وَاَعْظَمُهَا عِنْدَ اللّٰهِ وَهُوَ اَعْظَمُ عِنْدَ اللّٰهِ مِنْ يَوْمِ الْاَضْحٰى وَيَوْمِ الْفِطْرِ فِيْهِ خَمْسُ خِلَالٍ خَلَقَ اللّٰهُ فِيْهِ اٰدَمَ وَاَهْبَطَ اللّٰهُ فِيْهِ اٰدَمَ اِلَى الْاَرْضِ وَفِيْهِ تَوَفَّى اللّٰهُ اٰدَمَ وَفِيْهِ سَاعَةٌ لَا يَسْئَالُ الْعَبْدُ فِيْهَا شَيْئًا اِلَّا اَعْطَاهُ مَالَمْ يَسْأَلْ حَرَامًا وَفِيْهِ تَقُوْمُ السَّاعَةُ مَامِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا اَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ اِلَّا هُوَ مُشْفِقٌ مِنْ يَوْمِ الْجُمُعَةِ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى اَحْمَدُ

1363. Sayyiduna Abu Lubabah ibn Abdul Mundhir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Surely, Friday is the chief of the days and the greatest of them in Allah's sight. It is greater in Allah's sight. It is greater in Allah's sight than the eed ul-Adha and the eed ul-Fitr. It has five characteristics. Allah sent Aadam عليه السلام down to earth on it, Allah caused Aadam عليه السلام to die on it, there is a time on it at which if anyone asks for something, Allah will grant it to him provided he does not ask for what is unlawful, and, on it the last Hour will occur. There is not angel near to Allah, not a heaven, not an earth, not a wind, not a mountain, not a sea – but, they all fear Friday "(because the last Day will come on it and may come all of a Sudden)[1]

(١٣٦٤) عَنْ سَعْدِ بْنِ مُعَاذٍ اَنَّ رَجُلًا مِنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَخْبِرْنَا عَنْ يَوْمِ الْجُمُعَةِ مَاذَا فِيْهِ مِنَ الْخَيْرِ قَالَ فِيْهِ خَمْسُ خِلَالٍ وَسَاقَ اِلٰى آخِرِ الْحَدِيْثِ۔

1364. Sayyiduna Sa'd ibn Mu'adh رضى الله عنه narrated that a man of the Ansars came to the Prophet صلى الله عليه وسلم and asked him, "Tell us about Friday. What good does it contain? "He said, "It possesses five characteristics ..." and went on to the end of the *hadith*.[2]

COMMENTARY: It seems that the day of Arafah is more excellent than Friday or that both days are at par in excellence. However, the tradition narrated by Razin رحمه الله makes it very clear that the day of Arafah is the most excellent of all days.

As for the five characterizations, they are not the only ones. There are other distinguishing excellences of Friday over other days. For instance, it is narrated that the vision of Allah will be allowed on Friday. There are other similar distinctions.

WHY THE NAME JUMMAH

(١٣٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قِيْلَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَيِّ شَيْءٍ سُمِّيَ يَوْمُ الْجُمُعَةِ قَالَ لِاَنَّ فِيْهَا طُبِعَتْ طِيْنَةُ اَبِيْكَ اٰدَمُ وَفِيْهَا الصَّعْقَةُ وَالْبَعْثَةُ وَفِيْهَا الْبَطْشَةُ وَفِيْ اٰخِرِ ثَلَاثِ سَاعَاتٍ مِنْهَا سَاعَةٌ مَنْ دَعَا اللّٰهَ فِيْهَا اسْتُجِيْبَ لَهٗ۔ (رواه احمد)

1365. Sayyiduna Abu Hurayrah رضى الله عنه narrated that someone asked the Prophet, صلى الله عليه وسلم "Why is al-Jumah (Friday) so named?" He said, "It is because on this

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[1] Ibn Majah # 1084.

[2] Musnad Ahmad 5-284.

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day the dust of your father Aadam عليه السلام was collected (جمع) Jama and a paste of it was made (to fashion has appearance). On it will be blown the first trumpet (causing all to perish) and the (second) trumpet (reviving all creatures). On it will be the sever tumult of the day of resurrection. On it, at the end of its (last) three hours, there is a moment at which if anyone prays to Allah, he will get an answer."[1]

COMMENTARY: Allamah Yahya رحمه الله said that the Prophet's صلى الله عليه وسلم saying means that Friday is called Jumuah in Arabic because all those great things were put together (jama (جمع) on was collected (jama) at its own place and gives the meaning of being gathered.

INVOKE BLESSINGS FREQUENTLY

(١٣٦٦) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَاِنَّهٗ مَشْهُوْدٌ يَشْهَدُهُ الْمَلَائِكَةُ وَاِنَّ اَحَدًا لَمْ يُصَلِّ عَلَيَّ اِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهٗ حَتّٰى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ يُرْزَقُ۔ (رواه ابن ماجة)

1366. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger said, "Invoke blessings on me abundantly on Friday, for, it is witnessed. The angels are present on it. If anyone invokes blessings on me his invocation of blessing is presented to me till he finishes it."

He said that he asked. "And, after death (too)?" He said, "Surely, Allah has forbidden the earth to consume the bodies of the Prophets. So, (every) Prophet of Allah is alive (like in the world)"[2]

COMMENTARY: This *hadith* upholds the exegesis of verses (2and3) of surah al-Burooj: (واليوم الموعود وشاهد ومشهود) as offered by Sayyiduna Ibn Abbas رضى الله عنه which conforms to the exegesis of Sayyiduna Ali رضى الله عنه in the *hadith* (# 1362). In that *hadith* witness is ascribed to Friday, and here that which is witnessed' is Friday because the angels are present on it. However, it is very possible that the words (فانه) it have the pronominal suffix referring to the invocation of blessings, not to Friday.

Blessings are conveyed to him always, but more particularly with more emphasis on Friday because it is the best of days, even if the invocation is very lengthy and takes a long time. This is why he said, 'Till he finishes it, or stops invocating blessings.

The Prophet صلى الله عليه وسلم also enlightened Sayyiduna Abu Darda رضى الله عنه that the bodies of the Prophets عليه السلام do not decay in the graves as the bodies of other dead people decay. There is no difference between their apparent worldly life and death and they will remain there in the same way as they were here. It is as is said:

اَوْلِيَاءُ اللّٰهِ لَا يَمُوْتُوْنَ وَلٰكِنْ يَنْتَقِلُوْنَ مِنْ دَارٍ اِلٰى دَارٍ۔

The friends of Allah do not die, They move from one house to anther house.

Thus, anyone's blessings will be conveyed to him in his grave as they were conveyed to him here, in this world.

The Prophets عليه السلام are given provision in their graves in reality. But, if an allegorical meaning is assumed then that too is correct. If the soul of the martyrs are known to feed

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[1] Musnad Ahmad 2-311

[2] Ibn Majah # 1637.

themselves in paradise, then it is more reasonable to assume that the Prophets عليه السلام are given provision in their graves.

GLAD TIDINGS TO BELIEVER WHO DIES ON FRIDAY

(١٣٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُسْلِمٍ يَمُوْتُ يَوْمَ الْجُمُعَةِ اَوْ لَيْلَةَ الْجُمُعَةِ اِلَّا وَقَاهُ اللّٰهُ فِتْنَةَ الْقَبْرِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ۔

1367. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger said, "A Muslim who dies on the day of Friday or the night of Friday is protected by Allah from the trial of the grave.[1] (Its reckoning and punishment.)

COMMENTARY: Death of a Muslim on Friday or its night is auspicious for him. He is in Allah's protection and mercy. Many glad tidings are narrated in *ahadith.*

For instance, the Prophet صلى الله عليه وسلم said, "The Muslim who dies on Friday is safe from the punishment in the grave. He will come on the day of resurrection (to the gathering place) with a seal of martyrs on him.

The Prophet صلى الله عليه وسلم also said "He who dies on Friday has the reward of martyrs recorded for him and he is preserved from the trial of the grave."

According to yet another saying, "The Muslim man or woman who dies on Friday, during the day or night and is protected from the trial of the grave and the punishment in it will meet Allah in such a condition that he or she will not undergo reckoning of any sort on the day of resurrection, because they will have witnesses who will testify (to their piety). Or, they will have a seal of martyrs affixed on them"

FRIDAY IS DAY OF EED

(١٣٦٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهٗ قَرَأَ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ۔ اَلْآيَةَ۔ وَعِنْدَهٗ يَهُوْدِيٌّ قَالَ لَوْ نَزَلَتْ هٰذِهِ الْآيَةُ عَلَيْنَا لَاتَّخَذْنَاهَا عِيْدًا فَقَالَ ابْنُ عَبَّاسٍ فَاِنَّهَا نَزَلَتْ فِيْ يَوْمِ عِيْدَيْنِ فِيْ يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1368. It is reported about Sayyiduna Ibn Abbas رحمه الله that he recited (the verse):

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ الاية

{This day I have perfected for you your religion....}(5:3)

A Jew was sitting in his assembly, He remarked, "Had this verse been revealed to us, we would have taken that day as a day of eed." So, Ibn Abbas رضى الله عنه said, "Indeed, it was revealed on a day of two eeds, a Friday and the day of Arafah.[2]

COMMENTARY: The day the Prophet صلى الله عليه وسلم had performed the last hajj was Friday. So it had excellence it two ways: the Friday's merit and the merit of the day of Arafah whose excellence is boundless. This verse was revealed on this day. No other eed could be greater than this day.

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[1] Tirmidhi # 1076, Musnad Ahmad 2-169.

[2] Bukhari # 4606, Tirmidhi # 3055. (Bukhair is from Ibn Abbas رضى الله عنه

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(١٣٦٩) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ رَجَبٌ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ وَكَانَ يَقُوْلُ لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ اَغَرُّ وَيَوْمُ الْجُمُعَةِ يَوْمٌ اَزْهَرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1369. Sayyiduna Anas رضی اللہ عنہ narrated that when (the month of) Rajab commenced, Allah's Messenger صلی اللہ علیہ وسلم prayed:

قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ وَكَانَ يَقُوْلُ لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ اَغَرُّ وَيَوْمُ الْجُمُعَةِ يَوْمٌ اَزْهَرُ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

"O Allah, bless us (in our worship) in Rajab and Shaban and bring us to Ramadan." Anas رضی اللہ عنہ also narrated that he used to say, "The night of Friday is a bright night and Friday is a shining day.[1]

CHAPTER - XLIV

THE FRIDAY *SALAH* IS WAJIB (EXPEDIENT) بَابُ وُجُوْبِهَا

We have stated previously that the *salah* of Friday is *fard (obligatory) ayn* (an obligatory duty on every Muslim individually). Hence, wajib (expedient) here means *fard (obligatory)*. Allamah Yahya رحمہ اللہ said that the *salah* of Friday is a command prescribed. It is know from the Quran, the ahadith and consensus of the ummah. If anyone rejects this then he is a disbeliever. The relative verse of the Quran which prescribes it is:

فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ

{Hasten to the remembrance of Allah.} (62:9)

Dhikr or remembrance of Allah is the Khutbah (sermon) and the *salah* of Friday.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WARNING TO THOSE WHO NEGLECT *SALAH* OF FRIDAY

(١٣٧٠) عَنِ ابْنِ عُمَرَ وَاَبِيْ هُرَيْرَةَ اَنَّهُمَا قَالَا سَمِعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَلٰى اَعْوَادِ مِنْبَرِهٖ لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ اَوْ لَيَخْتِمَنَّ اللّٰهُ عَلٰى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنُنَّ مِنَ الْغَافِلِيْنَ۔ (رواه مسلم)

1370. Sayyiduna Ibn Umar رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that they heard Allah's Messenger صلی اللہ علیہ وسلم say on the steps of his pulpit, "People should cease to neglect the *salah* of Friday otherwise Allah will put a seal on their hearts. Then they will be counted among the neglectful."[2]

COMMENTARY: Either people will not neglect the Friday *salah* or they will have a seal on their hearts. This means that they will become extremely negligent and fail to benefit from guidance. Thus they will receive a severe chastisement.

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[1] Bayhaqi in Shu'ab ul Eeman # 3815.

[2] Muslim # 4-865, Nasi # 1270, Ibn Majah # 794, Darami # 1570, Musnad Ahmad 2-84

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٣٧١) عَنْ اَبِي الْجَعْدِ الضَّمَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلَاثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللّٰهُ عَلٰى قَلْبِهٖ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوَاهُ مَالِكٌ

1371. Sayyiduna Abu Al-Jard ad-Dumariy رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone neglects the *salah* on three Fridays out of laziness considering it insignificant, then. [1]
Allah puts a seal on his heart.

(١٣٧٢) عَنْ صَفْوَانَ بْنِ سُلَيْمٍ وَاَحْمَدُ

1372 Sayyiduna Safwan ibn Sulaym رضی اللہ عنہ also narrated it.[2]

(١٣٧٣) عَنْ اَبِيْ قَتَادَةَ۔

1373. Sayyiduna Abu Qatadah رضی اللہ عنہ also narrated it.[3]

NEGLECT CALLS FOR SADAQAH

(١٣٧٤) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِيْنَارٍ فَاِنْ لَمْ يَجِدْ فَبِنِصْفِ دِيْنَارٍ۔ (رواه احمد وابوداؤد وابن ماجة)

1374. Sayyiduna Samurah ibn Jundub رحمہ اللہ narrated that Allah's Messenger said, "He who dose not offer the *salah* of Friday without an excuse must give a charity of one dinar. But, if he does not have that then half a dinar."[4]

FRIDAY BECOMES WAJIB (EXPEDIENT) ON HEARING THE ADHAN

(١٣٧٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْجُمُعَةُ عَلٰى مَنْ سَمِعَ النِّدَاءَ۔ (رواه ابوداؤد)

1375. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The *salah* of Friday is wajib (expedient) on him who hears the adhah (for Friday)[5]

COMMENTARY: Shaykh Abdul Haq رحمہ اللہ said that if anyone hears the adhan of Friday, he must make preparations for the *salah* and go for it, this being wajib (expedient) on him.
Mulla Ali Qari رحمہ اللہ said that if this *hadith* is taken in its literal meaning, than that will create many doubts. So, it should be taken to mean that Friday will be wajib (expedient) on one who lives at a place that is so much for away from the city as a voice carries through the distance to it. If any one shouts in the city, he hears him where he is.
It is stated in Sharah Muniyah that Friday is wajib (expedient) on a person who lives in the suburbs to which the chain of the houses continues (even if he does not hear the adhan). If there are open fields and grazing grounds between him and the city creating a distance

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[1] Abu Dawud # 1052, Tirmidhi # 500, Nasi # 1369, Ibn Majah # 1125, Darini # 1571, Musnad Ahmad 3-424,
[2] Muwatta Maalik # 5-9-22.
[3] Musnad Ahmad 3-332
[4] Abu Dawud # 1053, Nasi # 1372, Ibn Majad # 1128, Musnad Ahmad 5-8
[5] Abu Dawud # 1056, Daraqutni # 2 Chapter: Friday on who hears the adhan

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then Friday is not wajib (expedient) on him even if he hears the adhan. However, Imam Muhammad رحمه الله said that if he hears the adhan then Friday is wajib (expedient) on him. The verdict is issued on Imam Muhammad's رحمه الله opinion.

(١٣٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْجُمُعَةُ عَلٰى مَنْ اٰوَاهُ اللَّيْلُ اِلٰى اَهْلِهٖ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ اِسْنَادُهٗ ضَعِيْفٌ۔

1376. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said "The *salah* of Friday is wajib (expedient) on one who can spend the night at his home.[1]

COMMENTARY: Friday is wajib (expedient) on very such person whose So far from dwelling is so far from the place where the Friday *salah* is offered that he may reach home before right fall after the *salah* of Friday, and he may spend the night with his family.

THOSE ON WHOM FRIDAY IS NOT WAJIB (EXPEDIENT)

(١٣٧٧) وَعَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجُمُعَةُ حَقٌّ وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ اِلَّا عَلٰى اَرْبَعَةٍ عَبْدٍ مَمْلُوْكٍ اَوِامْرَأَةٍ اَوْصَبِيٍّ اَوْمَرِيْضٍ رَوَاهُ اَبُوْدَاوٗدَ فِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ عَنْ رَجُلٍ مِنْ بَنِيْ وَائِلٍ۔

1377. Sayyiduna Tariq ibn Shihab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *salah* of Friday with the congregations is a duty, wajib (expedient) on every Muslim, except on four people: a slave owned by someone, a woman, a boy, or a sick person."

COMMENTARY: Friday is a duty that is proved through Allah's Book and the Prophet's صلى الله عليه وسلم *sunnah*. It is wajib (expedient). This means that it is *fard (obligatory)* on all Muslims, apart from the four named in the *hadith*, to offer it with the congregation.

As for the sick person, he is in such a condition that he cannot attend the congregation.

Other *ahadith* also exempt an insane man, a traveller, a blind man and a lame man. Ibn Hammam رحمه الله also named an old, infirm man among the sick, Also, a nurse or attendant of such a patient who cannot be left to himself is also exempt if the patient's condition is likely to worsen in his absence.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٣٧٨) عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ اَنْ اٰمُرَ رَجُلًا يُصَلِّيْ بِالنَّاسِ ثُمَّ اُحَرِّقَ عَلٰى رِجَالٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ بُيُوْتَهُمْ۔ (رواه مسلم)

1378. Sayyiduna Ibn Masrud رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said about those people who absented themselves from the *salah* of Friday, "I think that I Should command a man to lead the people in *salah*, then I should burn down over men who absent themselves from the Friday *salah* their houses."[2]

COMMENTARY: This is a serious warning to those man who stay away from the *salah* of

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[1] Tirmidhi # 502.

[2] Muslim # 254-652.

Friday without any excuse. They should take heed and never miss the Friday *salah.*

(١٣٧٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَا يُمْحٰى وَلَا يُبَدَّلُ وَفِيْ بَعْضِ الرِّوَايَاتِ ثَلَاثًا۔ (رواه الشافعی)

1379. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone omits to offer the *salah* of Friday without an excuse than he is recorded as a hypocrite in a book that is neither erased nor altered."
In some versions, it is "Three times.[1]
(He neglects three Fridays, or that the Prophet صلی اللہ علیہ وسلم spoke these words three times.)

COMMENTARY: The book is the record of deeds. In the hereafter, Allah may forgive him if He wishes out of His mercy.

(١٣٨٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ اِلَّا مَرِيْضٌ اَوْ مُسَافِرٌ اَوْ اِمْرَأَةٌ اَوْ صَبِيٌّ اَوْ مَمْلُوْكٌ فَمَنِ اسْتَغْنٰى بِلَهْوٍ اَوْ تِجَارَةٍ اسْتَغْنَى اللّٰهُ عَنْهُ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ۔ (رواه الدار قطنی)

1380. Sayydiuna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who believes in Allah and the last Day is bound to the *fard (obligatory)*, to offer the *salah* of Friday, except the sick, the traveller, the woman, the child or the slave. But, if anyone neglects it for play or trade, then Allah is Independent, Praiseworthy."[2]

COMMENTARY: If anyone occupies himself in play and frolics and in trading unmindful of the Friday *salah* then he causes his own loss. Allah does not care for such a person and he whom Allah leaves to himself suffers in both the worlds.

CAHPATER - XLV

PURIFYING ONESELF & GOING OUT EARLY FOR THE FRIDAY *SALAH*

بَابُ التَّنْظِيْفِ وَالتَّبْكِيْرِ

To purify oneself is to have a bath and cleanse, the body, trim the moustaches, clip the nails, shave unwanted hair, clean the garments and apply perfume. These things are *sunnah* on Friday. This subject has been covered in the Book on purity (taharah) III, chapter III (for instance, *hadith* # 379).

As for going out early for the Friday *salah* it is to come to the mosque or the place where the *salah* is observed at the earliest time. It anyone comes there for the *salah* in the part of the day then it is the best. Imam Ghazali رضی اللہ عنہ has cited the practice of the predecess ors that they used to come to the mosque in the morning for the Friday *salah* to be ahead in worship. However, the ulama (Scholars) say that it is not reasonable to occupy one's place in the mosque early morning by putting something, like prayer rugs etc. and then coming at the time of the *salah* as people do in the Masjid Nabvi. Rather, they should themselves sit there and engage in dhikr, otherwise people would be put to inconvenience. Hence, people

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[1] Musnad Shafi'i P 70

[2] Daraqtni # 1 Obligation of Friday

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should not do this sort of thing in the mosques.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MANNERS TO BE OBSERVED

(١٣٨١) عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهٖ اَوْ يَمَسُّ مِنْ طِيْبِ بَيْتِهٖ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّيْ مَا كُتِبَ لَهٗ ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَ لَهٗ مَا بَيْنَهٗ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى۔ (رواه بخارى)

1381. Sayyiduna Salman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has a bath on Friday and attains purity to the best of his ability with ablution, anoints himself with oil or applies some perfume lying (in his house and goes out mosque by thrusting himself), and offers so much *salah* as is decreed for him and observes silence while the imam delivers the sermon, then his sins between then and the last Friday are forgiven him.[1]

COMMENTARY: If two men who are related or friends are sitting next to one another then he must not sit between them. Or, he must not force himself between any two men when there is no space there. If then he may sit in the space available. If there is space in the front rows enough for him or he hopes that the people there would accommodate him, then he might jump over people to go there because it is the fault of these people who occupy the back rows instead of filling up the front rows.

Thus, worshippers must come early for the Friday *salah* to occupy the front rows and leave the back rows for the late-comers.

(١٣٨٢) وَعَنْ اَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اغْتَسَلَ ثُمَّ اَتَى الْجُمُعَةَ فَصَلّٰى مَا قُدِّرَ لَهٗ ثُمَّ اَنْصَتَ حَتّٰى يَفْرُغَ مِنْ خُطْبَتِهٖ ثُمَّ يُصَلِّيْ مَعَهٗ غُفِرَ لَهٗ مَا بَيْنَهٗ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى وَفَضْلُ ثَلَاثَةِ اَيَّامٍ۔

(رواه مسلم)

1382. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has a bath and comes to the *salah* of Friday and offers as much *salah* as is decreed for him and observes silence till the sermon is delivered and offers *salah* with him (the imam), then he is forgiven his sins between that time and the last Friday, and three more days."[2]

COMMENTARY: The extra three days are because every piety is rewarded ten times. So, three days are added to the seven of the week to make up ten.

(١٣٨٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ اَتَى الْجُمُعَةَ فَاسْتَمَعَ وَاَنْصَتَ غُفِرَ لَهٗ مَا بَيْنَهٗ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ اَيَّامٍ وَمَنْ مَسَّ الْحَصٰى فَقَدْ لَغَا۔ (رواه مسلم)

1383. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs ablution and make it perfect and comes to the Friday *salah*

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[1] Bukhari # 883, Nasi # 1403, Darani # 1541

[2] Muslim # 26-857.

listens attentively observing silence, then he is forgiven his sins between then and the last Friday, and three more days. But, he who touches the pebbles has blundered."[1]

COMMENTARY: To touch the pebbles is to brush them aside more than once to level the place of prostration. Or, it is to toy with them during the sermon. This kind of thing is meaningless and interrupts one's attention during the sermon.

MERIT OF EARLY COMERS

(١٣٨٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الْأَوَّلَ فَالْأَوَّلَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِيْ يُهْدِيْ بَدَنَةً ثُمَّ كَالَّذِيْ يُهْدِيْ بَقَرَةً ثُمَّ كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ طَوَوْا صُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ۔ (متفق عليه)

1384. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "When it is Friday, the angels stand at the gate of the mosque recording the arrivals, the first one first and the next. He who comes first for Friday is like one who sends a camel (to Makkah) for sacrifice. He who comes next is like one who sends a cow (to Makkah) for sacrifice. He who follows him is like one who sends a sheep, and the next is like one who sends a hen, and the one following him is lay one who sends an egg. When the imam sits on the pulpit for the sermon, they fold up their sheets and listen to the mention of Allah."[2]

COMMENTARY: The angles stand at the mosque's gate from the time of zawal to note down the names of the comers in sequence. These angles are not the same angles who are constantly with every individual.

EVEN PREACHING IS DISALLOWED DURING THE SERMON

(١٣٨٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ۔ (متفق عليه)

1385. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,"If you say to your neighbour, "Quiet! While the imam is delivering the sermon then you have blundered."[3]

COMMENTARY: This means that any kind of speech is disallowed while the imam delivers the sermon. Even enjoining piety and forbidding evil is not allowed. But, this may be conveyed by sign.

Most of the ulama (Scholars) including Imam Abu Hanifah رضی اللہ عنہ hold that it is *wajib (expedient)* to observe silence during the sermon. Some, however, say that it is mustahab to do so. Imam Shafi'i رحمہ اللہ is among them, but he has alo given the verdict of *wajib (expedient)* according to Mawahib ladunniyah.

Imam Abu Hanifah رحمہ اللہ rules that when the imam walks to the pulpit, the worshippers

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[1] Muslim # 27-857.

[2] Bukhari # 929, Muslim # 24-850, Abu Dawud # 351, Tirmidhi # 499, Nasi # 1385 Ibn Majah # 1092, Muwatta Maalik # 5.1-1 Mukad Ahmad 2-259

[3] Bukhari # 934, Muslim # 11-851, Abu Dawud # 1112, Timidhi # 512 Nasa # 1402, Muwatta Maalike # 5-1-6, Musnad Aahmad 2-272

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must cease to offer *salah* and talk and if anyone is engaged in *salah* then he must end it at two raka'at as soon as the imam begins the sermon. However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله held that there is no harm in talking while the imam walks for the sermon (to the pulpit) till he begins to deliver it and also from the time he ends it till he calls the takbir tahrimah because conversation is disallowed only that the sermon may be heard calmly. Imam Abu Hanifah رضى الله عنه points out to the words of the *hadith* when the imam comes out....'[1]

إِذَا خَرَجَ الإِمَامُ فَلَا صَلٰوةَ وَلَا كَلَامَ

Moreover the sahabah also gave this verdict and their verdicts are evidences. It us wajib (expedient) to emulate them.

The ulama (Scholars) say that it is makruh (unbecoming) to offer even the redeeming *salah* while the sermon is being delivered.

Though the ulama (Scholars) differ about the men who are at a distance from the imam and cannot hear him, yet the correct verdict is that even they should not talk during the sermon.

ETIQUETE OF LISTENING TO SERMON: The ulama (Scholars) have said very clearly that when the imam delivers the sermon, it is forbidden to eat, drink, write and engage in any kind of worldly activities. It is markruh to respond to greetings and to the sneezer. The Durr ul-Mukhtar gives the gist of it: (كُلُّ شَيْءٍ حُرِّمَ فِي الصَّلٰوةِ حُرِّمَ فِي الْخُطْبَةِ) Everything that is forbidden during the *salah* is forbidden during the sermon. So, even the durud (invocation of blessing on the Prophet صلى الله عليه وسلم must not be made with the tongue, but may be spoken to oneself. It is makruh (unbecoming) to stop someone from doing something contrary to *Shari'ah (divine law)*, but not makruh (unbecoming) to make a gesture to stop him.

The *hadith* emphasizes that it is virtuous to go the mosque early for the Friday *salah*. But, if anyone/speaks a word of advice to someone during the sermon, then he might lose his reward.

DO NOT REMOVE ANYONE FROM HIS PLACE

(١٣٨٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُقِيْمَنَّ اَحَدُكُمْ اَخَاهُ يَوْمَ الْجُمُعَةِ ثُمَّ يُخَالِفُ إِلٰى مَقْعَدِهٖ فَيَقْعُدُ فِيْهِ وَلٰكِنْ يَقُوْلُ افْسَحُوْا۔ (رواه مسلم)

1386. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "let no one of you intend to make his brother get up (from his place) on Friday, then to take over his place and sit in it. Rather, he should request, "Spread out."[2]

COMMENTARY: It is unlawful to occupy someone's place by force and if he gives it willingly then that must be a sincere consent, not out of fear or modesty. It is also unlawful to remove from his place a person whom one has sent early to the mosque to occupy a place for him, because no one becomes eligible to occupy simply by sending someone in advance. Only one who comes early deserves to retain the place where he site. It is makruh (unbecoming) for one to surrender his place to the man who had sent him, but not if the sender is superior to him.

As for the verse (a) of surah al-Hashr (59) about preferring them above themselves, the preference, here, is about natural desires and needs.

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[1] *Hadith* # 1387

[2] Muslim # 30-2178.

There was a time, in the past, when cruel, people sent their menials to the mosque to drive out people from the first rows for their masters to occupy them.
A saintly man commented sorrowfully:
If this is their worship.
What may requesting the people who are already seated to spread out to enable one to find place to sit, this is allowed only when there is adequate space to do so. If there is no possibility to make room, then he should not even make the request. Rather, he must sit wherever he finds space and offer the *salah*, even if it is in the doorways.
In other words, the *hadith* encourages people to go to the mosque at an early time.

SECTION II الفصل الثانی

DON ELEGANT GARMENTS

(۱۳۸۷) عَنْ اَبِیْ سَعِیْدٍ وَ اَبِیْ هُرَیْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنِ اغْتَسَلَ یَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ اَحْسَنِ ثِیَابِهٖ وَمَسَّ مِنْ طِیْبٍ اِنْ کَانَ عِنْدَهٗ ثُمَّ اَتَی الْجُمُعَةَ فَلَمْ یَتَخَطَّ اَعْنَاقَ النَّاسِ ثُمَّ صَلّٰی مَا کُتِبَ اللّٰهُ لَهٗ ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُهٗ حَتّٰی یَفْرُغَ مِنْ صَلَاتِهٖ کَانَتْ کَفَّارَةً لِمَا بَیْنَهَا وَ بَیْنَ جُمُعَتِهِ الَّتِیْ قَبْلَهَا۔

(رواه ابوداؤد)

1387. Sayyiduna Abu Saeed رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has a bath on Friday, dons the best of garments he possesses, applies some perfume if he has it and goes to (offer) and Friday *salah*, without jumping over the necks of the people (assembled there) and after that, offers *salah* as much as Allah has decreed for him and observes silence as his imam comes out till he finishes his *salah*, that is an expiation for his sins between that Friday and the last Friday."[1]

COMMENTARY: The best of garments mean white dress. The Prophet صلی اللہ علیہ وسلم loved white garments most.

WALKING TO THE MOSQUE

(۱۳۸۸) وَعَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ غَسَّلَ یَوْمَ الْجُمُعَةِ وَاغْتَسَلَ وَ بَکَّرَ وَابْتَکَرَ وَمَشٰی وَلَمْ یَرْکَبْ وَدَنَا مِنَ الْاِمَامِ وَاسْتَمَعَ وَلَمْ یَلْغُ کَانَ لَهٗ بِکُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ اَجْرُ صِیَامِهَا وَقِیَامِهَا۔ (رواه الترمذی، وابوداؤد والنسائی وابن ماجة)

1388. Sayyiduna Aws ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone helps (or cause) someone to have a bath and has a bath himself and goes out early (to the mosque to hear the imam's sermon from the beginning), walking not riding, and goes near to the imam, listening to the sermon without speaking during it, when a reward is credited for his against each step of a year's fasting and offering *salah* in the night.[2]

COMMENTARY: Helping someone to have a bath is to have sexual intercourse with his

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[1] Abu Dawud # 343, Musnad Ahmad 3-81

[2] Abu Dawud # 345, Tirmidhi # 496, Nasai # 1384, Ibn Majah # 1087, Musnad Ahmad 4-104

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wife so when she will have a purifying bath. Or, it means that he has his clothes washed, or washes his head with marsh mellows. If anyone has sexual intercourse with his wife on Friday then he does not get a temptation to commit adultery and finds it easy to concentrate on the *salah*.

He walks and doses not ride means that he walks throughout the distance. The words does not ride, suggest that he does not walk part of the distance and ride the rest, but walks throughout to the mosque.

NEW CLOTHES FOR FRIDAY

(١٣٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَلٰى اَحَدِكُمْ اِنْ وَجَدَ اَنْ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوٰى ثَوْبَيْ مِهْنَتِهٖ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ مَالِكٌ۔

1389. Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no harm if any of you takes a pair of (new) garments for Friday apart from the garments he has for everyday use.[1]

(١٣٩٠) عَنْ يَحْيٰى بْنِ سَعِيْدٍ

1390. Sayyiduna Yahya ibn Saeed رضی اللہ عنہ narrated (the same *hadith*).[2]

COMMENTARY: If anyone gets himself new garments for Friday and the eeds then it is not against piety and asceticism. The Prophet صلی اللہ علیہ وسلم had a pair of garments that he had kept aside to wear on Friday.

SIT NEAR IMAM

(١٣٩١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحْضُرُوا الذِّكْرَ وَاَدْنُوْا مِنَ الْاِمَامِ فَاِنَّ الرَّجُلَ لَا يَزَالُ يَتَبَاعَدُ حَتّٰى يُؤَخَّرَ فِي الْجَنَّةِ وَاِنْ دَخَلَهَا۔ (و رواه ابوداؤد)

1391. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Come quickly for the sermon and sit near to the imam, for, if anyone keeps away (from pious places without a valid excuse), he will be put back while entering paradise, even though he does enter it (Eventually)."[3]

COMMENTARY: This *hadith* motivates to superlative standards in every pious deeds. One must not be content with the lower degrees.

DO NOT PUSH OVER PEOPLE

(١٣٩٢) وَعَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَخَطّٰى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتُّخِذَ جَسْرًا اِلٰى جَهَنَّمَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1392. Sayyiduna Mu'adh ibn Anas al-Juhani رحمہ اللہ reported that his father narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who steps over people's necks on Friday (to go the front rows) will be made a bridge to hell."[4]

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[1] Ibn Majah # 1095, Abu Dawnd # 1078

[2] Muatta Maalike # 5-8-18

[3] Abu Dawud # 1108

[4] Tirmidhi # Musnad Ahmad 3-437, Ibn Majah # 116.

COMMENTARY: The chain of narrators is mistaken in this *hadith* because the father of Mu'adh رحمه‌الله, Anas رحمه‌الله, was not a sahabi. The correct chain is Sahl ibn Mu'adh رحمه‌الله from his father (Anas Juhani) as stated by Tirmidhi.
People will walk over him on the day of resurrection.

SITTING STYLE

(١٣٩٣) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْحَبْوَةِ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ۔ (رواه الترمذى)

1393. Sayyiduna (Sahl ibn) Mu'adh ibn Aans رحمه‌الله narrated that the Prophet صلى‌الله‌عليه وسلم forbade the manner of habwah (sitting) on Friday during the sermon.[1]

COMMENTARY: Habwah or ihtiba is to sit on the hips, knees raised and touching the belly with legs tied with a piece of cloth, or grasping then with the hands. Such a style induces one to dose off.

SHIFT WHEN SLEEPY

(١٣٩٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَعَسَ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهٖ ذَالِكَ۔ (رواه الترمذى)

1394. Sayyiduna Ibn Umar رضى‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم said, "If one of you dozes on Friday, he must move over to another place.[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

ASK NONE TO VACCATE

(١٣٩٥) عَنْ نَافِعٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُقِيْمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهٖ وَيَجْلِسُ فِيْهِ قِيْلَ لِنَافِعٍ فِي الْجُمُعَةِ قَالَ فِي الْجُمُعَةِ وَغَيْرِهَا۔ (متفق عليه)

1395. Sayyiduna Nafi رحمه الله narrated that he heard Sayyiduna Ibn Umar رضى الله عنه narrate that Allah's Messenger صلى‌الله‌عليه‌وسلم forbade that anyone should get another man to vaccate his place and sit on it. Nafi رحمه الله was asked, "On Friday! "He said, "Friday and besides it (too). [3]

HE WHO OBSERVES ETIQUETTE OF FRIDAY

(١٣٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْضُرُ الْجُمُعَةَ ثَلَاثَةُ نَفَرٍ فَرَجُلٌ حَضَرَهَا بِلَغْوٍ فَذَالِكَ حَظُّهٗ مِنْهَا وَرَجُلٌ حَضَرَهَا بِدُعَاءٍ فَهُوَ رَجُلٌ دَعَا اللّٰهَ اِنْ شَاءَ اَعْطَاهُ وَاِنْ شَاءَ مَنَعَهٗ وَرَجُلٌ حَضَرَهَا بِاِنْصَاتٍ وَسُكُوْتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ اَحَدًا فَهِيَ كَفَّارَةٌ اِلَى الْجُمُعَةِ الَّتِي تَلِيْهَا وَزِيَادَةُ ثَلَاثَةِ اَيَّامٍ وَذَالِكَ بِاَنَّ اللّٰهَ يَقُوْلُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا۔ (رواه ابوداؤد)

1396. Sayyiduna Abdullah ibn Amr رضى‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه وسلم said, "Those who come to the Friday (*salah*) are of three kinds. He who comes

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[1] Abu Dawud # 1110, Tirmidhi # 514

[2] Tirmidhi # 526, Abu Dawud # 1119, Musnad Ahmad 2-32.

[3] Bukhani # 6270, Muslim # 27.2177, Abu Dawud # 4828, Tirmdhi # 2758, Musmad Ahmad 2-17

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and occupies himself in nonsense (talk and activity), so his share is simply that much. And, a man who comes to make supplication (during the sermon and deprives himself of hearing it), so Allah may grant him his prayer or turn it down as He wishes. And, a man who comes to keep quit (to hear the range) and neither to step over necks of Muslims nor hurt them so for him that is an expiation for his sins till the next Friday and three days more. This is because of Allah's words:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

[Whoever brings a good deed shall have tenfold the like of it] (6:160)[1]

COMMENTARY: As for one who makes supplication, Allah may grant him or may not grant him if He will, because he makes supplication at a time when the sermon is being read and ought to be heard with rapt attention. Hence, the Hanafis regard it as makruh (unbecoming) to make supplication while the imam delivers the sermon but some ulama (Scholars) regard it as haraam (unlawful, forbidden).

He doses not hurt anyone means that he does not occupy another's place, does not occupy another's place, does not push any person or does not come to the mosque after eating garlic.

(۱۳۹۷) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا وَالَّذِىْ يَقُوْلُ لَهٗ اَنْصِتْ لَيْسَ لَهٗ جُمُعَةٌ۔ (رواه احمد)

1397. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger said, "He who speaks on Friday while the imam delivers the sermon is like an ass who carries books. And, he who says to him, "Quiet, is not deemed to have offered the Friday *salah*.[2]

COMMENTARY: The ass carrying burden of books is a scholar who fails to match his deeds with his knowledge.

The man who asks another to keep quiet does what is disallowed. This is explained in the *hadith* # 1396

THE PROPHET'S صلی الله علیه وسلم SPEECH DURING SERMON: According to one tradition, the Prophet صلی الله علیه وسلم was delivering a sermon on Friday. A villager pleaded (during the sermon), "O Messenger of Allah, I have lost my property. My family is hungry. Do pray for us. "The Prophet صلی الله علیه وسلم (interrupted his sermon,) raised his hands and prayed for him. There are other such traditions that prove that the Prophet صلی الله علیه وسلم spoke during his sermon. Among the explanations given are that he had not commenced the sermon when the villager pleaded with him, or these things happened in the early days when speech was not disallowed during the sermon. It is also said that the Prophet صلی الله علیه وسلم was exempted from this disallowance.

FRIDAY IS EED OF MUSLIMS

(۱۳۹۸) وَعَنْ عُبَيْدِ بْنِ السَّبَّاقِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ جُمُعَةٍ مِنَ الْجُمَعِ يَا مَعْشَرَ الْمُسْلِمِيْنَ اِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللّٰهُ عِيْدًا فَاغْتَسِلُوْا وَمَنْ كَانَ عِنْدَهٗ طِيْبٌ فَلَا يَضُرُّهٗ اَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ رَوَاهُ مَالِكٌ وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ

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[1] Abu Dawud # 1113

[2] Musnad Ahmad 1-230

1398. Sayyiduna Ubayd ibn as-Sabbaq رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said one Friday, "O company of Muslims, surely this day Allah has appointed a (day of) eed. So, have bath and, if anyone of you has perfume with him, then it is not wrong to apply some of it And you must use the siwak.[1]

(١٣٩٩) وَهُوَ عَنِ ابْنِ عَبَّاسٍ مُتَّصِلًا

1399. Sayyiduna Ibn Abbas رضى الله عنه narrated it in a mursil form.[2]

COMMENTARY: Friday is a day of eed for the poor and saintly men. The perfume that they use should be colures. Ibn Hajar said that musk with a tinge of rose is the best because the Prophet صلى الله عليه وسلم used mask frequently.

The statement that there is no harm in using perfume should not mislead anyone. The fact is that some Muslims imagined that perfume was used by women only, so this statement explains that anyone may use it. This may be compared to Allah's words:

فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا

{....there is no blame on him if he goes round them} (2:158), referring to said which is a rite of the pilgrimage.

(١٤٠٠) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقًّا عَلَى الْمُسْلِمِيْنَ اَنْ يَغْتَسِلُوْا يَوْمَ الْجُمُعَةِ وَلْيَمَسَّ اَحَدُهُمْ مِنْ طِيْبِ اَهْلِهٖ فَاِنْ لَمْ يَجِدْ فَالْمَاءُ لَهٗ طِيْبٌ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

1400. Sayyiduna Al-Bara رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The duty binds every Muslim to have a bath on to have a bath on Friday and each of them must apply perfume available in his house but if it is not available then water is perfume for him."[3]

COMMENTARY: This and the pervious *hadith* are cited by Imam Maalik to prove that have bath is wajib (expedient) on Friday. Other ulama (Scholars) say that to have a bath on Friday is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, yet they say that not to have a bath on Friday is *makruh (unbecoming).*

CHAPTER - XLVI

THE KHUTBAH AND THE FRIDAY *SALAH* بَابُ الْخُطْبَةِ وَالصَّلٰوةِ

The word Khutbah means 'speech' 'conversation' and the address to the people. In the terminology of Shariah, it means the speech and collection of words that is made up of advice, exhortation remembrance, guidance invocation of blessing and peace on the Prophet صلى الله عليه وسلم and the testimonies. (Roughly, it is the sermon.)

The Khutbah is *fard (obligatory)* (obligatory) and a prerequisite for the Friday *salah.*

According to Imam Abu Hanifah رحمه الله, the briefest Khutabah is (سبحان الله) (subhan Allah), or (الحمد لله) (al-hamdu lillah), or (لا اله الا الله) (al ilaha ill Allah). Though the prophet صلى الله عليه وسلم is

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[1] Ibn Majah # 1098, Muwatta Maalik # 2.32-115

[2] Ibn Majah # 1097

[3] Tirmidhi # 528, Musnad Ahmad 4-282.

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know to have delivered a lengthy sermon, yet a lengthy sermon is either *wajib (expedient)* or *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, not a prerequisite or *fard (obligatory)* and it is not that the Friday *salah* will not be proper without a lengthy sermon. However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله said that a lengthy remembrance and exhortation, which in general parlance is called khutbah is essential, and saying merely subhan Allah or al-hamdu lillah is not a khutbah. And, Imam Shafi'i رحمه الله said that if two Khutbahs are not delivered, the khutabah is not valid at all. The books of fiqh may be consulted for the arguments of all these imams.

SECTION I اَلْفَصْلُ الْاَوَّلُ

TIME FOR THE FRIDAY *SALAH*

(١٤٠١) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْجُمُعَةَ حِيْنَ تَمِيْلُ الشَّمْسُ۔ (رواه البخاری)

1401. Sayyiduna Anas رضى الله عنه **narrated that the Prophet** صلى الله عليه وسلم **used to offer the *salah* of Friday when the sun declined past the meridian.**[1]

COMMENTARY: In winter, the Prophet صلى الله عليه وسلم offered the Friday *salah* immediately after the declension of the sun, but in severe heat he offered it as the heat subsided and it was cooler. This is found is another *hadith* of Sayyiduna Aans رضى الله عنه to follow.

(١٤٠٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا كُنَّا نُقِيْلُ وَلَا نَتَغَدّٰى اِلَّا بَعْدَ الْجُمُعَةِ۔ (متفق عليه)

1402. Sayyiduna Sahlibn Sa'd رضى الله عنه **narrated that they did not have a short nap or meal till after the *salah* of Friday.**[2]

COMMENTARY: The after noon nap is called qaylulah whether one sleeps or simply rests.

(١٤٠٣) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلٰوةِ وَاِذَا اشْتَدَّ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ يَعْنِي الْجُمُعَةَ۔ (رواه البخاری)

1403. Sayyiduna Anas رضى الله عنه **narrated that the Prophet used to offer the *salah* early to put it back (in summer) when it was very hot till it cooled down, meaning the Friday *salah*.** [3]

ONE ADHAN ON FRIDAY

(١٤٠٤) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ قَالَ كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ اَوَّلُهُ اِذَا جَلَسَ الْاِمَامُ عَلَى الْمِنْبَرِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبِيْ بَكْرٍ وَّ عُمَرَ فَلَمَّا كَانَ عُثْمَانُ وَ كَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ۔ (رواه البخاری)

1404. Sayyiduna Sarib ibn Yazid narrated that the first adhan in the times of Allah's Messenger صلى الله عليه وسلم**, Abu Bakr** رضى الله عنه **and Umar** رضى الله عنه **on Friday was called when the imam sat on the pulpit. Later, in the times of Uthman** رضى الله عنه **as the**

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[1] Bukhari # 904, Abu Dawud # 1084, Musnaed Ahmad 3-150.

[2] Bukhari # 939, Muslim # 30-859, Abu Dawud # 1086, Tirmidhi # 525, Ibn Majah # 1099, Mumad Ahmad 5-336

[3] Bukhari # 906.

people grew in number, he added a third adhan which was called at az-Zawra.[1]

COMMENTARY: In the Prophet's صلى الله عليه وسلم times, the (first) adhan, as we know when the time of Friday commences, was not called. This practice continued in the times of Sayyiduna Umar رضى الله عنه. The Muslims resided near the mosque and mostly stayed in the company of the Prophet صلى الله عليه وسلم. Then not only did Muslims increase in number but also resided far away from the mosque. They also occupied in their businesses and occupations. So, Sayyiduna Uthman رضى الله عنه decided to add another adhan to enable these people to make preparations and be able to come to the mosque for the sermon. So, the first adhan (as we know) began to be called and this is what the third adhan means. Though in terms of positions it is the first adhan yet it was added after the two adhans of the Prophet's صلى الله عليه وسلم times (one of the khutbah and the other before the *salah* takbir or iqamah), so it is called the third adhan. This adhan, too, is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* and cannot be called a bidah because the deeds of the righteous caliphs and their practices are also counted as *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*).*

Perhaps it is no more done anywhere, but in earlier days, it was custom in some places to call another adhan while the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*) salah* was being offered. There was no precedent for it and it is not known who imitated this bid'ah (innovation).

The ulama (Scholars) write that it is *wajib (expedient)* to hasten to reach the Friday *salah* after the first adhan. When it is called, buying and selling (and al worldly pursuits) become unlawful.

TWO SERMONS

(١٤٠٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْاٰنَ وَيُذَكِّرُ النَّاسَ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا۔ (رواه مسلم)

1405. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم delivered two sermons and he sat between them. (In these sermons,) he recited the Quran and urged the people (to be pious and righteous). His *salah* was of a moderate length and his sermon, too, was of a moderate length (both of them were neither too lengthy nor too short). [2]

COMMENTARY: The Prophet صلى الله عليه وسلم sat between the two sermon only till all his limbs returned to their proper places. The jurists put this duration to be as much as is enough to say subhan Allah three times. It is not *wajib (expedient)* to sit between the two sermons, but it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. It is not known certainly whether the Prophet صلى الله عليه وسلم made a supplication during this sitting.

BRIEF SERMON SIGN OF WISDOM

(١٤٠٦) وَعَنْ عَمَّارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ طُوْلَ صَلٰوةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهٖ مَئِنَّةٌ مِنْ فِقْهِهٖ فَاَطِيْلُوا الصَّلٰوةَ وَاقْصُرُوا الْخُطْبَةَ وَاِنَّ مِنَ الْبَيَانِ سِحْرًا۔ (رواه مسلم)

1406. Sayyiduna Ammar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari # 912, Abu Dawud # 1087, Tirmidhi # 516 Musnad Ahmad 3-450

[2] Muslim # 34-862, and (second protion): Muslim # 41-866, Abu Dawud # 1094, Tirmidhi 507, Nasai # 1418, Ibn Majah # 1106, Darimi # 1555 Musnad Ahmad 5-72

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say, "Surely, the length of the *salah* of a man and the brevity of his sermon are signs of his wisdom. So, let the *salah* be long and the sermon be short, for in oratory lies magic.[1]

COMMENTARY: During the sermon, people are attentive to the orator but while offering the *salah* their minds are oriented to wards the Creator. The *hadith* emphasizes very briefly that a man's sagacity demands that the condition in which people's attention is towards Allah should be prolonged but the state when they concentrate on a creature should be shortened. However, the *salah* must comply with the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* and should not exceed the limits set by the Prophet صلى الله عليه وسلم either in length nor in brevity. The sermon should meet the demands of (قل وقل) say and guide. It should speak a few words but encompass wide knowledge. It is like sorcery that does a lot in the fewest words. The brief sermon should leave a lasting impression. The *hadith* praises the oratory and also blames it. It a speech moulds the minds of listeners from evil to piety then it is praiseworthy but if a speech diverts them from piety to evil then it is blameworthy.

THE PROPHET'S CONDITION WHILE DELIVERING THE SERMON

(١٤٠٧) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ إِحْمَرَّتْ عَيْنَاهُ وَ عَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتّٰى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُوْلُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُوْلُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى۔ (رواه مسلم)

1407. Sayyiduna Jabir رضى الله عنه **narrated that when Allah's Messenger** صلى الله عليه وسلم **delivered the sermon his eyes turned red, his voice become loud and his anger was apparent as though he was warning an army, saying. "In the morning and in the evening (the enemy will attack you). "He would say, "The last Hour and I Have been sent like these too, and he put together his forefinger and his middle finger. [2]**

COMMENTARY: The Prophet's صلى الله عليه وسلم condition during the sermon was influenced by the ummah's shortcomings and their way wardness. He raised his voice that his audience right hear him. He warned them that they night come out of their negligence. He demonstrated with his fingers that he had come to the world just a little before the last day.

VERSES OF THE QURAN

(١٤٠٨) وَعَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَى الْمِنْبَرِ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ۔ (متفق عليه)

1408. Sayyiduna Yarla ibn Umayyah رضى الله عنه **narrated that he heard the Prophet** صلى الله عليه وسلم **recite on the pulpit (the verse 77 of the surah az-Zukhruf):**

يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

{O Keeper, let your Lord make an end of us} [3]

COMMENTARY: The inmates of hell will be subject to such severe chastisement that they world plead with the keeper of hell to recommend to the lord to end their torment. He will

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[1] Muslim # 47-869, Darimi # 1556, Musnad Ahmad 4-263

[2] Muslim # 43-867, Ibn Majan # 45.

[3] Bukhari # Muslim # 49-871.

tell them that they will not get that (for, there will be no death). The Prophet صلى الله عليه وسلم recited this verse to let his listeners fear the punishment.

(١٤٠٩) وَعَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ مَا اَخَذْتُ قٓ وَالْقُرْاٰنِ الْمَجِيْدِ اِلَّا عَنْ لِّسَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُهَا كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ اِذَا خَطَبَ النَّاسَ۔ (رواه مسلم)

1409. Sayyidah Umm Hisham رضى الله عنه daughter of Marithah ibn an-Numan narrated that she learned the surah (Qaaf) (قٓ وَالْقُرْاٰنِ الْمَجِيْدِ) only from the tongue of Allah's Messenger صلى الله عليه وسلم who recited (parts of) it every Friday on the pulpit while delivering the sermon to the people. [1]

COMMENTARY: The Prophet صلى الله عليه وسلم recited portions of this surah on Friday. Sayyidah Umm Hisham رضى الله عنه learnt it from him over several Fridays.

TURBAN

(١٤١٠) وَعَنْ عَمْرِو بْنِ حُرَيْثٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ اَرْخٰى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ يَوْمَ الْجُمُعَةِ۔ (رواه مسلم)

1410. Sayyiduna Amr ibn Hurayth رضى الله عنه narrated that the Prophet صلى الله عليه وسلم wore a black turban while delivering the sermon on Friday. He let hang the two ends of it between his shoulders. 91) [2]

COMMENTARY: According to a weak *hadith,* if a *salah* is offered with the turban on the head then it is better than seventy *salah*s without a turban.

Allamah Teebi رحمه الله concludes from this hadith that it is sunnah (practice of Holy Prophet صلى الله عليه وسلم) to a dorn oneself on Friday and to don nice garments and wear a black turban with its ends suspended on both shoulders.

Mirak said that this sermon was delivered by the Prophet صلى الله عليه وسلم during his last illness.

Zil'i رحمه الله said that it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) to wear black garments.

The author of Madkhal' said that the Prophet's صلى الله عليه وسلم turban was seven cubits in length.

Suyuti رحمه الله has named the sahabah (companions) رضى الله عنه and the tabirun who wore a black turban. They included sayyiduna Anas رضى الله عنه ibn Maalik رضى الله عنه Ammar ibn Yasar رضى الله عنه, Muawiyah رضى الله عنه Abu Darda رضى الله عنه, Bakr رضى الله عنه, Abdur Rahman ibn Awf, رضى الله عنه Wathilah, رضى الله عنه Sareed ibn Jubayr, and others.

Nawawi رحمه الله said that it is allowed to wear the turban in two ways:

With the ends hanging on the shoulders or not hanging. Neither of the ways is makruh (unbecoming).

TAHIYAT UL-MASJID DURING THE SERMON

(١٤١١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ اِذَا جَآءَ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيْهِمَا۔ (رواه مسلم)

1411. Sayyiduna Jabir رضى الله عنه narrated that, while delivering a sermon, Allah's

[1] Muslim # 51-873, Masnad Ahmad 6-436.

[2] Muslims # 552-1359, Abu Dawud # 4077, Nasai # 5346, Ibn Majah (in brief) # 2821.

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Messenger صلى الله عليه وسلم said, "When any of you comes on Friday and the imam is delivering a sermon, he must offer two raka'at *salah* but must make them brief.[1]

COMMENTARY: Imam Shafi'i رحمه الله said that this *hadith* is about the tahiyat ul-masjid and it is wajib (expedient) to offer it even while the imam is delivering the sermon. Imam Ahmad held the same opinion.

The Hanafis do not regard the *salah* of tahiyatul masjid as *wajib (expedient)* at all whether during a sermon or otherwise. Imam Maalik رحمه الله and Sufyan Thawri رضى الله عنه and the tabiri subscribed to this view.

These people say that his *hadith* allows the tabiyat ul-Masjid when the imam arises for the sermon with intention to deliver it but not when he is actually delivering it. They are supported by the ahadith that disallow *salah* during the sermon. For instance, the Prophet صلى الله عليه وسلم said. "When the imam comes out (for the sermon towards the pulpit) neither is conversation nor *salah* proper." Sayyiduna Ali رضى الله عنه and Umar رضى الله عنه also regarded speech and salah as makruh (unbecoming) once the imam comes out. The sayings of the sahabah (companions) رضى الله عنه are evidence and it is *wajib (expedient)* to emulate them provided they do not contradict a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).

A *hadith* is transmitted by Bukhari and Muslim through Multiple lines of narrators that a man comes to the mosque when the Prophet صلى الله عليه وسلم was delivering a sermon. He asked him if he had offered the *salah* (of tahiyat ul masjid) and he said, 'No' The Prophet صلى الله عليه وسلم instructed him to offer two raka'at and make them brief. This is explained by suggesting that it happened when offering *salah* during the sermon was not disallowed. Or, perhaps this permission was given exclusively to this man. Some people say that the Prophet صلى الله عليه وسلم had not commenced the sermon at that time.

Shaykh Ibn Hammam رحمه الله explained it in a more reasonable manner. He said, "Perhaps the Prophet صلى الله عليه وسلم had stopped the sermon till that man had finished offering the *salah*."

This opinion is not merely a conjecture but something of Daraqutni makes it very plain and clear : "The Prophet صلى الله عليه وسلم said to him, "Offer two raka'at *salah* and he observed silence till the man finished his *salah* (Afther that, he resumed the sermon)."

EVEN ONE RAKA'AH WITH THE IMAM

(١٤١٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَ رَكْعَةً مِّنَ الصَّلَاةِ مَعَ الْاِمَامِ فَقَدْ اَدْرَكَ الصَّلَاةَ۔ (متفق عليه)

1412. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gets (only) one raka'at of the *salah* with the imam then has offered the entire *salah* with the imam.[2]

COMMENTARY: This command applies to all the *salah*s, not merely Friday.

Su *hadith* # 1148. However, Imam Sahfi'i رحمه الله has interpreted it as referring exclusively to Friday, basing his conclusion on the *hadith* of Sayyiduna Abu Hurayrah رضى الله عنه (# 1419) at the end of this chapter.

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[1] Muslims # 59-875, Musnad Ahmad 3-316

[2] Bukhari # 580, Muslim # 162-607, Abu Dawud # 1121, Tirmidhi 524, Nasai # 553, Ibn Majah # 112, Darimi # 1220, Muwatta Maalik # 5.3-12, Musnad Ahmad 1-241

The well known book of the fiqh Hanfiyah Hidayah, writes that whatever portion of the *salah* a man gets with the imam on Friday, he should offer it with the imam and regard it as the base of Friday and complete the rest. Thus if anyone catches the imam when he is at the end of the *salah* reciting the at - tahiyat or making the sajdah sahw (prostration of for get fullness), then he must join the imam. That is his portion of Friday *salah* and then he must complete the rest of it. This is also the contention of Imam Abu Hanifah رحمه الله and Imam Abu Yusuf, رضی الله عنه but Imam Muhammad رحمه الله said that if anyone gets most of the second raka'ah of the *salah* with the imam then that will be his base of the Friday *salah* but if he does not get most of the second raka'ah then he cannot make it a base of Friday, but he will have to make it his base for the *salah* of zuhr.

Most of the second raka'ah means the ruku of the seçond raka'ah. If he joins the imam by the ruku of the second ruka'ah then he gets most of this raka'ah.

If he joins him after he has raised he head from the ruku then he does not get of the most of the second raka'ah.

Shaykh Ibn Hammam رحمه الله said that the *hadith* on which Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله base their foregoing contention is a general *hadith* and it is not specific to Friday.

SECTION II اَلْفَصْلُ الثَّانِيْ

STYLE OF THE KHUTBAH

(١٤١٣) عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ خُطْبَتَيْنِ كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتّٰى يَفْرُغَ اَرَاهُ الْمُؤَذِّنَ ثُمَّ يَقُوْمُ فَيَخْطُبُ ثُمَّ يَجْلِسُ وَلَا يَتَكَلَّمُ ثُمَّ يَقُوْمُ يَخْطُبُ۔ (رواه ابوداؤد)

1413. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم that the Prophet صلی الله علیه وسلم used to deliver two sermons. He sat down on ascending the pulpit till he finished, (the sub-narrator said that) the narrator meant the mua'dhdhin (finished). Then he stood up and delivered the sermon. Then he sat down and did not say anything. Then he stood up and delivered the sermon.[1]

COMMENTARY: The ulama (Scholars) say that it is *mustahab* to deliver the sermon standing on the pulpit. As for sitting between the two sermons, Ibn Hajar رحمه الله said that it is better to sit for the time it takes to recite surah al-ikhlas.While sitting the Prophet صلی الله علیه وسلم said nothing, made no supplication and did not recite anything.

It is mustahab in the second sermon to make supplication for the Prophet's صلی الله علیه وسلم family and descendants, companions and wives the righteous Caliphs Sayyiduna Hamzah رضی الله عنه and Sayyiduna Abbas رضی الله عنه. It is also allowed to pray for the ruling monarch, but according to Sharah Muniyah it is markruh tahrimi to praise kings with attributes that do not belong to them and are misplaced, for, that is sinful and adding falsehood to worship.

In fact, some of our scholars have said that to call the kings of our times as just boarders on disbelief.

While Shaykh Abdul Haq Muaddith Dahlawi رحمه الله concurs with the foregoing explanation about not speaking between two sermons, Mulla Ali Qari رحمه الله has cited Sharah Teebi to say that it is better to recite the verses of the Quran between the two sermons. According to

[1] Abu Dawud # 1092, Musnad Ahmad 2-35

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a tradition in Ibn Hibban, the Prophet صلى الله عليه وسلم recited the verses of Allah's Book when he sat down between the two sermons. So some people say that it is mustahab to recite surah al-Ikhlas during this (Short) period. Perhaps, Shaykh Abdul Haq رحمه الله had not come across this tradition. When he expounded this portion of this *hadith.*

WORSHIPPERS SHOULD BE ATTENTIVE TO THE KHATIB DELIVERING THE SERMON

(١٤١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَوٰى عَلَى الْمِنْبَرِ اسْتَقْبَلْنَاهُ بِوُجُوْهِنَا

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ مُحَمَّدِ ابْنِ الْفَضْلِ وَهُوَ ضَعِيْفٌ ذَاهِبُ الْحَدِيْثِ۔

1414. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه **narrated that when the Prophet** صلى الله عليه وسلم **sat down on the pulpit they turned their faces towards him.** [1]

COMMENTARY: It is mustahab for the people to turn their faces towards the khatib. He too, should face the people and look at them while delivering the sermon.

According to the Hanafis when he ascends the pulpit he should not offer salutation to the people. But, Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله disagree with this opinion.

SECTION III الْفَصْلُ الثَّالِثُ

DELIVER SERMON WHILE STANDING

(١٤١٥) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُوْمُ فَيَخْطُبُ

قَائِمًا فَمَنْ نَبَّاَكَ اَنَّهٗ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللّٰهِ صَلَّيْتُ مَعَهٗ اَكْثَرَ مِنْ اَلْفَيْ صَلَاةٍ۔ (رواه مسلم)

1415. Sayyiduna Jabir ibn Samurah رضى الله عنه **narrated that the Prophet** صلى الله عليه وسلم **delivered the sermon standing, then he would sit down, then he would stand and deliver the (rest of the) sermon standing. "If anyone informs you that he delivered the sermon sitting, he has lied, for, indeed, by Allah, I offered *salah* along with him more than two thousand times, "he said.** [2]

COMMENTARY: The two thousand plus *salah* include every *salah* besides the Friday *salah.* The Prophet صلى الله عليه وسلم offered the first Friday in Madinah and he resided here for ten years, so he offered not more than five hundred *salah* of Friday in Madinah. Sayyiduna Jabir رضى الله عنه meant to say that he was with the Prophet صلى الله عليه وسلم for a very long period of time.

It is stated in Sharah Muniyah that if a city is conquered by force with the sword, as Makkah was then the khatib should carry a sword while delivering the sermon. If it surrenders willingly, as Madinah did, then he should not carry a sword.

It is written in Yanabi that the second sermon should be delivered in a voice lower than the voice during the first.

(١٤١٦) وَعَنْ كَعْبِ بْنِ عُجْرَةَ اَنَّهٗ دَخَلَ الْمَسْجِدَ وَعَبْدُالرَّحْمٰنِ بْنُ اُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ اُنْظُرُوْا اِلٰى هٰذَا

الْخَبِيْثِ يَخْطُبُ قَاعِدًا وَقَدْ قَالَ اللّٰهُ تَعَالٰى وَاِذَا رَاَوْا تِجَارَةً اَوْلَهْوَا نْفَضُّوْا اِلَيْهَا وَتَرَكُوْكَ قَائِمًا۔ (رواه مسلم)

1416. It is reported about Sayyiduna Karb ibn Ujrah رضى الله عنه **that he entered the**

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[1] Tirmidhi # 509.

[2] Muslims # 35-862

mosque when (Sayyiduna) Abdur Rahman ibn Umm al-Hakam was delivering the sermon sitting. So, he remarked, "Look at this good-for nothing fellow delivering the sermon sitting though Allah has said:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

{And when they saw some merchandise or sport, they flocked to it eagerly and left you (o Prophet) standing,}" (62:11)

COMMENTARY: A sever drought had gripped Madinah causing anxiety and misery to the Madinans. During those days while the Prophet صلى الله عليه وسلم was delivering a sermon from the pulpit on Friday standing, suddenly a trade caravan from Shaam arrived. The Sahabah (companions) رضى الله عنه who were in distress from hunger rushed out to look at the trade caravan, but twelve of them continued to listen to the sermon a attentively. The verse quoted in the *hadith* was revealed on this occasion.

Sayyiduna Ka'b رضى الله عنه meant to say that the sermon is delivered standing as is clear form these word from of Allah, Mighty and Glorious. It is also established through sahih a*hadith*. So, if this man ignores that and delivers the sermon sitting, there is no doubt that he is an evil man. "he said.

Imam Shafi'i رحمه الله said that it is a condition that the sermon must be delivered standing. Imam Abu hanifah رحمه الله said that it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).

TIME FOR *SALAH* AND SERMON: The correct time is one of the conditions for the Friday *salah*. Hence, the *salah* of Friday is not valid after its time while other *salah*s may be redeemed after their time expires. The time of Friday is as of zuhr. So, it is disallowed to offer the *salah* of Friday before its time, but Imam Ahmad ibn Hanbal رحمه الله regards it as correct. And as the time of are begins the *salah* of Friday is not valid, but the *salah* of Friday is not valid, but it is allowed in the view is of Imam Maalik رحمه الله.

This *hadith* is evidence that it is permitted to be stern with and angry on, one who perpetrates what is unlawful or makruh (unbecoming). To do the opposite of what the Prophet صلى الله عليه وسلم was know to be doing is a sign of concealed wickedness.

HANDS SHOULD NOT BE RAISED

(١٤١٧) وَعَنْ عُمَارَةَ بْنِ رُوَيْبَةَ أَنَّهُ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللّٰهُ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَزِيْدُ عَلَى أَنْ يَقُوْلُ بِيَدِهِ هٰكَذَا وَأَشَارَ بِأُصْبَعِهِ الْمُسَبِّحَةِ۔

(رواه مسلم)

1417. Sayyiduna Umarah ibn Ruwaybah رضى الله عنه is reported to have seen Bishr ibn Marwan on the pulpit raising his hands (While delivering the sermon, as orators are want to do now a days). So, he remarked, "May Allah ruin these hands! I had seen Allah's Messenger صلى الله عليه وسلم gesture not more than this much with his hand" - and he gestured with his fore finger. [1]

COMMENTARY: Bishr was defying the Prophet's صلى الله عليه وسلم *sunnah (practice of Holy Prophet* صلى الله عليه وسلم), Sayyiduna Ummarah رضى الله عنه was most displeased with it. He made it

[1] Muslim # 53-874

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apparent with strong words. The Prophet صلى الله عليه وسلم made a very slight gesture only that people may pay attention and be encouraged to abide by his sayings.

SUMMONS DURING THE SERMON

(١٤١٨) وَعَنْ جَابِرٍ قَالَ لَمَّا اسْتَوٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ قَالَ اجْلِسُوْا فَسَمِعَ ذٰلِكَ ابْنُ مَسْعُوْدٍ فَجَلَسَ عَلٰى بَابِ الْمَسْجِدِ فَرَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَعَالَ يَا عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ۔ (رواه ابوداؤد)

1418. Sayyiduna Jabir رضى الله عنه **narrated that (once) Allah's Messenger** صلى الله عليه وسلم **settled on the pulpit and said (to the sahabah (companions)** رضى الله عنه**, "Sit down!" Sayyiduna Ibn Masud Heard him and sat down (promptly) at the door of the mosque (where he was at that time). Allah's Messenger** صلى الله عليه وسلم **saw him and said, "Come here, O Abdullah ibn Mas'ud!"**[1]

COMMENTARY: Allamah Teebi رضى الله عنه said that it is clear from this *hadith* that speech is allowed to one who stands on the pulpit to deliver the sermon. But, the Hanafis hold that it is not allowed to speak from the pulpit while standing for the sermon if the speech is not to enjoin piety. (But, even that must be in Arabic. It another language is used that would be makruh (unbecoming).

Ibn Hajar رضى الله عنه said that it seems that the Prophet صلى الله عليه وسلم may have seen someone stand up to offer the *salah*. So, he commanded him to sit down because when the khatib is on the pulpit, it is forbidden to offer *salah*. All the ulama (Scholars) agree on this point.

MISSING THE *SALAH* OF FRIDAY

(١٤١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ اِلَيْهَا اُخْرٰى وَمَنْ فَاتَتْهُ الرَّكْعَتَانِ فَلْيُصَلِّ اَرْبَعًا اَوْقَالَ الظُّهْرَ۔ (رواه الدارقطني)

1419. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "If anyone gets only one raka'ah of the Friday *salah*, then he must offer the other with it. It he misses two raka'ah then he must offer four (raka'ah). "Or, he said, "Zuhr."**[2]

COMMENTARY: This issue has been explained against *hadith* # 1412.

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[1] Abu Dawud # 1091

[2] Daraqutni # 7

CHAPTER - XLVII

SALAT UL-KHAWF (*SALAH* WHEN IN FEAR) بَابُ صَلٰوةِ الْخَوْفِ

The *salah* that is offered for fear of the infidels and at the time of an encounter with the enemy is called salat ul-khawf. It is confirmed through both the Book and the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. Most ulama (Scholars) agree that it is valid even after the death of the Prophet صلى الله عليه وسلم though some do say that this *salah* was allowed only during the times of the Prophet صلى الله عليه وسلم.

Some scholars, like Imam Maalik رحمه الله say that the salat ul-Khawf is limited to a journey only but Imam Abu Hanifah رحمه الله said that it is valid both during a journey and at residence.

A*hadith* about this *salah* are transmitted through as many as sixteen lines of transmission, or more or less. All of them are reliable.

Allamah Shamni رحمه الله (شمنی) said that the Prophet صلى الله عليه وسلم offered the *salah* ul-khawf at four Places: Bhat ur-Riqa, Batn an-Nakh! Us fan and Dhu Qarad This shows that the *salah* al-khawf was peculiar to journey, but the jurist have ruled that it is allowed to offer it even at residence.

SECTION I اَلْفَصْلُ الْاَوَّلُ

AGAINST AN ENEMY

(١٤٢٠) عَنْ سَالِمِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ فصَافَفْنَا لَهُمْ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَّعَهٗ وَاَقْبَلَتْ طَآئِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْ مَعَهٗ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوْا مَكَانَ طَائِفَةِ الَّتِيْ لَمْ تُصَلِّ فَجَاءُوْا فَرَكَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِهِمْ رَكْعَةً وَّسَجَدَ سَجَدَ تَيْنِ ثُمَّ سَلَّمَ فَقَامَ كُلُّ وَّاحِدٍ مِّنْهُمْ فَرَكَعَ لِنَفْسِهٖ رَكْعَةً وَّسَجَدَ سَجْدَتَيْنِ وَرَوٰى نَافِعٌ نَحْوَهٗ وَزَادَ فَاِنْ كَانَ خَوْفٌ هُوَ اَشَدُّ مِنْ ذٰلِكَ صَلُّوْا رِجَالًا قِيَامًا عَلٰى اَقْدَامِهِمْ اَوْ رُكْبَانًا مُّسْتَقْبِلِي الْقِبْلَةِ اَوْ غَيْرَ مُسْتَقْبِلِيْهَا قَالَ نَافِعٌ لَا اُرٰى ابْنَ عُمَرَ ذَكَرَ ذٰلِكَ اِلَّا عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

1420. Sayyiduna Saalim ibn Abdullah ibn Umar رضى الله عنه narrated on the authority of his father (Abdullah ibn Umar رضى الله عنه that he (Abdullah رضى الله عنه went with Allah's Messenger صلى الله عليه وسلم to wage battle at Najd. When they encountered the enemy, they formed lines facing them. Then Allah's Messenger صلى الله عليه وسلم stood up and led them in *salah*, a section standing up along with him while another faced the enemy. He (offered *salah*) making one ruku and two prostrations along with those who were with him. Then, they took the places of those who had not prayed (with him) and they came (to the *salah*) and he made one ruku and two prostrations with them. Then he gave the salutation and each of them stood up and made a ruku and two prostrations each by his self.

Nafi' رحمه الله reported the like of it but added that (at the speak of the battle) when

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there was a greater danger than on that occasions, they offered the *salah* standing on their feet, or (if that was not possible) mounted, facing, the qiblah or (if that could not be done then) whichever direction they faced.

Nafi رحمه الله said that Ibn Umar رضى الله عنه narrated this (tradition) from Allah's Messenger himself. [1]

COMMENTARY: Najd is the word for a highland. Here, it refers to of the Hijaz, not of Yemen.

This *hadith* is evidence that to offer a number of congregational *salah*s, many times one after the other, is markruh particularly when all worshippers are present. This *hadith* is also evidence that it is not allowed to offer the *fard (obligatory) salah* behind one who offers an optional *salah*. If it was allowed, the Prophet صلى الله عليه وسلم would have led the two sections separately in *salah*.

This *hadith* is also evidence that the congregational *salah* is *wajib (expedient)*. Even when locked in battle against an enemy, the congregational *salah* must not be abandoned.

Ibn Hamman رحمه الله said that the salat ul-Khawf must be offered in this way only when all the people insist on following the same imam. If this is not the case, then same imam. If this is not the case then it is better that one imam should lead one congregation through a complete *salah* and another imam should lead another congregation though a complete *salah*. As for the words and each of then stood up, some of the Hanafi ulama (Scholars) explain that the second section returned to face the enemy after the Prophet صلى الله عليه وسلم gave the salutation and the first who had joined the first raka'ah returned to their place of prayer to complete the *salah* and each of them individually offered their remaining *salah* and gave the salutation and went back to face the enemy. Then the second section came and they too offered their remaining *salah* each by himself, gave the salutation and resumed their places against the enemy.

Ibn Malik رحمه الله said that some ulama (Scholars) give these details and method. So did Imam Abu Hanifah رحمه الله. Though the hadith does not give all details, Ibn Hamman رحمه الله said that it up holds one portion of Imam Abu Hanifah's رحمه الله verdict that the first section should go away after offering one raka'ah and the second should come and join the imam in the second raka'ah and while they are there, the imam completes his *salah* and give the salutation. However, the entire verdict of Imam Abu Hanifah رحمه الله and his complete method is proved through another tradition which is narrated by Ibn Abbas رضى الله عنه in a mawquf manner. Imam Muhammad رحمه الله has reproduced the verdict and tradition of Abu Hanifah رحمه الله in his book kitab ul-Aathar.

The verdict of Imam Abu Hanifah رحمه الله and his detailed explanation is proved by a *hadith* mawquf. Since reason has no say in this chapter, so *hadith* mawquf too is of the same rank as *hadith* marfu.

Further, Imam Abu Hanifah رحمه الله also holds that in the afore mentioned condition, the first section will complete their *salah* like the Iahiq without reciting the Quran while the second section will complete their with recitation of the Quran as the masbuq do. However, this is done when the *salah* is offered during a journey and the imam is a traveller, or the *salah* is made up of two raka'at. If the imam is a resident and the *salah* comprises four raka'at, then each of the two sections will offer two raka'at with the imam. If the *salah* is of three raka'at,

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[1] Bukhari # 942, Nasai # 1539, Darini # 1521 Musnad Ahmad 2-150

like of maghrib, then, during a journey as well as at home, the first section will offer two raka'at with the imam and the second will offer one raka'ah. Each of them will then complete their *salah* in the way mentioned.

The haidht concludes with the words that they stood on their feet.

This means that they did not perform ruku and sajdah. This means that in the condition mentioned, whether on foot or on mount, they would make the ruku and prostration by gesture.

This method is contrary to reasoning because walking mounting and battle invalidate the *salah*. It also calls for amal kathir (too many actions) and turning away from the qiblah. However, this is legal because this method of slat ul-khawf is known from the Quran and the sahih a*hadith* of the Prophet صلى الله عليه وسلم.

ANOTHER METHOD

(١٤٢١) وَعَنْ يَزِيْدَ بْنِ رُوْمَانَ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ اَنَّ طَائِفَةً صَفَّتْ مَعَهٗ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلّٰى بِالَّتِيْ مَعَهٗ رَكْعَةً ثُمَّ ثَبَتَ قَآئِمًا وَ اَتَمُّوْا لِاَنْفُسِهِمْ ثُمَّ انْصَرَفُوْا فَصَفُّوْا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّآئِفَةُ الْاُخْرٰى فَصَلّٰى بِهِمُ الرَّكْعَةَ الَّتِيْ بَقِيَتْ مِنْ صَلَاتِهٖ ثُمَّ ثَبَتَ جَالِسًا وَ اَتَمُّوْا لِاَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ مُتَّفَقٌ عَلَيْهِ وَاَخْرَجَ الْبُخَارِيُّ بِطَرِيْقٍ اٰخَرَ عَنِ الْقَاسِمِ عَنْ صَالِحِ ابْنِ خَوَّاتٍ عَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

1421. Sayyiduna Yazid ibn Rooman narrated on the authority of Sayyiduna salih ibn Khawwat from him who had offered the salat ul-khawf along with Allah's Messenger صلى الله عليه وسلم at the battle of Dhat ur-Riqa that a section formed a row with him the Prophet صلى الله عليه وسلم (for the salah) and another section faced the enemy. He led the section that was with him in one raka'at and then stood (waiting) till they finished the *salah* by themselves. Then, they went and formed ranks against the enemy. The other section came and he led them in the raka'at that remained in his *salah*. Then he sat still while they completed the *salah* by themselves and he gave the salutation with them. [1]

Bukhari transmitted it through another line of narrators: from al-Qasim, from Sarlih ibn Khawwat, from Sahl ibn Abu Hathmah from the Prophet صلى الله عليه وسلم.

COMMENTARY: This man who had offered the *salah* with the Prophet صلى الله عليه وسلم on the day of Dhat ur-Riqa was Sahl ibn Abu Hathmah رضى الله عنه. This expedition took place in 5AH, but the Prophet صلى الله عليه وسلم retuned without engaging in battle.

The expedition is named Dhat ur -Riqa because the Muslims had gone on the expedition bare footed. In this way, they got wounds on their feet and broke their toe-nails, so they tied rags (رقاع) (riqa) on their feet. Hence, the name Dhat ur Riqa with the rags.

In this method, too each section offered one raka'ah along with the Prophet صلى الله عليه وسلم and one by themselves. The difference is that everyone offered his individual raka'ah while the Prophet صلى الله عليه وسلم continued to be in his *salah* while in the first method they had offered it after the Prophet's صلى الله عليه وسلم *salah* was completed.

[1] Bukhari # 4129, Muslim # 310-842, Abu Dawud # 1238, Tirmidhi # 565, Nasai # 1537, Darimi # 1522.

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Imam Shafi'i رحمه الله and Imam Maalik رحمه الله have adopted this method as shown in this *hadith*.

THE PROPHET'S صلى الله عليه وسلم CLEMENCY

(١٤٢٢) وَعَنْ جَابِرٍ قَالَ اَقْبَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ كُنَّا إِذَا اَتَيْنَا عَلٰى شَجَرَةٍ ظَلِيْلَةٍ تَرَكْنَا هَا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَجَاءَ رَجُلٌ مِّنَ الْمُشْرِكِيْنَ وَسَيْفُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُعَلَّقٌ بِشَجَرَةٍ فَاَخَذَ سَيْفَ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرَطَهُ فَقَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَخَافُنِيْ قَالَ لَا قَالَ فَمَنْ يَمْنَعُكَ مِنِّيْ قَالَ اللّٰهُ يَمْنَعُنِيْ مِنْكَ قَالَ فَتَهَدَّدَهُ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَغَمَّدَ السَّيْفَ وَعَلَّقَهُ قَالَ فَنُوْدِيَ بِالصَّلٰوةِ فَصَلّٰى بِطَآئِفَةٍ رَكْعَتَيْنِ ثُمَّ تَاَخَّرُوْا وَصَلّٰى بِالطَّائِفَةِ الْاُخْرٰى رَكْعَتَيْنِ قَالَ فَكَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ رَكَعَاتٍ وَلِلْقَوْمِ رَكْعَتَانِ۔ (متفق عليه)

1422. Sayyiduna Jabir narrated that they set out with Allah's Messenger till they were at Dhat ur-Riqa. There they came to a shady tree that they left for Allah's Messenger صلى الله عليه وسلم. A man from among the polytheists came there. The sword of Allah's Messenger صلى الله عليه وسلم was hanging on a tree. He took the sword of Allah's Prophet صلى الله عليه وسلم and unsheathed it and asked Allah's Messenger صلى الله عليه وسلم, "Do you not fear me" He said, "No!" He asked, "Who will protect you from me?"He said,"Allah will save me from you. "The companions of Allah's Messenger صلى الله عليه وسلم warned him and he sheathed the sword and hung it up. The adhan was called for the *salah* (of zhur or asr) and he led section in two raka'at. So, that *salah* was four raka'at for Allah's Messenger صلى الله عليه وسلم and two raka'at for the people. [1]

COMMENTARY: This shows that the Prophet صلى الله عليه وسلم was very brave and courageous. He endured the persecution at the hands of the disbelievers with patience.

Waqidi رحمه الله said that when this idolater took the sword, he felt a severe pain in his back and he panicked. The sword dropped from his hand and he embraced Islam on undergoing this experience and was instrumental in guiding a large number of the creatures. However, Abu Awanah رضى الله عنه said that he did not embrace Islam but gave a pledge that he would never oppose the Prophet صلى الله عليه وسلم.

In any case, the Prophet صلى الله عليه وسلم did not punish him. He forgave him. For, his aim was always to win over hearts.

Mawlana Mazhar رحمه الله said that the apparent difference in the two succeeding a*hadith* pertaining to the same expedition is because of the difference of time. The Prophet صلى الله عليه وسلم had offered *salah* twice on this occasion at two different times. He offered them in different ways. The *hadith* of Sayyiduna Sahl رضى الله عنه pertains to the *salah* of fajr and of Sayyiduna Jabir رضى الله عنه to the *salah* of zuhr or asr. Dr, the two traditions refer to two expeditions.

The ulama (Scholars) explain the *hadith* of Sayyiduna Jabir رضى الله عنه about the Prophet رضى الله

[1] Bukhari # 4136, Muslim # 311 - 843, Musnad Ahmad 3-390

عنه offering four raka'at while other people offered only two. Perhaps, the verse of qasr (shortening of *salah*) had not been revealed till then or the *salah* of qasr was not *wajib (expedient)* at that place. Imam Abu Hanifah رحمه الله prefers this last opinion, and the ulama (Scholars) say that the people offered two raka'at along with the Prophet صلى الله عليه وسلم and the remaining two by themselves to complete the *salah*.

ANOTHER METHOD

(١٤٢٣) وَعَنْهُ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَبَّرْنَا جَمِيْعًا ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيْعًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ وَرَفَعْنَا جَمِيْعًا ثُمَّ انْحَدَرَ بِالسُّجُوْدِ وَالصَّفُّ الَّذِيْ يَلِيْهِ وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِيْ نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السُّجُوْدَ وَقَامَ الصَّفُّ الَّذِيْ يَلِيْهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُوْدِ ثُمَّ قَامُوْا ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَأَخَّرَ الْمُقَدَّمُ ثُمَّ رَكَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَكَعْنَا جَمِيْعًا ثُمَّ انْحَدَرَ بِالسُّجُوْدِ وَالصَّفُّ الَّذِيْ يَلِيْهِ الَّذِيْ كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الْأُوْلٰى وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِيْ نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السُّجُوْدَ وَالصَّفُّ الَّذِيْ يَلِيْهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُوْدِ فَسَجَدُوْا ثُمَّ سَلَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمْنَا جَمِيْعًا۔ (رواه مسلم)

1423. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم (once) led them in salat ul-khawf. They drew themselves up in two rows. The enemy was between them and the qiblah. The Prophet صلى الله عليه وسلم called the takbir and they called the takbir together. Then, he made ruku and they made ruku all together and the raised his head from the ruku and they raised (their heads) all of them. Then he went in prostrations and the row that was immediately behind him went in prostrations while the row behind them stood facing the enemy. When the Prophet صلى الله عليه وسلم finished the prostrations and the row behind him stood up. Then the row at the rear went down in prostrations and stood up. Then the near row came to the front and the row in front went to the rear. Then, the Prophet صلى الله عليه وسلم went into ruku and they all made ruku. Then he raised his head from the ruku and they all raised theirs. Then he went down in prostrations and the row immediately next ot him which had been in the rear in the first raka'at went down in prostrations while the row at the rear stood facing the enemy. When the Prophet صلى الله عليه وسلم finished the prostrations and the row next to him (finished, too), the row at the rear went down and prostrated themselves. Then the Prophet صلى الله عليه وسلم gave the salutation and they all gave the salutation. [1]

COMMENTARY: The Prophet صلى الله عليه وسلم offered the salat ul-khawf in a manner suitable to the occasion. In this cause the enemy was before them so they all stood together, offering the *salah* facing the enemy. The ulama (Scholars) say that this *salah* of fear was observed at us fan.

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[1] Muslims # 307-830

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SECTION II اَلْفَصْلُ الثَّانِيْ

METHOD PECULIAR TO PROPHET صلى الله عليه وسلم

(١٤٢٤) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ بِالنَّاسِ صَلَاةَ الظُّهْرِ فِي الْخَوْفِ بِبَطْنِ نَخْلٍ فَصَلّٰى بِطَآئِفَةٍ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ جَآءَ طَائِفَةٌ اُخْرٰى فَصَلّٰى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ۔ (رواه شرح السنة)

1424. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم offered the *salah* of zuhr when in danger (fear of enemy) at Batn Nakhl. He led a section (of people) through two raka'at culminating with the salutation. Then another section came and he led them, too, through two raka'at and made the salutation.[1]

COMMENTARY: Batn Nakhl is a place between Makkah and Madinah. Imam Shafi'i رحمه الله said that this *hadith* is based on the fact that the Prophet صلى الله عليه وسلم offered the shortened (or qasr) *salah*, meaning that he offered two raka'at instead of four and then offered two raka'at optional *salah*. Imam Shafi'i رحمه الله holds that *fard (obligatory) salah* may be offered behind one who offers the optional *salah*.

The Hanafis say that this was not a shortened *salah* and that *fard (obligatory) salah* cannot be offered behind one who offers the optional *salah*. This was the *salah* that is offered at residence and the reason that the Prophet صلى الله عليه وسلم gave the salutation at the end of two raka'at may be presumed to be specific to the Prophet صلى الله عليه وسلم. this is not allowed to others so those people offered their remaining two raka'at on their own and, in this way, they too completed four raka'at.

The explanation of Imam Tahawi رحمه الله is very reasonable. He said that this case pertains to the time when a *fard (obligatory) salah* could be offered twice.

SECTION III اَلْفَصْلُ الثَّالِثُ

ANOTHER METHOD

(١٤٢٥) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ فَقَالَ الْمُشْرِكُوْنَ لِهٰؤُلَآءِ صَلَاةٌ هِيَ اَحَبُّ اِلَيْهِمْ مِّنْ اٰبَآئِهِمْ وَهِيَ الْعَصْرُ فَاَجْمِعُوْا اَمْرَكُمْ فَتَمِيْلُوْا عَلَيْهِمْ مَيْلَةً وَاحِدَةً وَاِنَّ جِبْرِيْلَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَهٗ اَنْ يُّقَسِّمَ اَصْحَابَهٗ شَطْرَيْنِ فَيُصَلِّيْ بِهِمْ وَتَقُوْمَ طَآئِفَةٌ اُخْرٰى وَرَآءَ هُمْ وَلْيَاْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ فَتَكُوْنَ لَهُمْ رَكْعَةٌ وَلِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَانِ۔ (رواه الترمذى والنسائى)

1425. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم halted between Dujnan and usfan. There, the idolaters said, "To these people, a *salah* is dearer than their fathers and their sons, and it is the salah of asr. So combine your strategy and attack them in a single onslaught. "Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and instructed him to divide his sahabah (companions) رضى الله عنه in two sections and lead one section in *salah* and let the other stand behind them holding their weapons. (Then he should lead the second section and the first

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[1] Sharah us-*sunnah* Nasai # 1551, Daraqutni # 10.

should stand guard.) So, they mould offer one raka'at and Allah's Messenger صلى الله عليه وسلم would offer two. [1]

COMMENTARY: Dajnan is a mountain between Makkah and Madinah. Usfan is a place about two leagues from Makkah (or two stages of journey).

CHAPTER - XLVIII

SALAH OF THE TWO EEDS

بَابُ صَلٰوةِ الْعِيْدَيْنِ

The first of Shawwal is the day of eed ul-fitr and the tenth of Dhul-Hajjah is eed ul-adha. The two together are eedayn (عيدين) two eeds. The two dates are days of festival and happiness in Islam. Two raka'ah *salah* are offered on each of these days, and they are wajib (expedient) in the sight of Imam Abu Hanifah رحمه الله. But Imam Shafi'i رحمه الله and other scholars hold them to be *sunnah* muwakkadah(compulsory).

The word eed (عيد) is derived from (عود) awd. It means coming repeatedly. This day comes every year. Also, Allah turns to His slaves with mercy and forgiveness. These are some words of a saintly nature about eed:

لَيْسَ الْعِيْدُ لِمَنْ لَبِسَ الْجَدِيْدَ اِنَّمَا الْعِيْدُ لِمَنْ اَمِنَ مِنَ الْوَعِيْدِ. لَيْسَ الْعِيْدُ لِمَنْ تَنَجَّرَ بِالْعُوْدِ اِنَّمَا الْعِيْدُ لِلتَّائِبِ الَّذِىْ لَا يَعُوْدُ لَيْسَ الْعِيْدُ لِمَنْ تَزَيَّنَ بِزِيْنَةِ الدُّنْيَا اِنَّمَا الْعِيْدُ لِمَنْ تَزَوَّدَ بِزَادِ التَّقْوٰى۔ لَيْسَ الْعِيْدُ لِمَنْ رَكِبَ الْمَطَايَا اِنَّمَا الْعِيْدُ لِمَنْ تَرَكَ الْخَطَايَا لَيْسَ الْعِيْدُ لِمَنْ بَسَطَ الْبِسَاطَ اِنَّمَا الْعِيْدُ لِمَنْ جَاوَزَ الصِّرَاطَ۔

Eed is not for one who dons new garments, but eed is only for him who lives in peace and is safe from the warning. (He abstains from bad deeds to earn Allah's mercy and forgiveness and be safe from His punishment.)

Eed in not for one who applies the perfume awd, but eed is only for one who repents and does not repeat the sin.

Eed is not for one who adorns with the luxuries of the world, but eed is only for one who fears Allah and is righteous to amass provision for the hereafter.

Eed is not for one who rides conveyances, but eed is only for one who abandons sin.

Eed is not for one who spreads carpets (for luxury), but eed is for one who will go over the sirat (bridge over hell) safely.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

SALAH OF THE TWO EEDS

(١٤٢٦) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ وَ الْاَضْحٰى اِلَى الْمُصَلّٰى فَاَوَّلُ شَىْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ فَيَقُوْمُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوْسٌ عَلٰى صُفُوْفِهِمْ فَيَعِظُهُمْ وَيُوْصِيْهِمْ وَيَاْمُرُهُمْ وَاِنْ كَانَ يُرِيْدُ اَنْ يَّقْطَعَ بَعْثًا قَطَعَهٗ اَوْ يَاْمُرُهُمْ بِشَىْءٍ اَمَرَ بِهٖ ثُمَّ يَنْصَرِفُ۔ (متفق عليه)

1426. Sayyiduna Abu Sareed al-Khudri رضى الله عنه narrated that the Prophet صلى الله عليه وسلم would go out on the day of (eed) ul-fitr and of leed ul-adha to the place of

[1] Tirmidhi # 3046 Nasi # 1510, Musnad Ahmad # 10769.

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the *salah*. The first thing that he did was to offer the *salah*. As soon as he finished, he would stand facing the people while they remained seated in their rows. He would exhort them, give them instructions and advice, and issue commands to them. If he had to send out an army (for jihad), he would send them. If he issued the orders. Then he would depart.[1]

COMMENTARY: The place for the *salah* of eed was outside the city of Madinah. It was about one thousand steps from the Prophet صلى الله عليه وسلم home. It is a very sacred place. It is row surrounded by four walls.

It is stated in Sharh us-*sunnah (practice of Holy Prophet* صلى الله عليه وسلم) that the ruling imam must go to the place of *salah* for the *salah* of the two eeds. If he is precluded by something then he must lead the *salah* in the mosque within the city. Ibn Hammam رحمه الله said that for the ruling imam it is massun that he should go himself to the place of the *salah* for eed and depute someone to lead the weak people in *salah* within the city. However, Ibn Hajar رحمه الله said that the question of going to the place of *salah* of eed pertains to cities part from the Masjid Haram and Bayt ul-Maqdis because it is better to offer every *salah* in these mosque owing to their sanctity and greatness and also to emulate the sahabah (companions) رحمه الله and the tabirun رحمه الله.

The Prophet صلى الله عليه وسلم would stand after he finished the *salah* to deliver the sermon. He stood on the ground because there was no pulpit in the place of the eed *salah* during those days. Later when the Muslims grew in number, arrangements were made at the places of the eed *salah* for pulpits. The voice carries far when the sermon is delivered after standing on the pulpit.

The Prophet صلى الله عليه وسلم exnorted the people to adopt asceticism and work for the here after. He preached so that they might not he carried away on the festival and engage in celebration to neglect obedience.

He also urged them to adopt taqwa, a God-fearing attitude. The least degree of taqwa is to keep away from polytheism. The next from is obedience to Allah and His Messenger صلى الله عليه وسلم and abstinence from the disallowed things. The highest degree of taqwa is to be turned to Allan constantly and to be independent of all others.

The Prophet صلى الله عليه وسلم would also issue commands and instructions on matters of the state and public interest. On eed ul-fitr, he gave instructions for the fitrah and on eed ul-adha for slaughtering and sacrifice.

(١٤٢٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِيْدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ۔ (رواه مسلم)

1427. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he offered the *salah* of the two eeds along with Allah's Messenger صلى الله عليه وسلم not once or twice (but ofter) without the adhan or the iqamah being called.[2]

COMMENTARY: Similarly, there is no adhan or iqamah for optional *salah*. The kitab Azhar says that it is makruh (unbecoming) to call adhan or iqamah.

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[1] Bukhari # 956, Muslim # 9-889, Nasi # 1576, Ibn Majah # 1288, Musnad Ahmad 3-36.

[2] Muslim # 7-887, Abu Dawud # 1148

SERMON AFTER EED *SALAH*

(١٤٢٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبُوْ بَكْرٍ وَّعُمَرَ يُصَلُّوْنَ الْعِيْدَيْنِ قَبْلَ الْخُطْبَةِ۔

1428. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم (Sayyiduna) Abu Bakr رضی الله عنه and (Sayyiduna) Umar رضی الله عنه used to offer the *salah* of the two eeds before the sermon. [1]

COMMENTARY: Ibn Mundhir رحمه الله said that it is not allowed to deliver the sermon before the *salah* of the eed but if anyone does that then the *salah* would have been offered properly. Marwan ibn Hakam as governor of Madinah delivered the sermon before the salh, and the sahabah (companions) رضی الله عنه regarded his action as bad.

ADHAN AND IQAMAH NOT LEGAL FOR EED *SALAH*

(١٤٢٩) وَسُئِلَ ابْنُ عَبَّاسٍ اَشَهِدْتَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِيْدَ؟ قَالَ نَعَمْ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى ثُمَّ خَطَبَ وَلَمْ يَذْكُرْ اَذَانًا وَّلَا اِقَامَةً ثُمَّ اَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَاَمَرَهُنَّ بِالصَّدَقَةِ فَرَاَيْتُهُنَّ يُهْوِيْنَ اِلٰى اٰذَانِهِنَّ وَحُلُوْقِهِنَّ يَدْفَعْنَ اِلٰى بِلَالٍ ثُمَّ ارْتَفَعَ هُوَ وَبِلَالٌ اِلٰى بَيْتِهٖ۔ (متفق علیه)

1429. Sayyiduna Ibn Abbas رضی الله عنه was asked, "Had you witnessed (the *salah* of) eed along with Allah's Messenger صلی الله علیه وسلم came out and offered the *salah*. Then he delivered the sermon." Ibn Abbas رضی الله عنه did not mention the adhan and the iqamah. "Then, he went to the (group of) women, preferred them advice and admonition and instructed them to give charity. So, I saw them stretch their hands to their ears and necks and give (jewellerry) to Bilal رضی الله عنه (to disburse among the poor on their behalf). Then, he and Bilal رضی الله عنه went to his home.[2]

COMMENTARY: In the Prophet's صلی الله علیه وسلم times, women also attended the eed *salah*. After addressing the men, he went to the women's section to address them because his voice had not been heard by them.

ABOUT OPTIONAL *SALAH*

(١٤٣٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا۔

(متفق علیه)

1430. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم offered two raka'at on the day of eed ul-fitr and did not offer any *salah* before and after that.[3]

COMMENTARY: Ibn Hammam رحمه الله said that the disallowance is limited to the place of eed *salah* because Sayyiduna Abu Saeed Khudri رضی الله عنه narrated that the Prophet صلی الله علیه وسلم did not offer (optional) *salah* before the *salah* of eed. When he went home (from the place of eed *salah*), however, he offered two raka'at there. It is stated in Durr Mukhtar that it is absolutely makruh (unbecoming) to offer optional *salah* before the *salah* of eed, both at the place of eed, it is

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[1] Bukhari # 963, Muslim # 8-888, Nasai # 1564, Ibn Majah # 1273, Muwatta Maalik 102-3

[2] Bukhari # 961, Muslim # 2-884, Abu Dawud # 1146, Ibn Majah # 1273 Darimi # 1603 Musnad Ahmad 3-396

[3] Bukhari # 964, Muslim # 13-884, Abu Dawud # 1159, Tirmidhi 537, Nasai # 1578, Ibn Majah # 1291, Musnad Ahmad 1-280

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makruh (unbecoming) to offer it at the place of eed *salah* but allowed at home.

WOMEN'S PARTICIPATION

(١٤٣١) وَعَنْ أُمِّ عَطِيَّةَ قَالَتْ اَمَرَنَا اَنْ نُخْرِجَ الْحُيَّضَ يَوْمَ الْعِيْدَيْنِ وَ ذَوَاتِ الْخُدُوْرِ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِيْنَ وَدَعْوَتَهُمْ وَتَعْتَزِلُ الْحُيَّضُ عَنْ مُصَلَّاهُنَّ قَالَتْ اِمْرَأَةٌ يَا رَسُوْلَ اللّٰهِ اِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ قَالَ لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا۔ (متفق علیه)

1431. Sayyidah Umm "Atiyah رضی الله عنه narrated, "We were instructed to take the women, who experienced menstruation (or, had grown to that age) and who observed the veil, on the days of the two eeds to attend the congregational *salah* of the Muslims and their supplication. However, those experiencing the menses were to keep apart from their place of *salah*. One woman submitted, O Messenger of Allah, one of us does not have the covering sheet (or, stole). "He said, Her neighbour may share with her, [1]

COMMENTARY: Khattabi رحمه الله said that the Prophet صلی الله علیه وسلم instructed all women to go to the place of eed *salah* so that those who have no excuse may participate and those who have an excuse may earn the blessing of *salah* and supplication. Hence, women are exhorted to participate in the *salah*. Sermon and lectures of the scholars so that they may earn blessings of these pious men of Allah. However, In current times it is not mustahab for women to go to the place of eed *salah* to avoid mischief and corruption.

Imam Tahawi رحمه الله said that during the times of the Prophet صلی الله علیه وسلم women were allowed to go to the place of the eed *salah* because that was the early period of Islam and Muslims were very few in number, so if the women also attended the congregational *salah*, a large gathering would be witnessed to overawe the infidels. Hence, since this is not necessary now-a-days, the ulama (Scholars) disallow women for many wrongs could be perpetrated, they went.

FESTIVITY AND SINGING

(١٤٣٢) وَعَنْ عَآئِشَةَ قَالَتْ اِنَّ اَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِيْ اَيَّامِ مِنًى تُدَفِّفَانِ وَ تَضْرِبَانِ وَفِيْ رِوَايَةٍ تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْاَنْصَارُ يَوْمَ بُعَاثَ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَغَشٍّ بِثَوْبٍ بِهٖ فَانْتَهَرَهُمَا اَبُوْ بَكْرٍ فَكَشَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَجْهِهٖ فَقَالَ دَعْهُمَا يَا اَبَا بَكْرٍ فَاِنَّهَا اَيَّامُ عِيْدٍ وَفِيْ رِوَايَةٍ يَا اَبَا بَكْرٍ اِنَّ لِكُلِّ قَوْمٍ عِيْدًا وَهٰذَا عِيْدُنَا۔ (متفق علیه)

1432. Sayyidah Ayshah رضی الله عنه narrated that during the days of Mina (when the pilgrims half there and which are called days of tashriq, and eed ul-adha is among them), Sayyiduna Abu Bakr رضی الله عنه visited her and she had too girls with her. They were beating the duff (tambourine). According to another version: They were singing the poem recited by the Ansars during the battle of Buath and the Prophet صلی الله علیه وسلم was (lying down) with his face covered. Abu Bakr رضی الله عنه scolded the

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[1] Bukhari # 974, Muslim # 12-883, Abu Dawud # 1136, Tirmidhi # 539, Nasai # 1558, Darimi # 1609 Musnad Ahmad 5-84

girls (for singing and beating the tambourine), but, the Prophet صلى الله عليه وسلم uncovered his face and said, "Let them both alone, O Abu Bakr, for, these are days of eed." According to a version (he said), "O Abu Bakr, for every people, there is a eed, and this is our eed,"[1]

COMMENTARY: Some translations have that the girls beat the tambourine and skipped in a playful manner.

As for beating the tambourine, the ulama (Scholars) have two opinions (i) It is absolutely permitted at any time and any occasion. (ii) It is absolutely forbidden.

The correct ruling is that it is allowed in a wedding or any occasion of the same kind, and on the day of eed, Moreover, the ulama (Scholars) say that if the duff (tambourine) has bells, then it is makruh (unbecoming) to beat it, but not otherwise, though they differ even about the bell type.

The girls sang or recited the poem about bravery that were composed during the battle of Bueath. They were war songs. Burah is a place two miles from Madinah. The battle was fought during the jahiliyah between Aws and Khazraj. The tribe Aws emerged victorious.

The poem was not indecent. Its verses recalled examples of bravery and urged the believers to wage jihad. If not, then these girls would not have dared to sing indecent songs in the presence of Sayyidah Ayshah رضى الله عنه and the Prophet صلى الله عليه وسلم.

A version of Bukhari رحمه الله makes it clear. It says (وليستا بمغنيتين) (they were not professional singers).

It is stated in Bukhari that Sayyiduna Abu Bakr رضى الله عنه said to them, "Do you play the devils musical instrument in front of Allah's Messenger صلى الله عليه وسلم?" He compared it to a devils musical instrument because, like the devil, the musical instrument diverts the human heart from remembrance of Allah to play and unlawful desires.

The comparison to days of eed of other people is only by way of example. It does not imply that their deeds and ways must be copied. The ulama (Scholars) say that to adopt practices that resemble non-Muslims is itself an act of disbelief. This includes all things contrary to Shari'ah (divine law), exaggerated adornment men applying henna dancing and all such things.

WRONG CONCLUSION: The qawwals (or singers of mystical songs) have misunderstood this *hadith*. They regard the use of drums, harmonium and such things as allowed with their singing in chorus. But, this *hadith* certainly does not mean what they say. Clearly, Sayyiduna Abu Bakr رضى الله عنه regarded singing in any form as disallowed and he presumed that the Prophet صلى الله عليه وسلم was sleeping so did not stop them.

Rather, he was unaware that the Prophet صلى الله عليه وسلم had give permission to recite verses in a simply way that had nothing to do with singing and amusement.

In a nutshell, the *hadith* permits reciting of verses of poetry on the day of eed or any such day when it is permitted to celebrate within limits of Sharah. We must also realise that this case pertains to a specific place and time and it does not follow from it that singing and music are allowed altogether.

Some people say that this *hadith* proves that a short, brief beating of duff and mystical rhyming, or qawwali, on a special occasion, is not disallowed, but a constant involvement is makruh (unbecoming) because it takes away the attribute of taqwe and high manners. The result is that one who does it downgrades himself in the eyes of Shariah.

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[1] Bukhari # 952, Muslim # 16-892, Nasai # 1597, Ibn Majah/607 (# ?)

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Ibn Maalik رحمه الله says that duff is allowed according to this *hadith*, if it is without the ringing bells, and if it is used rarely for a short time. Also, it is allowed to recite such poetry as does not speak ill of anyone and is not indecent. It is stated in Fatawa Qadikhan that it is a sin to listen to music in the light of the Prophet's صلى الله عليه وسلم saying, "It is wrong to listen to music. It is a sin to participate in a gathering where it is played and it is disbelief to enjoy it."

However, if anyone happens to listen to music without intending to do so, then it is not a sin. But, one must try one's best to preserve oneself from listening to it. The Prophet صلى الله عليه وسلم used to put his fingers in his ears at such times.

The ulama (Scholars) say that it is markruh to recite Arabic verses of pre. Islamic days which are made up of indecent and vulgar topics, like of wine, love, so on.

A great muhaddith has written exhaustively on the issue of listening and singing and mystical rendering while explaining this *hadith*. We present a summary of that.

He writes: It is clear from this *hadith* that to play the duff and to sing is disallowed, but on some occasions. Like eed or other happy times, like wedding, it is allowed to a certain limit. Sayyiduna Abu Bakr رضى الله عنه was the most excellent of the sahabah (companions). He knew the commands of religion very well and he termed singing as the reed of the devil. So the Prophet صلى الله عليه وسلم dissuaded him but did not disallow him to call singing the devil's reed.' The Prophet صلى الله عليه وسلم instructed him only to make allowances for the day of eed. In other words, the Prophet صلى الله عليه وسلم did not reject the words of Abu Bakr رضى الله عنه and he meant that a very small degree of singing and music in which those girls were involved should be exempted that particular day from the prohibition. And, if the girls recite in rhyming verses the praise of courageous conduct keeping themselves within the limits of Shariah and manners, then there is no harm in that. The Prophet صلى الله عليه وسلم did not himself take any interest in the activity of those girls, and he also did not incline Sayyiduna Abu Bakr رضى الله عنه to take interest in it. Rather, he displayed no concern with it and though his conduct he indicated that, even on that day. It was disallowed.

Hence this is not an absolute evidence of permission to sing and play music and to listen to it though some people go to lengths to extract their meaning from this *hadith*.

This was the explanation of the *hadith*. Now, let us turn to the real question and see what our predecessors said.

The issue of (سمع و غنا) (music vocal or instrumental, and songs) has continued to draw different verdicts from the scholars and jurists. The sahabah (companions) رضى الله عنه and the tabi'un رحمه الله too had conflicting opinions about it, but the great, glorious sahabah (companions) رضى الله عنه were unanimous about its being disallowed and distasteful. They said that the words of the Quran:

وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ

{And of mankind is he who buys frivolous discourse}(31:6) mean songs and amusement.

So much so that Sayyiduna Ibn Abbas رضى الله عنه and Sayyiduna Ibn Masrud رضى الله عنه say on oath that these Quranic words do mean songs and amusement. So, too, Sayyiduna Ibn Abbas رضى الله عنه and Mujahid رحمه الله said that the devil's voice in the following words means song and amusement:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

{And startle whom you can of them by your voice...}(17:64)

Sayyiduna Ibn Umar رضی اللہ عنہ used to forbid singing and listening to songs.

Sayyiduna Ali رضی اللہ عنہ said, "If anyone who has a singing girl with him dies then do not offer his funeral *salah*."

Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not buy or sell singing girls and do not teach them (keep away from them completely). " This is like the verse (31:6) I

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ

Translated previously.

The ulama (Scholars) say that the *ahadith* that permit singing and amusement belong to the period before they were disallowed. When this verse was revealed and singing was forbidden those ahadith were abrogated.

Sayyiduna Ibn Masrud رضی اللہ عنہ said "Songs grow hypocrisy in the same manner as water grows herbage."

Sayyiduna Jabir said "Just as water cultivates fields, so songs grow hypocrisy".

Sayyiduna Anas رضی اللہ عنہ said "Songs, play and amusement grow hypocrisy in the heart just as water grows grass."

Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "love of songs grows hypocrisy in the heart as water grows grass."

The word hypocrisy in these sayings means the practical hypocrisy which belies the apparent conditions and conceals the longing for sins. Fudayl ibn Iyad said, "Songs are the introduction to adultery,"

There are many other sayings of the sahabah (companions) رضی اللہ عنہ and the tabi'un رضی اللہ عنہ of a similar kind. The jurists too have emphasized its disallowance very strongly. Indeed, the unanimous and well-known correct verdict of the four imams is that singing is makruh (unbecoming) though they have also said that it is disallowed.

Qadi Abu Latif رحمہ اللہ has cited Sha'bi رحمہ اللہ Sufyan Thawri رحمہ اللہ, Hammad رحمہ اللہ, and Fakhi رحمہ اللہ as saying that this (singing) is forbidden.

Allamah Baghawi رحمہ اللہ has confirmed is his exegesis Muslim ut-Tanzil, "Singing is forbidden according to the four imams."

Allamah Qurtubi رحمہ اللہ said that there is no difference of opinion that singing (songs) is forbidden, because it is of the family of play and amusement.

It is blamed by everyone of course, the song that is free of the unlawful contents is allowed to some extent in weddings, eed and similar functions. One section of the ulama (Scholars) incline to subscribe to the permission of songs.

Let us clarify that this discourse is about the singing and songs and amusement, and on which opinions about prohibition and permission differ. They are songs that singers sing as an art and profession. They sing songs only to arouse emotions and delight in the heart of the people. These songs mention the forbidden thing only.

Those songs are permissible as are made up of pure verses which instill in the hearts spiritual awakening. They do not have any of the forbidden and disliked things. Examples

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are hamd (praise of Allah's) Na't (description of the attributes of Allah's Messenger صلى الله عليه وسلم, mention of the sanctity of the two sacred mosques (of Makkah and Madinah) or of other sacred things, merits of jihad and the filed of jihad like spurring camels, hostility in war, horse riding. Other examples include songs to delight children and to put them to sleep, lawful description of religious men, to remove tedium of the journey and to demonstrate happiness. These poem may be recited in rhyme in a sing-song way. Rather, it is mustahab to do so, because they promote pious and positive deed.

Those people who hold that singing is permitted attribute it to most of the sahabah (companions) رحمه الله tabiun رحمه الله, scholars of *hadith* and the ulama (Scholars) who are abstinent and God-fearing. These people say that the imam and others who use stern language against songs really means those songs that are indecent and contrary to Shariah, like those accompanied with musical instruments. This will reconcile their words and deeds because they too are known to hear songs.

There also is a difference of opinion between the sayings and deeds if the religions men and Shaykh if earlier times and of the religious men and Shaykh of later times. The former abstained from these things but some of the latter were beginners of sama (mystical songs, etc.) We can have an idea about the saying and deed of the former from this example of Hammad رحمه الله who was glorious Shaykh of saintly line of the Qadiyah, he was on his way for the Friday salah when his ears picked up sound of ringing. he paused and asked himself what wrong he had committed that day for which he was being punished, but he could not recall any thing wrong. When he returned home later, he resumed his investigation. Much later, he learn that a bowl had been purchased and it had on it a picture and said, "this is why I was punished (and the sound of songs was heard by me)"

Shaykh Ghaws ul Azam رحمه الله also regarded it is makruh (unbecoming).

Shaykh shibli رضى الله عنه was asked once, "Is singing permitted? He retorted, is singing true? (He went if the song had no topic violating Shari'ah (divine law) and good manners). He was told No! He said " if it is enough for it to be makruh (unbecoming) that it arouses it, senses are numbelaid manners surfaces. Rather desires evil[1] feelings and sensual desires and an inclination to women. the evil self loves It, is best for a believer in Allah and the last day to occupy in the remembrance of Allah."

Shaykh Abu Al-Hasan shadili, the pioneer of the shadili line of saints, said," "Those who are occupied in sama (Arabic) and partake the food of the oppressors possess a Portion of Jewism of which Allah says:

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ

{They are listeners to falsehood, devourers of the unlawful} (5:42)

Imam Ghazali said that there are several degrees of sama?

(i) It is absolutely forbidden to the youth because base desires have a strong say on their temperament. So, instead of having a good effect on them, it pushes them deeper in the Evil of base desires and longing.

(ii) It is makruh (unbecoming) for one who is often engaged in sama as a play and amusement.

(iii) It is permissible to one who is merely interested in rhyming and sweet sound.

(iv) It is recommended to one who is immersed in love of Allah and sama would produce good influence on him.

The shaykh of the chest line of saints were interested in sama but within the limits of etiquette and stipulations. They often listened to it in solitude without any stranger around. The shaykh ul- mashaykh, Khawaja Nizamuddin Awliya was also known to hear Sama but his gathering of sama was without musical, instruments and Qawal and such evils,

Anyway, the Sufi who allow sama, hold the view that it is permitted only to the lovers of Allah and they have outlined etiquette and conditions for it and defined one who is eligible to hear it.

As for the jurists and awliya (saintly men) condemning sama, they refer to the pleasing songs accompanied by musical instruments and such things not recognized by shariah to satisfy base desires, otherwise by itself a sweet rhyming rendering is not disallowed, for it is the true permitted act

We cannot also deny that while there are ills in such rhyming, advantages are not lacking. For example, songs soften unyielding hearts and create an interest and humility in worship. In spite of that, the predecessors did not advise a constant indulgence in it, for, it might lead people to prefer songs to worship, and the devil might spread his net through it to belittle obedience and Shar'iah in the, eyes of the subject who might end up on the wrong path. Hence, while sama is permitted yet it is disallowed because of the accompaniments that are unlawful, like women wine, flutes, reeds, drum, harmonium and so on.

Those people who involve themselves in these things under the impression of gaining divine awareness and love, only to satisfy their emotions and deprive themselves of diker and recitation of the Quran . They are deceived by their base self and the devil. They have strayed from the right path to the wrong path. Day by day, they go further from religion and shariah. How will they engage in more worship when their *salah* itself is lifeless and only a movement of limbs. In fact, they offer the *salah* out of necessity to be counted among the religious, or to show-off. Would that had concentrated on *salah*, fasting and other obligatory duties with a sincere resolve! In that way, at last they would have corrected their religion. People who advocate sama, refer to their elders and other saintly men as having occupied themselves in listening to sama, so they think that they are correct in emulating them. But this is nothing but self-deception. As for the elder, if they listened to sama , they were not selfish and had a check on themselves and they never did it constantly. They engaged in listening to it occasionally. Besides, they never gathered festive people around but listened to it in privacy and with a sincere mind. They never defend any form as essential to follow Moreover, how can compare ourselves with their Frame of mind and firm resolve and a high degree of religious standing. They are emulated only in this thing but not in their pure thought and peons deeds.

In reality, these people have no connection with the elders whom they name, nor does any relationship, as for those who do it because their forbears did it, this verse describe their condition truly:

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ

{Surely they found their fathers straying. So they are rushing in their footsteps.}
(37:69-70)

Today, it has become a custom to celebrate us at the graves of the saints or awliya (friends of Allah) It is nothing but a camouflage to ear name and fame and engage in frivolity, dance and vulgarity The qawwals and singers haunt these place to make money. Do they ask3themselves if any elder or shaykh of olden times had done any such thing?

To add to it, they imagine that they draw near Allah by doing these things. Alas, would

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that they realised where they are heading!
Neither is it *wajib (expedient)* to obey souch people nor is it necessary to respect them. If they Are honoured then that would be tantamount to supporting their actions May Allah enable us to follow the path that He showed us through his Messenger .

DATE PIECE BEFORE EED *SALAH*

(١٤٣٣) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُوْ يَوْمَ الْفِطْرِ حَتّٰى يَأْكُلَ تَمَرَاتٍ وَ يَا كُلُهُنَّ وِتْرًا۔ (رواه البخارى)

1433. Sayyinduna anis narrated that Allah's messenger did not go out (for the *salah*) on the day of al-fitr till he had eaten some dates. He would eat an odd number (of dates).[1]

COMMENTARY: The prophet ate dates on the day of eed ul-fitr early. In this way, he showed the difference of day from the days of Ramadan because into as it is *wajib (expedient)* in Ramadan not to eat, on the day of eed it is *wajib (expedient)* to eat.
The prophet ate an odd number of dates, like three, five etc. It is batter to observe the odd number in every thing. Allah is witr and loves witr (the odd number)- see habit # 1266.
He ate the dates on that day because he had only dates at that time. Some people said that Dates are sweet and cause eye-sight to improve particularly on an empty stomach. The dates offset any weakness coursed by fasting.
Besides sweetmeat is campalible to the demands of faith. The ulama (Scholars) say that if anyone sees himself eating something sweet then he will enjoy the savior of faith. Also, something sweet softens the heart, so it is better break fast with it.

DEPARTURE& ARRIVAL FROM DIFFERENT PATHS

(١٤٣٤) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ عِيْدٍ خَالَفَ الطَّرِيْقَ۔ (رواه البخارى)

1434. sayyiduna jabir narrated that on the day of eed, Allah s Messenger took different paths. [2]

COMMENTARY: he went to the place of eed *salah* by one road and returned, after prayers, by another thus, both the paths and the jinn and mankind dwelling on both, would testify to his worship. The ulama (Scholars) have written of many other reasons. But, all of them are mere conjectures. The actual reason is known only to Allah and his Messenger.

THE TIME OF SACRIFICE

(١٤٣٥) وَعَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ اِنَّ اَوَّلَ مَانَبْدَ أُبِهٖ فِيْ يَوْمِنَا هٰذَا نُصَلِّيْ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ اَنْ نُصَلِّيَ فَاِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهٗ لِاَهْلِهٖ لَيْسَ مِنَ النُّسُكِ فِيْ شَيْءٍ۔ (متفق عليه)

1435. Sayyiduna Al-Bare narrated that, on the day of sacrifice, the prophet delivered to them a sermon, he said, "the first thing with which we begin this day of ours is that we after the *salah* (of eed ul-adha). Then we return and sacrifice. So, he who does that has indeed, observed our *Sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* correctly. But, he who slaughters before we offer the *salah*, indeed, it is merely

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[1] Bukhari # 953, Tirmidhi # 543, Musnad Ahmad 3-126.
[2] Bukhari # 986, Terming # 541, Ibo Rajah# 1301, darimi#1613,

mutton that he hastened for his family and there is nothing of the rites (in it). [1]

COMMENTARY: the ulama (Scholars) says unanimously that sacrifice is not allowed before rise of fajr on the day of eed-ul-adha. However, they differ on the time of sacrifice afterwards. So, Imam shaf'i hold that when the sun is considerably high (a bows height) and enough Time has passed during which one may offer at least two raka'at and deliver short sermons, the time to make the sacrifice begins and it is allowed to do it their after, whether the eed *salah* has been offered or not. It is not allowed to make the sacrifice before the whether one resides in A city or a village. Also, according to Imam Shafi's the time for sacrifice is valid till sunset of the thirteenth of the month.

Imam Abu Hanifah said that the time of sacrifice for city. Dwellers begins after the *salah* of eed and for villagers after rise of dawn. The valid time expires at the twelfth of the month.

Imam shafi hold that sacrifice is not *wajib (expedient)*, but *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) Imam Abu Hanifah hold that sacrifice is *wajib (expedient)* on every person who is sahib nisab (who hold the minimum amount of wealth or property when payment of zakat becomes liable), though the prophet doesn't appreciate in value.

(١٤٣٦) وَعَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ الْبَجَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرٰى وَمَنْ لَمْ يَذْبَحْ حَتّٰى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللّٰهِ۔ (متفق عليه)

1436. Sayyiduna Jundub Ibn Abdullah al-Bajali narrated that Allah's Messenger صلى الله عليه وسلم **said, "If anyone sacrifice before the *salah* (of eed), then he must sacrifice till we have offered the *salah* then he must sacrifice in the name of Allah (after the *salah*)."** [2]

(١٤٣٧) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهٖ وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهٗ وَأَصَابَ سُنَّةَ الْمُسْلِمِيْنَ۔ (متفق عليه)

1437. Sayyiduna Bara narrated that Allah's Messenger صلى الله عليه وسلم **said," if any one sacrifices before the *salah*, he only sacrifice it for himself .he who sacrifices after the *salah* has, indeed, completed his rites and observed the practice of the Muslims correctly.** [3]

COMMENTARY: Most of the ulama (Scholars) abide by this *hadith* but Imam shafi said that it is allowed to make the sacrifice when the time for it begins whether the *salah* is over or not as stated against the *hadith* #1435.

SACRIFICE AT PLACE OF *SALAH*

(١٤٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى۔ (رواه البخاري)

1438. Sayyiduna Ibn umar رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **used to make the sacrifice and Slaughter at the place of eed *salah*.** [4]

COMMENTARY: Sacrifice may be made of goat ram, sheep, cow, buffalo and camel, whether male or female, but of no other animal. These animals, except the camel are sacrificed (ذبح) while the camel is slaughtered (نحر). It is made to stand and a spear is struck

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[1] Bukhari#986, Muslim#7-1961, Musnad# ahmad #4-282.

[2] Bukhari #5500, Muslim# 2-1960 nasai#4368, IbuMajah#3152.

[3] Bukhari#5546, Muslim# 4-1961.

[4] Bukhari # 982.

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on its chest so that it falls down. It is allowed to sacrifice (نحر) the camel too but nahar is better. (the word slaughtered is used for nahar but it may be used to slaughter any animal. The word nahar noun form is the lower part of the neck.)

SECTION II اَلْفَصْلُ الثَّانِيْ

TWO FESTIVALS

(١٤٣٩) عَنْ اَنَسٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُوْنَ فِيْهِمَا فَقَالَ مَا هٰذَانِ الْيَوْمَانِ قَالُوْا كُنَّا نَلْعَبُ فِيْهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَبْدَلَكُمُ اللّٰهُ بِهِمَا خَيْرًا مِّنْهُمَا يَوْمَ الْاَضْحٰى وَيَوْمَ الْفِطْرِ۔ (رواه ابوداؤد)

1439. Sayyiduna Anas رضی اللہ عنہ narrated that when the prophet came to Madinah, its people had two days on which they played. He asked, "What are these two days? "We used to play on them during the jahiliyah. He said, Allah has changed them for you with days better then them: the day of al adha and the day of al fitr.[1]

COMMENTARY: The two days were nawuz and Mihargan. The former is the new year's day in the Persian calendar. On this day the sun enters arise. The latter is the twenty -first day of the month, mihr. The climate is moderate on these days and days and nights are equal.

The prophet had those days abandoned and replaced them with the two eed days when happiness and worship are combined. This habit forbid play and amusement on the two days of eed. However, a simple, light indulgence is allowed within the limits of shariah with no kind of indecency.

This habit makes it very clear that it is disallowed to celebrate and sanctify the festivals of non-Muslims and to adopt their customs. It disallows participation in their festivals. Some ulama (Scholars) go to the extent of terming it an act of disbelief. Abu Hafs رحمہ اللہ Kabir Hanafi said that if any one sanctifies Nawruz and presents to the idolaters the gift of an egg (pursuance of their custom) then he will be deeds are written off.

Qadi Abu al-Muhsin Ibn Mansur said that if anyone buys on this day such things as he dose not normally buy (and which are peculiar to this day) or sends a gift to sermon on this day) or send a gift to sermon on this day meaning to sanctify it as the polytheists do, then he is a disbeliever. If anyone buys something for his personal use or to give a gift that he is accustomed to give then he is not a disbeliever, but it is mukruh , it means a resemblance to the disbelievers and must be avoided.

Similarly, if anyone observes Aashurah as a day of joy then he resembles the Khwarij . if he mourns on this day then he resembles the Rawafid. So, he must ovoid both. The Rawafid join the Majusis in celebrating the Nawruz because they say that Sayyiduna Uthman رضی اللہ عنہ was martyred on this day and Sayyiduna Ali رضی اللہ عنہ became the caliph.

'Fatawa Dhakirah declares that anyone who goes witness holy and diwali approaches disbelief. The some may be surmised of witnessing Nawruz.

Tajnis mention that if anyone praises or thinks of the creeds of the infidels as laudable then he inters the limits of disbelief. On this basis if anyone lauds or declares as correct the acts or sayings of a needy person or so. Called sufi as clearly against shariah then he too Is a disbeliever.

It is stated in Nawadir ul.Fatawa that if any one regard the customs of non-Muslim as good

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[1] Abu Dawud#1134, Nasari#1556, Musnad Ahmad#3-103.

then he is a disbeliever. "umdatul 'Islam" also mention something similar.
In short, all convictions and customs that have nothing to do Islam should be avoided.

MEALS ON EED DAYS

(١٤٤٠) وَعَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتّٰى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْاَضْحٰى حَتّٰى يُصَلِّيَ۔ (رواه الترمذی وابن ماجة والدارمی)

1440. Sayyiduna Buraydah رضی الله عنه narrated that on the day of eed ul- fitr the prophet did not go out (to the place of *salah*) without eating something , and , on the day of eed ul-adha he did not eat anything till he had offered the *salah*.[1]

COMMENTARY: Against the *hadith* # 433. We have mentioned why some fard (obligatory) is taken before the *salah* on eed ul-fitr. On eed ul-adha, the prophet ate after the *salah* so that he might share with the poor who got something to eat only after the sacrifice was made.

THE TAKBIRS

(١٤٤١) وَعَنْ كَثِيْرِ بْنِ عَبْدِاللّٰهِ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيْدَيْنِ فِي الْاُوْلٰى سَبْعًا قَبْلَ الْقِرَاءَةِ۔ (رواه الترمذی وابن ماجة والدارمی)

1441. Sayyiduna Kathir ibn Abdullah narrated from his grandfather that at the two eeds the prophet called the takbirs seven times in the fist rakaah before reciting from the qui Quran.[2]

COMMENTARY: In the first rakaah, the prophet called seven takbirs before the takbir the reaction, apart from the takbir and the takbir of rukuh. In the second he called five takbirs, apart from the takbir of qayam and ruku. Imam Shafi abides by this nadith. Detailed comments will follow.

(١٤٤٢) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَ عُمَرَ كَبَّرُوْا فِي الْعِيْدَيْنِ وَالْاِسْتِسْقَاءِ سَبْعًا وَخَمْسًا وَ صَلُّوْا قَبْلَ الْخُطْبَةِ وَجَهَرُوْا بِالْقِرَاءَةِ۔ (رواه الشافعی)

1442. Sayyiduna Jafar ibn Muhammad narrated in a mursal from that the Prophet صلی الله علیه وسلم (Sayyiduna) Abu Bakr رضی الله عنه and (Sayyiduna) Umar رضی الله عنه used to call the takbirs in the *salah* of two eed and of al -istisqa seven times (in the first raka'ah) and five times (in the second raka'ah) and offered the *salah* before the sermon. They recited the Quran in a audible voice. [3]

COMMENTARY: The narrator is Sayyiduna Jafar Sadiq ibn Muhammad Baqir ibn Ali رضی الله عنه. He was Imam Zayn ul Aabidin ibn Husayn ibn Ali رضی الله عنه.

(١٤٤٣) وَعَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ سَاَلْتُ اَبَا مُوْسٰى وَحُذَيْفَةَ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الْاَضْحٰى وَالْفِطْرِ؟ فَقَالَ اَبُوْمُوْسٰى كَانَ يُكَبِّرُ اَرْبَعًا تَكْبِيْرَهٗ عَلَى الْجَنَائِزِ فَقَالَ حُذَيْفَةُ صَدَقَ۔ (رواه ابوداؤد)

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[1] Tirmidhi #542,Ibn Majah #1756, Darimi#1600, Musnad Ahmed 5-352.

[2] Abu Daud # 1151, Tirmidhi # 536, Ibn Majah # 1277, Darimi# 1606, Musnad Ahmad # 2-35)

[3] Musnad Shafi'I p 76

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1443. Sayyiduna Saeed ibn al-Aas رحمه الله narrated that he asked Sayyiduna Abu Musa and Sayyiduna Hudhayfah رضى الله عنه, how many takbirs did Allah's Messenger صلى الله عليه وسلم call in the *salah* of eed-ul-adha and eed ul Fitr ? Abu Musa said," he called from takbirs as he did in the funeral *salah* hudhayfah رضى الله عنه Said "he spoke the truth.[1]

COMMENTARY: In the first rakaah before reciting the Quran, he called four takbir including the one for the ruku.

There are different a*hadith* for the takbir of eed *salah*, so the contention of the imams also differ. The three imam say that in the salah , there are seven takbirs in the first rakah and five in the second. According to Imam Malik and Imam Ahmad the seven takbirs of the first rakaah include takbir tahrimah and the five in the second include the takbir of Qayam .according to Imam Shafi رحمه الله the seven and five are apart from the takbir tahrimah and the takbir of Qiyam.

Imam Abu Hanifah said that there are three takbirs in the first rakaah apart from takbir tahrima and three in the second apart from the takbir of ruku. Sayyiduna Ibn Masud followed this while Ibn Abbas had an identical contention as of Imam shafi.

The ulma of the Hanafis said that they opted for the a*hadith* with fewer takbirs because the extra takbirs and rafa yadayn in the *salah* of eeds are after all ,against the normal , so ,it is preferable to go for a smaller number.

IMAM MAY LEAN THE STICK ETC.

(١٤٤٤) وَعَنِ الْبَرَاءِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُوْوِلَ يَوْمَ الْعِيْدِ قَوْسًا فَخَطَبَ عَلَيْهِ۔ (رواه ابوداؤد)

1444. Sayyiduna al-Bura narrated that on the day of eed, the prophet was presented a bow. He leaned on it while delivering the sermon.[2]

COMMENTARY: The bow was used instead of a staff.

(١٤٤٥) وَعَنْ عَطَاءٍ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَطَبَ يَعْتَمِدُ عَلٰى عَنَزَتِهٖ اِعْتِمَادًا۔

(رواه الشافعی)

1445. Sayyiduna Ata narrated in a mursal form that the prophet on his spear when he delivered the sermon.[3]

(١٤٤٦) وَعَنْ جَابِرٍ قَالَ شَهِدْتُ الصَّلَاةَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمِ عِيْدٍ فَبَدَأَ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ اَذَانٍ وَّلَا اِقَامَةٍ فَلَمَّا قَضَى الصَّلٰوةَ قَامَ مُتَّكِئًا عَلٰى بِلَالٍ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلٰى طَاعَتِهٖ وَمَضٰى اِلَى النِّسَآءِ وَمَعَهٗ بِلَالٌ فَاَمَرَهُنَّ بِتَقْوَى اللّٰهِ وَوَعَظَهُنَّ وَذَكَّرَهُنَّ۔ (رواه النسائی)

1446. Sayyiduna Jabir رضى الله عنه narrated that he was present at the salah on the day of eed along with the prophet. He began with the *salah* before the sermon with out the adhan ar the iqamah being called when he finished the *salah* he stood up leaning on bilal, praised Allah and glorified him. Gave counsel to the people , admonished them and extorted them to obey Allah .he then went to the women Bilal with him,

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[1] Abu dawud # 1753, Musnad Ahmad #4-416.

[2] Abu Dawud # 1145

[3] Musnad Shafi'I P 77

he commanded them to fear Allah, preferred advice and admonition to them. [1]

GOING TO PLACE OF *SALAH*

(١٤٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ يَوْمَ الْعِيْدِ فِيْ طَرِيْقٍ رَجَعَ فِيْ غَيْرِهٖ۔

(رواه الترمذی)

1447. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that when the prophet went on the day of eed (to the place of *salah* ,) he took one road and returned by another.** [2]

COMMENTARY: See *hadith* # 1434. when going to the place of eed, one should say

اَللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ۔ وَاللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْد

Imam Abu Hanifah said that at the eed ul fitr this must be uttered softy, but at eed ul adha loudly.

EED *SALAH* IN MOSQUE

(١٤٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ اَصَابَهُمْ مَطَرٌ فِيْ يَوْمِ عِيْدٍ فَصَلّٰى بِهِمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِيْدِ فِي الْمَسْجِدِ۔ (رواه ابوداؤد وابن ماجه)

1448. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that on a day of eed rain proud down, so the prophet** صلی اللہ علیہ وسلم **led (the sahabah (companions)) though the *salah* of eed I n the mosque.**[3]

COMMENTARY: The prophet led the *salah* of eed outside the city the desert when it is better to offer it (meaning, at the place of *salah* for eed). If there is a valid reason it may be offered in the mosque.

However, in Makkah and Madinah it may be offered in the masjid Haram , Third is as done now a days.

TIMINGS

(١٤٤٩) وَعَنْ اَبِي الْحُوَيْرِثِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى عَمْرِو بْنِ حَزْمٍ وَهُوَ بِنَجْرَانَ عَجِّلِ الْاَضْحٰى وَاَخِّرِ الْفِطْرَ وَذَكِّرِ النَّاسَ۔ (رواه الشافعی)

1449. Sayyiduna Abu Al-Huwayrith رضی اللہ عنہ **narrated that Allah .s messenger wrote to (Sayyiduna) Amar Ibn Hazm** رضی اللہ عنہ **who was in Najran, "Hasten in offer the *salah* of eed ul adha but delay the *salah* of al fitr and give counsel to the people".** [4]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had sent Sayyiduna Amr ibn Hazm رضی اللہ عنہ as governor of Najran when he was only seventeen year old.

DELAYED SIGHTING OF MOON

(١٤٥٠) وَعَنْ اَبِيْ عُمَيْرِ بْنِ اَنَسٍ عَنْ عُمُوْمَةٍ لَّهٗ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَكْبًا جَاءُوْا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُوْنَ اَنَّهُمْ اَوُا الْهِلَالَ بِالْاَمْسِ فَاَمَرَهُمْ اَنْ يُّفْطِرُوْا وَاِذَا اَصْبَحُوْا اَنْ

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[1] Bukhari # 961, Muslim # 4.885, Nasa'I # 1575, Musnad Ahmad 3-318.

[2] Tirmidhi #541 Ibn Majah # 1301, Musnad ahmad # 2-338.

[3] Abu Dawud #1160, Ibn Majah #1313.

[4] Masnud Shafi'i p 74,

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يَّغْدُوْ إِلٰى مُصَلَّاهُمْ۔ (رواه ابوداؤد و النسائی)

1450. Sayyiduna Abu Umayr ibn Anas رحمه الله narrated from his paternal uncles who were the Sahabah (companions) رضی الله عنه of the prophet that some riders came to the prophet and bore testimony that they had seen the moon on the day gone. So, he instructed the sahabah (companions) to break the fast and they should go to the place of *salah* next morning. [1]

COMMENTARY: The moon was not sighted after the 29th of Ramdan , so the people fasted on the 30th. but, a caravan arrived that day and reported the sighting of the moon the previous night .since their testimony was received after zawal , the time for the *salah* of Eed was over. The prophet صلی الله علیه وسلم accordingly commanded the people to attend the *salah* next morning.

Imam Abu Hanifah fellows this directive and holds that the time of *salah* of eed is from the time when the sun rises considerably till zawal.

According to sharh Muniyah if it cannot be held before zawal on eed day then it should be held next day and again it is not held before zawal then the eed *salah* may not be held at all.

As for eed ul adha ,if it is not possible to offer it on the first and the second day , then it may be offered on the third day , in fact ,even if there is no reason the *salah* of eed ul adha may be post poned to the second or the tired day .but this is makruh (unbecoming).

SECTION III اَلْفَصْلُ الثَّالِثُ

NEITHER ADHAN NOR TAKBIR

(١٤٥١) عَنِ ابْنِ جُرَيْجٍ قَالَ اَخْبَرَنِیْ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ وَ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَا لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْاَضْحٰى ثُمَّ سَاَلْتُهٗ يَعْنِیْ عَطَاءً بَعْدَ حِيْنٍ عَنْ ذٰلِكَ فَاَخْبَرَنِیْ قَالَ جَابِرُ بْنُ عَبْدِاللّٰهِ اَنْ لَّا اَذَانَ لِلصَّلَاةِ يَوْمَ الْفِطْرِ حِيْنَ يَخْرُجُ الْاِمَامُ وَلَا بَعْدَ مَا يَخْرُجُ وَلَا اِقَامَةَ وَلَا نِدَاءَ وَلَا شَیْءَ وَلَا نِدَاءَ يَوْمَئِذٍ وَلَا اِقَامَةَ۔ (رواه مسلم)

1451. Sayyiduna Ibn jurayj رحمه الله narrated that Sayyiduna Ata رحمه الله informed him on the authority of Sayyiduna Ibn Abbas رضی الله عنه and Sayyiduna Jabir رضی الله عنه that the adhan is not called on the day of eedul-duha. Latter, he (again) asked Ata (after some time) and he said that (Sayyiduna) Jabir ibn Abdullah رحمه الله told him, " there is no adhan for the *salah* on eed-ul-fitr when the imam comes out and also after he comes out and no iqamah and no call of any kind . there is nothing -no call and no iqamah"

COMMENTARY: The *hadith* mentions no adhan no iqamah and no call. The call is to announce as *salah* as *salah*, or any such announcement. (Abdul Haq.)

However Mullah Ali qari said that (the call) refers to adhan and iqamah to emphasis the previous statement because all the ulama (Scholars) agree that it is must Ahab to announce on eed day instead of the adhan or takbir .

It might say that the word of shaykh Abdul Haq that no announcement should be made within the place of *salah* it self , Mulla Ali Qari means that it is must Ahab to make the

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[1] Abu Dawud 1157, Nasai # 1557, Ibn Majah #1653, Masnud Ahmad # 5-57

announcement outside the place of *salah*.

SERMON AFTER *SALAH*

(١٤٥٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ يَوْمَ الْاَضْحٰى وَ يَوْمَ الْفِطْرِ فَيَبْدَأُ بِالصَّلَاةِ فَاِذَا صَلّٰى صَلَاتَهٗ قَامَ فَاَقْبَلَ عَلَى النَّاسِ وَهُمْ جُلُوْسٌ فِيْ مُصَلَّاهُمْ فَاِنْ كَانَتْ لَهٗ حَاجَةٌ بِبَعْثٍ ذَكَرَهٗ لِلنَّاسِ اَوْكَانَتْ لَهٗ حَاجَةٌ بِغَيْرِ ذٰلِكَ اَمَرَهُمْ بِهَا وَكَانَ يَقُوْلُ تَصَدَّقُوْا تَصَدَّقُوْا تَصَدَّقُوْا وَكَانَ اَكْثَرُ مَنْ يَّتَصَدَّقُ النِّسَآءُ ثُمَّ يَنْصَرِفُ فَلَمْ يَزَلْ كَذٰلِكَ حَتّٰى كَانَ مَرْوَانُ بْنُ الْحَكَمِ فَخَرَجْتُ مَخَاصِرًا مَرْوَانَ حَتّٰى اَتَيْنَا الْمُصَلّٰى فَاِذَا كَثِيْرُبْنُ الصَّلْتِ قَدْ بَنٰى مِنْبَرًا مِنْ طِيْنٍ وَلَبِنٍ فَاِذَا مَرْوَانُ يُنَازِعُنِيْ يَدَهٗ كَاَنَّهٗ يَجُرُّنِيْ نَحْوَ الْمِنْبَرِ وَ اَنَا اَجُرُّهٗ نَحْوَ الصَّلٰوةِ فَلَمَّا رَاَيْتُ ذٰلِكَ مِنْهُ قُلْتُ اَيْنَ الْاِبْتِدَأُ بِالصَّلَاةِ فَقَالَ لَا يَا اَبَاسَعِيْدٍ قَدْ تُرِكَ مَا تَعْلَمُ قُلْتُ كَلَّا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تَاْتُوْنَ بِخَيْرٍ مِّمَّا اَعْلَمُ ثَلَاثَ مِرَارٍ ثُمَّ انْصَرَفَ۔ (رواه مسلم)

1452. Sayyiduna Abu Saeed al khudri narrated that Allah's Messenger صلى الله عليه وسلم would go out on the day of the eed ul adha and eed ul fitr and begin with *salah*. When he finished his *salah* he stood up and faced the people while they remained seated on their prayer mats 'if he intended to sand an expedition he mentioned that to the people .if he had any other intention besides that , he gave them commend for that . he used to say (during the sermon "give charity! Give charity !give charity the gives of most charity were women. Then he would depart.

This practice continued till Marwan ibn Hakam (became governor of Madina) Abu Saeed continued and said) I went out (once) hand in hand with Marwan till we came to the place of *salah*. Behold, Kathir ibn us-sult had built a pulpit of clay and brick. Marwan continued to pull me with his hand as thought towards the *salah* , when I observed that from him, I asked " where is the practice of beginning with the *salah* gone? He said No, O abu saeed that what you know has been given up! I said certainly not! By him who has any soul in his hand , you have not brought (and cannot bring) anything better then that which I know , I said it three times . " then he (Abu Saeed)departed (with out joining the congregation *salah*). [1]

COMMENTARY: The prophet said give charity! three times to emphasize. Or he said that to cover three conditions:

(i) Gave charity for your life's sake.
(ii) Give charity for your death.
(iii) Give charity for your hereafter.

Marwan ibn Hakam was born in 2AH but he never met the prophet صلى الله عليه وسلم. Kathir ibn Sult is also reported to have been born in the times of the prophet and is counted among the Sahabah (companions) رضى الله عنه by Jami ul Usool, but some authorities put him among the *salah* and he had built the pulpit so that the sermon of eed may be delivered from it as is Manson for Friday it seems from the hadith that Marwan ibn Hakam was the first person

[1] Muslim# 9-889.

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to have the pulpit built (for eed).
The last words Then he departed could also refer to Marwan who went to the pulpit deliver the sermon before offering the salah without listening to Abu Sa'eed رضی اللہ عنہ
THE METHOD: The *salah* of the two eeds comprises two rakaat first the intention in formed and the takbir tahrimah is called and hands folded. Then the thane is recited and the takbir Allah u Akbar is called three times raising the hands up to the ear lobes and dropping them the first two times, the pause between every two takbirs should be that one could say Subhan Allah three times in this interval after the third takbir the hands should not be dropped but folded and the taawwudh, tasmiyah surah al fatihah and any surah must be recited. Then the ruku and sajdahs must be made in the normal way. In the second rakah surah al fatihah and any surah must be recited and three takbir should be called dropping the hands after each takbir. Then at the fourth takbir the ruku should be observed and the *salah* completed. Then the Imam should go up the pulpit and deliver two sermons.
The sermon of eed ul fitr should dwell on the commands and of the Sadaqatul fitr. The sermon of eed ul adha should cover the subject of the sacrifice and takbir tashriq.
The takbir tashriq is to say once after every *salah*(اللہ اکبر اللہ اکبر لا الہ الا اللہ واللہ اکبر اللہ اکبر و للہ الحمد) and it is *wajib (expedient)* to say so. This takbir should be called from the day of Arafah, 9th Dul Hajjah, from fajar *salah* till 13th Dul Hajjah asr *salah* . this takbir is not *wajib (expedient)* on women and travellers but if they follow an imam on whom it is *wajib (expedient)* to call the takbir then it will be *wajib (expedient)* on them too. (ilm ul fiqh)

CHAPTER - XLIX

THE SACRIFICES بَابٌ فِي الْأُضْحِيَةِ

According to the Hanafis sacrifice is fard (obligatory) on every Muslim who is a resident and rich meaning possesses the nisab though it does not rise invalue.
Imam shafi said that sacrifice is *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم) muwakkadah. Imam Ahmad held the same opinion.

SECTION I الْفَصْلُ الْأَوَّلُ

SHOULD MAKE OWN SACRIFICE

(١٤٥٣) عَنْ اَنَسٍ قَالَ ضَحّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ اَمْلَحَيْنِ اَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهٖ وَسَمّٰى وَكَبَّرَ قَالَ رَاَيْتُهٗ وَاضِعًا قَدَمَهٗ عَلٰى صِفَاحِهِمَا وَيَقُوْلُ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ۔ (متفق علیہ)

1453. Sayyiduna Anas رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **sacrificed two horned black rams with his own hands , mentioning Allah's name and calling the takbir.**
Sayyiduna Anas رضی اللہ عنہ **added, "I Saw him place his foot on their sides, and say " Bismillah Wa Allah hu Akbar."[1]**

COMMENTARY: The men making the sacrifice must make it with his own hands if he is familiar with its method, this is mustahab if he does not know it then he must stand there

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[1] Bukhari #5563,Muslim # 10-1966. Abu Dawud # 2794, Tirmidhi # 1494, Nasai # 4387, Ibn Majah # 3120,

and depute someone to do it for him. According to the Hanafis it is a condition to mention name of Allah at the time of making the sacrifice (Bismillah) and according to the ulama (Scholars) it is mustahab(desirable) to call the takbir (Allahu Akbar). It is better to use the waw (و) and say was Allahu Akbar. Most of the ulma say that it is makruh (unbecoming) to involve blessing on the prophet at the time of sacrifice but Imam shafi said that it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*).*

DESCRIPTION OF RAM

(١٤٥٤) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِكَبْشٍ اَقْرَنَ يَطَأُ فِيْ سَوَادٍ وَيَبْرُكُ فِيْ سَوَادٍ وَيَنْظُرُ فِيْ سَوَادٍ فَأُتِيَ بِهٖ لِيُضَحِّيَ بِهٖ قَالَ يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ ثُمَّ قَالَ اَشْحِذِيْهَا بِحَجَرٍ فَفَعَلْتُ ثُمَّ اَخَذَ هَا وَاَخَذَ الْكَبْشَ فَاَضْجَعَهٗ ثُمَّ ذَبَحَهٗ ثُمَّ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ تَقَبَّلْ مِنْ مُّحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَمِنْ اُمَّةِ مُحَمَّدٍ ثُمَّ ضَحّٰى بِهٖ۔ (رواه مسلم)

1454. Sayyiduna Ayshah رضى الله عنه **narrated Allah's Messenger asked for such horned ram to be brought that walked on black (feet), sat on black (belly and chest) and saw with black (eyes). So it was brought to him. He said "o Ayshah bring me a knife "then he instructed her to sharpen it with a stone she did that. He took the knife and took the ram .he placed it on the ground and slaughtered it and prayed:**

بِسْمِ اللّٰهِ اَللّٰهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَمِنْ اُمَّةِ مُحَمَّدٍ

(In the name of Allah. O Allah accept it from Muhammad and the family of Muhammad and from the ummah of (Muhammad).
Then he sacrifices it. [1]

COMMENTARY: It the makruh (unbecoming) to sharpen the knife in front of the animal. Sayyiduna Umar Ibn Khattab رضى الله عنه had awarded stripes to a men who had done it. It is also makruh (unbecoming) to slaughter an animal in the presence of another animal.
The prayer of the prophet does not mean that there were shares for his ummah because one ram or one goat can be sacrificed for only one person, not for more then one.

AGE OF ANIMAL

(١٤٥٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْبَحُوْا اِلَّا مُسِنَّةً اِلَّا اَنْ يَّعْسُرَ عَلَيْكُمْ فَتَذْبَحُوْا جَذَعَةً مِنَ الضَّأْنِ۔ (رواه مسلم)

1455. Sayyiduna Jabir رضى الله عنه **narrated that Allah's Messenger said only a Sunnah (practice of Holy Prophet** صلى الله عليه وسلم**) unless it is difficult for you. If so, then sacrifice a Jadh'ah of a sheep or ram.** [2]

COMMENTARY: Musinnah and Jadh'ah are the terminology of ages of the animals. The Hanafis say that a five year old camel in its sixth year , a cow, buffalow or ox in their third year, and a sheep or ram in their second year are called musinnah (مسنة) these animals can be sacrificed only if they are musinnah except that a ram or sheep may be sacrificed even if

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[1] Muslim # 19-1967. Abu Dawud #2792, Musnad Ahmad # 6-78

[2] Muslim #13-1963, Abu Dawud # [illegible] ad Ahmad # 3-312.

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they are jadhah.
Jadhah (جذعة) is the kid of a sheep or ram between six months and one year in age.
Some authorities hold that a Judhah will be valid for sacrifice only if its built is such that anyone looking at it from after among the musinnah will taken it for one of them. If it is not fat or well- built but lean than its sacrifice will not be proper.
The sense of the habit and the verdict of the jurists is that it is mustahab to sacrifice musinnah if it is available and one is able to buy it though if, even in case a musinnah is available yet any one sacrifice a judhah, then the sacrifice would be proper.

A YEAR OLD GOAT

(١٤٥٦) عَنْ عُقْبَةَ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلٰى صَحَابَتِهٖ ضَحَايَا فَبَقِيَ عَتُوْدٌ فَذَكَرَهٗ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِهٖ اَنْتَ وَفِيْ رِوَايَةٍ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَمَالِيْ جَذَعٌ قَالَ ضَحِّ بِهٖ۔ (متفق علیه)

1456. Sayyiduna Uqbah ibn Aamir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم gave him some goats to distribute among his Shahabah رضی الله عنه as sacrificial animals. (He did that and) a yearling remained about which he asked Allah's Messenger who said, "You sacrifice it."
According to another version , he said " o Messenger of Allah, I have a judhah remaining" He said "sacrifice it."[1]

COMMENTARY: Atood (عتود) is a lamb one year old, fat and well- built. This *hadith* confirms that a yearling may be sacrificed. Imam Abu Hanifah abided by it.
Some people maintain that atood is a lamb above six months old. In that case, this concession was allowed only to sayyiduna Uqbah ibn Aamir رضی الله عنه. No one also is then allowed to sacrifice an atood.

SACRIFICE AT AL- MUSALLA

(١٤٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى۔ (رواه البخاری)

1457. Sayyiduna Ibn Umar رضی الله عنه narrated that the prophet used to sacrifice (animals) and slaughter (camels) at the musalla (which is the place of *salah* for eed, etc,)[2]

SHARES IN SACRIFICE

(١٤٥٨) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُوْرُ عَنْ سَبْعَةٍ۔

(رواه مسلم و ابوداؤد و اللفظ له)

1458. Sayyiduna Jabir رضی الله عنه narrated that the prophet said "(when making a sacrifice), a cow may be shared by seven people and a camel (also) by seven.[3]

GUIDANCE

(١٤٥٩) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ وَاَرَادَ بَعْضُكُمْ اَنْ

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[1] Bukhari # 5547, Muslim # 16-1965, Tirmidhi # 1508, Nasari # 4379, Ibn Majah # 3138, Darimi # 1953, Musnad Ahmed 4-140.
[2] Bukhari # 982.
[3] Muslim # 352-1318, Abu Dawud # 2808, Nasai # 4393. (word are Abu Dawud's).

يُضَحِّيَ وَلَا يَمَسَّ مِنْ شَعْرِهٖ وَبَشَرِهٖ شَيْئًا وَفِيْ رِوَايَةٍ فَلَا يَأْخُذَنَّ شَعْرًا وَّلَا يَقْلِمَنَّ ظُفُرًا وَفِيْ رِوَايَةٍ مَنْ رَاٰى هِلَالَ ذِى الْحِجَّةِ وَاَرَادَ اَنْ يُّضَحِّيَ فَلَا يَاْخُذْ مِنْ شَعْرِهٖ وَلَا مِنْ اَظْفَارِهٖ۔ (رواه مسلم)

1459. Sayyiduna Umm Salamah narrated that Allah's Messenger صلى الله عليه وسلم said, "when the (first) ten days being (of Dhul- Hajjah) and one of you intends to make a sacrifice, he must not cut his hair or clip his nails (till the sacrifice is made). According to a version "he must neither shaves hair nor pare nails." According to yet another version, "He who sees the new moon of Dhul. Hajjah and indented to make a sacrifice must not cut his hair or his nails (till the sacrifice is made)."[1]

COMMENTARY: It is disallowed to clip nail and cut hair during these ten days to achieve resemblance to the pilgrims who have assumed the ihram. This prohibition is only tanzihi, so to obey it is mustahab and to neglect it is giving up the preferable. However, Imam shaf'i said that neglect it is makruh (unbecoming).

PIOUS DEEDS IN TEN DAYS

(١٤٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِنَّ اَحَبُّ اِلَى اللّٰهِ مِنْ هٰذِهِ الْاَيَّامِ الْعَشْرِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اِلَّا رَجُلٌ خَرَجَ بِنَفْسِهٖ وَمَالِهٖ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ۔ (رواه البخارى)

1460. Sayyiduna Ibn Abbas narrated that Allah's Messenger said "there are no days during which a righteous deed is dearer to Allah then during these ten days "They (the Sahabah (companions)) رضى الله عنه asked him, O Messenger of Allah, not even jihad in Allah's path? He said not jihad in the path too except a man goes out with his life and his property and returns not with anything at all of that.[2]
(His effort is better then the righteous deed of these ten days)

COMMENTARY: Reward is commensurate with selfless Endeavour. Nothing can be as ungrudging as giving up one's life and property for Allah's sake .
The righteous deeds in Ramadan too are very excellent, so perhaps this hadith does not speak of the deeds of Ramadan or deeds during Ramadan are more excellent because of the obligatory fasting and the most sacred night laylat ul ulqadr which in Ramadan and the deeds of the first ten days of Dul Hajjah are very dear because the day of Arafah find place among them and rites of hajj performed in these days.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION

(١٤٦١) وَعَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ اَقْرَنَيْنِ اَمْلَحَيْنِ مَوْجُوْئَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ

1461. Sayyiduna Jabir narrated that the prophet sacrificed two horned rams that had black stripes on white and were castrated. He put them oriented to the kiblah and prayed;

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[1] Muslim # 352-1318, Abu Dauwd # 2808, Nasai # 4393.
[2] Bukhari # 969, Abu Dawud # 2438, Tirmidhi # 757, Ibn Majah # 1727

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إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ عَلٰى مِلَّةِ اِبْرَاهِيْمَ حَنِيْفًا وَّ مَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْكَ وَلَكَ عَنْ مُّحَمَّدٍ وَّاُمَّتِهٖ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ ثُمَّ ذَبَحَ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ وَ فِيْ رِوَايَةٍ لِاَحْمَدَ وَاَبِيْ دَاوٗدَ وَالتِّرْمِذِيِّ ذَبَحَ بِيَدِهٖ وَقَالَ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ اَللّٰهُمَّ هٰذَا عَنِّيْ وَعَمَّنْ لَّمْ يُضَحِّ مِنْ اُمَّتِيْ۔

"I have turned my face towards one who has created the heavens and the earth , observing the religion of ibrahim the upright , Iam not of the polytheists. My *salah* my religious rites, my living and my death are for Allah, lord of the worlds who has no partner . that is what I am commanded to do and I am one of the Muslims , O Allah, this (sacrifice) is granted by you , and is made purely for your pleasure. (do accept it) from Muhammad and his ummah, In the name of Allah , and Allah is the greatest"
Then he made the sacrifice. [1]
According to another version ; he sacrifice it with his own hand and said " In the name of Allah. And Allah is the greatest , o Allah, this is from me and from those of my ummah who have not made a sacrifice. [2]

COMMENTARY: An castrated animal its flesh is delicious.
As for the words: I'm not of the polytheists the ulama (Scholars) are not one on which Shari'ah (divine law) the prophet followed before he was commissioned as prophet. They say that he followed the creed of Prophet Abraham or prophet Musa or prophet Eesa, and worshipped accordingly.
The correct position is that he did not follow any shariah but used his judgment and intuition to occupy himself in worship and he believed in Allah, Moreover, it is confirmed beyond any shadow of doubt that never in his life did he taint himself with idol-worship.
As for the kind of his worship , the ulama (Scholars) say that it is known only to Allah,
The intention from Muhammad and his ummah means that either he associated them in the reward of the sacrifice or truly included them in the making of the sacrifice in which case it will be presumed to be an exclusive distinction of his. The most explanatory position is that he sacrifice one ram from his own self and the other on behalf of his ummah.
It is clear from this *hadith* that if the person making the sacrifice is able to slaughter then it is mustahab to slaughter then it is mustahab to slaughter the animal with one's own hand. Even a women may do it herself, if she can.

ON BEHALF OF THE DEED

(١٤٦٢) وَعَنْ حَنَشٍ قَالَ رَاَيْتُ عَلِيًّا يُضَحِّيْ بِكَبْشَيْنِ فَقُلْتُ لَهٗ مَاهٰذَا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصَانِيْ اَنْ اُضَحِّيَ عَنْهُ فَاَنَا اُضَحِّيْ عَنْهُ۔ (رواه ابوداؤد وی الترمذی نحو)

1462. Sayyiduna Hanash رحمه الله narrated that he saw Sayyiduna Ali رضی الله عنه sacrificing two rams so he asked him 'Why do this? (One was enough) he said Allah's Messenger had enjoined me to sacrifice one on his behalf so I do that for him.[3]

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[1] Abu Dawud # 2795, Ibn Majah # 3121, Darimi # 1946, Musnad Ahmad 3.375
[2] Tirrmidhi # 1526, Abu Dawud, Musnad Ahmad
[3] Abu Dawud # 2790, Tirmidhi # 1495, Musnad Ahmad # 1-150

COMMENTARY: Sayyiduna Ali رضی اللہ عنہ either made sacrifice of two rams from himself and two on behalf of the prophet or one for each. Apparently it was his constant practice to do so every year.

It is allowed to make sacrifice on behalf of the dead though some ulama (Scholars) do not permit it. Ibn Mubarak said "I prefer that something should be spent on behalf of the deed but sacrifice should not be made for him and if it has to be made for some reason then nothing of its meat may be eaten. All of it must be distributed in the name of Allah."

NOT A DEFECTIVE ANIMAL

(١٤٦٣) وَعَنْ عَلِيٍّ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْاُذُنَ وَاَنْ لَّا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَّلَا شَرْقَاءَ وَلَا خَرْقَاءَ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النِّسَائِيُّ وَ الدَّارِمِيُّ وَ ابْنُ مَاجَةَ وَانْتَهَتْ رِوَايَتُهٗ اِلٰى قَوْلِهٖ وَالْاُذُنَ۔

1463. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم enjoined them to examine the eye and the ear (of the sacrificial animal) thoroughly and refrain from sacrificing an animal with a slit that makes some of the ear hanging in the front or back , nor an animal with a lengthwise slit or circular pierce.[1]

COMMENTARY: Imam Shaf'I رحمہ اللہ dose not permit sacrifice of a goat whose ear has even a slight silt. Imam Abu Hanifah رحمہ اللہ said that the ear is cut off.

In this regard, Imam Tahawi cites the *hadith* of Sayyiduna Qatadah: he reported from ibn Kulayab that he heard Sayyiduna Ali say that he prophet forbade sacrifice of (عضائے قُران وادر) (adbu quran wa udhar.) So, Qatadah رضی اللہ عنہ asked Saeed ibn Musayyib رضی اللہ عنہ what was meant by these words , he said ' The ear is cut off half or more then half .

ANIMAL DISALLOWED BY HANAFIS: The Hanafis say that such animals are not allowed to be sacrificed whose ear is split one third or more, which has no ears since birth , whose tail or nose is cut off one third or more, which is blind, one eyed or has lost one third or more sight of one eye, whose udders have dried, which has no brain, which is lame and cannot walk up to the place of slaughter, which has itches which has no teeth and which consumes impurity.

Sacrifice is allowed of the animal whose ear is cut lengthwise or from the side of its mouth and hangs , or is cut the back side, hence we may say that the prohibition in this hadith is nahi tanzihi (which is nearer lawful then forbidden).

(١٤٦٤) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُّضَحِّيَ بِاَعْضَبِ الْقَرْنِ وَالْاُذُنِ۔

(رواہ ابن ماجۃ)

1464. Sayyiduna Ali narrated that Allays Messenger forbade them to sacrifice horn and a slit ear. [2]

COMMENTARY: The Hanifis allow the sacrifice of an animal that has no horns since birth, or were broken or third cover has come off. Hence this habit is based on nahi tanzihi. However, the animal whose horns have come off from the roots is not allowed for sacrifice.

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[1] Tirmidhi # 1503, Nasai # 4372 Ibn Majah # 3142 Darimi # 1952, Masnad Ahmad 1-108.

[2] Abu Dawud # 2805, Tirmidhi # 1509, Nasai # 4377, Ibn Majah # 3145, Musnad Ahmad 1-83.1-83 1-127.

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(١٤٦٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يُتَّقٰى مِنَ الضَّحَايَا فَاَشَارَ بِيَدِهٖ فَقَالَ اَرْبَعًا اَلْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا وَالْمَرِيْضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِيْ لَا تُنْقِيْ۔

(رواه مالك واحمد والترمذى وابوداؤد والنسائى وابن ماجة والدارمى)

1465. Sayyiduna Al Bara ibn Aazib narrated that Allah's Messenger was asked, of what should one be careful in (selecting) a sacrificial animal? He pointed out with his fingers saying, four kinds: a lame animal whose limp is obvious, a one -eyed animal whose loss of an eye is clear, a sick animal whose sickness is apparent and a lean animal that has no marrow (evidently.)[1]

PLUMP ANIMAL

(١٤٦٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُضَحِّيْ بِكَبْشٍ اَقْرَنَ فَحِيْلٍ يَنْظُرُ فِيْ سَوَادٍ وَّيَاْكُلُ فِيْ سَوَادٍ وَّيَمْشِيْ فِيْ سَوَادٍ۔ (رواه الترمذى وابوداؤد وابن ماجة)

1466. Sayyiduna Abu Saeed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made sacrifice of such a horned plump ram that saw with black (eyes) ate with blackness (round its mouth) and walked on black (feet)[2]

COMMENTARY: The ulama (Scholars) say that it is mustahab to sacrifice an animal that is fat and fleshy. It is better to sacrifice one fat sheep then two lean ones unless the meat of the fat or fleshy sheep or goat is bad.

THE JADHAH

(١٤٦٧) وَعَنْ مُجَاشِعٍ مِنْ بَنِيْ سُلَيْمٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اِنَّ الْجَذَعَ يُوَفِّيْ مِمَّا يُوَفِّيْ مِنْهُ الثَّنِيُّ۔ (رواه ابوداؤد والنسائى وابن ماجة)

1467. Sayyiduna Mujashi رضى الله عنه who was from tribe Banu Sulaym narrated that Allah's Messenger صلى الله عليه وسلم said often " A jadhah is enough where a kid of the hairy suffices."[3]

COMMENTARY: The jadhah has been defined in the precedi..g lines.
Just as the sacrifice of a goat of over one year is allowed, so too the sacrifice of the Jadhah is allowed.
Thaniy is a term used to define age of an animal .
When applied to a goat in its second year,
An ox or a cow in its third year, and a camel in its sixth year.

(١٤٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نِعْمَةُ الْاُضْحِيَّةُ الْجَذَعُ مِنَ الضَّاْنِ۔ (رواه الترمذى)

1468. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say " The best sacrifice is the jadhah of a ram. [4]

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[1] Musnad Ahmad # 4-289, Abu Dawud #2802, Tirmidhi # 1502, Nasai #4370, Ibn Majah # 3144, Darimi#1939

[2] Abu Dawud # 2796, Tirmidhi # 1501, Nasai # 4390, Ibn Majah # 3128.

[3] Abu Dawud # 2799, Nasai # 4384, Ibn Majah # 3140, Musnad Ahmad # 5-368.

[4] Tirmidhi # 1504, Masnud Ahmad 2-445.

COMMENTARY: While the sacrifice of a six month old ram is allowed but the jadahah of a goat is not allowed.

SHARING IN SACRIFICE

(١٤٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَحَضَرَ الْاَضْحٰى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَّفِي الْبَعِيْرِ عَشْرَةً رَوَاهُ التِّرْمِذِيُّ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1469. Sayyiduna Ibn Abbas narrated that they were with Allah's Messenger on a journey. The (eed) ul adha came upon them, so they shared mutually seven for a cow and ten for a camel.[1]

COMMENTARY: Ishaq Ibn Rahuwayh follwed this habit and says that ten people must share a camel.

All the ulama (Scholars) say that this hadith is abrogated by the one which says explicitly that like seven in a cow, the shares for a camel too are seven.

MERIT OF SACRIFICE

(١٤٧٠) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاعَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاْتِيْ يَوْمَ الْقِيَامَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطَيِّبُوْا بِهَا نَفْسًا۔ (رواه الترمذى و ابن ماجة)

1470. Sayyiduna Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "of the deeds that a man does on the day of sacrifice, the dearest to Allah is the flow of blood. It will come on the day of resurrection with its horns and its hair and its hooves. In deed, the blood will gain Allah's acceptance at once even before it drops on the ground. So, please yourselves what it."[2]

COMMENTARY: Zany ul -arab said that the animal will come on the day of resurrection in its form it had before being sacrificed without any defect . It will be an excellent substitute for one who had sacrifices it for each of his limbs. It will also be his riding beast on the bridge, sirat.

Given these tidings, he must not feel melancholy but be delighted.

EXCELLENCE OF WORSHIP DURING THE DAYS

(١٤٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ اَنْ يُّتَعَبَّدَ لَهٗ فِيْهَا مِنْ عَشْرِ ذِى الْحَجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِّنْهَا بِصِيَامِ سَنَةٍ وَقِيَامِ كُلِّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ اِسْنَادُهٗ ضَعِيْفٌ۔

1471. Sayyiduna Abu Hurayrah narrated that Allah's Messenger said None of the days are dearer to Allah during which he is worshipped then the ten days of Dhul Hijjah. Fating on each of these days is like fasting for a year and standing (in worship) on each of its night is like standing on laylatulqadr."[3]

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[1] Tirmidhi # 1506 , Nasai # 4393, Ibn Majah # 3131, Masnud Ahmad 1-275.

[2] Tirmidhi # 1498, Ibn Majah # 3126.

[3] Tirmidhi # 758, Ibn Majah # 1728.

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COMMENTARY: We have spoken in detail on the merit of ten days of Dhul Hijjah in the first section of this chapter.

SECTION III اَلْفَصْلُ الثَّالِثُ

SACRIFICE BEFORE *SALAH* NOT CORRECT

(١٤٧٢) عَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ شَهِدْتُّ الْاَضْحٰى يَوْمَ النَّحْرِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعُدْ اَنْ صَلّٰى وَفَرَغَ مِنْ صَلَاتِهٖ وَسَلَّمَ فَاِذَا هُوَ يَرٰى لَحْمَ اَضَاحِيَّ قَدْذُبِحَتْ قَبْلَ اَنْ يَّفْرُغَ مِنْ صَلَاتِهٖ فَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يَّصُلِّيَ اَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا اُخْرٰى وَفِيْ رِوَايَةٍ قَالَ صَلَّى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ ثُمَّ ذَبَحَ وَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُصَلِّيَ فَلْيَذْبَحْ اُخْرٰى مَكَانَهَا وَمَنْ لَّمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللّٰهِ۔ (متفق عليه)

1472. Sayyiduna Jundub ibn Abdullah رضی اللہ عنہ narrated that he was there along with Allah's Messenger صلی اللہ علیہ وسلم on (eed) ul adha the day of sacrifice, hardly had he finished the *salah* and given the salutation then, behold! he saw the meat of the sacrifice animal that had been sacrifice before he had completed the *salah* so, he said "whoever has sacrifice before he offered *salah* or , we offered *salah* - must sacrifice another in place of it.
According to another version, he (Jundub) narrated that the prophet offered the *salah* on the day of sacrifice, then delivered the sermon , and after that sacrificed, and said, He who has sacrificed before having offered *salah* must make another sacrifice in place of it, and he who has not sacrificed, must sacrifice (now) in the name of Allah."[1]

DAYS OF SACRIFICE

(١٤٧٣) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ قَالَ اَلْاَضْحٰى يَوْمَانِ بَعْدَ يَوْمِ الْاَضْحٰى رَوَاهُ مَالِكٌ وَقَالَ بَلَغَنِيْ

1473. Sayyiduna Nafi narrated that (Sayyiduna) Ibn Umar رضی اللہ عنہ said " The sacrifice is for two days more after the eed ul adha.[2]

(١٤٧٤) عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ مِثْلَهٗ۔

1474. Sayyiduna Ali Ibn Abu Talib رضی اللہ عنہ narrated the like of it.[3]

COMMENTARY: Imam Abu Hanifah Imam Malik and Imam Ahmad abide by this *hadith*. They hold that sacrifice is validly made up to sunset on the twelfth. Imam Shafi hold that the last date is the thirteenth.

(١٤٧٥) وَعَنِ ابْنِ عُمَرَ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ يُضَحِّيْ۔ (رواه الترمذی)

1475. Sayyiduna Ibn Umar narrated that Allah's Messenger Stayed in Madinah for ten years. He made the sacrifice (every year).[4]

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[1] Bukhari # 986, Muslim # 1-1960. Tirmidhi # 1513. Nasai # 4368, Ibn Majah # 3152. Musnad Ahmad # 3-113.

[2] Muwatta Maalik # 23.6-12

[3] Ibid

[4] Tirmidhi # 1512. Musnad Ahmad 2-38.

COMMENTARY: This is the strongest evidence that to make sacrifice is *wajib (expedient)*

SUNNAH OF PROPHET IBRAHIM عليه السلام

(١٤٧٦) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ مَاهٰذِهِ الْاَضَاحِيُّ قَالَ سُنَّةُ اَبِيْكُمْ اِبْرَاهِيْمَ عليه السلام قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ قَالُوْا فَالصُّوْفُ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِّنَ الصُّوْفِ حَسَنَةٌ۔ (رواه احمد و ابن ماجة)

1476. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ **narrated that sahabah (companions) of Allah's Messenger asked "O Messenger of Allah, what is this sacrifice?" He said " it is the *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of your father Ibrahim . They asked , " what is there for us in it?" He said "A blessing against every hair. " They asked," And (what about) wool, Messenger of Allah? He said. " Against every strand of wool a blessing."[1]**

CHAPTER - L

AL-ATIRAH بَابُ الْعَتِيْرَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

FARA AND ATIRAH

(١٤٧٧) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا فَرَعَ وَلَا عَتِيْرَةَ قَالَ وَالْفَرَعُ اَوَّلُ نِتَاجٍ كَانَ يُنْتَجُ لَهُمْ كَانُوْا يَذْبَحُوْنَهُ لِطَوَاغِيْتِهِمْ وَالْعَتِيْرَةُ فِيْ رَجَبٍ۔ (متفق عليه)

1477. Sayyiduna Abu Hurayah رضی اللہ عنہ **narrated that the prophet said, "There is no fara and no atirah (in Islam)" Abu Hurayrah said that fara was the first born of their animal and they slaughtered it (as an offering) to their idols . And atirah was what they observed in Rajab. [2]**

COMMENTARY: During the jaihiliyah(ignorance era), the idolaters sacrificed the first born of their animals before their idols; this practice continued in early Islam and the first of the animals was offered in Allah's name, later this practice was abolished to ovoid a resemblance to the infidels.

Another practice of the jahiliyah (ignorance era) was to make an offering to the idols in the first ten days of Rajab to attain nearness to them. This was called atirah.

In early Islam. The Muslims carried on with atirah to gain nearness to Allah. Later this practice, too, was done away with. The objective was to give up resemblance to the idolaters.

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٤٧٨) عَنْ مِخْنَفِ بْنِ سُلَيْمٍ قَالَ كُنَّا وُقُوْفًا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ فَسَمِعْتُهُ يَقُوْلُ يَاَيُّهَا النَّاسُ اِنَّ عَلٰى كُلِّ اَهْلِ بَيْتٍ فِيْ كُلِّ عَامٍ اُضْحِيَّةً وَعَتِيْرَةً هَلْ تَدْرُوْنَ مَا الْعَتِيْرَةُ هِيَ الَّتِيْ تُسَمُّوْنَهَا الرَّجَبِيَّةُ

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[1] Ibn Majah # 3127, Musnad Ahmad 4-368

[2] Bukhari # 5474, Muslim # 38-1976, Abu Duauwd # 2831,Tirmidhi # 1517, Nasai # 4222, Ibn Majah # 3168, Darimi # 1964, Musnad Ahmad # 2-239.

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رَوَاهُ التِّرْمِذِيّ وَ اَبُوْدَاوٗدَ وَالنِّسَائِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ ضَعِيْفُ الْاِسْنَادِ وَقَالَ اَبُوْدَاوٗدَ وَالْعَتِيْرَةُ مَنْسُوْخَةٌ۔

1478. Sayyiduna Mikhanaf ibn Sulaym narrated that they were with Allah's Messenger standing at Arafah. He heard him say "o people! On every member of the house it is *wajib (expedient)* make a sacrifice and offer atirah every year. Do you fathom what atirah is? It is that which you call rajabiyah"[1]
Tirmidhi rated the hadith as gharib and da'if (strange and weak) Abu Dawud said that atirah is abolished (and not allowed any more).

SECTION III اَلْفَصْلُ الثَّالِثُ

HARD-PRESSED IS RELIEVED

(١٤٧٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ بِيَوْمِ الْاَضْحٰى عِيْدًا جَعَلَهُ اللّٰهُ لِهٰذِهِ الْاُمَّةِ قَالَ لَهٗ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ لَّمْ اَجِدْ اِلَّا مَنِيْحَةً اُنْثٰى اَفَاُضَحِّيْ بِهَا قَالَ لَا وَلٰكِنْ خُذْ مِنْ شَعْرِكَ وَاَظْفَارِكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذٰلِكَ تَمَامُ اُضْحِيَّتِكَ عِنْدَ اللّٰهِ۔ (رواه ابوداؤد و النسائی)

1479. Sayyiduna Abudullah ibn Amr narrated that Allah's Messenger said, "I am commanded to observe the day of sacrifice as an eed. Allah has made it so for this ummah. A man submitted, O Messenger of Allah tell me if I do not find anything besides a maniah, may I sacrifice it ?' he said " no but, cut some of your hair, (clip) your nails and moustaches and shave your pubes . That is your complete sacrifice in Allah's sight".[2] (You will earn a full reward.)

COMMENTARY: Manihah is derived from (منح) manahah. It means a grant, gift. The Arabs gave their milk- yielding camel to the needy as a gesture of sympathy. They could use its milk , wool and offspring for themselves. When they had no need of it , they returned it to its owner, The prophet disallowed the man to sacrifice the manihah because he was not its rightful owner besides, he had no other means to meet his needs, so it is apparent from the *hadith* that sacrifice is not *wajib (expedient)* on a hard - pressed, poor person.
While the majority of ulama (Scholars) say tat for a hard pressed it is mustahab to make a sacrifice, Imam Abu Hanifah said that sacrifice is *wajib (expedient)* only on one who is sahib nisab (on whom zakah is *wajib (expedient)*)

CHAPTER - LI

SALAT UL KHUSUF بَابُ صَلٰوةِ الْخُسُوْفِ

The renowned linguists and scholars say the khusuf is a lunar eclipse. While kusuf is a solar eclipse.
All of the a*hadith* in this chapter concern solar eclipse. Only one *hadith* (# 1481)
Concerns lunar eclipse. So, the compiler of the Mishkat ought to have given this chapter the caption salat ul kusuf.

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[1] Abu Dawud # 2788, Tirmidhi # 1523 Nasai # 4224, Ibn Majah # 3125, Musnad Ahmad 4-215.
[2] Abu Dawud # 2789 Nasai # 4365, Musnad Ahmad # 2-169.

Some scholars say that the word kusuf applies to both solar and lunar eclipse, And, some say that khusuf too. Applies to both.
The salat of solar eclipse is masnun in the eyes of most of the ulama (Scholars). The Hanafis offer two raka'at with the congregation without a sermon.
The *salah* of lunar eclipse is also two raka'at but not in a congregational form Everyone offers it by himself.
Imam Shafi hold that both these salah are offered with a congregation and a sermon is also delivered.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S *SALAH* OF SOLAR ECLIPSE

(١٤٨٠) عَنْ عَآئِشَةَ قَالَتْ اِنَّ الشَّمْسَ خَسَفَتْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ مُنَادِيًا اَلصَّلٰوةُ جَامِعَةٌ فَتَقَدَّمَ فَصَلّٰى اَرْبَعَ رَكْعَاتٍ فِيْ رَكْعَتَيْنِ وَاَرْبَعَ سَجَدَاتٍ قَالَتْ عَائِشَةُ مَا رَكَعْتُ رُكُوْعًا قَطُّ وَلَا سَجَدْتُ سُجُوْدًا قَطُّ كَانَ اَطْوَلَ مِنْهُ۔ (متفق عليه)

1480. Sayyiduna Ayshah narrated that during the time of Allah's Messenger (after the hijrah). There was a solar eclipse. He sent a crier to (summon with the) call as salat ul Jame (the *salah* brings together).Then he went forward and offered two raka'at with four ruku (bowings) and four sajdah (prostration) sayyiduna Ayshah said, I had never made a ruku or a sajdha that was longer than that."[1]

COMMENTARY: It is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to invite the people to the salat ul- kusuf (solar eclipse) by calling as salat ul jami' The ulama (Scholars) say that salah should observe in a congregational form in the Jam'e mosque or the place of eed *salah,* It should not be observed during the hours when offering *salah* is makruh (unbecoming).
The prophet made two prostrations (sajdah) in every rakaah . However, Imam Abu Hanifah cites some a*hadith* that speak of only one ruku and a normal *salah.* In fact, There is a qawli hadith in this chapter and qawli hadith is preferred over the file *hadith.*

RECITATION:

(١٤٨١) وَعَنْهَا قَالَتْ جَهَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْخُسُوْفِ بِقِرَاءَتِهٖ۔ (متفق عليه)

1481. Sayyiduna Ayshah narrated that the prophet recited the Quran aloud in prophet *salah* of a lunar eclipse.

(١٤٨٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ اِنْخَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهٗ فَقَامَ قِيَامًا طَوِيْلًا نَحْوًا مِّنْ قِرَاءَةِ سُوْرَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَدُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَدُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَدُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَدُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَدُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ

[1] Bukhari # 1051, Muslim # 20-910, Abu Dawud #1190.

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رُكُوْعًا طَوِيْلًا وَهُوَدُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ اِنَّ الشَّمْسَ وَ الْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللّٰهَ قَالُوْا يَا رَسُوْلَ اللّٰهِ رَاَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِيْ مَقَامِكَ هٰذَا ثُمَّ رَاَيْنَاكَ تَكَعْكَعْتَ فَقَالَ اِنِّيْ رَاَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُوْدًا وَلَوْاَخَذْتُهٗ لَا كَلْتُمْ مِنْهُ مَابَقِيَتِ الدُّنْيَا وَرَاَيْتُ النَّارَ فَلَمْ اَرَكَا لْيَوْمِ مَنْظَرًا قَطُّ اَفْظَعَ وَرَاَيْتُ اَكْثَرَ اَهْلِهَا النِّسَاءَ فَقَالُوْا بِمَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ بِكُفْرِهِنَّ قِيْلَ يَكْفُرْنَ بِاللّٰهِ قَالَ يَكْفُرْنَ الْعَشِيْرَ وَيَكْفُرْنَ الْاِحْسَانَ لَوْ اَحْسَنْتَ اِلٰى اِحْدٰهُنَّ الدَّهْرَ ثُمَّ رَاَتْ مِنْكَ شَيْئًا قَالَتْ مَارَاَيْتُ مِنْكَ خَيْرًا قَطُّ۔ (متفق علیه)

1482. Sayyiduna Abdullah ibn Abbas narrated that the sun was eclipsed during the time of Allah's Messenger. He lead the people in the *salah* observing a lengthy standing about so much as would take to recite surah al Baqarah. Then he bowed and it was a lengthy bowing. Then he raised his head and stood for a long time but less then the first standing again he bowed for a long time but it was then the first bowing. then he stood up for the second rakaat and it was a lengthy standing but shorter then the first time. Then he bowed .for a long time but less than the first bowing and stood up for a long time but it was less than first time. Then he bowed for a long time but it was less than the first bowing. The he raised his head and prostrated himself (giving the salutation,) he departed. Meanwhile the sun was bright (again).

He said "The sun and the moon are two of the signs of Allah. They are not eclipsed because of any ones death or of anyone's birth. When you observe that remember Allah. The sahabah (companions) asked, "O Messenger of Allah, we saw you stretch (your hand) to hold something. Then we saw you move back? He said, "I saw paradise and intended to get a bunch of its grapes. Had I taken it, you would have eaten it for as long as the would lasts. And I saw hell and I have never seen such a frightening sight as I saw today. I saw that of its inmates, most were woman "They asked, "Why o Messenger of Allah? He said, "Ingratitude to Allah (or disbelief in him)? He said they are ungrateful to their husbands and ungrateful for (their) kindness. Were you to show favour to any of them for ages and she found something in you not to her liking, she would lament that she had never seen any good in you."[1]

COMMENTARY: The sun and moon are two of the signs of Allah. They have no power to benefit or harm anyone. So, how foolish of those who bow to them in worship. Allah causes them to be eclipsed to show his power and to win people of his wrath.

The *salah* of eclipse is not *wajib (expedient)* if the hour is one when *salah* cannot be offered then one may recite the tasbih, tahlil or make istighfar. The command is were a commendation and the *salah* is *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)*.

The grapes of paradise are everlasting. If a single piece was eaten another would have grown in its place. If the prophet had taken the bunch of grapes, the people would have

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[1] Bukhari # 1052, Muslim # 17-907. Abu Dawud # 1189, Nasa'i # 1482, Ibn Majah # 265. Muwatta # 12-1-2, Musnad Ahmad 33-374.

believed. Then belief in the unseen would have been meaningless.

(١٤٨٣) وَعَنْ عَائِشَةَ نَحْوَ حَدِيْثِ ابْنِ عَبَّاسٍ وَقَالَتْ ثُمَّ سَجَدَ فَاَطَالَ السُّجُوْدَ ثُمَّ انْصَرَفَ وَ قَدِانْجَلَتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ ذٰلِكَ فَادْعُوا اللّٰهَ وَكَبِّرُوْا وَصَلُّوْا وَتَصَدَّقُوْا ثُمَّ قَالَ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ مَا مِنْ اَحَدٍ اَغْيَرُ مِنَ اللّٰهِ اَنْ يَّزْنِيَ عَبْدُهٗ اَوْ تَزْنِيَ اَمَتُهٗ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا۔ (متفق علیہ)

1483. Sayyiduna Ayshah narrated a hadith like that of Sayyiduna ibn Abbas , she also narrated that he prostrated himself and made a lengthy prostration, departing thereafter. By then, the sun was clear. Then he addressed the people. He praised Allah and glorified him , and said, " surely, the sun and the moon are two of the signs of Allah, they do not eclipse for anyone's death or anyone's birth. When you see that, supplicate Allah, extol him, offer *salah* and give charity." Then; he said "O ummah of Muhammad by Allah, no one is more annoyed than Allah when his slave commits adultery, or his female slave commits adultery. O ummah of Muhammad by Allah, were you to know what I know, you would laugh little and weep much.[1]

PROPHET'S CONDITION AT ECLIPSE

(١٤٨٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَزِعًا يَّخْشٰى اَنْ تَكُوْنَ السَّاعَةُ فَاَتَى الْمَسْجِدَ فَصَلّٰى بِاَطْوَلِ قِيَامٍ وَّ رُكُوْعٍ وَّ سُجُوْدٍ مَارَاَيْتُهٗ قَطُّ يَفْعَلُهٗ وَقَالَ هٰذِهِ الْاٰيَاتِ الَّتِيْ يُرْسِلُ اللّٰهُ لَا تَكُوْنُ لِمَوْتِ اَحَدٍ وَّ لَا لِحَيَاتِهٖ وَلٰكِنْ يُّخَوِّفُ اللّٰهُ بِهَا عِبَادَهٗ فَاِذَا رَاَيْتُمْ شَيْئًا مِّنْ ذٰلِكَ فَافْزَعُوْا اِلٰى ذِكْرِهٖ وَدُعَائِهٖ وَاسْتِغْفَارِهٖ۔ (متفق علیہ)

1484. Sayyiduna Abu Musa narrated that during the eclipse of the sun (once) the prophet was worried, apprehensive lest the last hour had arrived. He went to the mosque and offered *salah* in which he stood, bowed and prostrated. Himself longer then he (Abu Musa) had ever seen him do. Then he said "they are signs that Allah sends. They do not come because of anyone's death or because of anyone's birth, Allah grows. Fear in his slaves through them , so when you see anything like this , engage in his remembrance supplicate him and seek his forgiveness"

COMMENTARY: The prophet صلی اللہ علیہ وسلم was worried as anyone would be when the last day comes, not that it had come, for, he knew well that it would not come during his lifetime. When this happened and when natural calamities struck the earth the prophet صلی اللہ علیہ وسلم was worried for mankind living here. He was fearful for them, not for himself, lest Allah's punishment descend on them though it.

HOW MANY RUKU & SAJDAH

(١٤٨٥) وَعَنْ جَابِرٍ قَالَ اِنْكَسَفَتِ الشَّمْسُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ اِبْرٰهِيْمُ بْنُ

[1] Bukhari # 1044, Muslim # 1-901, Nasai # 1474, Muwatta Malik # 12-1-2, Masnad Ahmad #3-374.

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رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِالنَّاسِ سِتَّ رَكْعَاتٍ بِاَرْبَعَ سَجَدَاتٍ۔ (رواه مسلم)

1485. Sayyiduna Jabir narrated that the sun was eclipsed during the time of Allah's Messenger on the day Ibrahim, his son, died. He led the people though the *salah* consisting of six rukus" (bowings) and four sajdahs (prostrations.)[1]

COMMENTARY: Ibrahim was the prophet's صلى الله عليه وسلم son though sayyiduna Mariyah Qubtiyah, born in 8AH. He said in 10AH before being weaned. The people said that the solar eclipse was because of his death but the prophet صلى الله عليه وسلم rejected their idea. We have seen that in the previous a*hadith.*

The prophet صلى الله عليه وسلم offered two rakaat with three ruku and two sajdah in each rakaah. The number of ruku in the *salah* is reported differently in these a*hadith.* Imam Abu Hanifah has preferred those a*hadith* which mention only one ruku in each rakaah. Imam Shafi prefers the a*hadith* mentioning two ruku per rakaah. He and most of the other scholars hold that if the duration of the solar eclipses lengthy then as many as three, four of five RUKU may be made in each rakaah.

(١٤٨٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ كَسَفَتِ الشَّمْسُ ثَمَانَ رَكْعَاتٍ فِيْ اَرْبَعِ سَجَدَاتٍ

1486. Sayyiduna Ibn Abbas narrated that Allah's Messenger offered *salah* when an eclipse of the sun took place. He made eight ruku(bowings) and four sajdah (prostrations).[2]

(١٤٨٧) وَعَنْ عَلِيٍّ مِثْلُ ذٰلِكَ۔ (رواه مسلم)

1487. Sayyiduna Ali narrated a similar *hadith.*[3]

THE PROPHET صلى الله عليه وسلم METHOD

(١٤٨٨) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ كُنْتُ اَرْتَمِيْ بِاَسْهُمٍ لِيْ بِالْمَدِيْنَةِ فِيْ حَيَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللّٰهِ لَاَنْظُرَنَّ اِلٰى مَا حَدَثَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ كُسُوْفِ الشَّمْسِ قَالَ فَاَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَافِعٌ يَدَيْهِ فَجَعَلَ يُسَبِّحُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَحْمَدُ وَيَدْعُوْ حَتّٰى حُسِرَ عَنْهَا فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُوْرَتَيْنِ وَصَلّٰى رَكْعَتَيْنِ رَوَاهُ مُسْلِمٌ فِيْ صَحِيْحِهٖ عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ وَكَذَا فِيْ شَرْحِ السُّنَّةِ عَنْهُ وَفِيْ نُسَخِ الْمَصَابِيْحِ عَنْ جَابِرِ بْنِ سَمُرَةَ۔

1488. Sayyiduna Abdur Rahman ibn Samurah narrated that he used to practice archery with his arrows in Madinah during the lifetime of Allah's Messenger. صلى الله عليه وسلم. the sun was in eclipse (once) he threw aside his arrows and swore that he would see how Allah's Messenger enacted during eclipse of the sun. When he came to him, he found him (Standing) reciting with hands raised.

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[1] Muslim #10-604

[2] Muslim#18-908.

[3] Ibid

سُبْحَانَ اللّٰهِ، لَا اِلٰهَ اِلَّا للّٰهُ، اَللّٰهُ اَكْبَرُ، اَلْحَمْدُ لِلّٰهِ

and making supplication till the eclipse of the sun was out of the eclipse (and clear) he recited two surahs and offered two raka'at *salah* (meaning, the two surahs he recited in the two rakkat.)[1]

This is how it is in Muslim and sharh us- *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. However, in the copies of al- Masabih , the narrattor is named as sayyiduna Jabir ibn Samurah.

COMMENTARY: when Abdur Rahman came to him, the prophet صلى الله عليه وسلم was standing in *salah*, meaning in the style of *salah* facing the Qiblah with hands raised. The people were behind him in rows, we might also say that here *salah* means supplication because we do not know from anywhere that the prophet صلى الله عليه وسلم Raised hands making supplication in *salah* during a solar eclipse.

As for the one ruku, they are all confused as are their narrators. So, it is *wajib (expedient)* to ignore these traditions, Hence, Imam Abu Hanifah has opted for the traditions that mention just one ruku in every mention just one ruku in every rakaah.

EMANCIPATE SLAVE

(١٤٨٩) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ لَقَدْ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعِتَاقَةِ فِيْ كُسُوْفِ الشَّمْسِ۔ (رواه البخارى)

1489. Sayyiduna Asma bint Abu Bakar narrated, "In deed, Allah's Messenger gave instructions that during a solar eclipse, slaves should be set free"[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

RECITATION

(١٤٩٠) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ كُسُوْفٍ لَا نَسْمَعُ لَهٗ صَوْتًا۔

(رواه الترمذى و ابوداؤد و النسائى و ابن ماجة)

1490. Sayyiduna Samurah ibn jundub narrated that Allah's Messenger(E) led them in *salah* during a solar eclipse. However, they could not hear his voice.[3]

COMMENTARY: Imam Abu Hanifah and Imam Shafi abide by this hadith and call for silent recital in the *salah* of solar eclipse. There are a*hadith* in bukhari and Muslim that call for loud recital. So, Ibn Hammam said that the a*hadith* of silent recital should be preferred because during daytime the recital is silent

PROSTRATION ON SEEING A SING

(١٤٩١) وَعَنْ عِكْرِمَةَ قَالَ قِيْلَ لِاِبْنِ عَبَّاسٍ مَاتَتْ فُلَانَةُ بَعْضُ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَّ سَاجِدًا فَقِيْلَ لَهٗ تَسْجُدُ فِيْ هٰذِهِ السَّاعَةِ فَقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمْ اٰيَةً فَاسْجُدُوْا وَاَيُّ اٰيَةٍ اَعْظَمُ مِنْ ذِهَابِ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد و الترمذى)

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[1] Muslim#26-913.

[2] Bukhari # 1054, Musnad Ahmad# 6-354,

[3] Abu Dawud #184. Tirmidhi # 562, Nasai # 1484, Ibn Majah#1264, Musnad Ahmad 5-16

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1491. Sayyiduna Ikrimah narrated that when Sayyiduna ibn Abbas was informed of the death of one of the wives (Sayyiduna Sufiyah) of the prophetصلى الله عليه وسلم , he prostrated himself. So, he was asked why he prostrated himself on that occasion. He said Allah's Messenger had instructed us to make prostration whenever we observed a sign. what sign could be greater then the departure of the wives of the prophet صلى الله عليه وسلم"?[1]

COMMENTARY: the people asked sayyiduna ibn Abbas why he made prostration unnecessarily for that is disallowed. He explained to them that when trials and punishment come, a sign precedes them . the departure of a wife of the prophetصلى الله عليه وسلم from this world to the next is a great sign. During their lifetime, they were on assurance of peace and blessing for the earthlings! So these things are removed with Their death, we must occupy in remembrance of Allah and in making prostration to him.

Some ulama (Scholars) say that the prophet's صلى الله عليه وسلم instruction to make prostration meant offer *salah* others taken it literally prostrate yourselves. Allamah teebi said that if a sign like an eclipse , then it is to offer *salah*, otherwise to make prostration though we may take it to mean *salah* too. The prophet صلى الله عليه وسلم used to offer *salah*at such times.

Ibn Hammam also said that it is better to offer *salah* during a strom and such calamities. Ibn Abbas two is known to have offered *salah* in bus rah during an earthquake.

SECTION II اَلْفَصْلُ الثَّالِثُ

SALAT UL- KUSUF, HOW MANY PROSTRATION, ETC.

(١٤٩٢) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ اِنْكَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهِمْ فَقَرَأَ بِسُوْرَةٍ مِّنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكْعَاتٍ وَ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ اِلَى الثَّانِيَةِ فَقَرَأَ بِسُوْرَةٍ مِّنَ الطُّوَلِ ثُمَّ رَكَعَ خَمْسَ رَكْعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُوْ حَتّٰى اِنْجَلٰى كُسُوْفُهَا۔ (رواه ابوداؤد)

1492. Sayyiduna Ubayy ibn Kab narrated that in the times of Allah's Messenger the sun was eclipsed. So, he led them in *salah* and recited one of the long surahs and made five ruku (bowings) and two sajdah (prostrations)then he stood up for the second (rakaah) and recited a long surah, made five ruku and two sajdah and then sat down (after the *salah*,) as he was, facing the qiblah making supplication till the eclipse of the sun was over.[2]

HANNAFI STAND UPHELD

(١٤٩٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتّٰى اِنْجَلَتِ الشَّمْسُ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةِ النِّسَائِيِّ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى حِيْنَ اِنْكَسَفَتِ الشَّمْسُ مِثْلَ صَلَاتِنَا يَرْكَعُ وَيَسْجُدُ وَلَهٗ فِيْ اُخْرٰى اَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا مُسْتَعْجِلًا اِلَى الْمَسْجِدِ وَقَدْ اِنْكَسَفَتِ الشَّمْسُ فَصَلّٰى حَتّٰى اِنْجَلَتْ ثُمَّ قَالَ اِنَّ اَهْلَ الْجَاهِلِيَّةِ كَانُوْا يَقُوْلُوْنَ اِنَّ الشَّمْسَ وَ الْقَمَرَ لَا يَخْسِفَانِ اِلَّا لِمَوْتِ عَظِيْمٍ مِنْ عُظَمَآءِ اَهْلِ الْاَرْضِ وَاِنَّ الشَّمْسَ

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[1] Abu Dawud # 1197, Tirmidhi # 3917.

[2] Abu Dawud # 1182, Ibn M ajah#1262, Musnud Ahmad #5-134.

وَالْقَمَرَ لَايَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ وَلٰكِنَّهُمَا خَلِيْقَتَانِ مِنْ خَلْقِهٖ يُحْدِثُ اللّٰهُ فِيْ خَلْقِهٖ مَاشَآءَ فَاَيُّهُمَا اِنْخَسَفَتْ فَصَلُّوْا حَتّٰى يَنْجَلِيَ اَوْيُحْدِثُ اللّٰهُ اَمْرًا۔

1493. Sayyiduna An -Numan ibn Bashir narrated that during solar eclipse in the time of Allah's Messenger صلى الله عليه وسلم he began to offer *salah* two rakaat after two rakaat, asking about the eclipse in between, till the sun turned bright. (Abu Dauwd).

According to another version: when the sun was eclipsed, the prophet صلى الله عليه وسلم offered *Salah* like our (regular) *salah*, making ruku and sajdah,

Another version has: when a solar eclipse occurred one day, the prophet صلى الله عليه وسلم hurnied to the mosque and offered *salah* till it was bright, then he said "surely. The people used to say, during the jahiliyah, the sun and the moon are eclipsed only because of a great man's death. But, the sun and the moon does not eclipse because of anyone's death or because of anyone's birth. Rather, they are two creatures of Allah's creation. Allah alters in his creation what he wills. So, if any of the two is eclipsed, offer *salah* till it clears, oa Allah causes His command to prevail (through punishment or the last hour)[1]

COMMENTARY: The words like our regular *salah* make it clear that the prophet صلى الله عليه وسلم did not make many ruku in the *salah* of the solar eclipse. He made only one ruku and two sajdah. This *hadith* upholds the Hanafi stand and there are other a*hadith* too corroborating this *hadith*.

CHAPTER LII

THE PROSTRATIONS IN GRATITUDE

بَابٌ فِيْ سُجُوْدِ الشُّكْرِ

وهٰذَا الْبَابَ فَالٍ عَنِ الْفَصْلِ الاَوَّلِ وَالثَّالِثِ

The ulama (Scholars) differ on whether a prostration outside *salah* is allowed masnun and a nearness to Allah, or not? Some people mantion that it is a bidah to make only prostration outside *salah* and at other times. It is also haraam (forbidden) it has no standing in shariah. This is why both sajdah (prostatoins) are disallowed after the *salah* of witr.

Other authorities say that it is allowed and legal but disliked.

The detailed explanation is that sajdah outside *salah* can be of many kinds. One of them is the sajdah sahw (remedial prostration) which falls under the purview of *salah* and there is no difference of opinion about it.

There also is the sajdah tilawah (or, the prostration called by certain verses of the Quran). There is no difference of opinion about this too.

The third is the sajdah munajat (prostration of supplication) it is made outside the *salah*. Most of the ulama (Scholars) say that this prostration is makruh (unbecoming).

The fourth is the sajdah ush-shukhr (prostration of gratitude). It is made on receiving a blessing or when a difficulty is removed. The ulama (Scholars) differ on this prostration. Imam shafi and Imam Ahmad say that this prostration is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم). Of the Hanafis, Imam Muhammad agrees with them, and many other and a*hadith* confirm this opinion. However, Imam Malik and imam Abu Hanifah say that this

[1] Abu Dawud # 1193, Nasai, # 1487

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sajdah is makruh (unbecoming). They assert that there are unlimited blessings of Allah and they cannot be counted. Clearly, a person cannot thank him for each of his blessings, hence, to bind him to make a prostration of gratitude for each favour is to put him to hardship that he cannot endure.

Those scholars who allow the prostration of gratitude maintain that the blessing mean new or fresh blessing that are received some time not those that are received constantly, like man's existence and such other things.

Thus when the accursed Abu Jahl was killed, the prophet صلى الله عليه وسلم made a prostration of gratitude. Sayyiduna Abu Bakar made a prostration of gratitude when musaylamah kadhdhab was killed, sayyiduna Ali also made a prostration of gratitude when dul Thadiyah Khariji was killed. The well known sahabi sayyiduna Kab ibn Malik made a prostration of gratitude when his repentance was accepted.

This chapter has no section I and III

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET'S PROSTRATION OF GRATITUDE

(١٤٩٤) وَعَنْ اَبِيْ بَكْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَهُ اَمْرٌ سُرُوْرًا اَوْ يَسُرُّ بِهٖ خَرَّ سَاجِدًا شَاكِرًا لِلّٰهِ تَعَالٰى رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1494. Sayyiduna Abu Bakar narrated that when Allah's Messenger found that which caused him delight or which pleased him, he prostrated himself to express gratitude to Allah, the exalted.[1]

COMMENTARY: While some ulama (Scholars) say that this *hadith* is evidence that prostration of gratitude is permitted. Other say that here sajdah means *salah*. The prophet صلى الله عليه وسلم offered *salah* at the time of chaast (Duha) when he was told of victory in a battle and the execution of Abu Jahl!

Imam Abu Hanifah's views are mentioned in the introductory passage.

ON SEEING SOMEONE IN DISTRESS

(١٤٩٥) وَعَنْ اَبِيْ جَعْفَرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا مِنَ الْمُغَاثِيْنَ فَخَرَّ سَاجِدًا رَوَاهُ الدَّارُقُطْنِيُّ مُرْسَلًا وَفِيْ شَرْحِ السُّنَّةِ لَفْظُ الْمَصَابِيْحِ۔

1495. Sayyiduna Abu Jafar narrated that the prophet saw a dwarf and prostrated himself.[2]

COMMENTARY: The dwarf is a very short-statured man, not well-built.

Mazhar said that this prostration must be made to thank Allah for keeping

One safe from deformity. But, it should be concealed from the dwarf lest he feel bad. On seeing a sinner, however, the prostration must be made on his face so that he may perhaps repent. Shibli رحمه الله had prayed on seeing a habitual sinner within his hearing.

الحمد لله الذى عافانى مما ابتلاك به

'Praise belongs to Allah who preserved me from that with which he has tried you.

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[1] Abu Dauwd#2774, Tirmidhi#1578, Ibn Majah#1394.

[2] Daraqutani # 1 in chapter of prostration of gratitude

PROPHET'S COMPASSION FOR HIS UMMAH

(١٤٩٦) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ مَّكَّةَ نُرِيْدُ الْمَدِيْنَةَ فَلَمَّا كُنَّا قَرِيْبًا مِّنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللّٰهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيْلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيْلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا قَالَ اِنِّيْ سَاَلْتُ رَبِّيْ وَشَفَعْتُ لِاُمَّتِيْ فَاَعْطَانِيْ ثُلُثَ اُمَّتِيْ فَخَرَرْتُ سَاجِدً الِرَبِّيْ شُكْرًا ثُمَّ رَفَعْتُ رَاْسِيْ فَسَاَلْتُ رَبِّيْ لِاُمَّتِيْ فَاَعْطَانِيْ ثُلُثَ اُمَّتِيْ فَخَرَرْتُ سَاجِدً الِرَبِّيْ شُكْرًا ثُمَّ رَفَعْتُ رَاْسِيْ فَسَاَلْتُ رَبِّيْ لِاُمَّتِيْ فَاَعْطَانِيْ الثُّلُثَ الْاٰخَرَ فَخَرَرْتُ سَاجِدً الِرَبِّيْ شُكْرًا۔ (رواہ احمد وابوداؤد)

1496. Sayyiduna Sad ibn Abu Waqqas narrated that they went out with Allah's Messenger from Makkah to Madinah. When they approached Azwaza, he alighted, raised his hands and made supplication to Allah for sometime. Then he prostrated himself and made it a lengthy prostration. Then he stood up, raised his hands for sometime (in supplication). Again he prostrated himself for a long time. Then he stood up, raised his hands for sometime (in supplication) and prostrated himself. Then, he said, I prayed to Allah and interceded for my ummah. He gave me one third of my ummah so, I prostrated myself in gratitude to my lord. Then I raised my head and prayed to him for my ummah. He gave one third of my ummah. So, I made prostration of gratitude to my lord and then raised my head and payed to him for my ummah and he gave me the final one third of my nmmah. So I made prostration of gratitude to my lord."[1]

COMMENTARY: The first time those of the ummah were forgiven who preceded in doing good. The second time those who were of an overage kind were forgiven. The third time those were forgiven who wrong themselves and commit sin.

Those who commit grows sins will not be forgiven, as we know for many verses of the Quran and a*hadith*. So, how are they forgiven by token of this *hadith*. The fact is that they are forgiven punishment in this world, not in the hereafter. There they will be punished for their bad deeds.

Some people say that it means that they will not receive a perpetual punishment, They will be sent to paradise, after all, on the prophet's صلی اللہ علیہ وسلم intercession and will abide those for ever.

[1] Abu Dawud#2775.

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CHAPTER - LIII

SALAT UL -ISTISQA (*SALAH* FOR RAIN) بَابُ صَلٰوةِ الْاِسْتِسْقَاءِ

Itasqa means to pray for rain. In the terminology of shariah it means to pray for rain during famine and a dry spell according to the prescribed method through *salah* and supplication

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S *SALAH* OF ISTISQA

(١٤٩٧) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ اِلَى الْمُصَلّٰى يَسْتَسْقِيْ فَصَلّٰى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيْهِمَا بِالْقِرَاءَةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوْ وَرَفَعَ يَدَيْهِ وَحَوَّلَ رِدَآءَهٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ۔

(متفق علیه)

1497. Sayyiduna Abdullah ibn Zayd narrated that Allah's Messenger took the people with him to the musalla (place of *salah*) and prayed for rain, he led them in two rakaat *salah* , the recitation their in being loud. He faced the qiblah and made supplication during which he raised his hands and turned his cloak upside down while he faced the qiblah.[1]

COMMENTARY: Imam Shafi and the two imams Abu Yusuf and Muhammad say that the *salah* of eed. Imam Malik says that it is two rakaat like any *salah* offered normally.

THE HANAFI VIEW: There are two views among the Hanafis. Imam Abu Hanifah said that there is no *salah* of istisqa, but only supplication and istighfar. He points out that most a*hadith* that speak of istisqa do not mention the *salah* but mention only the supplication. It is also cited that Sayyiduna Umar made only supplication and istighfar for istisqa and did not offer the *salah*. If was masnun then

He would not have omitted it.

The two companions of Abu Hanifah (Abu Yusuf and Muhammad) have a different view. They assert that not only is *salah* musnun for istisqa but also it should be offered in congregational from and a sermon should be delivered.

Some people interpret Imam Abu Hanifah's word to mean that a congregational *salah* and sermon are not particularly *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* and conditional . it is better that everyone should offer his optional *salah* by himself and make supplication and istighfar. However, the hanafis go by the verdict of the two companions. It is better to recite in the salah surah Qaaf or al Ala in the first rakaah and al ghashiyah in the second.

To move the cloak inside out is a portent for a changed condition. To the mercy of Allah.

Both hands are taken to one's back and with the right hand the left lower corner of the clock is held, and with the left hand its right lower corner is held. Then both hands moved over the back so the corner in the right hands are moved over the right hand comes over the right shoulder and the corner in the left hand comes over the left shoulder. Thus the right corner will become left and the left will become right, and the upper side will be lowered and the lower side will be raised.

The prophet's صلى الله عليه وسلم cloak was four cubits by two cubits - one span.

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[1] Bukhari # 1024 Muslim # 1-894, Abu Dawud # 1166, Tirmidhi # 556, Nasai # 1509, Muwatta # 13.1-1.

THE PROPHET RAISED HAND VERY HIGH

(١٤٩٨) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْفَعُ يَدَيْهِ فِيْ شَيْءٍ مِّنْ دُعَائِهٖ اِلَّا فِي الْاِسْتِسْقَاءِ فَاِنَّهٗ يَرْفَعُ حَتّٰى يُرٰى بَيَاضُ اِبِطَيْهِ۔ متفق علیہ۔

1498. Sayyiduna Anas narrated that the prophet صلی اللہ علیہ وسلم never raised his hand to make any supplication except rain making a supplication for rain. He raised them high to the extent that the whiteness under his armpits was visible.[1]

COMMENTARY: Sayyiduna Anas means that though the prophet صلی اللہ علیہ وسلم raised hands for supplication at other times too, he did not raise them as much high as he did for istisqa, even above his head. The ulama (Scholars) say that when making supplication hands must be raised higher for more significant request.

CONDITION OF HANDS

(١٤٩٩) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَسْقٰى فَاَشَارَ بِظَهْرِ كَفَّيْهِ اِلَى السَّمَاءِ رَوَاهُ مُسْلِمٌ۔

1499. Sayyiduna Anas narrated that when the prophet صلی اللہ علیہ وسلم prayed for rain he put the back of his hands towards the heaven.[2]

COMMENTARY: This is done to augur well for the clouds to have their backs to the earth by Allah's will. But, if anyone makes supplication for a blessing he must have his palms facing up.

PROPHET'S SUPPLICATION

(١٥٠٠) وَعَنْ عَآئِشَةَ قَالَتْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاَى الْمَطَرَ قَالَ اَللّٰهُمَّ صَيِّبًا نَّافِعًا۔ (رواہ البخاری)

1500. Sayyiduna Ayshah narrated that when Allah's Messenger saw rain, he prayed,

اَللّٰهُمَّ صَيِّبًا نَّافِعًا

"O Allah, let it be beneficial rain"[3]

WHAT HE DID WHEN IT RAINED

(١٥٠١) وَعَنْ اَنَسٍ قَالَ اَصَابَنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ قَالَ فَحَسَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهٗ حَتّٰى اَصَابَهٗ مِنَ الْمَطَرِ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا قَالَ لِاَنَّهٗ حَدِيْثُ عَهْدٍ بِرَبِّهٖ۔ (رواہ مسلم)

1501. Sayyiduna Anas narrated that they were with Allah's Messenger (once) when rain fell down. He uncovered himself his head or his back) so that he was drenched. They asked him, "O Messenger of Allah, why did you do it? He said, "this is because it has been with its lord, recently.[4]

COMMENTARY: The prophet صلی اللہ علیہ وسلم said that the rain water had descended just

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[1] Bukhari # 1031, Muslim # 7-895, Abu Dawud # 1170, Nasai# 1513, Darmi # 1535, Musnad Ahmad#2-236.

[2] Muslim# 6-896,

[3] Bukhari # 1032, Nasai # 1523, Ibn Majah # 3890, Musnad Ahmad 6-41.

[4] Muslim# 13-898, Abu Dawud 35100.

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them from above at the command of its lord and had not been polluted with the impurities of this world. The sinners, too, had not touched it till then. Hence, it was blessed.
The ulama (Scholars) say that it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to make supplication for one's needs when it rains, prayers are answered at that time.

SECTION II اَلْفَصْلُ الثَّانِيْ

TURNING THE CLOAK

(١٥٠٢) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْمُصَلّٰى فَاسْتَسْقٰى وَحَوَّلَ رِدَاءَهٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ فَجَعَلَ عِطَافَهُ الْاَيْمَنَ عَلٰى عَاتِقِهِ الْاَيْسَرِ وَجَعَلَ عِطَافَهُ الْاَيْسَرَ عَلٰى عَاتِقِهِ الْاَيْمَنِ ثُمَّ دَعَا اللّٰهَ۔ (رواه ابوداؤد)

1502. Sayyiduna Abudullah ibn Zayd narrated that Allah's Messenger صلى الله عليه وسلم **went out to the musalla and prayed for rain. As he faced the qiblah, he twisted his cloak to put its right side on his left shoulder and its left side on his right shoulder. Then, he supplicated Allah.**[1]

COMMENTARY: This hadith dose not speak of *salah* for istisqa it mentions only supplication.

(١٥٠٣) وَعَنْهُ اَنَّهٗ قَالَ اسْتَسْقٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمِيْصَةٌ لَّهٗ سَوْدَاءُ فَاَرَادَ اَنْ يَّاْخُذَ اَسْفَلَهَا فَيَجْعَلَهٗ اَعْلَاهَا فَلَمَّا ثَقُلَتْ قَلَّبَهَا عَلٰى عَاتِقَيْهِ۔ (رواه احمد وابوداؤد)

1503. Sayyiduna Abdullah ibn Zayd narrated that Allah's Messenger صلى الله عليه وسلم **prayed for rain. He had on him black khamisah (a black commented robe) that he had. He intended to bring the bottom to the top, but it was too heavy, so he turned it round on his shoulders.**[2]

COMMENTARY: The Prophet صلى الله عليه وسلم found it time consuming to shift the ends of the robe, so he simply put them on opposite shoulders, he had done it at the time of the second sermon, because that is the time when it is should be done.

(١٥٠٤) وَعَنْ عُمَيْرٍ مَوْلَى اَبِي اللَّحْمِ اَنَّهٗ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِيْ عِنْدَ اَحْجَارِ الزَّيْتِ قَرِيْبًا مِّنَ الزَّوْرَاءِ قَائِمًا يَدْعُوْ لَيَسْتَسْقِيْ رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهٖ لَا يُجَاوِزُ بِهَا رَأْسَهٗ وَرَوَى التِّرْمِذِيُّ وَالنَّسَائِيُّ نَحْوَهٗ۔ (رواه ابوداؤد)

1504. Sayyiduna Umar, the freedman of Abu al lahm narrated that he saw the prophet صلى الله عليه وسلم **pray for rain at Ahjan uz-zyat. He stood while making supplication for rain. He raised his hands up to his face, not raising them above his head his head.**[3]

COMMENTARY: Ahjar uz Zayt was a place in Madinah. It was so named because of the black stones that shone as though zayt (olive) was applied on them; Zawara too was a market place in Madinah.
As for the prophet صلى الله عليه وسلم hands while making supplication this dose not contradict the previous *ahaditi* but it means that he used any of the ways to make supplication

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[1] Abu Dawud #1163. Ahmad#2-236
[2] Abu Dawud # 1163, Nasai # 1507, Musnad Ahmad # 4-42.
[3] Abu Dawud # 1168, Tirmidhi # 57, Nasai # 1514. Musnad Ahmad 5-223.

HUMILITY WHEN PRAYING

(١٥٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِيْ فِي الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا۔ (رواه الترمذی وابوداؤد والنسائی وابن ماجة)

1505. Sayyiduna ibn Abbas narrated that Allah's Messenger صلی اللہ علیہ وسلم went out to pray for rain having given up new garments and observed humility and modesty while beseeching.[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم observed humility in appearance, dress and prayer both inwardly and outwardly. He was pleading for mercy. And praying for rain.

SUPPLICATION FOR RAIN

(١٥٠٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّه قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَسْقٰى قَالَ اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ۔ (رواه مالك وابوداؤد)

1506. Sayyiduna Amr ibn shuayb narrated from his father that his grandfather (Abdullah) narrated that the prophet صلی اللہ علیہ وسلم prayed for rain in this words:

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ

"O Allah, let your slaves and your animals have water, spread your mercy an revive your dead land"[2]

(١٥٠٧) وَعَنْ جَابِرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوَاكِيْ فَقَالَ اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مُرِيْعًا نَّافِعاً غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اٰجِلٍ قَالَ فَاَطْبَقَتْ عَلَيْهِمُ السَّمَآءُ۔ (رواه ابوداؤد)

1507. Sayyiduna Jabir narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم had raised his hands and made supplication;

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مُرِيْعًا نَّافِعاً غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اٰجِلٍ

"O Allah, do give us much rain that will satisfy us, plentiful, fertilizing and beneficial Not harmful, quick to come not delayed."
Jabir said, "thereafter, the sky was overcast,"[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٥٠٨) عَنْ عَآئِشَةَ قَالَتْ شَكَى النَّاسُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُحُوْطَ الْمَطَرِ فَاَمَرَ بِمِنْبَرٍ فَوُضِعَ لَهٗ فِي الْمُصَلّٰى وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُوْنَ فِيْهِ قَالَتْ عَائِشَةُ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ بَدَا حَاجِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِيْخَارَ الْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَكُمُ اللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَّسْتَجِيْبَ لَكُمْ ثُمَّ قَالَ

1508. Sayyiduna Ayshah narrated that the people complained to Allah's Messenger

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[1] Abu Dawud # 1165, Tirmidhi# 558, Nasai # 1508, Musnad Ahmad # 1-355. Ibn Majah # 1266,
[2] Abu Dawud # 1176, Musnad Malik # 13-1-2,
[3] Abu Dawud # 169, Ibn Majah # 1270, Musnad Ahmad 4-235.

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صلی اللہ علیہ وسلم **about lack of rain. So, he commanded that a pulpit should be built. It was placed in the musalla (place of *salah* , in the open) for him, and he specified a day on which the people should come out.**

Sayyiduna Ayshah narrated further that (on that day,) Allah's Messenger صلی اللہ علیہ وسلم **came out just as the edge of the sun showed itself. He sat on the pulpit, extolled Allah's greatness and praised him. Then he said "you have complained (to Allah and his Messenger) about drought in your cities and of lack of rainfall at the onset its season. Allah commands you, now, that you pray to him (for rain) he has assured you that he would grant you your prayers. Then he preyed:**

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ، اَلرَّحْمٰنِ الرَّحِيْمِ، مَالِكِ يَوْمِ الدِّيْنِ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَايُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ فُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبِطَيْهِ ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْ حَوَّلَ رِدَاءَهٗ وَهُوَ رَافِعٌ يَدَيْهِ ثُمَّ اَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلّٰى رَكْعَتَيْنِ فَاَنْشَاَ اللّٰهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ اَمْطَرَتْ بِاِذْنِ اللّٰهِ فَلَمْ يَاْتِ مَسْجِدَهٗ حَتّٰى سَالَتِ السُّيُوْلُ فَلَمَّا رَاٰى سُرْعَتَهُمْ اِلَى الْكِنِّ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ فَقَالَ اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنِّيْ عَبْدُ اللّٰهِ وَرَسُوْلُهٗ۔ (رواہ ابوداؤد)

"Praise belongs to Allah, lord of the worlds, the merciful, the compassionate, praise belongs to Allah, lord of the world, the Merciful, the compassionate. Master of the Day of Judgment. There is no God, but Allah. He does what he wishes. O Allah, you are Allah, you are Allah. There is no God besides you, the independent. And, we are poor. Send down to us rain, and cause that which you send down to be a source of strength and benefit for us (to achieve our objectives) for a length time of. Then he raised his hands and did not stop raising them till the whiteness under his armpits was visible. Then he turned about, his back to the people and twisted, or inverted, his cloak (inside out), his hands rose all the while. Then he faced the people, came down (the pulpit) and offered two rakaat *salah*. Allah brought the could and they thundered with lightening. Then, rain poured down with Allah's permission. Before he came to his mosque, streams hawed. He observed the people hurry about to find shelter, and laughed so that his back teeth were visible. He declared, (I testify that Allah is over all things powerful and messenger"[1]

COMMENTARY: Imam Maalik, Imam shafi and according to one report, Imam Ahmad said that after the *salah* of istisqa, it is *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* to deliver two sermon. The sermon should being with istighfar, just as the sermon of the eeds being with the takbir. Imam Abu Hanifah and according to another report Imam Ahmad said that the sermon is not delivered but supplication and istighfar should suffice.

Ibn Hammam said that the compilers of the four the sunnans have transmitted a tradition from Ishaq ibn Abdullah ibn kinanah. The gist of it is that the prophet صلی اللہ علیہ وسلم went to the to the place of *salah* but did not deliver the sermon as you do, Rather. He continued to make supplication and he beseeched Allah. He declared Allah's glory and offered two

[1] Abu Dawud# 1174.

rakaat *salah* as are offered for the eed.

WASILH

(١٥٠٩) وَعَنْ اَنَسٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ اِذَا قَحِطُوْا اسْتَسْقٰى بِالْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ فَقَالَ اَللّٰهُمَّ اِنَّا كُنَّا نَتَوَسَّلُ اِلَيْكَ بِنَبِيِّنَا فَتَسْقِيْنَا وَاِنَّا نَتَوَسَّلُ اِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْا۔ (رواه البخارى)

1509. Sayyiduna Anas narrated that (sayyiduna) Umar ibn al khattab used to pray for rain by virtue of (sayyiduna) Al- Abbas ibn Abdul Mut'alib. He would pray, "o Allah. We used supplication you by virtue of our prophet صلى الله عليه وسلم and you did provide us rain. Now, we beseech you by virtue of the uncle of our prophet صلى الله عليه وسلم. Do let us have rain! Sayyiduna Anas said, " they had rain thereafter"[1]

COMMENTARY: It is reported that when Sayyiduna Umar prayed in this manner alongwith the other Sahabah (companions), Sayyiduna Abbas prayed along , "O Allah, the ummah of your Messenger has chosen me as a medium, O Allah, do not let me down in this my old age and do not disgrace me before them.

There was so much effect in the prayer of Sayyiduna Umar and these words of Sayyiduna ibn Abbas that rain began to fall promptly.

THE CASE OF ONE OF THE PROPHETS عليه السلام

(١٥١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ خَرَجَ نَبِيٌّ مِّنَ الْاَنْبِيَآءِ بِالنَّاسِ يَسْتَسْقِيْ فَاِذَا هُوَ بِنَمْلَةٍ رَافِعَةٍ بَعْضَ قَوَائِمِهَا اِلَى السَّمَآءِ فَقَالَ ارْجِعُوْا فَقَدِ اسْتَجِيْبَ لَكُمْ مِّنْ اَجْلِ هٰذِهِ النَّمْلَةِ۔ (رواه الدارقطنى)

1510. Sayyiduna Abu Hurayah narrated that he heard Allah's Messenger صلى الله عليه وسلم say that one of the prophet took the people out to pray for rain. Behold! He saw an ant had risen some of its feet towards the heaven. So, he said (to his people,)"Return, your prayer is answered because of this ant"[2]

COMMENTARY: It is said that this prophet was sayyiduna Sulayman. This case highlights the might and power of Allah. His mercy embraces all creatures equally. His knowledge encompasses the needs and attributes of all living things. He is the causer of causes and the giver of needs.

It is also said that the ant had prayed:

اَللّٰهُمَّ اَنَا خَلْقٌ ..... بَنِيْ اٰدَمَ

"O Allah, we are one of your provision. Do not annihilate us because of the sins of the children of Aadam."

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[1] Bukhari # 1010

[2] Daraqutni # 1 Book of Istisqa

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CHAPTER - LIV

WINDS بَابٌ فِي الرِّيَاحِ وَالْمَطَرِ

In most of the copies of mishkat, only the world (باب) (chapter) is inscribed here. This is the way with the compiler of Mishkat to simply write when it is not a separate subject but a continuation of the previous or related and auxiliary to it. In one correct copy, however, the word are:

(باب فی الریاح) chapter on the winds and in another;

(باب الریاح) chapter –the winds so, a*hadith* on winds are incorporated in this chapter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERCY OR PUNISHMENT

(١٥١١) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُصِرْتُ بِالصَّبَا وَاُهْلِكَتْ عَادٌ بِالدَّبُوْرِ۔

(متفق علیه)

1511. Sayyiduna Ibn Abbas narrated that Allah's Messenger صلی الله علیه وسلم said," I have been help by the wind saba (easterly wind) while the Aad were ruined by the wind duboor (westerly wind.")[1]

COMMENTARY: During the battle of the trenches (khunduq) the infidels had besieged Madinah with all their might. Allah helped the Muslims with a violent, very fast wind that uprooted the camps of the disbelievers and upturned their cooking vessels and rained pebbles on their faces, thus, he caused them to fear and their hearts to tremble. They lost their senses and fled from the battlefield.

This was a great favour of Allah on the Muslims. It was mighty miracle of Allah's Messenger صلی الله علیه وسلم.

The Aad were an unruly people of the past, they were tall people, twelve yards in bight. When they exceeded limits in their way word ways and they invited Ailah's punishment, a strong southerly windlashed on them smashing their heads and cutting their bellies open. Their intestines lay out open.

Therefore, the prophet صلی الله علیه وسلم says that the wind is subservient to Allah, It appears as Allah's mercy to help and aid the Muslims. And the same wind comes wind comes at Allah's command as his punishment bringing message of destruction of some people.

THE PROPHET صلی الله علیه وسلم CONDITION WHEN CLOUDY AND WINDY

(١٥١٢) وَعَنْ عَآئِشَةَ قَالَتْ مَا رَأَيْتُ رَسُوْلَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهٖ اِنَّمَا كَانَ يَتَبَسَّمُ فَكَانَ اِذَا رَاٰى غَيْمًا اَوْرِيْحًا عُرِفَ فِيْ وَجْهِهٖ۔ (متفق علیه)

1512. Sayyiduna Ayshah narrated that she never saw Allah's Messenger صلی الله علیه وسلم laugh to such an extent that she could see his uvula. He only smiled. When he saw clouds or winds, that was visible on his face.[2]

COMMENTARY: When the prophet صلی الله علیه وسلم saw cloud and winds, he feared for his

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[1] Bukhari # 1035 Muslim # 17-900, M ıslim#17-900 Musnad Ahmad # 1-223.

[2] Bukhari # 4828, Muslim # 14-899, Abu Dawud # 5098, Musnad Ahmad # 6-66.

people lest they suffered.

Sayyiduna Ayshah says that the prophet صلى الله عليه وسلم was always pensive and fearful. When winds or colds or clouds appeared, his heart was overcome with fear for his people, and his face changed color.

PRAYER WHEN WINDS BLEW

(١٥١٣) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ الرِّيْحُ قَالَ اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَهَا وَخَيْرَ مَافِيْهَا وَخَيْرَمَا اُرْسِلَتْ بِهٖ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا وَشَرِّمَا اُرْسِلَتْ بِهٖ وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهٗ وَخَرَجَ وَدَخَلَ وَ اَقْبَلَ وَاَدْ بَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفَتْ ذٰلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهٗ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُمْطِرُنَا وَفِيْ رَوَايَةٍ وَيَقُوْلُ إِذَارَأَى الْمَطَرَ رَحْمَةً۔ (متفق علیہ)

1513. Sayyiduna Ayshah narrated that when the winds were ferocious. The prophet صلى الله عليه وسلم Prayed:

اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ خَيْرَهَا وَخَيْرَمَافِيْهَا وَخَيْرَمَا اُرْسِلَتْ بِهٖ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا وَشَرِّمَا اُرْسِلَتْ بِهٖ

"O Allah, I ask you for the good that is in it and the good that it has and the good with which it is sent. And, I seek nefuge in you from the evil that is in it and evil that it has and the evil with which it is sent.".

And when the sky turned dark, his color changed. He went out and came in and he moved backwards and forward till when it rained, the fear disappeared from him, Sayyiduna Ayshah sensed that in him and asked him about it. he said "O Allah, it may be like what the people of Aad said. When they saw a clutter of clouds approaching their valley, they rejoiced that the clouds would bring them rain"

According to another version: when he saw the rain, he prayed, "May it be (a source of) mercy!"[1]

COMMENTARY: The verse of the Quran refers to the destruction of the Aad. When the impression that they would get rain. But there joy turned in to misery when Allah caused the clouds to be a means of punishment. They sought it to be hastened and the result was that they were eliminated. Allah punishes the sinners in this way.

This is what the prophet صلى الله عليه وسلم feared when he saw the clouds. He recalled the fate of the Aad. The relative verse is of surrah al Ahqaf (46:24)

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ۔ الأية

{when they saw it as a sudden cloud advancing towards their valleys, they said , "This is a could bringing us rain." Nay it is that which you sought to hasten, wind, wherein is painful chastisement}

FIVE UNSEEN TREASURES

(١٥١٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَفَاتِيْحُ الْغَيْبِ خَمْسٌ ثُمَّ قَرَأَ

[1] Bukhari#3205, Muslim#15-899.

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1514. Sayyiduna ibn Umar narrated that Allah's Messenger said " the keys of the unseen are five," Then he recited the verse:

إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ۔ الآية۔ (رواه البخارى)

{Surely the knowledge of the Hour is with Allah alone, and He sends down the rain....} (the vibe 31:34)[1]

COMMENTARY: There are five treasures of the unseen that are known to Allah alone. They are mentioned in this verse. The entire is reproduced here!

إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَافِي الْأَرْحَامِ وَمَا تَدْرِىْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

وَّمَاتَدْرِىْ نَفْسٌ بِأَيِّ أَرْضٍ تَمُوْتُ إِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

{Surely the knowledge of the Hour is with Allah alone, and he sends down the rain, and he knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely, Allah is knower, Aware.}31:34)

These are five things of the unseen that only Allah knows some portion of some of them (but only if Allah discloses that to them)

FAMINE IN REAL SENSE

(١٥١٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَتِ السَّنَةُ بِأَنْ لَّا تُمْطَرُوْا وَلٰكِنَّ

السَّنَةَ أَنْ تُمْطَرُوْا وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا۔ (رواه مسلم)

1515. Sayyiduna Abu Hurayah narrated that Allah's Messenger صلى الله عليه وسلم said, "Famine is not that there is no rain. Rather, famine is that it rains, and rains but the earth grows and produces nothing."

COMMENTARY: Qadi said that there are the means of profit and goodness, and hopes in them, but unexpectedly loss and harm is greater than that was feared earlier.

SECTION II اَلْفَصْلُ الثَّانِيْ

DO NOT REVILE WIND

(١٥١٦) عَنْ أَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الرِّيْحُ مِنْ رَّوْحِ اللّٰهِ تَاْتِيْ بِالرَّحْمَةِ

وَبِالْعَذَابِ فَلَا تَسُبُّوْهَا وَسَلُوا اللّٰهَ مِنْ خَيْرِهَا وَعُوْذُوْا بِهٖ مِنْ شَرِّهَا۔ رَوَاهُ الشَّافِعِيُّ وَ أَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ

وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1516. Sayyiduna Abu Hurayrah narrated that he heard Allah's Messenger صلى الله عليه وسلم say ," The wind is a mercy of Allah. It come with mercy and (also) punishment . so do not revile it Rather, ask Allah for the good in it and seek refuge in him from the evil in it."[2]

COMMENTARY: The violent wind that spells punishment for the wicked is also a mercy for the pious because they are safe from detection.

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[1] Bukhari # 4627, Musnad Ahmad#2-24.

[2] Abu Dawud # 5097, ibn Majah # 3727, Musnad Ahmad 2-250.

(١٥١٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا لَعَنَ الرِّيْحَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَلْعَنُوا الرِّيْحَ فَاِنَّهَا مَاْمُوْرَةٌ وَاِنَّهٗ مَنْ لَّعَنَ شَيْئًا لَيْسَ لَهٗ بِاَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1517. Sayyiduna ibn Abbas narrated that a man cursed the wind in presence of the Prophet صلى الله عليه وسلم. so, he said "Never curse the wind , It is under command. If a person curses anything that does not deserve the curse then the curse rebounds on him."[1]

COMMENTARY: Imam Ghazali said that only three things deserve curse.

(i) Disbelief.
(ii) Bidah or innovation in religion.
(iii) Indecency and sin.

The wind has nothing of those three things.

(١٥١٨) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الرِّيْحَ فَاِذَا رَاَيْتُمْ مَّا تَكْرَهُوْنَ فَقُوْلُوا اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَخَيْرِ مَافِيْهَا وَخَيْرِ مَا اُمِرَتْ بِهٖ وَنَعُوْذُبِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَشَرِّ مَافِيْهَا وَشَرِّ مَا اُمِرَتْ بِهٖ۔ (رواه الترمذى)

1518. Sayyiduna Ubayy ibn Kab narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not curse The wind. If you experience what you dislike (with its biting cold or fierce heat,) pray,

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَخَيْرِ مَافِيْهَا وَخَيْرِ مَا اُمِرَتْ بِهٖ وَنَعُوْذُبِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَشَرِّ مَافِيْهَا وَشَرِّ مَا اُمِرَتْ بِهٖ

"O Allah, we ask you for the good in this wind, the good in what it has and the good in that which it is commanded to do. We seek refuge in you from the evil in this wind, the evil in what it has the evil in that which it is commanded to do."[2]

THE PROPHET'S صلى الله عليه وسلم PRAYER

(١٥١٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَاهَبَّتْ رِيْحٌ قَطُّ اِلَّا جَثَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رُكْبَتَيْهِ وَقَالَ اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَلَا تَجْعَلْهَا رِيْحًا قَالَ ابْنُ عَبَّاسٍ فِيْ كِتَابِ اللّٰهِ تَعَالٰى اِنَّا اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا وَاَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ وَاَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ وَاَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1519. Sayyiduna ibn Abbas narrated that whenever wind blew (strongly).the prophet صلى الله عليه وسلم went down on his knees and prayed," O Allah, let it be a blessing and do not cause it to be a punishment. O Allah, let it be reeah (winds, mercy) not wind punishment Ibn Abbas said that Allah's book Says:

اِنَّا اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا وَاَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ وَاَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ وَاَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ

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[1] Abu Dawud#4906. Tirmidhi#1985

[2] Tirmidhi#2259, Musnad Ahmad#5-123.

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{we sent on them a furious wind in days in auspicious}(41:16)
{we loosed against them a blighting wind}(51:41)
{we send the winds fertilizing.}(15:22)
{he sends the winds as heralds of glad tidings}(30:46)[1]

COMMENTARY: Generally and correctly the singular form (reeh) is used for punishment. The plural form (riyah) is used for mercy. So in the supplication in this *hadith* of ibn Abbas riyah means mercy and reeh means punishment. However Abu Jafar Tahawi has pointed out the verse of the Quran with the singular form (ريح) meaning mercy:

وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ

{and they sail with them with a fair breeze}(10:22)

Similarly, some a*hadith* use the singular form for both good and evil. (see the a*hadith* #1516) hence Khattabi interprets this *hadith* thus: many winds bring cloud and rain and resultant produce from the fields. One wind has a lesser effect.

PRAYER WHEN CLOULDY

(١٥٢٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَبْصَرَنَا شَيْئًا مِنَ السَّمَآءِ تَعْنِي السَّحَابَ تَرَكَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ شَرِّ مَافِيْهِ فَاِنْ كَشَفَهُ اللّٰهُ حَمِدَ اللّٰهَ وَ اِنْ مَطَرَتْ قَالَ اَللّٰهُمَّ سَقْيًانَا فِعًا رَوَاهُ اَبُوْدَاوٗدَ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَالشَّافِعِيُّ وَاللَّفْظُ لَهٗ۔

1520. Sayyiduna Ayshah narrated that when the prophet saw any thing in the heaven he meaning, the clouds, he gave up whatever he was doing turned towards them ,and prayd, "O Allah, Iseek refuge in you from the evil that they have" If Allah put them off, he praised Allah. If rain fell, he prayed, "O Allah let it be a beneficial rain.[2]

ON HEARING SOUND OF THUNDER

(١٥٢١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1521. Sayyiduna Ibn Umar narrated that on hearing the sound of thunder and of thunderbolt, the prophet used to pray "O Allah, do not come us to die with your anger and do not destroy us with your punishment. But do keep us safe before that happens.[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٥٢٢) عَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ اَنَّهٗ كَانَ اِذَا سَمِعَ الرَّعْدَ تَرَكَ الْحَدِيْثَ وَقَالَ سُبْحَانَكَ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهٖ۔ (رواه مالك)

1522. Sayyiduna Abdullah ibn az-Zubayr is reported to have ceased conversation when he heard thunder and to pray:
"with out blemish is he

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[1] Musnad Shafi P 181, Bayhaqi

[2] Abu Dawud # 5099, Nasai # 1523, Ibn Majah # 339, Musnad Ahmad 6-190.

[3] Tirmidhi#3450 Masnud Ahmad#2-100.

سُبْحَانَكَ الَّذِیْ یُسَبِّحُ الرَّعْدُ بِحَمْدِہٖ وَالْمَلَائِکَۃُ مِنْ خِیْفَتِہٖ

{ whom thunder glorifies with his praise and the angels too, in awe of him}[1]

COMMENTARY: Rad (thunder) is also the name of an angel. He is deputed to move the clouds. So, the thunder is his glorification.

Sayyiduna ibn Abbas narrated that they were on a journey with sayyiduna Umar. Suddenly, there was thunder and lightening and cold. Sayyiduna kab said, "if anyone who hears thunder and says three times.

سُبْحَانَ مَنْ یُسَبِّحُ الرَّعْدُ بِحَمْدِہٖ وَالْمَلَائِکَۃُ مِنْ خِیْفَتِہٖ

(already translated in preceding (lines) then he will be safe from these things" so, they began to recite these words, and Allah kept them safe.

These words must be repeated when one experiences this condition. He will yet comfort.

لِلّٰہِ الْحَمْدُ اَوَّلًا وَّاٰخِرًا وَّظَاھِرًا وَّبَاطِنًا وَصَلَّی اللّٰہُ تَعَالٰی عَلٰی خَیْرِ خَلْقِہٖ مُحَمَّدٍ وَّاٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ

بِرَحْمَتِکَ یَآ اَرْحَمَ الرَّاحِمِیْنَ

Praise belong to Allah that the first volume of mazahir haq (urdu) has been completed today 20th Ramadan 1383ah

, Mawlana Abdullah Jawayd

[1] Muwatta Malik#26. kitb kalam

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GLOSSARY

Ahl us Suffah: the *Sahabah (companions)* رضی اللہ عنہ who restricted themselves to a platform in the *masjid Nabawi* to learn religion and be close to the Prophet صلی اللہ علیہ 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)* رضی اللہ عنہ
An bijaniyah: a woolen garment without markings. It is a product of the city *Anbijan* and is of a dark black colour, (And comes under (پنج); one of the meanest hind of course garments.)
Ashrah: ten days
Atood (عتود): 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 صلی اللہ علیہ وسلم) wa al-Jama'ah: the sunnis who follow the Quran and the sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم).
Awliya (pl of wali): saints, friends of Allah.
Awrat awrah: the portion of the body that must be kept coverd.
Azm: (a kind of ikhtiyari temptation)
Amma ba'd: to proceed, 'and after that.' Those words one spoken after praise of Allah on beginning on address or a sermon.
Atiral: 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.
Bukhariyah: a sect in Islam. It has three group within it.
Basmalah: The bismillah ur Rahman ir Rahim (بسم اللہ الرحمن الرحیم)
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 nabidh).
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 auter 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 in hesitance, 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 tracit approval of the Prophet صلى‌الله‌عليه‌وسلم.
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 صلى‌الله‌عليه‌وسلم): what is not stressed by the Prophet صلى‌الله‌عليه‌وسلم.
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)

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Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.
Istikharah: The Prophet صلى الله عليه وسلم taught his ummah to seek Allah's guidance to come to a decision in their affairs, particularly difficult and complex affair. Two raka'at of salah are offered and a supplication made in a suggested form.
Ism a'azam (اسم اعظم): the great name of Allah.
Jadh'ah (جذعة): 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 صلى الله عليه وسلم) are silent.
Istinja: to cleanse oneself after passing stool or urine
Isra: the night journey of the Prophet صلى الله عليه وسلم from Makkah to Jerusalem
Illiyun (illiyin): 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)
Ikhtiyhari: (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: dross, 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 (unstiched).
Khusuf (خسوف): 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 صلى الله عليه 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,
Luqtah: 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 (المصلى): 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) tanzihi: 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.

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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 tanzihi: 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: hijjab, 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 ahlus Suffah.
Salah: regular prayer prescribed or optional; invocating 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: down, daybreak.
Subh Ka'dhib: reddish blackness, false down.
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 (سماع): 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.

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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 known 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 (تحرى): 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 (الثَّنِيّ): a goat in its second year, an ox or crow 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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